



The Byble in
Englyshe of the largest and grea-
test volume, auctored and apoynted
by the commaundement of oure most
redoubted prince and conseruatore
Kynge Henrype the. viii. by the
of this his churche and realme
Englande: to be frequented and
used in every church. With this his
lordes realme, accordinge to the
statutes heretofore made
in that behalf.

Conuerfene and perused at the co-
maundement of the kynges hyghnes,
by the right reuerende fathers in god
Luthbert bishopp of Durlesme, and Al-
solas bishopp of Rochestre.

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The names of all the booke of the Byble

and the content of all the Chapters of euery booke, with the nōbre of the
leafe where the booke begynne.

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All the booke of the newe Testament
are conteyned in the tytle therof.

The fyrst booke of Moyses called in the Hebrue Bereschith/and in latyn

Itol. i.

Genesis.

The crea-
tion of
the world.

The fyrst Chapter.

In the beginning of the world, the light, the firmament, the sun, the moon, the stars, and all beasts, fowles, & fishes in the sea were made by the word of God. And howe man also was created.



In the begin-
ning * God cre-
ated Heauen &
erth. The erth
was voyd and
empty & darke-
nes was vpon
the face of the
depe, & the spi-
rite of god mo-
ued vpo the face
of the waters.

And God sayde: let there be made lyght, and there was lyght made. And God saw the lyght that it was good. And God made a diuision betwene the lyght and darkenes. And God called the lyght, daye: and the darkenes called he, nyght. And the euenyng and the moornyng was made one daye. And God sayde: let there be a firmament betwene the waters, & let it make a diuision betwene waters & waters. And God made the firmament, and set a diuision betwene the waters which were vnder the firmament, and the waters that were aboue the firmament. And it was so. And God called the firmament heauen. The euenyng also and the moornyng was made the seconde daye.

Job. xxi. b
Job. xxi. c

And God sayde: * let the waters vnder heauen be gathered together into one place, that the drye lande maye be sene. And so it came to passe. And God called the drye lande, Earthe: and the gatheringe together of waters called he the Sees. And God sawe that it was good.

And God sayd: let the erth bringe forth grene hearbe, whych may engendze seede: and frutful tree, yeldyng frute after hys kynde, whose seede maye be in it selfe vpon the earth.

And it came to passe. And the earth brought forth grene herbe, making seede after his kinde: & tree yeldyng frute, whose seede was in it selfe after hys kynde. And God sawe that it was good. The euenyng also and the moornyng was made the thyrde daye. And God sayd: * let there be made lyghtes in the firmament of heauen, and let them make a difference betwene the day and the nyghte, and lette them be vnto sygnes: and vnto appoynted seasons, and vnto dayes, and vnto yeres.

And let them be vnto lyghtes in the firmament of heauen: that they maye gyue lyght vpo the earth. And so it came to passe.

Job. xxi. f

And god made * two great lyghtes: a greater lyght to rule the daye, and a lesse lyghte to rule the nyghte. (And he made) sterres also. And God set them in the firmament of heauen that they myght geue lyght vpo the earth, and that

they myght rule the daye and the nyghte, and to make a difference betwene the lyght and the darknesse. And God sawe that it was good. The euenyng also and the moornyng was made the fourth daye. And God sayde: * let the waters bringe forth moornyng creatures that hath lyfe, & foule that maye flye vpon the earthe in the face of the firmament of heauen. And God created great whales, and every lyuyng and moornyng creature, which the waters brought forth after theyr kynde: & every fethered foule after theyr kynde. And God sawe that it was good. And God blessed them, sayinge: Growe and increase, and fylle the waters of the see, and let fethered foules be multiplied in the earth. The euenyng also & the moornyng was made the fyfte daye.

And God sayde: let the earth bringe forth lyuyng creature after hys kynde: catel, worme, and beast of the earth after hys kynde, and so it came to passe. And God made the beast of the earth after hys kynde, & catel after theyr kynde, and every thyng that crepeth vpo the earth after hys kynde. And God sawe that it was good. And God sayd, let vs make man in oure ymage after our lykenesse, and let them haue rule of the fythe of the see: and foule of the ayre and catell, and all the earth and of every creppynge thyng that crepeth vpon the erth. And so God created man in hys owne ymage, in the ymage of God created he hym, * male and female created he them. And God blessed them, & God sayde vnto them: Growe and increase, and replenysh the earth, and subdue it: and haue dominion of the fythe of the see, and foule of the ayre, & of every lyuyng thyng that moueth vpon the earth. And God sayde: beholde, I haue geuen you every hearbe yeldyng seede, which is in the vpper face of all the earth: and every tree in the which is the frute of tree, & that lower seede, that they maye be meate vnto you. To every beast of the earth also, and to every byrde of the ayre and to every such thyng that crepeth vpon the earth (wherin is a lyuyng foule) I haue geuen al greynesse of herbe to be meate. And it came so to passe. And God sawe every thyng that he had made, * and beholde: it was exceeding good. The euenyng also and the moornyng was made the vi. daye.

Sap. ii. b
Eccl. xxi. a
Mat. xix. a
Marke. x. a

Sap. ix. a
Psal. cxli. b

Eccl. xxi. c
Mat. xxi. b
L. Tim. iii. a

The ii. Chapter:

The halowynge of the Sabbath daye. The foure stodes of paradise. The settinge in of man in paradise. The tre of knowledge is forbidden hym: howe Adam named all creatures. The creation of Eua. The institution of mariage.

The heauens also and the carthe were cōsumed, and all the hoolle of them. And in the seuenth day God ended hys worke whych he had made. * In the vii. daye also he rested from all hys worke, which he had made. * And god blessed the vii. daye, & sanctified it, because in it he had rested fro al his worke, which God ordeyned to make.

These are the generacions of the heauens & of the earth when they were created, in the day when

Eccl. xxi. d
Deut. x. a

when the Lorde God made the earth & the hea-
uens, and every plant of the felde, before it was
in the earth: and every herbe of the felde, before
it grew. For the Lorde God had not caused it
to rayne vpon the earth, neither was there a mā
to tyl the ground. And there went vp a myst fro
of the earth, & watred the face of the ground.

When the Lorde God also *thoupe man, euen duffe
from of the ground, and *breathed into hys no-
strelles the breath of lyfe, and Adam was made
a lypunge soule. And the Lorde God planted a
garden eastwarde from Eden, and there he put
man whome he had made. Moreover out of the
grounde made the Lorde God to growe, euery
tree that was pleasaunt to the syghte, and com-
modious for meate. The *tree of lyfe also and
the tree of knowledge of good and of euell was
in the myddes of the garden.

Pro. iii c
Apoca. ii. b

Eccl. viii. c.

And out of Eden there wente forth a ryuer
to water the garden. And from thence it was de-
uided, and became into foure heades. The name
of one is *Pison: The same is it that compasseth
the whole lande of hauilah, where there is gold
And the golde of the lande is good: There is al-
so bdellium, and the Onix stone. The name of
the seconde ryuer, is Sihon: the same is it that
compasseth the whole lande of Ethiopia. The
name of the thyrde ryuer is Hiddekel, and it go-
eth towarde the Eastsyde of Assyria: And the
fourth ryuer is Euphrates.

C The Lorde God also toke Adam, and put
hym into the garden of Eden, that he myght dresse
and kepe it. And the Lorde God commaunded
Adam sayinge: Eatyng, thou shalt eate of eue-
ry tree of the garden. But as touchyng the tre of
knowledge of good and euell, thou shalt not eat
of it. Els, in what daye soeuer thou eatest ther-
of thou shalt dye the death.

And agayne, the Lorde God sayd: It is not
good that Adam shulde be alone, I will make
hym an helpe, which maye be present with hym
And so out of the grounde thoupe the Lorde God
euery beaste of the felde, and euery foule of the
ayre, and brought it vnto man: that he myght
se howe he wolde call it. For lyke wyse as man
hym selfe named euery lypunge thyng, euen so
was the name therof.

When hym selfe therfore named the names vnto
all catell, and foule of the ayre, and to euery
beaste of the felde. And for man founde he not
an helpe, that myght be present with hym. The
Lorde God also caused a slomber to fall vpon A-
dam. And he slept. And he toke one of hys rybbes
and closed by the fleshe in steade therof. And the
rybbe which the Lorde God had taken from man
*made he a womā, & brought her vnto mā. And
mā sayd: This is now bone of my bones, & fleshe
of my fleshe. She shalbe called woman, because
she was take out of mā. For this cause shall mā
leue his father & his mother, & shalbe ioyned w
his wife, & they *shal becom one fleshe, & they wer
both naked, & mā & his wife, & wer not ashamed

Eccl. xvi. a.
i. Cor. vi. a.

Mat. xix. a.
Marke. x. a.
Eph. v. g.
i. Cor. v. b.

C The. iii. Chapter.

Of the serpent deceyving the woman. The serpent the
woman, and the man are cursed, and bypnen out of pa-
radise. Christ our onip saviour is promysed,



But the serpent was subtyller the eue-
ry beaste of the felde, whyche the Lorde
God made. And he sayd: vnto the wo-
man: yea, hath the Lorde God sayd:
ye shal not eate of euery tree of the garden: And
the woman sayde vnto the serpente: we eate of
the frute of the tree of the garden, but as for the
frute of the tree whyche is in the myddes of the
garden, God hath sayd: ye shal not eate of it, ney-
ther shall ye touth it, lest haplye ye dye. And
* the serpent sayd vnto the woman: ye shall not
dye the death, but God doth knowe, that if same
daye that ye eate therof, your eyes shalbe ope-
ned, and ye shalbe euen as goddes, knowyng
good and euell. And so the *woman (sepyng that
the same tree was good to eate, and lusty to the
eyes, and that the same tree was pleasaunte to
get wyledome) toke of the frute therof, and dyd
eate, and gaue vnto her husbāde bepyng wyth
her, whyche dyd eate also. And the eyes of them
both were opened, & they knewe that they were
naked: and they sowed fygge leaues together, &
made them selues aprons.

And they hearde the voyce of the Lorde God
walkyng in the garden in the coole of the daye.
And Adam and hys wyfe hyd them selues from
the presence of the Lorde God amonge the trees
of the garden. And the Lorde God called Adam
and sayde vnto hym: where arte thou? whyche
sayd: I herde thy voyce in the garden, and was
afrayd, because I was naked, and hyd my selfe.
And he sayd: Who tolde the, that thou wast
naked: hast thou not eaten of the same tree, con-
cernyng the whyche I commaunded the, that
thou shuldest not eate of it? And Adam sayde:
The woman whom thou gauest to be wyth me
she gaue me of the tree, and I dyd eate.

And the Lorde God sayd vnto the woman:
why hast thou done thys? And the woman sayd:
pōder serpent begyled me, and I dyd eate. And
the Lorde God sayd vnto the serpente: because
thou haste done thys, thou arte cursed aboue all
catell, and aboue euery beaste of the felde. Vpon
thy bellye shalt thou go, and dust shalt thou
eate all the dayes of thy lyfe. I will also put
enimities betwene the and the woman, betwene
thy seed and her seed.

* The same shall treade downe thy heade, Colos. i. c.
and thou shalt treade vpon hys heele.

But vnto the woman he sayd: In multiply-
enge, wyl I multiplye thy sorrowe, and thy con-
cepyng: In sorrow shalt thou bringe forth chil-
dren, and thy lust shall pertayne to thy husbāde
and he shall haue the rule of the.

vnto

Unto Adam he sayde, because thou hast he-
kened vnto the voyce of thy wyfe, and hast e-
ten of the tree (concernyng the which I commaun-
ded the, saying: Thou shalt not eate of it) cursed
is the ground for thy sake. In sorowe shalt thou
eate of it all the dayes of thy lyfe. Thorne also,
and thysle shall it cause to growe vnto the, and
thou shalt eate the beere of the felde. In the
sweate of thy face shalt thou rate breade, tyll
thou be turned agayne into the grounde, for out
of it wast thou taken, in as muche as thou arte
dust, and into dust shalt thou be turned agayne.

And Adam called his wyues name Heua, be-
cause she was the mother of all liuyng. Unto
the same Adam also and to his wyfe dyd the Lord
God make lethren garmentes, and clothed them.
And the Lord God sayde: Beholde, pander man
hath bene euen as one of vs, & he myght knowe
good and euell.

And nowe lesse happily he put forth his hand
and take also of the tre of lyfe and eate, and lyue
for euer. And the Lord god sente them furth from



the garden of Eden, to dresse the grounde that
he was taken out of. And so he droue out man,
and at the east syde of the garden of Eden, he set
Cherubins, and the glysteryng flame of a fla-
kynges swearde, to kepe the waye of the tre of lyfe.

The. iiii. Chapter.

Cain doth not only kill his righteous brother Abel, but
also despayreth, and is cursed. The generacyon of Enoch,
Methusael, Tubal, Lamech, Seth, & Enos.



Adam knewe Heua his wyfe: Who
conceauynge, bare Cain, sayinge:
I haue gotten a man of the Lord.
And the procedyng furth, brought
furth his brother Habel, and Ha-
bell was a keeper of shepe. But Cain was a tyl-
ler of the grounde. And in processe of dayes it
came to passe, that Cain brought of the frute of
the grounde an oblacpon vnto the Lord. Habel
also brought of the fyrrynges of his shepe, and
of the fat therof. And the Lord had respecte vnto
Habel, and to his oblacpon. But vnto Ca-
in and to his offering he had no respect. For the
whiche cause Cain was excreadyng wroth, and
his countenance abated. And the Lord sayde
vnto Cain: Why art thou wroth, and why is
thy countenance abated? If thou do well, shall
there not be a promocyon? And if thou dost not
well, lyeth not thy synne in the doores? Unto the
also pertayneth the lust therof, and thou shalt haue
dominyon ouer it, and Cain spake vnto Habel

his brother, (let vs go furth.)

And it fortuned when they were in the felde
Cain rose vp agaynst Habel his brother, & slue

him. And the Lord sayde vnto Cain: Where is
Habel thy brother? Why saydest thou: I wote not.
Am I my brothers keeper? And he sayde: What
hast thou done? The voyce of thy brothers bloude
cryeth vnto me out of the grounde. And nowe art
thou cursed from the earth, whiche hath opened her
mouth, to receaue thy brothers bloude from thy
hande. If thou tyll the grounde, she shall not pro-
ceade to yelde vnto the her strenght.

Thou shalt be a vagabound shalt thou be in
the earth. And Cain sayde vnto the Lord: My
iniquyte is more, then that it maye be forge-
uen. Beholde, thou hast caste me out this daye
from the vpper face of the earth, and from thy
face shall I be hyed: I shall also and a vaga-
bounde shall I be in the earth. And it shall come
to passe: every one that fyndeth me, shall slaye
me. And the Lord sayde vnto hym: Whoso shall
slay thee, he shall be avenged seven folde.

And the Lord set a marke vpon Cain: lest
any man fyndyng hym, shoulde kill hym. And
Cain went out from the presence of the Lord,
and dwelte in the lande of Nod eastwarde from
Eden. Cain also knewe his wyfe which concea-
ued and bare Henoche: and byldyng a cytie he
called the name of the same cytie after the name
of his sonne Henoche. Unto the same Henoche was
borne Irad. Irad begat Methusael, and Methu-
sael begat Methuschaell. Methuschaell begat
Lamech. And Lamech toke vnto hym two wy-
ues: The name of the one was Ada, and the name
of the other was Zilla. And Ada begat Jabel,
whiche was the father of such as dwell in the
tentes, and of such as haue catell. His brothers
name was Thuball, whiche was the father of
such as handle harpe and organe. And Zilla al-
so begat Thubalcain, which wrought cunning-
ly every craft of brasse and of yron. The syster
of Thubalcain, was Raenta.

And Lamech sayde vnto his wyues Ada and
Zilla: Heare my voyce ye wyues of Lamech, her
ken vnto my speche: I haue slayne a man to the
woundyng of my selfe, & a yonge man to myne
owne punishment. If Cain shall be avenged seue-
n folde, truly Lamech seuentye tymes and seuen
tymes. Adam knewe his wyfe agayne, and she
bare a sonne and called his name Seth: For god
(sayde she) hath appoynted me another seide in
steade of Habel, whome Cain slewe. And vnto
the same Seth also, there was borne a sonne, &
he called his name Enos. Then began they to
make invocacyon in the name of the Lord.

The. v. Chapter.

The Genealogy of Adam, & of the other fathers vnto Noe.

This is the booke of the generacyons
of Adam. In the daye that God crea-
ted man, in the lykenesse of God made
he hym. Male and female created he
them, and blessed them, and called theyre name
Adam in the daye of theyr creacyon.

And Adam lyued an hundred and thyrty ye-
res, and begat a sonne in his owne lykenesse after
his ymage and called his name Seth. All the
dayes of Adam (after he had begotten Seth) were

Were egypte hundredth peres, and he begat sonnes and daughters. And all the dayes that Adam lyued were nyne hundredth and thyrtye peres, and he dyed. Seth lyued an hundred and fyue peres, and begat Enos. And Seth lyued (after he begat Enos) egypte hundredth peres and seven peres, and begat sonnes and daughters. And all the dayes of Seth were nyne hundredth and. xii. peres. And he dyed.

Enos lyued nyntye peres and begat Kenan. And Enos lyued (after he begate Kenan) egypte hundredth, and fyftene peres, and begate sonnes and daughters. And all the daies of Enos were nyne hundredth and fyue peres. And he dyed.

B Kenan lyued seuentye peres, and begat Mahelaell. And Kenan lyued (after he begat Mahelaell) egypte hundredth peres and fortye peres, and begat sonnes and daughters. And all the dayes of Kenan were nyne hundredth peres and ten peres, and he dyed. Mahelaell lyued syrtie peres and fyue peres and begat Jared. And agayne, Mahelaell lyued (after he begat Jared) egypte hundredth and thyrtye peres, and begat sonnes and daughters. And all the daies of Mahelaell were egypte hundredth nyntye and fyue peres. And he dyed. Jared lyued an hundredth and syrtie and two peres, and he begat Henoch. And Jared lyued (after he begat Henoch) egypte hundredth peres, and begate sonnes and daughters. And all the dayes of Jared were nyne hundredth and syrtie and two peres. And he dyed.

C Henoch lyued syrtie and fyue peres, and begat Methuselab. And Henoch * walked with God after he begat Methuselab, thre hundredth peres and begat sonnes and daughters. And all the dayes of Henoch were thre hundredth syrtie and fyue peres. And Henoch * walked wyth God, and he was * nomore sene, for God toke hym awaye. Methuselab also lyued an hundredth peres egypte and seven peres, and begat Lamech. And agayne Methuselab lyued (after he begat Lamech) seven hundredth peres, and egypte and two peres, and begat sonnes and daughters. And all the dayes of Methuselab were nyne hundred peres, and syrtie and nyne peres. And he dyed. Lamech lyued an hundredth peres and egypte and two peres, and begate a sonne, and called his name Noah, saying: This same shall conforste vs as concerning our worke and sorowe of our handes, from of the earth, whiche God cursed. And Lamech lyued (after he begat Noah) fyue hundredth peres and nyntye and fyue peres, and begat sonnes and daughters. And all the dayes of Lamech were seven hundredth peres and seuentye and seven peres. And he dyed.

Noah was fyue hundredth yere olde. And Noah begat Sem, Ham, and Japheth.

The. vi. Chapter.

The cause of the floud. God warneth Noe of the cominge of the floud. The preparinge of the Arke.

A And it cam to passe, that man began to be multiplied in the vpper face of the earth and there were daughters bozne vnto them. The sonnes of god also saw the

doughters of men that they wet fayre, and they toke them wyues from among al the they had chosen. And the Lorde sayde: my sperte shall not alwaye, stur in man, because he is fleshe, and his dayes shall be an hundred and twenty peres. But there were giantes in the earth in those dayes: pee, and after the sonnes of god came vnto the doughters of men, and they had genzred vnto the, the same became myghty men of the worlde, and men of renowne. But god sawe the malice of man was great in the earth, and all the ymagynacion of the thoughtes of his hert was onely euyl every daye. And it repented the Lorde, that he had made man in the earth, and he was touched with sorowe in his hert. And the Lorde sayde: I wyll (from the vpper face of the earth) destroye man, whome I haue created: both man, catell, wyne and foule of the ayre, for it repenteth me that I haue made them.

But Noah founde grace in the eyes of the Lorde. These are the generacions of Noah, * Noah was iuste and perfecte in his generacions, and walked wyth God. Noah begat thre sonnes: Sem, Ham, and Japheth. The earth also was corrupt before God, and the same earth was fylled with crueltye. And God looked vpon the earth, and beholde, it was corrupte: for all fleshe had corrupte his waye vpon earth.

And God sayde vnto Noah: The ende of all fleshe is come before me, for the earth is fylled with crueltye from the face of them. And behold I wyll destroye them with the earth. Make the an arke of pyne trees. Habitacons shalt I make in the Arke, and shalt pytche it within and without wyth pytche. And of this fashyon shalt thou make it: The length of the Arke shall be thre hundredth cubites: The bredth of it. L. cubites, and the heygth of it thyrty cubytes. A wyndowe shalt I make in the Arke, and in a cubite shalt thou synne it above: but the doze of the Arke shalt thou set in the syde therof. With thre loftes one above another shalt thou make it. And beholde, I, even I, do bypunge a floude of waters vpon the earth, that I maye destroye all fleshe wherein is the bryeth of lyfe vnder heauen: And every thyng that is in the earth shall dye.

With the also wyll I make my couenaunte and thou shalt come into the Arke thou and thy sonnes, thy wyfe and thy sonnes wyues with the. And every liuing thyng, and of all fleshe, a payre of every one shalt thou bypunge into the Arke, to kepe them alpye with the. They shall be male and female. Of fethered foules also after they kynde, and of all catell after they kynde, of every wyne of the earth after his kynde: two of every one shalt come vnto the, that thou mayst kepe them alpye. And take thou with the of all meate that is eaten, and thou shalt laye it by with the, that it maye be meate for the and them. Noah therfore dyd accordyng vnto all that God commaunded hym: euen so dyd he.

The. vii. Chapter.

The entrance of Noe, and of them that were with hym, into the Arke. The synge of the floud, where they were all thynges dyd perishe.

And

1. pet. ii. b

1. cor. xi. 8

mat. xxi. 11
luk. xxi. c

Sapi. x. 2

Sapi. x. a



And the Lorde sayde vnto Noah: come thou and al thy houle into the Arke for the haue I sene xpygheous befoze me in thys generacion.

Of euery cleane beast thou shalt take with the seuē and seuē: The male and hys female: But of vncleane catell, two, the male and hys female. Of foules also of the ayre, seuē and seuē, the male and the female, to kepe sede alpye vpon the face of all the whole earth. For yet after seuen dayes I wyl rayne vpon the earth forty dayes and fourty nyghtes. And all substance that I haue made, wyl I destroye from the vpper face of the earth. Noah therfore dyd accordyng vnto all that God commaunded hym.

And Noah was syxe hundredth yeres olde, and the floude of waters was vpon the earth. And Noah came (and hys sonnes, and hys wyfe, & hys sonnes wyues wyth hym) vnto the Arke, because of the waters of the floude. Of cleane catell, and of vncleane catell and of flyinge foules, & of euery such as crepeth vpon the earth, there came two and two vnto Noah into the arke, the male and the female, as God had commaunded Noah. It fortunēd also after seuen dayes, and the waters of the floude were vpon the earth.

In the syxe hundredth yere of Noes lyfe in the seconde moneth, the seuētenthe daye of the moneth. In the same daye were all the fountaynes of the great depe broken vp and the wyndowes of Heuen were opened. And the rayne was opō the earth forty dayes and forty nyghtes. In the selfe same daye entred Noah, Sem, Ham, & Japheth, the sonnes of Noah, & Noahs wyfe, and the thre wyues of his sonnes, with them into the Arke: They, and euery beast after hys kynde, & al catell after theyr kynde: yea and euery woyme that crepeth vpon the earth after his kinde, and euery byrde after his kynde, and euery flyinge & fethered foule. And they came vnto Noah into the Arke, two & two, of all fleshe wherein is the byrth of lyfe. And they entrynge in, came male & female of al fleshe, as God had commaunded hym. And God shut hym in rounde aboute. And the floude came forty dayes vpon the earth, and the waters were increased, and bare vp the Arke, whych was lyfte vp aboue the earth. The waters also preuayled, and were encreased exceedingly vpon the earth, and so the arke went on the vpper face of the waters.

And the waters preuayled exceedingly vpon the earth, and all the byrde bylles that are vnder the whole heauen, were conered. Ifytene cubites vpwarde dyd the waters preuayle, so that the mountaynes were conered.

And al fleshe dyed that moned vpon the earth in foule, in catell, in beast, & in euery woyme that crepeth vpon the earth: yea, and euery man also (what soener was in whose nostrils the byrthe of lyfe dyd byrthe all these in the drye lande dyed.) And euery thyng was destroyed, that remayned, and that was in the vpper parte of the grounde (both man, and catell, and woyme, and foule of the ayre) they were euen destroyed from of the earth. And Noah onely remayned alpye,

and they that were with hym in the Arke. But the waters preuayled vpon the earth an hundredth and fyfthe dayes.

The. viii. Chapter.

After the sendyng out of the rauen and the doue, Noe goeth forth of the Arke, and offereth sacrifice. The natural corrupcion of mans herte.



And God remembred Noah, and euery beast, and all the catell that was wyth hym in the Arke. And God made a wynde to passe vpon the earth, and the waters ceased. The fountaynes also of the depe and the wyndowes of Heauen were stopped, and the rayne from heuen was restrayned. And the waters from the earth were returned, goynge and commynge agayne. And after the ende of the hundredth and fyfthe daye, the waters were abated.

And in the seuēth moneth: in the seuētenthe daye of the moneth, the Arke rested vpon the mountaynes of Armenia. And the waters truly were goynge & decreasyng vntyll the tenth moneth: for in the tenth moneth, and in the fyrst day of the same moneth, were the toppes of the mountaynes sene. And after the ende of the fortyeth daye, it happened that Noah opened the wyndowe of the Arke whych he had made. And he sent forth a rauen, whych went out goynge forth and returnyng agayne, vntyll the waters were dried vp vpon the earth. And agayne he sent forth a doue from hym, that he myght se if the waters were abated from the vpper face of the grounde. And the doue founde no rest for the sole of her fote, & she returned vnto hym agayne into the Arke: for the waters were in the vpper face of the whole earth. And he when he had put forth hys hande, toke her: and pulled her in to hym into the Arke.

And he abode yet other seuen dayes, and procedyng further, he sente forth the doue out of the Arke. And the doue came to hym in the euen tyde, and lo, in her mouthe was an Olyue leafe that she had plucked: wherby Noah dyd knowe, that the waters were abated vpon the earth. And he abode yet other seuen dayes, and sente forth the doue, whiche proceeded not to returne vnto hym any more.

And it came to passe in the syxe hundredth and one yere, in the fyrste moneth, and in the fyrste daye of the moneth, the waters were dried vp from the earth. And Noah remoued the couerynge of the Arke, and looked, and beheld, the vpper face of the grounde was dried vp. And in the seconde moneth, in the seuen and twety day of the moneth, was the earth dried.

And God spake vnto Noah sayyng: Go forth of the Arke, thou and thy wyfe, thy sonnes, and thy sonnes wyues wyth the. And byrge forth the wyth the, euery beast that is wyth the: of al flesch (both foule and catell, and euery woyme that crepeth vpon the earth) that they maye gendre in the earth, & byrge forth frute, and encrease vpon earth. And so Noah came forth, and hys sonnes, hys wyfe, and hys sonnes wyues wyth hym. Euery beaste also and euery woyme, euery
a iii foule

Gen. i. c. d.
and. ii. a

foule, and what so euer creepeth vpon the earthe (after they kyndes) went out of the Arke.

And Noah buylded an altare vnto y^e Lorde, and toke of euery * cleane beaste, and of euery cleane foule, and offered sacrifices in the altare. And the Lorde smelled a swete (or quyet) sauour. And the Lorde sayde in his hert: I wyl not p^{ro}- ceade to curse the grounde any moze for mans sake, for the * ymagination of mannes herte is euell euen from hys yowth. Neyther wyl I adde to smyte any moze euery thyngge lypynge, as I haue done, yet therfore shall not somynge tyne and haruest, cold and heate, Sommer and wynter, daye & nyght trasse, all y^e dayes of the earth.

The ix. Chapter.

God blessed Noe and hys sonnes. He forbyddeth to eate the bloude of beastes, and to shed mans bloude. The lawe of the swerde. He maketh a couenaunt that he wyl destroye the world by water, & geueth the raignebowe for a token and conseruation of the same. Noe is dyonken. Ham vncoureteth hym, and getteth hys curse.

Gen. i. c. d
and. viii. d



And God * blessed Noah and his sonnes. And sayde vnto them: Bynge ye forth frute, and multiplie, and repleyn the earth. The feare of you & the drede of you shall be vpon euery beast of the earth, and vpon euery foule of the ayre, in al suche as the earth byngeth forth and in all the fyshes of the see.

In to your hande are they deliuered. Euery thyngge that moueth it selfe, and that lyueth shall be meat for you: Euen as the grene hearbe haue I geuen you all thynges. But * fleshe in the lyfe thereof and in the bloude thereof shall ye not eate. Elles your bloude of your lyues wyl I require. From the hande of euery beaste wyl I requyre it, and from the hande of man: From the hande of mans brother wyl I requyre the lyfe of man. Who so * sheddeth mannes bloude, by man shall hys bloude be shedde: For in the ymage of God dyd God make mā. But bynge you forth frute and multiplie: Sendre ye in the earth, and encrease therein.

God spake also vnto Noah and to his sonnes wyth hym, sayinge: Beholde, I set vp my * couenaunt wyth you, and wyth your sede after you and wyth euery lypynge creature that is wyth you, both in foule and in catel, & in euery beast of the earth whiche is wyth you of all that go out of the Arke, accordynge vnto euery lypynge thyngge of the earth. But my couenaunte wyl I make wyth you, that from * hence forth euery fleshe, be not rooted oute wyth the waters of a floude, neyther shall there be a floude to destroye the earth any moze.

And God sayd: This is the token of the couenaunt whych I gyue betwene me and you, and euery lypynge creature that is wyth you into perpetual generations. I haue set my bowe in the cloud, and it shall be for a token betwene me and the earthe. And it shall come to passe that when I bynge a cloude vpon the earthe, the bowe also shall be sene in the same cloude. And I wyl thynke vpon my couenaunte whych is betwene me and you, & euery lypynge creature in al fleshe

and it shall nomoze come to passe, that * waters make a floude to destroye all fleshe. But the bowe shall be in the same cloude, and I wyl loke vpon it, that I maye thynke vpon the curia- synge couenaunte betwene God, and euery lypynge creature in all fleshe that is vpon earth. And God sayd vnto Noah. This is the token of the couenaunt whych I haue made betwene me and all fleshe that is vpon earth.

The sonnes of Noah goynge forth of y^e Arke were: Sem, Ham, and Japheth. And Ham truly is the father of Chanaan. These are the thre sons of Noah, and of them was the whole earth ouerspred. Noah also beganne to be an husband man, and planted a vyneparde. And he dnyng of the wyne, was dyonken, and vncou- red wythin hys tente.

And Ham the father of Chanaan seynge the nakednesse of his father, told hys two brethren wythout. And Sem and Japheth, they two takynge a garmente, layde it vpon theyr shulders and comynge backwarde, couered the naked priuities of theyr father: namely, theyr faces beynge turned awaye, lest they shulde se theyr fathers priuities.

And Noah awoke from his wyne, and knew what his yonger sonne had done vnto him. And he sayd: Cursed be Chanaan, a seruaunte of seruauntes shall he be vnto hys brethren. He sayd mozeouer: Blessed be the Lorde God of Sem, and Chanaan shall be hys seruaunt. God shall enlarge Japheth, and he shall dwel in the tentes of Sem, and Chanaan shall be theyr seruaunte. Noah lyued after the floude thre hundredeth and fyf- tyre yeres. And all the dayes of Noah were nyne hundredeth and fyfetye yeres, and he dyed.

The x. Chapter.

The genealogie of Japheth, Sem, and Ham.

These are the generaciōs of the sonnes of Noah, Sem, Ham, and Japheth: And vnto them were chyldren borne after the floude. The chyldren of * Japheth: Gomer, and Magog, & Madai, and Iauan, and Tuball, Mesek, and Theras. The chyldren of Gomer: Askenas, and Ripath and Thogarma: The chyldren of Iauan: Elisa and Tharsis, Kittim, and Donatim. Of these were the fles of the Gentyles deuyled in theyr landes, euery man after hys tonge, and after his kynred in theyr nacions.

The chyldren of Ham: Cusch, and Mizraim, and Phut, and Chanaan. And the chyldren of Cusch: Seba and Haulah, and Sabtha, and Rahma, and Sabthecha. The chyldren of Rahma: Scheba and Dedan. Cusch also begatte * Nimrod. The same beganne to be myghty in the earthe. For he was a myghty hunter before the Lorde. Wherefore it is sayde: Euen as Nimrod the myghty hunter before the Lorde. The begynnyng of his kingdom was * Babel, and Erech, and Accad, and Calne, in the lande of Sinhar. Out of that lande came Assur, and buylded * Ninue, and the stetes of the cytie, & Calah. Resen also betwene Ninue and Calah, and it is a great cytie.

Mizraim

mat. xxvi. c
Apoc. xiii. c

Gen. vi. d

Eccl. iiii. e

para. f. a

para. f. a

Gen. xi. d

Jonas. i. d

Shem begat Ludim, and Enamim, and Lehabim, and Arphaxadim. Barthrusim also, and Caslahim, one of whome came Philistim and Capthozim. Chanaan begat zidon hys fyrste bozne sonne and herb, And Jebusi, and Emori, and Girgosi, Hahui also, and Haarki, and Hahini, and Haaruabi, and Hazmari, and Hahemathi: And afterward were the kynredes of the Cananites spred abrode. The border of the Cananites was from zidon, as thou comest to Gerar vntyll Gazan, and as thou goest vnto Sodom, and Gomorra, and Adama, and zeboim euen vnto Lela. These are the chyldren of Ham in theyr kynredes, in theyr tonges, contres and in theyr nacions.

¶ Unto Sem also the father of all the chyldre of Eber, (and elder brother of Japheth) there were chyldren bozne. The chyldren of Sem: Elam and Assur, Arphachlad, and Lud and Aram. The chyldren of Aram: Uz and Hul, Gether and Mas. * Arphachlad begat Salah, and Salah begat Eber. Unto Eber also were bozne two sonnes: The name of the one was Peleg, for in hys dayes was the erth deuptyd. And his brothers name was Jaketan. Jaketan begate Almodad and Saleph, Hazarmauethe and Jerah, and Hodozan and Uzall and Dickla, Oball also and Abimaell, and Scheba, and Ophir, & Hauila, and Jobab. All these were the chyldren of Jaketan. And theyr dwellinge was from Mesopotamia, as thou goest vnto Sephara mounte of the East. These are the chyldren of Sem after theyr kynredes and tonges in theyr landes and nacions. And so these are the kynredes of the chyldren of Noah, after theyr generacions in theyr peoples, and of these were the nacions deuptyd in the earth, after the floude.

The xi. Chapter.

The byldynge of the towre of Babel. The confusyon of tonges. The generacion of Sem the sonne of Noe, vntyll Abraham, whych goeth with Lot vnto Haran.

At the whole earth was of one language and lyke speche. And it happened when they wente forth from the East, they founde a playne in the lade of Shinar, and there theyr abode: And they sayde euery one to hys neygh-



boure: Come, let vs prepare bypcke, and burne them in the fyre. And they had bypcke for stone, and slyme had they in stede of morter. And they sayde: So to, let vs bypilde vs a cytie and a tower, whose toppes may reach vnto heauen: and

let vs make vs a name, lest happely we be scattered abrode into the vpper face of the whole erth. But the Lorde came downe, to se the cytie and tower whych the chyldren of men bypilded.

And the Lorde sayde: Beholde, the people is one, and they haue all one language, & this they begyn to do, neyther wyl it be restrayned from them, what so ener they haue ymagined to do. Come on, let vs go downe, and confounde theyr language: that euery one perceaue not his neyghbours speche. And so the Lorde scattered them fro that place into the vpper face of all the earth. And they leste of to bypilde the cytie. And therefore is the name of it called * Babel, because the Lorde dyd there confounde the language of all the earth. And from thence dyd the Lorde scatter them abrode vpon the face of all the earth.

¶ These are the generacions of Sem: Sem was an hundreth yere olde, and begat Arphachlad two yere after the floude. And Sem lyued (after he begat Arphachlad) fyue hundreth yeres, and begat sonnes and doughters.

Arphachlad lyued fyue and thyrty yeres, & begat Salah. And Arphachlad lyued (after he begat Salah) foure hundreth and thre yeres, and begat sonnes and doughters:

¶ Salah lyued thyrty yeres, And begat Eber. And Salah lyued (after he begate Eber) foure hundred and thre yeres, & begat sonnes & doughters. Eber lyued foure and thyrty yeres, and begat Peleg. And Eber lyued (after he begat Peleg) foure hundreth and thyrty yeres, and begat sonnes and doughters.

¶ Peleg lyued thyrty yeres & begat Ren. And Peleg (lyued after he begat Ren) two hundreth and nyne yeres, & begat sonnes and doughters.

Ren lyued two and thyrty yeres, and begat Serug. And Ren lyued (after he begat Serug) two hundreth and seuen yeres, and begat sonnes and doughters.

¶ Serug lyued thyrty yeres, & begat Rabor. And Serug lyued (after he begat Rabor) two hundreth yeres, and begat sonnes & doughters.

And Rabor lyued nyne and twente yeres, and begat Terah. And Rabor lyued (after he begat Terah) an hundreth and nyntene yeres, and begat sonnes and doughters.

¶ Terah lyued seuenta yeres, and begat Abrahā Rabor, and Haran.

¶ These are the generacions of * Terah: Terah begate Abram, Rabor, and Haran. Haran begat Lot. And Haran dyd in the presence of Terah his father, in the lande of hys nativite, euen in Uz of the Caldees. Abram and Rabor toke them wyues: The name of Abrahams wyfe was Sarai, and the name of Rabors wyf was Milca, the doughter of Haran: & father of Milca, and the father of Isca. But * Sarai was barren, and had no chylde.

And Terah toke Abram * his sone, and Lot the sonne of Haran, hys sonnes sone, and Sara his doughter in la we, hys sonne Abrahams wyfe. And they departed together from Uz of the Caldees, that they myght go into the lade of Canaan and they came vnto Charam, & dwelte there.

a iiii And

And the dayes of Terah were two hundreth & fyue yeres, and Terah dyed in Haran.

The. xii. Chapter.

Abzam is blessed of God, and goeth wth Lot vnto the lande of Canaan, wher God promysed to geue vnto him and hys seide. Abzam goeth into Egypte, and couseth Sarai hys wyfe to call her self hys syster, for whome Pharaon is plagued.

A

Act. vii. d.
Deut. xii. c.



And the Lorde sayde vnto Abzam: *Gette the out of thy countre, and out of thy nacyon, and from thy fathers house vnto a lade that I wyl shewe the. And I wyl make of the a greate people, and wyl *blesse the, and make thy name great, that thou mayst be euen a blessinge. I wyl also blesse them that blesse the, and curse them that curse the, and in the shall all kynredes of the earth be blessed.

B

Gene. xvi. a
and. xii. c.

And so Abzam departed, euen as the Lorde spake vnto hym, and Lot went wth hym. And Abzam was seuenthy and fyue yeres olde, when he departed out of Haran. And Abzam toke Sarai hys wyfe and Lot hys brydres sonne, and al theyr *substaunce that they had in possession, & the soules that they had begotten in Haran.

And they departed, that they myghte come into the lande of Chanaan: And into the lande of Chanaan they came. Abzam passed thorow the lande vnto the place of Sichem, and vnto the playne of Moze: And the Cananite was then in the lande. And the Lorde appearynge vnto Abzam, sayde: Vnto thy *seide wyl I geue this lande. And there buylded he an altare vnto the Lorde, euen where he had appered vnto hym.

Gene. xiii. d.
xv. d. e. xvi. b.
De. xxxiii. b.

C

And remouynge thence vnto a mountayne that was eastward from Bethel, he pytched his tent haupnge Bethel on the west syde, and Hai on the East. And he buyldynge an altare vnto the Lorde, dyd call on the name of the Lorde. And Abzam wente forth goynge and departynge to warde the south. But there was a derty in that lande, and therfore went Abzam downe into Egypte, that he myghte sojourne there, for there was a soze dearth in the lande. And it happened when he was come nere to entre into Egypt, he sayde vnto Sarai hys wyfe: Beholde, I know that thou arte a fayre woman to loke vpon.

Gene. xxi. d.

Therfore shall it come to passe, that when the Egyptians se the, they shall saye: She is hys wyfe. And they shall kyl me, but they shall saue the aloue. Saye (I praye the) that thou art my syster, that I maye fare wel for thy sake, & that my soule may lyue thorow thy occasyon.

D

And so it happened, when Abzam was come into Egypt, the Egyptians behelde the woman for she was very fayre. And the prynces also of Pharao sawe her, & comended her before Pharao, & the womā was take into Pharao's house. And he truly intreated Abzam wel for her sake and he had shepe and oxen and he asses, men seruantes and mayde seruantes, she asses, & camelles. And the Lorde smote Pharao and hys house wth great plagues, because of Sarai Abzams wyfe. And Pharao calling Abzam sayd Why haste thou done thys vnto me? Why dy-

dest thou not tell me, that she was thy wyfe?

Nowe therfore beholde, there is thy wyfe, take her, and go thy waye: And Pharao gaue the men commaundemente, conceyvinge hym: and they conuayed hym for the, and hys wyfe, and all that he had.

The. xiii. Chapter.

Abzam and Lot departe out of Egypte. And Abzam deuyed hys lande & catell wth Lot hys brydres sonne. Hys agayne is promysed to Abzam the lande of Chanaan.



And so Abzam gat hym by out of Egypt he and hys wyfe, and *al that he had, and Lot wth hym, towarde the south. And Abzam was verie ryche, in catell, in syluer and golde. And he wente forth on hys iourneye from the south towarde Bethel, to the place where hys tente had bene at the begynnynge, betwene Bethel and Hai: Euen vnto the place of the *altare whiche he had made there at the fyrst, and there Abzham called on the name of the Lorde. Lot also whych wente wth Abzam had shepe catell and tentes: and the lande was not able to receaue them that they myghte dwell together, for the *substaunce of theyr ryches was greate, and they coude not dwell together. And there fell a stryfe betwene the herdmen of Abzams catell, and the herdmen of Lots catell. Mozeouer the *Cananites and the Phereites dwelled at that tyme in the lande. Then sayd Abzam vnto Lot: Let ther be no stryfe (I praye the) betwene the and me and *betwene my herdme and thyne, for we be brythren. Is not all the *whole lande before the? Departe I praye the frome. If thou wylt take thy lefte hande, I wyl go to the ryght, or if thou departe to the ryght hande, I wyl go to the lefte. And so Lot lyftrynge by hys eyes, behelde all the contrey of Iordane, whych was a plenteous contrey of water euerye where, before the Lorde destroyed Sodome and Gomorra, euen as the garden of the Lorde, lyke the lade of Egypt as thou comest vnto zoar.

Gene. xiii. d.

Gene. xiii. d.

Gene. xiii. d.

Gene. xiii. d.

Gene. xiii. d.

Gene. xiii. d.

Gene. xiii. d.

Gene. xiii. d.

Gene. xiii. d.

Gene. xiii. d.

Then Lot chose all the playne countre of Iordane and toke the iourney from the east. And so departed the one brydher from the other. Abzam dwelled in the lande of Canaan: and Lot abode in the cyties of the playne, and tented vntyl Sodome. But *the men of Sodome were wycked and excedynge synners before the Lorde.

And the Lorde said vnto Abzam, after that Lot was departed from hym: Lyfte vp thyne eyes now, and loke from the place where thou arte northwarde, southwarde, eastwarde, and westwarde, for all *the lande whych thou seest: wyl I geue vnto the and to thy seide for euer. And I wyl make thy seide, as the duste of the earth: so that if a man can nomber the dust of the earth, then shall thy seide also be nombred. Arise and walke aboute in the lande, after the length of it, and after the bredth therof, for I wyl geue it vnto the. And Abzam takynge downe hys tente, came and dwelled in the oke groue of Mamre, namely in Chbron, and buylded there an alter vnto the Lorde.

The. xiiii. Chapter.

Lot

Lot is taken prisoner. The byrth of Abram of the Sodomites. Lot is deliuered by Abram. Melchisedech offereth gyftes unto Abram. Abram payeth tithes unto Melchisedech. Abram holdeth nothing of the kyng of Sodom's goodes.

And it chaunced in the dayes of Amraphael kyng of Sinhar, Arioch kyng of Elasar, Kederlaomoz kyng of Elam, and Chideal kyng of the nations, and they made warre with Bera kyng of Sodom, and with Birsah kyng of Gomorra, and with Sineab kyng of Adama, and with Semeabar kyng of Zeboim, and with the kyng of Bela. The same is Zoar. All these were ioyned together in the vale of Siddym, where the salte see is. For. xii. yere were they subiect to kyng Kederlaomoz, & in the. xiii. yere rebelled. But in the fourtene yere came Kederlaomoz and the kynges that were with hym, & smote the gyauntes in Astaroth Barnaim, and the Sulims in Ham, & the Enims in the playne of Mariathim, and the Hozims in mount Seir, vnto the playne of Sharan, which bordreth vpon the wyldernesse. And they returnyng came to En Shpat, which is Cades, and smote all the countrie of the Amalechites, and also the Amorytes that dwelled in Hazezon Thamar.

B And there went out the kyng of Sodom & the kyng of Gomorra, and the kyng of Adama, and the kyng of Zeboim, and the kyng of Bela which is Zoar. And they stroke batel with them in the vale of Siddym, & is to saye, with Kederlaomoz the kyng of Elam, and with Chideal kyng of nacyns, and with Amraphoell kyng of Sinhar. And with Ariah kyng of Elasar: foure kynges agaynst fyue. And the vale of Siddym was full of fyre pyttes.

And the kyng of Sodom and Gomorra fled, and fell there. And they that remayned, fled to the mountayne. And they takyng all the goodes of Sodom and Gomorra and all theyr vitayles went theyr way. And they caried away Lot also Abrahams brothers son and his good (for he dwelled at Sodom) and departed. And there came one that had escaped, and told Abzā the Hebrue which dwelled in the oke groue of Mamre the Amoryte, brother of Eschol, and brother of Aner, which were confederate with Abram. When Abram hearde that his brother was taken, he harnessed his freshe yonge men, bozne in his owne house, thre hundred and eyghtene, and folowed on them vnto Dan: And he was set in aray vpon them by nyght, he and his seruantes, and smote them and pursued them vnto Hoba: which lyeth of the left hande of Damascos, and reconered all the goodes, and also brought agayne his brother Lot, and his goodes, the women also and the people.

D After that he returned agayne fro the slaughter of Kederlaomoz and of the kynges that were with hym, came the kyng of Sodom forth to mete hym in the playne valley which is the kynges dale. And Melchisedech kyng of Saleem brought forth bread and wyne. For he was the preaste of the moost hygh God, and blessed hym, sayinge: Blessed be Abzani, vnto the

hygh God, possessor of heauen and earth. And blessed be the hye God, which hath deliuered thyne enemyes into thyne hande. And Abram gaue hym tythes of all.

And the kyng of Sodom sayd vnto Abram Gyue me the soules, and take the goodes to thy selfe. And Abram answered the kyng of Sodom: I haue lyfte vp my hande vnto the Lorde the hye God possessor of heauen and earth, that I wyl not take of all that is thyn e so moche as a threde oz shoulacet, lest thou shouldest saye: I haue made Abram ryche. Saue onely that, which the yonge men haue eaten and the partes of the men which went with me, Aner, Eschol, and Mamre, which shal take theyr partes.

The. xv. Chapter.

The lande of Canaan is yet agayne promysed to Abram. God promyseth hym seed. He beleueth, and is iustified. The prophecie of the bondage wherein the chyldren of Israel shoulde be vnder Pharaos, and of theyr deliuerance from the same.

After these thynges were done, the worde of the Lorde came vnto Abram in a vysion, sayinge: Feare not Abram, I am thy defence, and thy reward shalbe excedyng great. And Abram sayd: Lorde God what wylt thou gyue me when I go chyldelesse, and the chylde of the stuardshyppe of my house is this Eleazar of Damasco? And Abram sayde: Se, to me thou hast gyuen no seed: lo, a lad bozne in my house is myne heyre. And behold, the word of the Lorde came vnto hym, sayinge: He shal not be thyne heyre, but one that shal come out of thyne owne bodie shalbe thyne heyre: And he brought hym out, and sayde: loke vp vnto heauen, and tell the starres, yf thou be able to nombre them. And he sayde vnto hym: *Euen so shal thy seed be. And Abram beleued the Lorde, and counted he to hym for ryghtousnesse. And agayne he sayde vnto hym: I am the Lorde that brought the oute of the Chaldees, to gyue the this lande, and that thou myghtest possesse it.

And he sayde: Lorde God, whereby shal I knowe that I shal possesse it? He answered vnto hym: Take an heifer of thre yere olde and a she goote of thre yere olde, and a thre yere olde ramme, a turtle doue also and a yonge pyggon. He toke therfore all these vnto hym, and deuyded them in the middes, and layed euery pece one agaynst an other. But the foules deuided he not. And when the byrdes fel on the carcasses, Abzā droue them awaye. And when the sunne was downe, there fell a slombze vpon Abram. And lo, a darke and a great feare fell vpon hym.

And he sayde vnto Abram: knowe this of a suretye, that thy seed shal be a straunger in a lande that pertaineth not vnto them. And shal serue them, and they shal entreate them euill, *foure hundred yeres.

But the nation whom they shal serue, wyl I iudge. And afterwarde shal they come out with greate substance. And thou shalte go vnto thy fathers in peace, and shalte be buryed in a good olde age. But in the fourth geueracyon they

a. v.

shall

He. xlv. a.
Rom. i. 11. b.
roma. i. 11. a.
Iaco. ii. b.
Gal. iii. a.

Act. xvi. a.

Gen. xli. b.
Iud. v.
Gala. iii. c.

Deb. vii. a.

shall come byther agayne, for the wyckednesse of the Amozites is not yet full.

And it came to passe that when the sunne went downe there was a darke cloude: behold, there was a smokyng furnace, and a fyre brande goinge betwene the sayde peces.

D In that same daye, the Lorde made a covenante wth Abrahaim, saying: vnto thy *seed haue I gyuen this lande, from the ryuer of Egypteuen vnto the great ryuer the ryuer of Euphrates, the Kenites, the Kenizites, and the Cadmonites, the Hethites, and the Pherezites, and the Gyauntes, the Amozites also and the Cananities, the Gergesites and the Jebusites.

The xxvi. Chapter.

Sarai gyueth Abrahaim leaue to take Agar her mayde to wyfe. Agar despyed her maistresse, for whych she was euill entreated of Sarai, and therefore runneth awaye. The aungell me-tyng her commaundeth her to tounne agayne, and doeth promyse her seed. And nameth her first chyld, Ismael.

Sarai Abrahams wyfe bare hym no children. But she had an handmayde an Egyptian Hagar by name. And Sarai sayde vnto Abrahaim: Beholde, the Lorde hath restrayned me, that I can not beare. I praye the go in vnto my mayde, peradventure I maye be edified by her. And Abrahaim obeyed the voyce of Sarai. And Sarai Abrahams wyfe toke Hagar her mayde the Egyptian (after Abrahaim had dwelled ten yere in the lande of Canaan) and gaue her to her husbände Abrahaim to be his wyfe. Which when he went in vnto Hagar, she conceived. And when she sawe that she had conceived, her maistresse was despyed in her eyes. And Sarai sayde vnto Abrahaim: Thou doest me wrong. I haue gyuen my mayde into thy holom, which seing that she hath conceived, I am despyed in her eyes, the Lorde iudge betwene the and me. But Abrahaim sayd to Sarai: behold, thy mayde is in thynne hande, do with her as it pleaseth the.

B And when Sarai fared foule with her, she fled from the face of her. And the aungell of the Lorde founde her besyde a fountayne of water in the wyldernes: euen by the well that is in the waye to Sur. And he sayde: Hagar Sarais mayde, whence camest thou, and whyther wilt thou go? She sayd: I fflye from the face of my maistresse Sarai. And the aungell of the Lorde sayd vnto her: returne to thy maistresse agayne, and submyt thy selfe vnder her handes.

E And agayne, the aungell of the Lorde sayd vnto her: In encreasynge I wyll encrease thy seed, and it shall not be nombred for multitude. And the Lordes aungell sayde vnto her, se: thou arte with chyld, and shalt beare a sonne, and shalt call his name Ismael: bycause the Lorde hath heard the tribulation. He also wyll be a wyldeman, and his hande wyll be agaynst euery man and euery mans hande agaynst hym. And he shall dwell in the presence of all his brethzen. And she called the name of the lorde that spake vnto her: thou God lokest on me, for she sayde: haue I not sene here the backe partes of hym? seeth me? Wherefore the well was called the well

of hym that lyueth and seeth me. And it is betwene Cades and Bared. And Hagar bare Abrahaim a sonne, and Abrahaim called his sons name which Hagar bare vnto hym, Ismael: And Abrahaim was lxxxvi. yere olde, when Hagar bare hym, Ismael.

The xvii. Chapter.

Abraim is called Abraham, and Sarai is named Sara. The land of Canaan is here the fourth tyme promysed. Circumcysion is here intypled. Itabac is promysed. Abraham prayeth for Ismael.



Abrahaim was nyetye yere olde, and agayne, the Lorde appeared to Abrahaim and sayde vnto hym: I am the almyghty God: walke * before me, and be thou perfecte. And I wyll * make my bonde betwene me and the, and wyll multiplye the exceedyngly. And Abrahaim fell on his face. And God talked with hym, saying: Beholde, I am, and my testament is with the, and thou shalt be a father of many * nacyns. Nevertheless thou shalt be called Abraham, but thy name shall be Abraham: * for a father of many nacyns haue I made the. I wyll make the to growe exceedyngly, and wyll make nacyns of the: yea, and kynges shall sprynge out of the. Moreover, I wil make my bonde * betwene me and the, and thy seed after the, in theyr generacyons, by an euerlastyng testament, that I maye be God vnto the and thy seed after the. And I wyll gyue vnto the and to thy seed after the * the lande wherin thou art a straunger. Euen all the lande of Canaan, for an euerlastyng posselsion and wyll be theyr God.

And God sayde agayne vnto Abraham: Se thou also kepe my Testamente therfore, bothe thou and thy seed after the in theyr generacions. This is my testament whiche ye shall kepe betwene me and you, and thy seed after the. Euery man chyld amonge you shall be circumcysed. Ye shall circumcise the flesh of your foreskynne and it shall be a * token of the bonde betwixte me and you. And euery man chyld of egypte dayes * olde, shall be circumcysed amonge you, and such as be in your generacions, and bozne at home, and he that is bought with moneye of any straunger, which is not of thy seed. He that is bozne in thy house, and he also that is bought with moneye must nedes be circumcysed. And my Testamente shall be in youre fleshe, for an euerlastyng bonde. And the vncircumcysed man chyld, in whose fleshe the foreskynne is not circumcysed, that soule shall perishe, from his people: bycause he hath broken my Testament. And God sayde vnto Abraham: Sarai thy wyfe shalt thou not call Sarai: but Sara shall her name be. And I wyll blesse her, & haue gyuen the a sonne of her, and wyll blesse her people: yea, and kynges of people shall sprynge of her. But Abraham fel vpon his face, & laughed and sayd in his herte: Shall a chyld be bozne vnto hym that is an hundred yere olde? And shall Sara that is nyetye yere olde beare?

And Abraham sayde vnto hym: O that I might see!

mael

mael myght lyue in thy syght.

Unto whom God sayd: Sara thy wyfe shal
 Gen. xv. 2 *beare the a sonne in dede, and thou shalt call
 esa. xliii. b his name Isahac. And I wyll make my bonde
 with hym, for an everlastyng bonde, and with
 his seed after hym. And as concernyng Ismael
 also, I haue hearde the: for I haue blessed hym,
 and wyll make hym to encrease, and wyll mul-
 Gen. xv. 6 tiplie hym exceedyngly. Twelue *princes shall
 he beget, and I wyl make a great nation of hym.
 But my bonde wil I make with Isahac which
 Sara shall beare vnto the: euen thys tyme. xii.
 moneth.

And he left of talkyng with hym, and depar-
 ted vp from Abraham. Abraham toke Ismael
 his sonne and all such as were bozne in his house
 and all that was bought with money, as many
 as were men chyliden whiche were amonge the
 men of Abrahams house, and circumcysed the
 fleshe of theyr foreskynne euen in that self same
 daye as God had sayd vnto hym. Abraham al-
 so hym selfe was nygety yere olde & nyne, when
 the fleshe of his foreskynne was circumcysed. Ismael
 his son was thytene yere olde when he was
 circumcysed in the fleshe of his foreskynne. The
 selfe same daye was Abraham circumcysed, and
 Ismael his sonne. And all the men of his house,
 bozne in his house or bought with moneye (of
 straungers) were circumcysed with hym.

The xviii. Chapter.

There appeared thre men vnto Abraham. Isahac is
 prompted to hym agayne: at whych Sara laughed.
 The destruction of the Sodomytes is declared vnto
 Abraham. Abraham prayeth for them.



And the Lorde appeared vnto hym
 in the playne of Mamre, as he sate
 in his tente doze in the heate of the
 daye. And he lyft vp his eyes, and
 looked: and lo, thre me stode by him
 And when he sawe them he ranne to mete them
 from the tent doze, and fell to the grounde, and
 sayd: Lord (I beseeche the) yf I haue found fauour
 in thy syght: go not (I praye the) from thy ser-
 uant. Let a lytle water be fet, and wash youre
 feet and refresh your selues vnder the tree. And
 I wyll fet a * mozell of breed to comforte your
 hertes withall. And then shal ye go your wayes
 for euen therfore are ye come to your seruant.
 And they sayd: Do euen as thou hast sayd. And
 Abraham went a pase into his tent vnto Sa-
 ra, and sayd: make readye at ones thre peckes of
 fyne meale, kneede it, and make cakes. And A-
 braham runnyng vnto his bestes, fet a calfe,
 tender and good, and gane it vnto a yonge man

and he hasted to make it readye at ones. And he
 toke butter and mylke, and the calfe whiche he
 had prepared, and set it befoze them, and stode
 hym selfe by them vnder the tree, * when they
 dyd eate.

And they sayde vnto hym: where is Sara
 thy wyfe? he answered: beholde, she is in the tent
 And he sayde: In retournyng I wyll come a-
 gayne vnto the, accordyng to the tyme of lyfe.
 And lo, * Sara thy wyfe shall haue a sonne.

That hearde Sara in the tent doze whiche was
 behynde hym. Abraham and Sara were both
 olde and well streken in age, and it ceased to be
 with Sara, after the maner as it is with wo-
 men. Therfore Sara laughed within her selfe,
 sayng: Nowe I am waxed olde, shall I gyue
 my selfe to * luste, and my lord olde also? And
 God sayd vnto Abraham: wherfore dyd Sara
 laugh, sayng: shall I of a surety beare a chylde
 whiche am olde? Is anye thyng wonderfull to
 God? Accordyng to the tyme * appoynted wyl
 I retorne vnto the, euen accordyng to the tyme
 of lyfe, and Sara shall haue a sonne. Then Sa-
 ra denyed it, sayng: I laughed not, for she was
 a frayed. And he sayde: It is not so, but thou
 laughedst. And the men standyng by fro thence
 looked towarde Sodome: And Abraham wente
 with them to byng them on the waye.

And the Lorde sayd: Shal I hyde from Abra-
 ham that thyng which I do? Being that Abra-
 ham shal be a * great and a myghtye people, and
 al the nations of the earth shal be blessed in him,
 I knowe this also, that he wyl commaunde his
 chyliden and his housholde after hym, that they
 kepe the waye of the Lorde, and do after ryght
 and conscience, that the Lorde may byng vpon
 Abraham that he hath spoken vnto hym.

And the Lorde sayd: * The crye of Sodome
 and Gomorra is great, and theyr synne is exce-
 dyng greuous. I wyll go downe nowe, and se
 whether they haue done altogether accordyng
 to that crye which is come vnto me or not, that
 I maye knowe. And the men departed thence
 and went to Sodome ward. But Abraham
 stode yet befoze the Lorde, and Abraham drewe
 nere, and sayd: Wylt thou also destroye ryghte-
 ous with the wycked? peradventure there be
 fyfthe ryghtous within the cytiewyll, thou de-
 stroye, and not spare the place for the sake of fyf-
 the ryghtous that are therein? That he far from
 the that thou shouldest do after this sayng: and
 slaye the ryghtous with the wycked, and that
 the ryghtous shoulde be as the wycked that be
 farre from the.

Shall not the iudge of all the worlde do ac-
 cordyng to ryght? And the Lorde sayde: yf I
 fynde in Sodome fyfthe ryghtous within the
 cytie, I wyll spare all the place for theyr sakes.
 And Abraham answerpge, sayde: Beholde, I
 haue taken vpon me to speake vnto the Lorde,
 * whiche am but dust and ashes: peradventure
 there shall lacke fyue of fyfthe ryghtous. Wylt
 thou destroye all the cytie for lacke of fyue?
 And he sayde: yf I fynde there fourtye and fyue
 I wyll not destroye them:

And

And he proceeded to speake vnto hym agayne, and sayde: peradventure there shall be fourtye founde there. He answered: I wyl not do it for fortye sake. He sayde vnto hym agayne: O let not my Lord be angry that I speake: peradventure there shall thyrtye be founde there. And he sayde: I wyl do nothyng of I fynde thyrtye there. He sayde agayne: O se, I haue taken vpon me to speake now also vnto my Lorde: peradventure there shall be twentye founde there. He answered: I wyl not destroye them for twentye sake. And he sayde: O let not my Lorde be angry, and I wyl speake yet but this ones, peradventure there shall ten be found there. He answered: I wyl not destroye them for tens sake. And the Lord went his waye as soone as he had left communynge with Abraham. And Abraham also turned vnto his place.

The xix. Chapter.

Lot receyued two angels into his house. The synners of the Sodomytes. Lot is deliuered, and deliuered to dwell in the ctye of zoar. Lottes wyfe is turned into a pyller of salt. Sodome is destroyed. Lot is drunken and lyeth wth his daughters, wherby conceived children by hym.

And there came two angels to Sodom at euen. And Lot sat at the gate of Sodom. And Lot seyinge them rose vp to mete them, and he bowed hym selfe to the ground wth his face. And he sayde: my lordes, tounne in I praye you into your seruantes house, and tarpe all nyght, and wash your feet, and ye shall ryse vpearly to go in your wayes. Whiche sayde: naye, but we wyl abyde in the stretes all nyght. And he in maner dyd euen*compell them vvolently. And they returnynge in vnto hym entred into his house, and he made the a feast, and did bake swete bzeed, and they dyd eate.

And before they wente to rest, the men of the ctye (euen the men of Sodome) compassed the house rounde about both olde and yonge, all the people from all quarters: And they callynge vnto Lot sayd vnto him: where are the men which came into the this nyght: bryng them out vnto vs and we wyl knowe them. And Lot went out at the doores vnto them, and shut the doore after hym and sayde: naye for Gods sake brethren do not so wyckedlye. Beholde, I haue two daughters whiche haue knowen noman, them wyl I bryng out now vnto you: and do wth them as it seemeth good in your eyes. Only vnto these men do nothyng, therfore came they in vnder the shadowe of my rofe. And they sayde: stande backe. And they sayde: he came in as one to sojourn, and wyl he be nowe a iudge? We wyl surely deale worse with the then with them. And they pleased sore vpon the man, euen Lot: & came to breake vp the doore, but the men put forth theyr hand and pulled Loth into the house to them and shut to the doore. And the men that were at the doore of the house were smote with blyndenesse, both smal and great: so that they faynted and coulde not fynde the doore. And the men sayd vnto Lot: If thou haue yet here any soon in lawe, or sonnes or daughters, or whatsoeuer thou hast

in this citie, bryng it out of this place: for we must destroye this place, because the crye of them is great* before the face of God: for the Lord hath sent vs to destroye it. And Lot went but & spake vnto his sonnes in lawe which married his daughters, saying: stande vp, get you out of this place for the Lorde wyl ouerthrowe this ctye. But he semed as though he had mocked, vnto his sonnes in lawe. And when the moynynge arose the angels caused Lot to speke him, saying: Stande vp, take thy wyfe and thy two daughters at hand, lest thou perishe in the synne of the ctye. And as he prologed the tyme, the men caught both him his wyfe and his two daughters by the handes the Lorde beinge mercifull vnto hym, and they brought hym forth and set hym without the ctye. It fortunied, when they had brought them out he sayde: Saue thy lyfe, & loke not behynde the, neither tary thou in all this playne countre. Saue thy selfe in the mountayne, least thou perishe. And Lot sayde vnto them: Oh naye lord, beholde, thy seruant hath founde grace in thy syght, and I haue magnified thy mercy whiche thou hast shewed vnto me in sauyng my lyfe. Beholde, I can not be saued in the mountayne, least some mysfortune fall vpon me, and I dye. Beholde, here is a ctye by, to flye vnto, euen ponder lytle one: O let me be saued there: is it not a lytle our, and my soule shall lyue. And he sayde vnto hym: se, I haue receyued thy request as concernynge this thyng, that I wyl not ouerthrowe this ctye, for the whiche thou haste spoken. Haste the, and be saued there, for I can do nothyng tyll thou be come thyther. And therfore the name of the ctye is called zoar. And the sunne was no more vpon the earth, wher Lot was entred into zoar.

Then the Lorde rayned vpon Sodome and Gomorra, byrystone and fyre from the Lorde out of heauen, and ouerthrewe those cities and all the regyon, and all that dwelled in the ctyes, & that that grewe vpon the earth. But Lottes wyfe looked behynde her, and was turned into a pyller of salt. Abrahā ryllyng vpearly, got him to the place where he stode before the presence of God, and lokynge rowarde Sodome and Gomorra and towarde all the lande of that countre he looked: and beholde, the smoke of the countre arose as the smoke of a forname. And it happened that when God destroyed the ctyes of that regyon, he thought vpon Abraham, and sent Lot oute from the myddest of the ouerthrowynge when he ouerthrewe the ctyes, where Lotte dwelled.

And Lot departed out of zoar and dwelled in the mountaynes with his two daughters, for he feared to tarpe in zoar, but dwelled in a cave, he and his two daughters. And the elder sayde vnto the yonger: our father is olde, and there is not a man in the earth to come in vnto vs after the maner of all the world. Come, we wyl make oure father drunken with wyne, and lye wyth hym, that we maye saue seed of oure father.

And so they made theyr father drunken wyth wyne that nyght. And the elder doughter went

Gen. xix. a

Lu. xix. c

Job. xix. b

Gen. xix. b
Actu. xix. bGen. xix. c
Actu. xix. b

Gen. xix. a

Gen. xix. a
Jerem. l. f
Ezech. xlii. cGen. xix. b
Sapi. x. a
Amos. ix. b
Ezech. xlii. c
Iude. i. b

and laye wth her father. And he perceaued it not, neyther when she laye downe, neyther when she rose vp. And on the morow it happened that the elder sayde vnto the yonger: beholde, pester-nyght I wth my father. Let vs make hym dronke with wyne this nyght also, and go thou and lye with him, that we maye rayse vp s^ede of our father. And they made the y^{ou}nger father dronke with wyne & nyght also. And the yonger arose and laye with hym. And he perceaued it not: neyther when she laye downe, neyther when she rose vp. Thus were both the daughters of Loth with chylde by the y^{ou}nger father. And the elder bare a sone and called his name Moab. The same is the father of the Moabites vnto this daye. And the yonger bare a sone also & called his name Ben Ammi. The same is the father of the children of Ammon vnto this daye.

The .xx. Chapter.

Abraham went as a stranger into the lande of Gerar. The kynge of Gerar taketh awaye his wyfe.

And Abraham departed thence toward the south countrey, & dwelled betwene Cadis and Sur, and sojourned in Gerar. And Abraham sayde of Sara his wyfe: she is my syster. And Abimelech kynge of Gerar sent and fet Sara a waye.

But God came to Abimelech in a dreame in the nyght and sayde vnto hym: Se, thou shalt dye for the womans sake which thou hast taken a waye, for she is a mans wyfe. But Abimelech had not yet come nye her, & he sayde: Lord wylt thou slaye ryghte wth people? sayde not he vnto me, she is my syster: yee, and sayd not she her self he is my brother: with a pure hert and innocent handes haue I done this. And God sayde vnto hym by a dreame, I wot it well that thou dydest it in the purenes of thy hert. I kept the also that thou shuldest not synne agaynst me, and therfor suffred I the not to touche her. Nowe therfore deliuer the man his wyfe agayne for he is a prophete. And he shal praye for the that thou mayst lyue. But and if thou deliuer her not agayne, be sure that thou shalt dye the death both thou, and all that thou hast. Therfore Abimelech r^{is}ynge vp by tymes in the mornynge called all his seruantes and tolde all these sayinges in theyr eares, and the men were sore afrayde. And Abimelech called Abraham & sayd vnto hym: what hast thou done vnto vs, and what haue I offended the that thou hast brought on me and on my kynge dome so great a synne: thou hast done dedes vnto me that ought not to be done. And Abimelech sayd vnto Abraham: What sawest thou that thou hast done this thyng.

Abraham answered. For I sayde: Surely the feare of God is not in this place, and they shall slepe me for my wifes sake: yet in very dede she is my syster, for she is the daughter of my father though she be not the daughter of my mother: & she became my wyfe. And after God caused me to wandre out of my fathers house, I sayde vnto her: This kyndenesse shalt thou shewe vnto me in all places where we come, that thou saye of me, he is my brother. Then toke Abimelech

these and oren, men seruantes and women seruantes and gaue them vnto Abraham, & deliuered hym Sara his wyfe agayne. And Abimelech sayde: beholde, my lande lyeth before the, dwell where it pleaseth the best. But vnto Sara he sayd: Se, I haue geuen thy brother a thousand peces of syluer, beholde: it shall be a conuerynge of thyne eyes, vnto all that are with the and thus with all was she reuoyced.

And so Abraham prayde vnto God, and god healed Abimelech, and hys wyfe and hys maydens, and they bare chylde. For the Lord had closed to all the matryces of the house of Abimelech: because of Abrahams wyfe.

The .xxi. Chapter.

Isaac is borne. Agar is cast out with her yonger sonne Hamael. The angel comforteth Agar. The conuynant betwene Abimelech and Abraham.

The Lord visyted Sara as he had sayd & and byd vnto her * accordynge as he had promysed. For Sara was wth chylde, and bare Abraham a sone in his olde age, euen the same season which the Lord had appointed him. And Abraham called his sonnes name that was borne vnto hym which Sara bare hym, Isaac: and Abraham circumcysed Isaac hys sonne when he was eyngh^t dayes olde: as God commaunded hym. And Abraham was an hundred yere olde: when his sonne Isaac was borne vnto hym. But Sara sayd: God hath made me a laughynge stocke: so that all that heare: wyl laugh at me. She sayde also: who wold haue sayde vnto Abraham, & Sara shuld haue geuen chylde: for I haue borne him a sone in his olde age: The chylde grewe: and was wened: and Abraham made a great feast: the same daye that Isaac was wened. Sara saide also of sonne of hagar & Egyptian (which she had borne vnto Abraham) to be a mocker, wherfor she sayde vnto Abraham: put away this bondmayde and her sonne: for the sonne of this bondwoman shal not be heyre with my son Isaac: and this sayinge was very greuous in Abrahams syght because of his sonne. And god sayde vnto Abraham: lette it not be greuous in thy syght, because of the lad & of thy bondmayde. All that Sara hath sayde vnto the, heare her voyce: for in Isaac shal thy s^ede be called. Howeouer of the sonne of the bondwoman wyl I make a nacyon: because he is thy s^ede.

And so Abraham arose v^{er} early in the mornynge, and toke breade and a bottell of water, and gaue it vnto hagar, puttynge it on her shulders with the lad also, and sent her awaye, who departyng, wandred vp and downe in the wyldecnesse of Beer Seba. And the water was spent in the bottell, and she caste the lad vnder a bushe and wente and satte on the other syde a greate waye, as it were a bowe shote of: for she sayde: I wyl not se the death of the chylde. And she l^{yt}te downe on the other syde, lyfte vp her voyce and wepte.

And God hearde the voyce of the chylde. And the angel of god called hagar out of heuen and sayde vnto her: what ayleth the hagar? Feare

Ge. xlii. b.
and. xlii. c.
Sala. liii. d.
Deby. xi. c.

Math. i. a.
Isa. xlii. a.
Isa. xlii. a.

Sala. liii. d.

Isa. i. b.
Sala. liii. d.
Deby. xi. d.

Ge. xlii. a.

Heare not, for God hath heard the voyce of the chylde where he lyeth. Arise and lyfte vp the lad, and take hym in thy hande, for I wyl make of hym a greute people. And God opened her eyes: and she saw a well of water. And she went and fylled the bottell wyth water and gaue the boye drynke. And God was with the lad, and he grewe and dwelte in the wyldernesse, and became an archer. And he dwelt in the wyldernes of Tharan. And hys mother gat hym a wyfe out of the lande of Egypte.

And it chaunced the same season that Abimelech and Phicol his chiefe captayne spake vnto Abraham sayinge: * God is with the in all that thou dost. And nowe therfore sweare vnto me euen here by God, that thou wylt not hurte me nor my chyliden, nor my chylidens chyliden. But that thou shalt deale with me, and the cuntry where thou haste bene a straunger, accordynge vnto the kyndnesse that I haue shewed the. And Abraham sayde: I wyl sweare.

And Abraham rebuked Abimelech for a well of water, whiche Abimelechs seruantes had vpolently taken a waye. And Abimelech sayde: I wote not who hath done thys thyng. Also thou toldest me not: neyther hearde I of it, but this daye. And Abraham toke shepe and oxen, and gaue them vnto Abimelech. And they made both of them a bond together. And Abraham set seuen ewe lambes by them selues. And Abimelech sayde vnto Abraham: what meane these seuen ewe lambes which thou haste set by them selues? he answered: for these seuen lambes shalt thou take of my hande, that they may be a wytnesse vnto me, that I haue dygged this well. Wherefore the place is called Beer Seba, because that there they sweare both of them. Thus made they a bonde together at Beer Seba. And Abimelech & Phicol his chiefe captayne rose vp, and turned agayne vnto the land of the Philistines. And Abraham planted a wood in Beer Seba, and called there on the name of the Lorde, the euerlastynge God: and so gouerned in the Philistines lande a longe season.

The .xxii. Chapter.

The sayth of Abraham is prouen in offeringe hys sonne Isaac. Chyfe our saupoure is prynced. The generacyon of Nachor: Abrahams brother.

And. vii. d.
Er. xliii. e.
Debye. xi. d.



After these saynges, it happened y God vpd proue Abraham & sayde vnto hym: Abraham. Whiche answered: here am I. And he sayde, take thy only sonne Isaac whom thou louest, and get the vnto the lanbe Moza, and sacrifice hym there for a sacrifice vpon one of the mountaynes, whiche I wyl shewe the. Then Abraham rose vp early in the mornynge, and saddled hys asse, and toke two of hys yonge men with hym, and Isaac hys sonne: and cloue wood for the sacrifice, and rose vp and gat him to the place whiche God had appoynted hym.

The thyrde daye Abraham lyfte vphys eyes and saw the place a farre of, and sayde vnto his yonge men: vyde here with the asse I and the lad wyl go yonder and worshyp, and come agayne

vnto you. And Abraham toke the woode of the sacrifice: and layde it vpon Isaac hys sonne, but he hym selfe toke fyre in his hande & a knyfe. And they went both of them together.

Then spake Isaac vnto Abraham hys father and sayde: Wy father? And he answered: here am I my sonne. He sayde: Se here is fyre and woode, but where is the shepe for sacrifice? Abraham answered: my sonne, God wyl prouyde hym a shepe for sacrifice, and so they went both together.



And when they came vnto the place whiche God had shewed hym, Abraham made an altter there, and dressed the wood, and bounde Isaac hys sonne, & layde hym on the altter, aboue vpon the wood. And Abraham stretching forth his hande, toke the knyfe to haue kylled his sonne. And the angel of the Lorde called vnto him from heauen, sayinge: Abraham Abraham: And he sayde: here am I. And he sayd: laye not thy hand vpon the chylde, neyther do any thyng at all vnto hym, for nowe I know that thou fearest god and hast for my sake not spared thyne only sonne. And Abraham lyfthynge vphys eyes, looked aboute: and beholde, there was a ram caught by the hornes in a thickette. And he went and toke the ram and offred hym vpon for a sacrifice in the stead of his sonne. And Abraham called the name of the place, y Lorde wyl se. As it is sayde this daye: in the mounte wyl the Lorde be sene.

And the angell of the Lorde cryed vnto Abraham from heauen the seconde tyme, and sayde: & by my selfe haue I swozne (sayth the Lorde) because thou haste done this thyng, and haste not spared thy onely sonne: that in blessinge I wyl blesse the, and in multiplying I wyl multiplye thy seede as the starres of heauen, and as y sande whiche is vpon the see syde. And thy seede shall possesse y gate of his enemyes. & And in thy seede shall all the nacjons of the earthe be blessed, because thou haste hearde my voyce. So turned Abraham agayne vnto his yonge men, and they rose vp and wente together to Beer Seba. And Abraham dwelt at Beer Seba. And it chaunced after these thynges, that one tolde Abraham sayinge: Beholde, Milcha, she hath also borne chyliden vnto thy brother Nachor: hus hys eldest sonne, and Bos his brother, and Remuell y father of the Siryans, and ceased, and haso, & Bildas, and Jedlaph, and Bethuel. And Bethuel begat Rebecca. These viii. did Milcha beare Nachor Abrahams brother. And hys concubine called Rhuma: she bare also Tebah, and Gaban, Chaas, and Maacha.

The

Gen. ii.

Debye. xi. d.

Gene. vii.
Actes. iii.
Gala. iii.

The. xlii. Chapter.

Sara dyeth, and is buried in the felde that Abraham bought of Ephron the Hethite.

Sara was an hundred and xlii. yere olde (so longe lyued she) and Sara dyed in Kyriath Arba. The same is hebron in the land of Canaan. And Abzaam came to mourne Sara and to wepe for her. And Abraham stode vpon the syght of his coorse, and talked with the sonnes of Heth, saying: I am a straunger, and a foriner amonge you, gyue me a possession to burie in w^{ch} you, that I may bury my coorse out of my sight. And the chyldren of Heth answered Abraham, saying vnto hym: Heare vs lozde, thou arte a prynce of God amonge vs. In the cheifest of our sepulchres burie thy deed. None of vs also shal forbydde the his schulchre: but thou mayest burye thy deed therein. Abraham stode vp, and bowed hym selfe before the people of the lande of the chyldren of Heth. And he communed with them, sayinge: If it be your mynde that I shal burye my deed oute of my syght, heare me: and speake for me to Ephron the sonne of zoar, that he maye gyue me the double caue, whyche he hath, and that is in the ende of his felde: but for as moche moneye as it is worth, shal he gyue it me in the p^{re}sence of you, for a possession to burye in. For Ephron dwelled amonge the chyldren of Heth.

And Ephron the Hethite answered Abraham in the audyence of the chyldren of Heth and of all that went in at the gates of his ctye, sayinge: Not so my lozde, heare me. The felde gyue I the, and the caue that therein is gyne I the also: and euen in the p^{re}sence of the sonnes of my people gyue I it the, burye thy deed: and Abraham bowed hym selfe before the people of the lande and spake vnto Ephron in the audyence of the people of the country, saying: I praye the heare me if it please the: I wyl gyue syluer for the felde, take it, & I wyl burye my deed there. Ephron answered Abraham saying vnto hym: My lord hearken vnto me. The lande is worth four hundred cycles of syluer: what is that betwixt the and me: burye therfore thy deed. And Abraham hekened vnto Ephron, and weped hym the syluer which he had sayde, in the audyence of the sonnes of Heth. Euen foure hundred syluer cycles of currant moneye amonge marchauntes. And the felde of Ephron with the double caue which was before Hamre: euen the felde and the caue that was therein, and all the trees that were in the felde, and that were in all the borders rounde about, was made sure vnto Abraham for a possession, in the syght of the chyldren of Heth, before all that went in at the gates of the ctye. After this dyd Abraham burye Sara his wyfe in the double caue of the felde that lyeth before Hamre. The same is hebron in the lande of Canaan. And so both the felde and the caue that is therein was made vnto Abraham a sure possession to burye in of the sonnes of Heth.

The. xliii. Chapter.

Abraham maketh his seruant to sweare, and sendeth hym to seke a wyfe for Isahac his sonne. The seruante was caught, full and brought Rebecca, which Isahac toke to his wyfe.

Abraham was olde, and stryken in dayes, and the Lozde had blessed hym in all thynges. And Abraham sayd vnto his eldest seruant of his house which had the rule ouer all that he had. Put thy hande vnder my thyghe, and I wyl make the sweare by the Lozde God of heauen, and God of the earth, that thou shalt not take a wyfe vnto my sonne of the daughters of Canaan, amonge whiche I dwell. But thou shalt go vnto my countrie and to my natyue lande, and take a wyfe vnto my sonne Isahac. But the seruante sayde vnto hym: peradventure the woman wyl not agree to come wth me vnto this lande, shall I brynge thy sonne agayne vnto the lande which thou camest out of? To wh^{ch} Abraham answered: beware that thou brynge not my sonne thither agayne.

The Lozde God of heauen, which toke me from my fathers house, and from the lande where I was bozne: And whiche spake vnto me, and that I sweare vnto me saying: vnto thy seed wil I gyue this lande, he shal sende his aungell before the, and thou shalt take a wyfe vnto my sonne from thence. Neuerthelesse if the woman wyl not agree to folowe the, then shalt thou be without daunger of this myne oth.

Only brynge not my sonne thither agayne. And the seruante put his hand vnder the thygh of Abraham his master, and sware to hym, as concernyng that matter. And the seruante toke ten camelles of the camelles of his master, and departed, and had of all maner of goodes of his master with hym, and stode vp and went to Mesopotamia, vnto the ctye of Haroz. And made his camels to lye downe without the ctye by a welles syde of water, at euen aboute the tyme that women come oute to drawe water. And he sayde.

Lozde God of my master Abraham, sende me good speede this daye, and shewe merce vnto my master Abraham. Lo, I stande here by the well of water, and the daughters of the men of this ctye come out to drawe water. Nowe I damsell to whom I saye, stoupe downe thy pytcher I praye the, that I maye drynke. If she saye also: Drynke, and I wyl gyue thy camels drynke: the same is she that thou hast ordeyned for thy seruant Isahac: yea, and therby shal I knowe that thou hast shewed merce on my master. And it came to passe y^e he had lefte speaking, beholde Rebecca came out, the daughter of Bethuel, sonne to Milca the wyfe of Haroz Abrahams brother, and her pytcher vpon her shoulde: The damsell was very fayre to loke vpon, and yet a mayde and vnknown of man. And she went downe to the well, and fylled her pytcher, and came vp. And the seruante runnyng vnto her, sayde: let me sup a lytle water of thy pytcher. And she sayde: drynke my lozde.

And she hastened, & let downe her pytcher vpon her arme, and gaue hym drynke. And when she had gyuen hym drynke, she sayde: I wyl drawe water.

water for thy camels also vntyll they haue dronken ynoughe. And she poured out her pytcher into the trough hastily, and ran agayne vnto the well to fet water, and dzeue for all his camels. And þ man wddzed at her. But helde his peace, to wite whether the Lord had made his iourney prosperous or not. And it fortuned, as the camels had leste dzyng, the man toke a golden earynge of halfe a spele weyght, and two braceletes for her handes, of teune sylces weyght of golde, and sayde: whose doughter art thou: tell me I pray þ, is there roume in thy fathers house for vs to lodge in: She answered hym: I am the doughter of Bathuel the son of Hylca, whiche she bare vnto Rahoz, and sayde mozeouer vnto hym: we haue lytter and prouandze ynoughe, & also roume to lodge in.

D And the mā bowed him selfe and worshipped the Lord, and sayde: blessed be the Lord God of my master Abraham, whiche ceaseth not to dealc mercyfullpe and trulpe with my master, and hath brought me þ way to my masters brothers house. And the damsell ran and told them of her mothers house these thynges. And Rebecca had a brother called Laban.

And he ran out vnto the man, euen to the well for as soone as he had sene the earynges and the braceletes in his sisters handes (and hearde the wordes of Rebecca his syster, saying: thus sayd the man vnto me: he went oute vnto the man. And lo, he stode with the camelles by the well syde. And he sayde: Come in thou blessed of the Lord. Wherfore standest thou without: I haue dzyested the house, and made roume for þ camels. And then the man cam into the house: and he vnbpydled the camels, and (Laban) brought lytter and prouandze for the camelles, and water to wash his feet, and the mens feete that wer with hym, and set meate before hym to eate. But he sayd: I wyll not eate vntyll I haue sayde myne errande. And he sayde: saye on. And he sayde: I am Abrahams seruante, and God hath blessed my master oute of measure, that he is become greate, and hath gyuen hym shepe and oxen, syluer and golde, menseruantes, and mayde seruantes, camels, and asses.

Gene. xxi. a And * Sara my masters wyfe bare hym a sonne when she was olde, and vnto him hath he gyuen all that he hath. And my master made me swear, saying: thou shalt not take a wife to my son amonge the doughters of the Cananytes in whose lande I dwell.

C But thou shalt go vnto my fathers house, and to my kynred, & take a wyfe vnto my sonne. And I sayde vnto my master: peradventure the wyfe wyll not folowe me: And he answered me The Lord, before whome I walke, wyl sende his Angell with the, and prosper thy iourney and thou shalt take a wyfe for my sonne of my kynrede and of my fathers house. Then shalt thou be gyltlesse of my curse, when thou comest to my kynredde. And yf they gyue the not one, thou shalt be gyltlesse of my curse.

And so I came this dape vnto the well, & sayd
D Lord, the God of my master Abraham, yf it

be so nowe that thou makest my iourney which I go prosperous: beholde, I stande by this well of water, and when a virgin cometh forth to drawe water, and I say to her: gyue me (I pray the) a lytle water of thy pytcher to dzynte, and she saye to me: dzynte thou, & I wyl also drawe for thy camels, the same is the wyfe, whome the Lord hath prepared for my masters sonne.

And before I had made an ende of speakyng in myne herte, beholde, Rebecca came forth, and her pitcher on her shoulde; and she went downe vnto the well, and dzeue water. And I sayde vnto her: gyue me dzynte I praye the. And she made haste, and toke downe her pytcher from of her, and sayde: dzynte, and I wyl gyue thy camels dzynte also.

And I dranke, and she gaue the camels dzynte **It** also. And I asked her, sayinge: whose doughter art thou: She answered: the doughter of Bathuel Rahozs sonne * whome Hylca bare vnto hym. And I put the earynge vpon her face, and the braceletes vpon her handes. And I bowed my selfe and worshipped the Lord, and blessed the Lord God of my master Abraham whiche had brought me my ryght wape to take my masters brothers doughter vnto his sonne. Nowe also, yf ye wyl dealc mercyfully and truly with my master, tel me: and yf not, tell me also that I maye turne me to the ryght hande or to the left.

Then answered Laban and Bathuel, saying This saying is proceded euen out of the Lord: we can not therfore saye vnto the, eyther good, or badde: Beholde, Rebecca is before the, take her and go, that she maye be thy masters sonnes wyfe, euen as God hath sayd: And when Abrahams seruante herde theþ wordes, he worshipped the Lord flat vpon the earth. And the seruante toke forth iewels of syluer, and iewels of golde, and rayment and gaue them to Rebecca and vnto her brother & to her mother, he gaue gyftes, and thy dyd eate and dzynte, bothe he & the men that were w hym, and tarped all nyght. And when they rose vp in the morning, he sayd: let me departe vnto my master. Her brother and her mother answered: let the damsel abyde with vs a while, and it be but euen ten dayes, & then shall she go. He sayde vnto them: byndze me not: Beholde, the Lord hath prospered my iourney. Sende me awaye therfore, that I may go vnto my master. And they sayde: we wyl call the damsell, and enquyre at her mouth: And they called forth Rebecca, and sayde vnto her: wylte thou goo with this man: And she answered: I wyl go.

So they let Rebecca theþ syster go, and her G nourse, and Abrahams seruante, and his men. And they blessed Rebecca, and sayde vnto her: Thou art our sister, growe into thousand thousandes * and thy seede possesse the gate of theþ enemyes. And Rebecca arose, and her damsels, and set them vp vpon the camelles, and wente theþ way after the man. And the seruante toke Rebecca, and went his waye.

And Isaac was commynge from the waye of the well of the * lyuyng and seinge me, for he dwelt

he dwelt in the south countrey, and Isahac was gone out to pray in þe feld at the euē tide. And he lyft vp hys eyes and sawe the camels comynge. And Rebecca lyfte vp her eyes, & when she sawe Isahac, she lychted of the camel, and sayd vnto the seruaunt what mā is this that cometh wal- kyng agaynst vs in the felde? And the seruaunt said it is my master. Therfore she toke her cloke and put it about her. And the seruaunt told Isaac all thinges þe he had done. And Isaac brought her into his mother Saraes tente, and toke Rebecca, and she became hys wyfe, & he loued her, & so Isahac receaued comforte after his mother.

The xxv. Chapter.

Abraham taketh Kethura to hys wyfe, and getteth many chyldren. Abraham dyeth and giveth all hys goods to Isaac. The genealogy of Ismael. The birth of Jacob & Esau. Esau selleth hys birth ryght for a messe of pottage.

Abrahā proceeded further and toke him a wyfe called Kethura, which bare him Simram, and Jecklan, & Medan & Midian, and Isback, & Suah. Jecklan begat Seba, & Dedan. And the sonnes of Dedan were Assurim, Letusim, and Leumim. And the sonnes of Midian Ephra, and Ephra, Anoch, & Abida and Elda. All these were þe chyldre of Kethura. And Abraham gaue al his goods vnto Isahac. But vnto the sonnes of the concubynes whych Abraham had, he gaue gyftes and sent them awaye frome Isahac his sonne (whyle he yet lyued) eastward vnto þe lāde of Kedes. And these are þe dayes of þe yeres of Abrahā's lyfe whych he lyued: an. C. & lxxv. yere, & then fel sycke, & dyed in a lusty age (whē he had liued ynough) & was put to his people. And his sons, Isahac & Ismael buryed hym in the double caue in the feld of Ephron sonne of zoar the Hethyte, besyde the playne of Mamre. Whych felde Abrahā bought of þe sons of Heth: where Abrahā was buryed & Sara hys wyfe. It fortunēd after the death of Abraham þe God blessed Isahac hys sone, and Isahac dwelled by the well of the lypunge, and seynge me.

B These are the generacions of Ismael, Abrahams sonne, whych Hagar the Egypcian Saraes handmayd bare vnto Abraham. And these are þe names of the sonnes of Ismael in theyr names accordyng to their kynreds: þe eldest sone of Ismael Rebatoth, & Cedar: and Abdel, & Mibsam, & Milmaduma, and Malsā & Hadar, Thema, Jetur, Naphis, & Kedma: These are þe sons of Ismael & these are their names, by their townes & castels. xii. princes of theyr householdes.

And these are the yeres of the lyfe of Ismael an hundred and, xxxvii. yere, and he fel sycke, and dyed and was layde vnto hys people. And they dwelled from Heitlah vnto Sur, that is by the border of Egipte, as thou goest towarde þe Assirians. And he dyed in þe presence of all hys brethren. And these are the generacions of Isahac Abrahams sonne: Abraham begat Isahac.

C And Isahac was fortye yere olde when he toke Rebecca to wyfe, the daughter of Bathuell the Syrian of Mesopotamia; and syfter to Laban the Syrian. And Isahac made intercession vnto the Lorde for hys wyfe: because she was barren:

and the Lorde was intreated of hym, and Rebecca his wyfe conceaued, and the chyldre stroue to gether wythin her. Therfore she sayd: þe it shuld go so to passe, what helpeth it that I am wyth chyldre? wherfore she wente to aske the Lorde. And the Lorde sayd vnto her: there are two manner of people in thy wombe, and two nacpons shalbe deuyded out of thy bowels, and þe one nation shalbe myghtyer then the other, and the elder shalbe seruaunt vnto the yonger.

D Therfore when her tyme was come to be deliuered: beholde, there were two twynes in her wombe. And he that came out fyrst was red, and he was all ouer as it were a rough garmēt, and they called his name Esau. And after hym, came hys brother out, and hys hande holdynge Esau by the heele. And hys name was called Jacob. And Isahac was, xl. yere olde when they were borne: and the boyes grewe, and Esau became a conynge hunter and a tyller of the erth. But Jacob was a perfyte man, and dwelled in the tentes. Isahac loued Esau, because he dyd eat of hys ventilon, but Rebecca loued Jacob.

Jacob sod pottage, and Esau came from the feld and was fainty, and Esau sayde to Jacob fede me I pray the wyth that redde pottage, for I am faint. And therfore was his name called *Edom. And Jacob sayd: sell me this daye thy birth ryght. Esau sayd: Lo, I am at the point to dye, and what profyte shal this birth ryght do me? Jacob answered & swere to me the this daye. And he sware to hym, and solde hys birth ryght vnto Jacob. The Jacob gaue Esau bred and pottage of ryle. And he dyd eat and drynke and rose vp, and wente hys waye. And Esau regarded not hys birth ryght.

The xxvi. Chapter.

The iorney of Isahac towarde Abimelech. The promise made vnto Isahac and hys sede Isahac is retaken of Abimelech for calling hys wyfe hys syster. The choppynge of the shepherdes for the welles. Isahac is comforted. The attouement betwene Abimelech and Isahac.

A And there came a dearth in the lande passynge the fyrste dearth that was in the dayes of Abraham. And Isahac went vnto Abimelech kynge of the Philistines vnto Gerar. And þe Lorde appeared vnto hym, and sayde: Go not downe into Egipte, but byde in the lāde which I shall shewe vnto the: so geourne in this lande and I wll be wyth the, and wll blesse the for vnto the and vnto thy sede I wll geue al these contreyes. And I wll performe the oth which I swore vnto Abrahā thy father, and wll multiplye thy sede as the starres of heauen, and wll geue vnto thy sede al these contreyes. And in thy sede shal all the nacions of the earth be blessed, because that Abrahā herkened vnto my voyce and kepte myne ordinaunces, my commaundementes, my statutes, and my lawes. And Isahac dwelled in Gerar. And the men of the place asked hym of hys wyfe, & he sayd: she is my syster: for he feared to saye: She is my wyfe, lest the me of þe place shuld haue kyllid hym, because of Rebecca whych was bewtyfull to the eye.

And it happened after he had ben there longe tyme

Rom. fr. s

Decc. fil. a

Abd. l. a

Decc. fil. c

Decc. fil. g

Gen. fr. e

Gen. fr. b

para. l. b

Gen. fr. b

and. fr. b

Gen. fr. b

and. fr. c

Decc. fil. b

Gen. fr. e

and. fr. a

b tyme

time, that Abimelech kynge of the Philistians looked out at a wyndowe, and sawe Isaac sporing with Rebecca his wyfe. And Abimelech called Isaac, & sayd: He is of a surety thy wyfe and why saydst thou she is my syster? To whom Isaac answered: I thought that I myght peradventure haue dyed for her sake. Abimelech said why hast thou done this vnto vs: one of the people myght lyghtely haue lpen by thy wyfe, & so shuldest thou haue brought synne vpon vs. And so Abimelech charged al his people, sayinge: he that toucheth this man or his wyfe, shal dye the death. Isaac sowed in that lande, and founde in the same yere an hundredth busshels: and the Lorde blessed hym, and the man waxed myghty, and wente forth and grewe, tyll he was excedyng great, for he had possession of shepe, of oxen, and a myghty household, & therfore the Philistians had enuye at hym: for the Philistines stopped & fylled vp wyth earth all the wells whych his fathers seruantes dygged in his father Abrahams tyme. And Abimelech sayd vnto Isaac get the from vs, for thou art myghtyer then we a great deale. Therfore Isaac departed thence & abode in the valley of Gerar, and dwelte there. And Isaac returnyng, dygged agayne the welles of water whych they dygged in the dayes of Abraham his father, whych the Philistians had stopped after the death of Abraham, and gaue them the same names whiche his father gaue the Isaac's seruantes dygged in the valley, and founde a well of lypynge water. And the herdmen of Gerar dyd stryue wyth Isaac's herdmen sayinge: the water is oures. Then called he the well *Esek, because they stroue wyth hym.

Conteston

Emptye

Largenes

And they dygged another well, & stroue for that also. And he called the name of it *Sitena. And then he departed thence, and dygged another wel, for the whych they stroue not: therfore called he it *Rehoboth, sayinge: the Lorde hath now made vs rowme, that we maye encrease vpon the earth. And he wente by thence, to Beer Seba. And the Lorde appered vnto hym the same nyght & sayd: I am the God of Abraham thy father, feare not, for I am with the, and wyl blesse the and multiplie thy sede for my seruant Abrahams sake. And he buylded an alter there and called vpon the name of the Lorde, and pitched his tente. And there Isaac's seruantes dygged a well. Then came Abimelech to hym from Gerar: and Abisath his frende, and Philistines col his chefe capayne. And Isaac sayde vnto them: wherfore come ye to me, seying ye hate me and haue put me awaye from you? Whych answered: in seyinge we sawe that the Lorde was wyth the, and we sayd: let there be now an oth betwyxe vs, euen betwyxe vs and the, and let vs make a bonde wyth the, that thou shouldest do vs no hurte as we haue not touched the, and as we haue done vnto the nothyng but good, & sente the awaye in peace, for thou arte now the blessed of the Lorde. And he made them a feast and they dyd eate and drynke. And they rose vp by tymes in the mornynge, and swarode one to another. And Isaac sente them awaye. And they

departed from hym in peace. And that same day it happened, that Isaac's seruantes came and tolde hym of a well whych they had dygged: and sayd vnto hym, we haue founde water. And he called it *Seba. And the name of Egypte is called *Beer Seba vnto this daye. Esau was .xl. yere olde, and he toke a wyfe called Judith, the daughter of Beryan Hethyte, and Basmath the daughter of Elon an Hethyte also whych were disobedient vnto Isaac and Rebecca.

An othe.
The twelfth
the othe.

The xxvii. Chapter.

Isaac stealeth the blessing from Esau by his mothers counsell. Isaac is sad. Esau is comforted. The hatred of Esau towardes Isaac.



And it came to passe that when Isaac waxed olde, and his eyes were dimme (so that he coulde not se.) he called Esau his eldest sonne & sayde vnto hym. My sonne, and he sayde vnto hym: here am I. And he sayde: behold, I am now olde, and knowe not the daye of my death: and now therfore take thy wepys thy quiver and thy bowe and get the to the fel-des, that thou mayst take me some venison, and make me meate such as I loue, and bynge it me that I maye eate, and that my soule may blesse the, before that I dye. But Rebecca herde whiche Isaac spake to Esau his sonne. And Esau went into the felde, to catch venyson, and to bynge it. And Rebecca sayd vnto Jacob her sonne sayinge: Beholde I haue hearde thy father talking with Esau thy brother & sayinge: bynge me venison and make me meate, that I maye eate & blesse the before the Lorde, afore my death. Now therfore my sonne heare my voyce in that whych I commaunde the: get the to the flocke, & bynge me thence two good kyds, & I may make meate of them for thy father, suche as he loueth. And thou shalt bring it to thy father, & he maye eate and that he may blesse & before his death. Then said Jacob to Rebecca his mother: behold, Esau my brother is a rough man, & I am smoth. My father shall peradventure fele me, & I shall seme vnto him as though I wet about to begyle him and so shal he bring a curse vpo me, & not a blessing: and his mother sayd vnto hym. vpon me be thy curse my sonne, only heare my voyce, & go & fetch me them. And Jacob went & fet them, & brought the to his mother. And his mother made meate such as she knew his father loued. And Rebecca fet goodly rayment of her eldest sonne Esau, whych was in the house wyth her, and put them vpo Jacob her yonger sonne & she put the

Gen. xxi.

the skynnes of goates vpon his handes and vpon the smooth of his necke. And she put the meate & brende whyche she had prepared in the hande of her sonne Jacob. When he came to hys father, he sayd, my father. And he answered: here am I, who arte thou my sonne? And Jacob sayd vnto hys father: I am Esau thy eldest sonne, I haue done accordynge as thou baddest me: vp and spt and eate of my venison, & thy soule maye blesse me. And Iahac sayd vnto hys sonne: how cometh it that thou haste founde it so quykly my sonne? He answered: The Lorde thy God brought it to my hande: Then sayde Iahac vnto Jacob, come nere and let me fele the my sonne whether thou be my sonne Esau or not. Then wente Jacob to Iahac hys father, & he felt and sayde: The voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe hym not, bycause his handes were rough as hys brother Esaus handes: and so he blessed hym.

And he asked hym: art thou my sonne Esau? And he sayde, that I am. Then sayd he: bypunge me and let me eate of my sonnes venison, that my soule maye blesse the. And he brought hym and he ate. And he brought hym wyne also, and he dranke. And hys father Iahac sayd vnto hym: come nere, and kysse me my sonne. And he went vnto hym and kysled hym. And he smelled the sauoure of hys rayment, and blessed hym, & sayde: Se, the smell of my sonne is as the smell of a felde, whyche the Lorde hath blessed. God geue the of the dewe of Heuen, and of the fatnes of the earth, and plenty of corne and wyne. People be thy seruantes, and nacions bowe vnto the. We lorde ouer thy brethren, & thy mothers chyliden stoupe vnto the. Cursed be he that curseth the, and blessed be he that blesseth the.

It happened that asone as Iahac had made an ende of blessinge, and Jacob was scace gone out from the ptesence of Iahac hys father, then came Esau hys brother from his huntynge, and had made also meate and broughte it vnto hys father, and sayde vnto hys father: let my father arple and eate of hys sonnes venison, that thy soule maye blesse me. Then hys father Iahac sayde vnto hym: who arte thou? he answered: I am thy eldest sonne Esau, and Iahac was greatly aconged out of measure, and sayd: whyche is he and where is he then that hath hunted venison: and brought it me? and I haue eat of al before thou comest, and haue blessed him, and he shal be blessed. When Esau herde the wordes of hys father, he cryed out greatly and byterly, aboue measure, & sayde vnto his father: blesse me also my father. Who answered, thy brother came to subtilte, & hath taken away thy blessinge. And he sayd agayne: he may wel be called Jacob for he hath vndermynd me now twayne: fyrste he toke away my bytyght, and se: now hath he taken away my blessinge also. And he sayde: hast thou kept neuer a blessinge for me?

Iahac answered and sayde vnto Esau: beholde, I haue made hym thy lorde, and all hys mothers chyliden haue I made his seruantes. Moreover with corne & wyne haue I stablished

hym, what can I do vnto the now my sonne? And Esau sayde vnto his father: hast thou but that one blessinge my father: blesse me also my father: so lysterd vp Esau his voyce and wept. Then Iahac his father answered and sayd vnto hym: beholde, thy dwellinge place shal be the fatnesse of the earth, and of the dewe of heauen from aboue. And with thy sword shalt thou lyue, and shalt be thy brothers sernant. And it wpll come to passe, that when thou shalt get the masterye, thou shalt loose his yoke from of thy necke. And Esau hated Jacob, because of the blessinge that hys father blessed hym wyth all. And Esau sayd in hys herte: The dayes of my fathers sorowe are at hande, and I wpll slaye my brother Jacob. And these wordes of Esau her eldest sonne were tolde to Rebecca. And she sent and called Jacob her yongest sonne, & sayde vnto hym: beholde, thy brother Esau threatheneth to kyll the: now therfore my sonne heare my voyce, make the redy, and flee to Laban my brother at Haran: and tary with him a whyle: vntyll thy brothers fearnes be swaged, and vntyll thy brothers wrath turne away from the, and he forget the thynges whych thou haste done to hym. Then wpll I sende and fet the awaye fro thence. Why shulde I be desolate of you both in one daye? And Rebecca spake to Iahac, I am wery of my lyfe, for fear of the daughters of heth. If Jacob take a wyfe of the daughters of heth suche one as these are, or of the daughters of the lande what good shal my lyfe do me?

The xxviii. Chapter:

Jacob is sente into Mesopotamia to Laban for a wyfe. Esau marryeth an Hmaelite. Jacob dyeth a dyeme. Chyris is promysed. Jacob maketh a vowe.



And so Iahac called Jacob & blessed hym and charged hym, & sayde vnto hym: se thou take not a wyfe of the daughters of Chanaan, but arple and get the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wyfe of the daughters of Laban thy mothers brother. And God almighty blesse the, and make the to encrease, and multiply the that thou mayest be a nobbe of people, and geue the the blessinge of Abraham: to the & to thy seede with the, that thou mayest possesse the lande (wderin I art a stranger) which God gaue vnto Abraham. Thus Iahac sent forth Jacob. And he tolt to Mesopotamia vnto Laban: sonne of Bethuel the Sirian, & brother to Rebecca Jacob & Esaus mother. When Esau sawe Iahac had blessed Jacob, & sent hym to Mesopotamia, to fet hym a wyfe there, and as he blessed hym he gaue hi a charge sayng: thou shalt not take a wyfe of the daughters of Chanaan and thou shalt not obeyed his father & mother & was gone to Mesopotamia: & Esau saynge also of the daughters of Chanaan pleased not Iahac his father: the went he vnto Hmael, & toke vnto the wyues whych he had: Rahala & daughter of Hmael Abrahams sonne, the syster of Laban to be his wyfe. Jacob departed fro Beir Seba, to come vnto Haran, and came vnto a place by chaunce, & tarped there all nyght, bycause the sunne was downe.

v ii And

Eccl. iii. b
Deut. xi. d

Deut. xlii. e

Abd. i. a

Eccl. xlii. a

Eccl. xlii. a

Eccl. xlii. b

And toke a stone of the place and put it vnder
hys heade and layd hym downe in þe same place
to slepe. And he dreamed: and behold there stode
a ladder vpon the earth and the toppe of it rea-
ched vp to heuen. And se, þe angels of God went
vp and downe vpon it: yea, and God stode vpon
it, and sayde. I am the Lorde God of Abraham
thy father, & the God of Isahac: the lade whych
thou slepest vpon wyl I geue the and thy seide.
¶ And thy seide shalbe as the dust of the earth, and
thou shalt spede abrode to the west, to the east,
to the north, and to the south. And thow to the
and in thy seide shall all the kynreds of the earth
be blessed. And se I am with the, and wyl be thy
keeper in al places whither thou goest, and wyl
brynge the agayne into thys lande: nether wyl
I leaue the vntyll I haue made good all that I
haue promysed the. ¶ When Jacob was awaked
out of hys slepe, he sayde: surely the Lorde is in
thys place, and I was not a ware. And he was
afrayde and sayde: howe fearfull is thys place:
it is none other but euen the house of God & the
gate of heauen. And Jacob stode vpearly in the
mornyng, and toke the stone þe he had layd vn-
der his heade, and pytched it vp an ende & pow-
red oyle in the top of it. And he called the name
of the place Bethell, but the name of the cytie
was called Lus before tyme. And Jacob vowed
a vowe, sayinge: If God wyl be wth me, and
wyl kepe me in thys yourney whych I go, and
wyl gyue me breade to eate, and clothes to put
on, so þe I come agayne vnto my fathers house
in sauetye, then shall the Lorde be my God, and
thys stone whych I haue set vp an ende, shalbe
Goddes house: and of all that thou shalt geue
me, wyl I gyue the tenth vnto the.

¶ The. xix. Chapter.

¶ Jacob cometh to Laban & serueth. vii. yeres for Rachel. Lea
was brought to hys bed in steade of Rachel. He marreth them
both, & serueth yet. vii. yeres more for Rachel. Lea conceyued.

When Jacob lyfte vp hys fete and came
into the east countrey. And as he lo-
ked aboute, beholde there was a wel
in the felde, and thre flockes of shepe
lape therby: for at that wel were the flockes wa-
tered) and there was a great stone vpon the wel-
les mouth. And thither were all the flockes
brought, and they rouled the stone from the wel-
les mouth, and watered the shepe & put the stone
agayne vnto the welles mouth vnto hys place.
And Jacob sayd vnto them: brethren, whence
be ye? And they sayde: of Haran are we. And he
sayde vnto them: knowe ye Laban the sonne of
Rahoz? They sayd: we knowe him. And he said
vnto them, is he in good helth? And they sayde,
he is in good helth, & beholde, his doughter Ra-
bel cometh wth the shepe. And he sayde, lo, it is
yet but hys dape, nether is it tyme that the catel
shulde be gathered together, water ye the shepe
and go and fede the. And they sayd, we may not
vntyll all the flockes be brought together, & tyll
they roll the stone from the welles mouth, & so we
water oure shepe. Whyle he yet talked wth them,
Rachel came with her fathers shepe, for he kept
them. And as sone as Jacob sawe Rachel, þe dou-

ghter of Laban his mothers brother, & the shepe
of Laban his mothers brother, he went and rou-
led the stone from the welles mouth, and watered
the flocke of Laban hys mothers brother. And
Jacob kyssed Rachel, and lyfte vp his voyce and
wept: & Jacob told Rachel, þe he was her fathers
brother & Rebeccas sonne. Therfore ranne she
and tolde her father. And it happened when La-
ban herde tell of Jacob his sisters sonne, he ran
to mete hym: and embraced hym & kyssed him, &
brought hym to his house. And he tolde Laban
all the matter. To whom Laban said: wel, thou
art my bone & my fleshe. And he abode wth him
the space of a moneth. And Laban sayd vnto Ja-
cob: Though þe be my brother, shuldest thou ther-
fore serue me for nought? tell me, what shall thy
wages be? Laban had two doughters: The el-
dest called Lea, and the yongest Rachel. Lea was
tender eyed, but Rachel was beutyfull & wel fa-
noured. And Jacob loued Rachel, & sayd: I wyl
serue the. vii. yeres for Rachel thy yongest dought-
er. Laban answered: it is better þe I geue her the
then to another man: byde w me. And Jacob ser-
ued. vii. yeres for Rachel and they semed vnto
hym but a fewe dayes, for the loue he had to her.
And Jacob sayd vnto Laban: gyue me my wyfe
that I may lye w her: for my daies are fulfilled.
Then Laban gathered together al þe men of the
place, & made a feast. And when euen was come
he toke Lea hys doughter & brought her to hym
and he went in vnto her. And Laban gaue vn-
to his doughter Lea, zilpha his mayde, to be her
seruaunte. ¶ (To whom when Jacob came in accordyng
to the custome,) and when the mornyng was come
beholde it was Lea. Then sayd he to Laban,
wherfore hast thou playd thus w me? dyd not I
serue the for Rachel? wherfore then hast thou be-
gyled me? Laban answered: it is not þe maner of
this place, to mary the yongest before the eldest.
Passe out this weke, & then shal this also be ge-
uen the for the seruice whych þe shalt serue me yet
vii. yeres more. And Jacob dyd euen so, & passed
out that weke, and then he gaue hym Rachel his
doughter to wyfe also. And Laban gaue to Ra-
bel his doughter, Bilha his hadmayde to be her
seruaunt. So lay he by Rachel also, & loued Rachel
more the Lea, & serued him yet. vii. yeres more.

¶ When the Lorde sawe that Lea was despy-
sed, he made her frutesfull. And Rahel remay-
ned baren. And Lea conceyued and bare a sonne
and called hys name Ruben, for she sayde: the
Lorde hath looked vpon my tribulacion. Nowe
therfore my husbände wyl loue me. And she co-
nceyued agayne and bare a sonne, and sayde: the
Lorde hath berde that I am despyled, and hath
therfore gyuen me thys sonne also, and she cal-
led hys name Simeon. And she conceyued yet
and bare a sonne, and sayd: nowe thys once wyl
my husbände kepe me company, because I haue
borne hym thre sonnes: and therfore was hys
name called Leui. And she conceyued yet agayne
and bare a sonne sayinge: nowe wyl I prayse
the Lorde: therfore she called hys name Iuda,
and lefte bearynge.

¶ The. xx. Chapter.

Rachel

Rachel and Lea beynge both barren geue thei mapdens vn to thei husbunde, and they bare hym chyldren. Jacob recea ueth Laban in the conceauinge of the shepe and kyddes. In cohs rewarde for hys seruyce.

21



Rachel when she sawe that she bare Jacob no chyldren, she envyed her syster, and sayd vnto Jacob: Gene me chyldren, or els I am but deerd. And Jacob was wroth wyth Ra- hel sayinge: Am I in Goddes steade, which ke- peth from the the frute of thy wombe? Then she sayd: here is my mayde Bilha, go in vnto her, and she shall beare vpon my lappe, that I maye be encreased by her. And she gaue hym Bilha her handmayd to wyfe. And Jacob went in vn to her, and Bilha conceaued and bare Jacob a sonne. Then said Rachel. God hath geue sentece on my syde, and hath also herde my voice & hath geuen me a sonne. Therfore called she hym Dan. And Bilha Rabels mayde conceaued agayne, & bare Jacob another sone. And Rachel sayd with godly wrestlynges haue I wrestled with my sy- ster and haue gotten the vpperhande. And she caled his name, Nephtali. When Lea sawe that she had left bearing she toke Silpha her maide, & gaue her Jacob to wyfe. And Silpha Leas mayde bare Jacob a sonne. The said Lea, good lucke: and called hys name Gad. And Silpha Leas mayde bare Jacob another sonne. Then sayde Lea, happye am I, for the daughters wyl cal me blessed. And called hys name Asser.

22

And Ruben went out in 7 dayes of 7 wheat haruest and found mandragoras in the felde & brought them vnto hys mother Lea. Then sayd Rachel to Lea: geue me of thy sonnes Mandrago- ras. To whom Lea answered: Is it not Inough that thou haste taken awaye my husbunde, but woldest take away my sonnes Mandragoras al- so? The said Rachel: wel, let hym slepe wyth the thys nyght, for thy sonnes Mandragoras. And Jacob came from the felde at euen, & Lea went out to mete hym, and sayd: come in to me, for I haue bought the w my sonnes Mandragoras. And he slept wyth her 7 nyght. And God herde Lea that she conceaued and bare vnto Jacob the fyft sonne. Then sayd Lea God hath geuen me a rewarde, because I gaue my mayde to my hus- band, & she called him Isachar. And Lea concea- ued yet agayne, & bare Jacob the sixt sonne. And Lea sayde: God hath endued me w a good dow- ry. Nowe wyl my husbunde dwel with me, be- cause I haue borne hym syre sonnes: and called his name Zabulon. After that she bare a dough- ter and called her name Dina. And God reme- mbered Rachel, he hearde her, & made her fruitful: so that she conceaued and bare a sonne, and sayde: God hath taken awaye my rebuke. And she cal- led his name Joseph sayinge: The Lord geue me yet another sonne. And as sone as Rachel hadde borne Joseph, Jacob sayde to Laban: send me awaye that I may go vnto myne owne place & contrey, geue me my wyues and my chyldre for whome I haue serued the, & let me go: for I knowe what seruyce I haue done the. To whome Laban answered, yf I haue soude fauour in thy spght: for I suppose that 7 Lord: hath blessed

ge. xxxi. a

23

Gen. xxxi. a

me for thy sake) appoint what thy rewarde shall be, and I wyl geue it the. But he sayd vnto him thou knowest what seruyce I haue done the, & in what takyng thy catell haue bene vnder me: For it was but litle that thou haddest before I came, and nowe it is increased into a multitude and the Lord hath blessed the for my sake. But nowe when shall I make prouysyon for myne owne house also? And he sayd: what shal I then geue the? And Jacob answered: thou shalt geue me nothyng at al, yf I wyl do thys one thinge for me, and then wyl I turne agayne and fede thy shepe, and kepe them.

I wyl go aboute al the shepe thys daye, and separte from them al the shepe that are spotted and of dyuerse coloures, and all blacke shepe a- monge the lambes, and the partye, and the spot- ted amonge the kyddes: and the same shal be my rewarde. So shal my ryghteousnes answere for me to morowe, and shall come for my rewarde before thy face, and euery one that be not speck- led and partye amonge the goates, and blacke amonge the shepe, the same shal be thet with me.

And Laban sayd: Go to, wold god it myght be accordynge to thy sayinge. Therfore he toke out the same daye the he goates that were par- ty and of dyuers colour, and all the she goates that were spotted and partye coloured, and all 7 had whyt in them, & all the blacke amonge the shepe, and put them in the keepinge of his sonnes and set thre dayes iourney betwyxe hym selfe & Jacob. And so Jacob kepte the reste of Labans shepe. Jacob toke rodde of grene poplar, ha- sell and of the chest nut trees, and pylled whyte strakes in them, & made 7 whyte appeare in the rodde. *(But they that were whole, remayned grene: and thus was it made a variable coloure.)* And put the rods whych he had pylled, euen before 7 shepe, in the gutters & waterynge troghes wher 7 shepe came to drynke, that they shulde conceaue when they came to drynke. And the shepe conceaued before the rods, & brought forth laves straked, spotted, and partye. And Jacob parted the laves and tur- ned the faces of 7 shepe toward spotted thinges and toward all maner of black, 7 was amonge the shepe of Laban namely, puttynge his owne flockes by them selfe, & not puttinge them with Labans shepe. And it fortunied 7 in euery ram- mynge tyme of the stronger shepe, Jacob layde the rodde before the eyes of the shepe in the gut- ters: namely, that he myght make the conceaue before the rodde. But when 7 shepe were feble, he put them not in. And so 7 febler were Labans and the stronger Jacobs. And the ma encreased exceedynge, and had a great flocke, mayde ser- uantes, and men seruautes, camels and asses.

The xxxi. Chapter.

At the commaundement of God, Jacob departed from La- ban, and toke hys goodes wyth hym. Rachel stealeth her fac- thers ymagis. Laban foloweth Jacob. The conuauent be- twene Laban and Jacob.

But he hearde the wordes of Labans sonnes, sayinge: Jacob hath taken a- waye all 7 was our fathers, & of oure fathers goods hath he gotten al thys honoure. And Jacob behelde the countenance

b iii of La-

of Laban and beholde, it was not as yester day. and yesterday. And the Lorde sayd vnto Jacob, turne agayne into the lande of thy fathers, and to thy kynred, and I wil be with the. Therfore Jacob sent and called Rachel and Lea to the felde vnto hys flocke, and sayde vnto them: I see youre fathers countenance & it is not toward me as yesterdaye, and yesterdaye. But the God of my father hath bene wyth me. And ye knowe howe that I haue serued youre father wth all my myght. But youre father hath deceyued me, and chaunged my wages. x. tymes: but God suffred hym not to hurte me. When he sayde, the spotted shalbe thy wages, then all the shepe bare spotted. And when he sayd: the streaked shal be thy reward, then bare all the shepe streaked: thus hath God taken awaye your fathers shepe, and geuen them me. But in rammyng tyme it happened, that I lyfted vp myne eyes and sawe in a dreame, and beholde & rammes leaped vpon the shepe that were streaked, spotted and party. And the Angell of God spake vnto me in a dreame, sayinge: Jacob? And I answered: here am I. And he sayd: lyfte vp now thyne eyes, and se all the rammes leappng vpon the shepe that are streaked, spotted and partye: for I haue sene all that Laban doth vnto the, I am & God of * Be thell, where thou anoyntedst the stone, & where thou bowedst a bowe vnto me. Nowe therfore arylse and get the * out of thys countrey, and returne vnto the lande where thou wast borne.

Ge. xxxiii.

Gen. xxxiii.

Then answered Rachel, and Lea, and sayde vnto hym: haue we a porcion and inheritaunce in our fathers house? Doth not he count vs enen as straungers: for he hath solde vs, & hath euen eaten vp our money. But all the ryches whyche God hath taken from our father, that is oures and our chyldrens. And nowe what soeuer God hath sayde vnto the, that do. Then Jacob rose vp, and set hys sonnes and wyues vp vpon camels, and carped awaye all hys flockes, and all his substance whyche he had procured, hys ryches and possessions which he had gotten in the sopotamia, for to go to Hlabac hys father vnto the lande of Canaan. But Laban was gone to * where his shepe, and Rachel had stolen her fathers ymages. And Jacob stole awaye the hert of Laban the Syzian, in that he tolde hym not that he fled. So fled he and all that he had, and made hym selfe ready, and passed ouer the ryuer, and set hys face streygth toward the mount Gilead. Upon the thyrde daye after, was it tolde Laban that Jacob fled. Then he toke hys brethren wyth hym, and folowed after hym seuen dayes iourney, and ouertoke hym at the mount Gilead. And God came to Laban the Syzian in a dreame by nyght, and sayde vnto hym: take hede that thou speake not to Jacob oughte saue good. And Laban ouertoke Jacob: and Jacob had pytched hys tent in the mount. And Laban with his brethren pytched theyr tent also vpon the mount Gilead. And Laban sayde to Jacob: Why hast thou done to steale awaye my herte and carpe awaye my daughters as though they had bene taken captiue wyth the swearde?

Ge. xxxiii.
ii. reg. xlii. c

Wherfore wentest thou awaye secretly vnknewen to me, and dydest not tell me, that I myght haue brought the on the waye wth myrth syngynge, tymrel and harpe, and hast not suffered me to kysse my chyldren and my daughters. Thou wast a foole now to do it, for I am able to do yon euyl. But & God of your father spake vnto me yesterdaye, sayinge take hede that thou speake not to Jacob ought saue good. And now though thou wentest thy waye, because I longest after thy fathers house, yet wherfore hast thou stolen my goddes. Jacob answered & said to Laban: because I was afraide, and thought that thou wouldest haue taken awaye thy daughters from me. But * (where as thou layest theste to my charge) with whome soeuer thou fyndest thy goddes, let hym dye, here before our brethren. Seke that thyne is by me, and take it to the. But Jacob wist not that Rachel had stolen them. Then went Laban into Jacobs tente, and into Leas tente, & into the two maydens tentes: but founde them not. Then wente he out of Leas tente, and entred into Rachels tente. And Rachel had taken the ymages and put them in the camels strawe, and late downe vpon them. And Laban serched all the tente: but founde them not. Then sayde she to her father: my lorde, be not angrey that I can not ryle vp before the, for the custome of women is come vpon me. So serched he but found not those ydols. And Jacob was wroth, & chode wyth Laban. Jacob also answered and sayde to hym: what haue I trespassed or what haue I offended, that thou folowedest so after me? Thou hast searched all my stuffe, and what haste thou founde of al thy household stuffer: put it here before thy brethren & myne & they may iudge betwixt vs both. Behold: This twenty pere haue I ben with the, thy shepe and thy goates haue not ben baren, & the rammes of thy flocke haue I not eaten. Whatsoeuer was tozne of bestes, I brought it not vnto the, but made it good my selfe: of my hãde dydest I requyre it, euẽ as it & was stolen by daye or nyght. By daye the heate consumed me, & the frost by nyght, & my slepe departed fro myn eyes. Thus haue I bene xx. pere in thy house, and serued & *. xlii. peres for thy .ii. daughters and syre peres for thy shepe, and thou hast chaunged my reward ten tymes. And except the God of my father, the God of Abraham, and I feare of Hlabac had ben with me, surely thou haddest sente me awaye nowe all emptye. But God behelde my tribulacyn, & the labour of my handes, and rebuked the yesterdaye.

i. reg. xlii.
c. pa. f. b. l.

E

F

Gen. xxxiii.

Laban answered and sayd vnto Jacob: these daughters are my daughters, and these chyldren are my chyldren, and these shepe are my shepe, and all that thou seest, is myne. And what can I do thys daye vnto these my daughters, or vnto theyr chyldren whyche they haue borne? Now therfore come on and let vs make a bonde I and thou, whych maye be a wytnesse betwene the and me. Then toke Jacob a stone, and sette it vp an ende, and Jacob sayde vnto hys brethren: gather stones. And they toke stones, and made an heape, and they dyd eate there vpon the

Gen

the heape. And Laban called it *Jegar Saba-
dutha, but Jacob called it Gilead. (either of them
according to the perspective of his owne language)

Then sayd Laban: thys heape is *wytnesse
betwene the and me thys daye: therfore is it cal-
led Gilead. (that is a heape of wytnesse) and *Wiz-
pab: for he sayde. The Lorde loke betwene me
and the whē we are departed one from another:

¶ If thou shalt bere my daughters, or shalt take
other wyues besyde my daughters. Here is no
man with vs: behold, God be wytnesse betwixt
the and me. And Laban sayde moreouer to Ja-
cob: beholde, thys heape and this marke which
I haue set here, betwixt me and the: this heape
be wytnesse and also this marke that I wyl not
come ouer this heape to þ, and þ shalt not come
ouer this heape & this marke vnto me: to do any
harne. The God of Abraham, the God of Nahor
& the God of theyr fathers be iudge betwixt vs

And Jacob swore by the feare of his father
Isaac. The Jacob did sacrifice vpon the mount
and called his brethren to eate bread. And they
dyd eate bread & tarped al nyght in the hyl. And
early in the morning Laban rose vp and kyssed
his chyldren & his daughters, and blessed them &
Laban departyng, went vnto his place agayne.

¶ The xxxii. Chapter.

The visyon of the angels. Jacob sendeth presentes vnto
his brother Esau. How he wrestled with the angel which
chaunged his name and called hym Israel.

But Jacob went forth on his journey
And þ angels of God came, and met
hym. And when Jacob sawe them, he
sayd thys is Goddes host: & called the
name of þ same place *Mabanaim. (that is an ar-
mye.)

And Jacob sente messengers before hym to
Esau his brother, vnto the lande *of Seir & the
felde of Edom. And he commaunded them sayng.
Thus shal ye speake to my Lorde Esau: thy ser-
uaunt Jacob sayth thus: I haue soe ourned and
bene a straunger with Laban vnto thys tyme &
haue oxen, asses and shepe, men seruautes, and
wemen seruautes, and haue sent to shew it my
Lorde, þ I maye fynde grace in thy syght. And

the messengers came agayne to Jacob, sayng:
we came vnto thy brother Esau, and he cometh
agaynst the and hath foure hundred men wyth
hym. But Jacob was greatly afrayde, & wyfte
not whyche waye to turne hym selfe, & deuoyded
the people that was wyth him and the shepe and
oxen and camels into ii. compaynes: and sayde:
If Esau come to the one parte and smyte it, the
other shall saue it sefe.

And Jacob sayde agayne: O God of my fa-
ther Abraham, and God of my father Isaac: Lord
which saydest vnto me *returme vnto thy coun-
tre and to thy kynred, & I wyl do all well with
the. I am not worthy of the least of all the mer-
cyes and truthe whyche thou hast shewed vnto
thy seruaunt. For wyth my staffe came I ouer
this Iordane, and now haue I gotte ii. dyoues
welyuer me from þ handes of my brother Esau
for I feare him: lest he wyl come and smyte the
mother wyth the chyldre. Thou saydest: I wyl
surely do the good, & make thy sede as þ sand of
the see, which can not be nombred for multytude.

And he tarped there the same nyght, & toke of
that whych came to hande, a preience for Esau
his brother. ii. hundred she goates and .xx. he goa-
tes. ii. hundred shepe and .xx. rāmes: thirtie mulche
camels with their coltes. xl. kyne, & .x. bulles. .xx.
the asses and ten folles: and delyuered them into
the hande of his seruautes, euery dyoue by them
selues and sayd vnto his seruautes: go forth be-
fore me, and put a space betwixt, dyoue, & dyoue.
And he commaunded the foremost sayng.

¶ If Esau my brother mete the and axe the, say
inge: whose art thou, & whyther goest thou: and
whose are these that go before the: þ shalt saye:
they be thy seruaunt Jacobs, & it is a present sent
vnto my Lorde Esau, and beholde, he hym selfe
commeth after vs: And so commaunded he the se-
conde, and the thyrde, & all that folowed the dyo-
ues sayng of this maner: se þ you speake vnto
Esau when ye mete hym, and say moreouer: thy
seruaunt Jacob also cometh after vs, for he said
I wyl peace his wrath with the present that go-
eth before me, and afterwarde I wyl se hym my
selfe, if peradventure he wyl receaue me to grace.
So went the present before hym and he taried al
that nyght in the copayne, and rose vp the same
nyght, and toke his two wyues & his two may-
dens, and his eleuen sonnes, & went ouer þ forde
Iabok. And he toke them & sent the ouer þ ryuer
and sent ouer that he had, tarped behynde hym: &
selfe alone. And there *wrestled a mā with hym
vnto the breakyng of þ daye. And whē he sawe
that he could not preuaile against hym, he smote
hym vnder the thyrde, and the synowe of Jacobs
thye shanke, as he wrestled wyth hym. And he
sayd: let me go for the daye breaketh. Whyche
answered: I wyl not let the go, excepte þ blesse
me. And he sayde vnto hym: what is thy name?
He answered: Jacob. He sayd: thou shalt be cal-
led Jacob no more, but *Israel. For as a prince
hast thou wrestled wyth God: and wyth man,
and hast preuailed.

And Jacob asked hym sayng: tell me thy
name. And he sayd, wherfore doest þ so aske af-
ter my *name: and he blessed him there. And Ja-
cob called the name of the place *Bethel, for
haue sene God face to face, and my lyfe is preser-
ued. And as he went ouer Bethel, the sone rose
vpon him, and he halted vpon his thye. And ther-
fore is it that the chyldren of Israel eate not of þ
synow that shanke in that place of the thye, vn-
to thys daye: because that he touched þ place of
Jacobs thye in the synowe that shanke.

¶ The xxxiii. Chapter.

Esau and Jacob are agreed: and Jacob came into
Sichem.

Jacob lyfthyng vp his eyes, looked, &
beholde Esau came, hauyng wyth
hym foure hundred men. And he de-
uyded the chyldren vnto Lea and vn-
to Rachel, and vnto the two maydes.
And he put the maydes and theyr chyldren for-
most: and Lea and her chyldren after, and Ra-
chel, and Joseph hyndermost. And he wente be-
fore them and *fell on the grounde seuen tymes
vntyll he came vnto his brother.

Esau *came to mete hym and embraced hym,
b iiii and

and fell on hys necke and kysed hym, and they wepte. And he lyfte up hys eyes, and sawe the women, and the chyldren: and sayde: whence hast thou these? (And do they belonge unto the?) And he answered: they are the chyldren which god hath geuen thy seruante. Then came the maydens forth, and they: chyldren, and dyd they: obeyssaunce. Lea also with her chyldren came and dyd they: obeyssaunce. And last of all came Joseph & Rachel, and dyd they: obeyssaunce.

Deu. 10. 16

And he sayde: what is all the droue whych I mette: he answered: that I may fynde grace in the syght of my Lorde. And Elau sayde: I haue ynough my brother, kepe that thou haste vnto thy selfe. To whome Jacob answered, oh nay, but yf I haue founde grace in thy syght, receaue my present of my hande: for I haue sene thy face as though I had sene the face of god and thou haste had a good wyll towarde me. Oh take my blessing that is brought the, for God hath had mercy on me. (Gyving me all thynges.) And I haue ynough. And so he compelled hym, and he toke it. And he sayd: let vs take oure iourney and go I wyll go before the. Jacob answered hym: my Lorde, Thou knowest, that the chyldren are tēdye, & the ewes & kyne wyth yonge vnder myne hande, whych yf men shulde ouerdyue but euē one daye all the shepe wyl dye. Oh let my Lord go before hys seruante, and I wyll dyue fayne and softlye, accordyng as the catell that goeth before me and the chyldren, be able to endure vntyll I come to my Lorde vnto Seir.

Bothes

And Elau sayde: let me yet leaue some of my folke wyth the. And he answered, what nedeth it? (Thys one thyng onely haue I nede of) let me fynd grace in the syght of my lorde. So Elau wente hys waye agayne that same daye vnto Seir.

And Jacob toke hys iourney towarde Succoth, and buyt hym an house, and made bootheres for hys catell. And therfore is it, that the name of the place is called Succoth.

And Jacob came to Halem a cytie of Sichem whiche is in the lande of Canaan: after that he was come from Mesopotomia, and pytched be fore the cytie, and bought a parcell of grounde (where he pytched his tente) of the chyldren of Hemor Sichems father for an hundred peces of money. And he made there an autler, and called vpon the myghty God of Israel.

The xxxiii. Chapter.

The rauynge of Dina Jacobs daughter by the me of Sichem. And of the great bloude shedde vnto the sonnes of Jacob.

Gene. xxxiii.

Il. re. xlii. c

In the daughter of Lea * whiche she bare vnto Jacob, wente oute to se the daughters of the lande. Whome when Sichem the sonne of Hemor & Henite: lorde of that countrey sawe, he toke her, and lay with her, and forced * her: and his herte laye vnto Dina the daughter of Jacob. And he loued that damsell: and spake kyndly vnto her, and Sichem spake vnto his father Hemor, saying: get me this mayden vnto my wyfe.

And Jacob herde that he had defyled Dina his daughter, his sonnes beynge with they: cattell

in the felde, and he helde his peace, vntyll they were come. And Hemor the father of Sichem went out vnto Jacob to comen with hym. And when the sonnes of Jacob comyng out of the felde hearde it, it greued them, & they were not a lytle wroth, bycause he had wrought folpe in Israel, in that he had lpen w Jacobs daughter whiche thyng ought not to be done. And Hemor communed with them, sayinge: the soule of my son Sichem longeth for youre daughter: gyue her hym to wyfe, and make mariages with vs: and gyue youre daughters vnto vs, and take oure daughters vnto you, and ye shal dwell with vs, and the lande shall be before you, dwell and do your vnsynesse, and haue your possessions therein. And Sichem sayde vnto her father and her brethren let me fynde grace in youre eyes, and whatsoeuer ye appoynt me, that wyll I gyue. Aske frelpe of me both the dowrye and gyftes, and I wyll gyue accordyng as ye say vnto me so that ye gyue me the damsell to wyfe.

But the sonnes of Jacob answered to Sichem, and Hemor his father talkyng amonge them selues deceptfully, bycause he had defyled Dina they: syster. And they sayd vnto them: we can not do this thyng that we should gyue our sister to one that is vncircumcised, for that were a shame vnto vs. But in this wyll we consent vnto you. Yf ye wyl be as we be and all the men chyldren amonge you be circumcised, then wyll we gyue our daughters to you, and take youre daughters to vs, and wyll dwell with you, and be one people. But and yf ye wyll not herken vnto vs to be circumcised, then wyll we take our daughter & go our wayes. They: wordes pleased Hemor: and Sichem his sonne. And the yonge man deferde not for to do the thyng bycause he had luste to Jacobs daughter: he was also moost set by of all that were in his fathers house. Then Hemor and Sichem his sonne went vnto the gate of they: cytie, and comuned with the men of they: cytie, saying: these men are vnfayned towarde vs, and dwell in the lande, and do they: occupacyon therein. And in the land is roume ynough for them: we wyll take they: daughters to wiues, and gyue them our daughters, onely herein wyll they consent vnto vs for to dwell with vs and to be one people: yf all the men chyldren that are amonge vs be circumcised as they are. Shal not their goodes and their substance and all they: cattell be ouys, onely we consent vnto them? For they wyll dwell with vs. And vnto Hemor and Sichem hys sonne herkened all that wente out of the gate of his cytie. And all the men chyldren were circumcised whatsoeuer went out of the gates of his cytie. And it happened the thyrde day (when it was paynfull to them) two of the sonnes of Jacob Simeon and Levi, Dinas brethren toke riether of them bes * swerde and went into the cytye boldly: and slewe all that was male, & slewe also Hemor and Sichem his sonne with y edge of the swerde, and toke Dina out of Sichems house, and went they: waye.

And the sonnes of Jacob commynge vpon the ded

Gene. xlii. c
Jud. ix. a

deed, spoyled the cytie, bycause they had despoiled theyr syster: and toke their shepe, oxen, and their asses, and whatsoever was in the citie, and also in the felde. And all theyr goodes and all their chyldren and theyr wyues, toke theyr captyue, and made hauocke of all that was in the house.

But Jacob sayde to Symeon and Levi: ye haue troubled me and made me styne befoze the inhabytours of the lande, befoze the Cananite, and the Phere syte. And I bringe fewe in nombye, they shall gather them selues togyther agaynst me, and slaye me, and so shall I and my house be destroyed. And they answered: shoulde they deale with our syster as with an whore?

¶ The. xxxv. Chapter.

¶ Jacob goeth vnto Bethel, and buryeth his pynges vnder an oke. Deboia dyeth Jacob is called Israel. The lande of Canaan is promysed hym. Rachel dyeth in labour: Ruben saie with his fathers concubine. The death of Isahac

AND God sayde vnto Jacob: aryse: and get the vp to Bethel and dwel there. And make there an alter vnto God, y appeared vnto the* whe thou fleddest from the face of Esau thy brother. Then sayde Jacob vnto his household and to all that were with hym: put awaye the straunge goddes that are amonge you, and be cleane, and chaunge your garmentes, for we wyl aryse and go vp to Bethel, and wyl make an alter there, vnto God which herde me in the day of my tribulation, and was with me in the waye which I went.

B And they gone vnto Jacob all the straunge goddes whiche they had in theyr hande, and all theyr earpynges whiche were in theyr eares, and Jacob hyd them vnder an oke, whiche was by Sichem. And when they departed, the feare of God fel vpon the cyties that were round about them. And they dyd not folowe after the sonnes of Jacob. So came Jacob to Lus whiche is in the lande of Canaan. The same is Bethel, he and all the people that was with hym. And he buylded there an alter, and called the place: The God of Bethel: bycause that God appered vnto him there, whe he fled fro the face of his brother.

*** But** Deboia Rebeccaes nurse dyed, and was buryed beneth Bethel vnder an oke. And the name of it was called: the oke of lamentacio. And God appeared vnto Jacob agayne, after he came out of Mesopotamia, and blessed hym, and God sayde vnto hym: thy name is Jacob. Notwithstandyng, thou shalt be nomore called Jacob, but Israel thel be thy name. And he called his name Israel.

¶ And God sayde vnto hym: I am God almyghtye, growe, and multiplie: people and a multitude of people shall spryng of the: yea and kynge shall come out of thy loynes. And the lande which I gaue Abraham and Isahac, wyl I gyue vnto the, and vnto thy seed after the wil I gyue that land also. And so God departed by from him in the place where he had talked with hym. And Jacob sette vp a marke in the place where he talked with him, eue a marke of stone and poured bypnk offrynges thereon, and poured

also oyle thereon, and Jacob called the name of the place where God spake with him * Bethel.

The house of God.

And they departed from Bethel, and when he was but a felde breadth from Ephrath, Rachel beganne to trauaple: and in trauaplyng, she was in peryll. And it happened, as she was in paynes of her labour, the mydwylfe sayd vnto her: feare not: for this sonne is thyne also.

Then as her soule was a departyng: that she must dye, she called his name Ben Dyon. ¶ The sonne of my lord.

1. reg. liii. b

But his father called him Benjamin. ¶ The sonne of the right hande. And thus dyed Rachel, and was buryed in the waye to Ephrath, which is Bethlehem. And Jacob set vp a stone vpon her graue, whiche is called Rabels graue stone vnto this daye.

2. reg. xvi. a

And Israel wente thence, and pytched by his tente beponde the towne of Eder. And it chaunced, as Israel dwelt in the lande, that Ruben wente, and laye

mich. xlii. c

* with Bilha his fathers concubine, and it cam to Israels eare. The sonnes of Jacob were. xii. in nombye. The sonnes of Lea. Ruben Jacobs eldest sonne, and Simeon, Levi, Juda, Isachar, & Zabulon. The sonnes of Rachel: Ioseph and Benjamin. The sonnes of Bilha Rabels mayde: Dan and Nephthali. The sonnes of Silpha Leas mayde, Gad and Asser. These are y sonnes of Jacob which were borne him in Mesopotamia.

gene. xlii. a

And so Jacob came vnto Isahac his father to Mamre vnto Kyriath Arba whiche is in Hebron: where Abraham and Isahac solourned as stragngers. And the dayes of Isahac were an hundred and. lxxx. yeres: and Isahac fel syck and dyed, and was put vnto his people, beinge olde and full of dayes. And his sonnes, Esau and Jacob buryed hym.

¶ The. xxxvi. Chapter.

¶ The wyues of Esau. Jacob and Esau are ryche. The generacyon of Esau. Esau dwel lech in the byll Seir.

These are the generacyons of Esau. The same is Edom. Esau toke his wyues of the daughters of Canaan: Ada y daughter of Elō an Hethyte, and Ahalibama y daughter of Ana, the daughter of zibeō an Hemyte, and Basmath

Ismaels * daughter, and syster of Nebatoth. And Ada bare vnto Esau, Eliphaz: and Basmath bare Reguel. And Ahalibama bare Jeus and Iaelan an Roza. These are the sonnes of Esau which were borne him in y land of Canaan.

se. xlii. a

And Esau toke his wyues and his sonnes, and daughters, and all the soules of his house: his goodes, and all his cattell, and all his substance whiche he had gotten in the lande of Canaan, and went into a country a waye from the face of his brother Jacob: for their ryches was moche, and they coulde not dwell togyther, and the lande wherein they were stragngers, coulde not receyue them, bycause of theyr possession.

gene. xlii. a

Thus dwelt Esau in mount Seir. The same Esau is Edom. These are the generacyons of Esau father of the Edomptes in mount Seir, and these are the names of Esaus sonnes * Eliphaz, the sonne of Ada the wyfe of Esau, and Reguel the son of Basmath the wyfe of Esau.

1. para. 1. c

b. v. And

And the sonnes of Eliphas were Theman, Omar, Zepho, Gaetho and Kenas. And Chimna was concubine to Eliphas Elaus sonne, and bare vnto Eliphas, Amalech. And these be the sonnes of Ada Elaus wyfe. And these are the sonnes of Reguel: Rahab, Serah, Samma, & Misa: these were the sonnes of Balmath Elaus wyfe. And these were the sonnes of Ahalibama the daughter of Ana daughter of Zebion Elaus wyfe, and she bare vnto Elau, Jeus, Jealam, and Kozah.

C These were dukes of the sonnes of Elau. The chyldren of * Eliphas, the fyrste sonne of Elau were these: duke Theman, duke Omar, duke Zepho, duke Kenas, and duke Kozah, duke Gaetham, and duke Amalech. These are the dukes that came of Eliphas in the lande of Edom and these were the sonnes of Ada. These also are the chyldren of Reguel Elaus sonne: duke Rahab, duke Serah, duke Samma duke Misa. These are the dukes that came of Reguel in the lande of Edom. And these are the sonnes of Balmath Elaus wyfe. These were the chyldre of Ahalibama Elaus wyfe: Duke Jeus, duke Jealam, duke Kozah: these dukes came of Ahalibama & daughter of Ana Elaus wyfe. These are the chyldren of Elau, and these are the dukes of them: whiche Elau is Edom. These are the chyldren of Seir the Horite, the inhabytoure of the lande: Lothan, Sobal, Zibeon and Ana, and Dison, Ezer & Disan. These also are & dukes of the Horites the chyldren of Seir in the lande of Edo. And the chyldre of Lothan were Hori and Hemā. And Lothās sister was called Chimna.

D The chyldren of Sobal were these: Anan, Manabath, and Ebal, Sepho, and Dhan. These are the chyldren of Zibeon. Aia and Ana, this was that Ana that founde mules in the wyldernesse, as he fed his father Zibeons asses. The chyldren of Ana were these: Dison and Ahalibama the daughter of Ana. These are the chyldren of Dison, Hem, Dan, and Elban, Jethran and Cheran. The chyldren of Ezer are these: Bilhan, Seauan, and Akan: The chyldren of Disan also are these: Uz, and Aran.

These are the dukes that came of Hori: duke Lothan, duke Sobal, duke Zibeon, duke Ana, duke Dison, duke Ezer, duke Disan. These be the dukes that came of Hori, after they duke domes in the lande of Seir. These are the kynnes that raygned in the lande of Edom, before there raygned anye kynge vpon the chyldren of Israel: Bela the sonne of Beor raygned in Edomea, and the name of his cytie was Dinhaba. And when Bela dyed, Jobab the sonne of Serah out of Bozra, raygned in his stede. When Jobab also was deed, Husam of the lande of Theman raygned in his stede. And after the death of Husam, Hadad the sonne of Bedad, which slewe the Moabites in the felde of the Moabites raygned in his stede, and the name of his cytie was Auith. When Hadad was deed, Samla of Massaka raygned in his stede. When Samla was deed, Saul of the ryuer Rebooth raygned in his stede. When Saul was

deed, Baalhanan the sonne of Achboz raygned in his stede. And after the death of Baalhanan the son of Achboz, Hadad raygned in his stede, and the name of his cytie was Babu. And his wyues name Mahetabeel the daughter of Matred, the daughter of Mesaab.

These are the names of the dukes that came of Elau in the twelue kynredes, places and names: duke Thymna, duke Alua, duke Jetheth, duke Ahalibama, duke Ela, duke Pynon, duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Fram. These be the dukes of Edomea, accordynge to theyr habytacions, in the lande of theyr possessyons. This Elau is the father of the Edomytes.

C The xxxvii. Chapter

C Joseph accuseth his brethren. Joseph dreameth and is hated of his brethren, and sold to the Ismaelytes. Jacob bewarleth Joseph.



Jacob dwelt in the lande wherein his father was a straunger, euen in the lande of Canaan. These are the generacions of Jacob: When Joseph was leuentene yere old, he kept shepe with his brethren, and the ladde was with the sonnes of Bilha and with the sonnes of Zilpha, his fathers wyues. And he brought vnto theyr father an euill sayinge of them. But Israel loued Joseph more then all his chyldren, because he begat hym in his olde age, and he made hym a coote of many colours.

And when his brethren sawe that theyr father loued hym more then al his brethren, they hated hym, and coude not speake peaceably vnto hym. Moreover, when Joseph had dreamed a dreame, he tolde it his brethren, whiche hated hym yet the more. And he sayde vnto them: heare, I praye you, this dreame whiche I haue dreamed: Beholde, we were byndynge sheues in the felde: and lo, my shefe arose, and stode vpryght, and yours stode rounde about, and made obeysaunce to my shefe. To whom his brethren sayd: Shalt thou be our kynge in dede? Or shalt thou in dede haue domynion ouer vs? And they hated hym yet the more, because of his dreames and of his wordes.

And he dreamed yet an other dreame, and tolde his brethren, sayinge: beholde, I haue had one dreame more: me thought the sunne and the moone and xi. starres made obeysaunce to me.

And when he had tolde it vnto his father and his brethren, his father rebuked hym, and sayde vnto hym: what is this dreame which thou hast dreamed? Shall I and thy mother, and thy brethren

then come to fall on the ground before the? And his brethren hated him, but his father noted the sayinge. His brethren also went to kepe the fathers shepe in Sichem, and Israel sayde vnto Joseph: doo not thy brethren kepe in Sichem: and I will sende the to them.

Gen. xix.

He answered: here am I. And he sayde vnto him: goo, and se whether it be well with thy brethren, and the shepe: and bringe me worde agayne. And so he sente him oute of the vale of Hebron, and he went to Sichem. And a certayne man founde him, and behold he was wandring oute of his waye in the felde, and the man asked him: what sekest thou? He answered: I seeke my brethren, tel me I praye where they kepe shepe. And the man sayde: they are departed hence, for I herde them saye: let vs go vnto Dothan.

Gen. xxi. d
Gen. xxi. a
Gen. xx. e

Thus went Joseph after his brethren, & found them in Dothan. And when they saw him afar off before he came at them, they toke counsaile agaynst him for to slaye him. For one sayde to an other: Beholde, this dreamer cometh: come now therfore and let vs slaye him, and cast him into some pyt, and we wyl save a wycked beast hath deuoured him, and we shall se what wyl come of his dreames. When Ruben hearde that he ryd him out of theyr handes, & sayd: we wyl not kyll him. And Ruben sayde moreouer vnto them: shed not his bloude, but cast him into this pyt that is in the wyldernesse, and laye no hande vpon him. (Thus he sayde:) Namely, that he myght ryd him out of theyr handes, and deliuer him to his father agayne.

Gen. xlii. d

And it happened, that when Joseph was come vnto his brethren, they strypte him oute of his coote, his partye coloured coote that was vpon him, and they toke him and caste him into an emptye pyt, wherein was no water. And they sat them downe to eate bread. And as they lyfte vp theyr eyes and looked about, there came a company of Ismaelytes from Gilead, and theyr camels laden with spycery, baulme and myrr: and were goinge downe to carry it into Egypt.

Gen. xlii. b
Gen. xlii. a

And Juda sayde vnto his brethren: what auayleth it yf we slaye our brother, and kepe his bloude secrete, come on and let vs sell him to the Ismaelytes, and let not our handes be vpon him: for he is our brother and our flesh. And his brethren were content. Then as the Madianites marchaunt men passed by, they drew, and lyfte Joseph oute of the pyt, and solde him vnto the Ismaelytes for twenty peces of syluer. And they brought him into Egypt.

And when Ruben came agayne vnto the pyt, and founde not Joseph there, he rent his clothes and wet agayne vnto his brethren, sayinge: the lad is not yonder, and whyther shall I go? And they toke Josephs coote, and kyllled a goote, and depped the coote in the bloude. And they sente that partye coloured coote, and brought it vnto their father, and sayd: This haue we founde: se, whether it be thy sonnes coote or no. And he knew it, saying: it is my sonnes coote, a wycked beast hath deuoured him, Joseph is rent in peces.

Gen. xliii. e

And Jacob rent his clothes, and put sacke cloth

aboute his loynes, and sorowed for his sonne a longe season. But all his sones & all his daughters rose vp to comforte him. Neuerthelesse, he wolde not be comforted, but sayde: I wyl goo downe into the graue vnto my sonne mourning. And thus his father wept for him. And y Madianites solde him into Egypt vnto Putiphar a lord of Pharaos, and his chiefe stuarde.

Gen. xliii. a
Gen. xliii. b
Sapi. x. c.

The xxxviii. Chapter.

The marriage of Iuda. The trespass of Er and Onan, and the vengeance of God that came thereupon. Iuda laye with his daughter Thamar. The birth of Pharez and Zarah.



Fortuned at that tyme that Iudas wente downe from his brethren, and gate him to a man called Hira of Ddolan, and there he sawe the daughter of a man called Sina a Canaanite. And he toke her, and went into her. And she conceived and bare a sonne, and called his name Er. And she conceived agayne, and bare a son, and called him Onan. And she conceived agayne, and bare yet a sonne, whome she called Sela: and he was at Chesib when she bare him. And Iudas gaue Er his eldest sonne a wyfe, whose name was Thamar. And Er Iudas eldest sonne was wycked in the sight of the Lord, and the Lord slewe him. And Iudas sayde vnto Onan: go into thy brothers wyfe, and marrye her, that thou mayest sturre vp seede vnto thy brother. And whē Onan perceyued that the seede shuld not be his, therfore whē he went into his brothers wyfe, he spylled it on the grounde, and gaue not seed vnto his brother. And the thyng which he dyd, displeased the Lord, wherfore he slewe him also. Then sayde Iudas to Thamar his daughter in lawe, remayne a wyddowe at thy fathers house, tyl Sela my sonne be growen, for he sayd: Lest peradventure he dye also as his brethren dyd. And Thamar went and dwelte in her fathers house.

L. par. ii. a

And in proceste of tyme the daughter of Sina Iudas wyfe dyed. Then Iudas when he had left mourninge, went vnto his sheperders to Timnath he and his frende Hira of Ddolan. And one tolde Thamar, saying: beholde, thy father in lawe goeth vp to Timnath, to where his shepe. And she put her wyddowes garmentes of from her, and couered her with a clooke, and disguised her selfe: & sat her downe in a comune place which is by the hye wayes syde to Timnath, for bycause she sawe y Sela was growen and she was not gyven vnto him to wyfe.

Gen. xliii. c
Gen. xliii. d

When Iuda sawe her, he thought it had bene an whore, bycause she had couered her face. And he turned to her vnto the waye, and sayde: come I praye the, let me lye with the, for he knewe not that it was his daughter in lawe. And she answered: what wylt thou gyue me for to lye with me? Then sayde he: I wyl sende the a kyd from the flocke. She sayde: Then gyue me a pledge, tyl thou sende it. He sayde: what pledge shall I gyue the? She answered: thy signet, thy bracelet, and thy staffe that is in thyne hande. And he gaue it her, and lay by her, and she was with childe by him. And she gat her vp, and wente and put her

her

her mantell from her, and put on her wyddowes
 rayment. And Judas sent the kynd by his frende
 of Odollam, for to receyue his pledge agayne
 from the wyues hande. But he founde her not.
E Then asked he the men of the same place, saying
 where is the whoze that sat openly by þe wayes
 side? They answered: Ther was no whoze here.
 He came therfore to Juda agayne, and sayd vn-
 to him: I cannot fynde her, and also the men of þe
 place sayde: that there was no whoze there. And
 Juda sayde: let her take it to her, lest we be sha-
 med. Beholde, I sent the kynd, and thou hast not
 founde her. And it came to passe, that after thre
 monethes, one told Juda, saying: Chamar thy
 daughter in lawe hath played the whoze, and
 playing the whoze is become great with childe.
 And Juda sayd byynge her forth, that she maye
 be hent. And when they brought her forth, she
 sent to her father in lawe saying: by the man vn-
 to who these thynges pertaine am I w chylde.
 And sayde also, loke whose are this seale, brace
 let, and this staffe. And Juda knewe them and
 sayde: she hath bene more ryghteous then I, by-
 cause I gaue her not to Sela my sonne. And he
 laye with her nomoze. It fortunied, when tyme
 was come that she shulde be deliuered, beholde,
 there was twot wyynes in her wombe. And it
 fortunied that when she traueled, the one put out
 his hande, and the mydwife toke and bounde a
 red threde about it, saying: this is come out first.
 And it chaunced, that he plucked his hand back
 agayne, and beholde, his brother came out. And
 she sayde: wherfore haste thou rent a rent vpon
 the? and called his name Pharez. Afterward
 came oute his brother that had the red threde a-
 bout his hand, and his name was called Zarah:

The xxxix. Chapter.

*God prospereth Joseph. Pharaos wyfe tempteth hym.
 He is accused & cast in pylson. God hath mercy vpon him.*

A Joseph was brought vnto Egypt: and
 Putiphar a lord of Pharaos (and his
 chiefe stuard an Egyptian) bought him
 out of þe Ismaelites which had brought
 hym thither. And God was with Joseph, and
 he became a luckye man, continuynge in þe house
 of his master the Egyptian. And his master
 sawe that God was with hym, and that God
 made all that he dyd to prospere in his hande.
 And Joseph founde grace in his masters syght,
 and serued hym. And made hym ruler of hys
 house, and put all that he had in his hande.
 And it fortunied fro that tyme that he had made
 hym ruler ouer his house & ouer al that he had, þe
 Lord blessed the Egyptians house for Josephs
 sake, & the blessing of the Lord was vpon al þe
 he had in the house, and in the felde. And ther-
 fore he lefte all that he had in Josephs hand, and
 looked vpon nothyng that was with hym, save
 onely on the breed whiche he dyde eate. And Jo-
 seph was a goodly persone, and wel fauoured.
B And it fortunied after this, that his masters
 wyfe cast her eyes vpon Joseph and sayde: come
 lye with me. But he refused, and sayde to hys
 masters wyfe: Beholde, my master woteth not
 what he hath in the house with me, and hath co-

mytted all that he hath to my hande. There is
 nomā greater in the house then I. Neither hath
 he kept any thyng from me, but onely the, by-
 cause thou art his wyfe. How then can I do this
 great wyckednesse & syn agaynst God? And af-
 ter this maner spake she to Joseph daye by day
 but he hekened not vnto her, to slepe nor heare
 or to be in her compaigne. And it fortunied on a
 tertayne conueniente daye, that Joseph entred
 into the house, to do his busynesse: and ther was
 none of the houtholde by, in the house. And she
 caught hym by the garment, saying: come slepe
 with me. And he lefte his garment in her hande
 and fledde, and got hym out. And it chaunced,
 when she sawe that he had lefte his garmente in
 her hand, and was fled out. *(And she not regarded)*
 she called vnto the men of her house, and tolde
 them, saying: Se, he hath brought in an Hebru
 vnto vs to do vs shame: for he came into me for
 to haue slept with me. And I begā to crye with
 a loude voyce. And when he hearde that I lyfte
 vp my voyce and cryed, he lefte his garment w
 me, and fled awaye, and got hym out.

And she layed vp his garment by her, vntyll
 her lord came home. And she tolde hym wyth
 these wordes, saying: This Hebrues seruant
 which thou hast brought vnto vs, came into me
 to do me shame. But as soone as I lyfte vp my
 voyce and cryed, he lefte his garment with me,
 and fled out. When his master *(beinge to light of
 credence)* hearde these wordes of his wyfe whiche
 she tolde hym, saying: after thys maner dyd thy
 seruant to me, he waxed wroth.

And the master toke Joseph and put him in
 *pylson, euen into the place where the kynges
 prisoners laye bounde. And there continued he
 in pylson, but the Lord was with Joseph, and
 she wed hym mercye, and got hym fauour in the
 syght of the lord of the pylson. And the keeper
 of the pylson commytted to Josephs hand al the
 prisoners that were in the pylson house. And
 whatsoeuer was done there, that dyd he. And þe
 keeper of the pylson looked vnto nothyng þe was
 vnder his hande, seinge that the Lord was w
 hym. For whatsoeuer he dyd, the Lord made it
 to prospere.

The xl. Chapter.

Joseph expoundeth the dreames of the two pylsoners.



And it chaunced after this, that the
 butler of the kyng of Egypte and
 his baker had offended the lord
 the kyng of Egypte. And Pharaos
 was angrie agaynst his two offi-
 cers, agaynst the chiefe butler and the chiefe ba-
 ker: and put them in warde in his chiefe stuardes
 house: euen in the pylson and place where Joseph
 was bound. And the chiefe stuarde gaue Joseph
 a charge w them, & he serued them. And they con-
 tinued a season in ward: And they dreamed either
 of them in one night both the butler & the baker
 of the kyng of Egypte whiche were bounde in
 the pylson house, either of them his dreame, and
 eche mannes dreame of a sondry interpretation.
 When Joseph came in vnto them in the mor-
 nyng, and looked vpon them, beholde, they were
 sad.

Gen. xxxix.

Gen. xxxix.

lad. And he asked Pharaos officers that were with hym in his masters warde, saying: wherfore loke ye so sadly to daye? They answered hym: we haue dreamed a dreame, and haue no man to declare it. And Joseph sayde vnto them: Do not interpretynge belonge to God: yet tel me: and the chiefe butler tolde the dreame to Joseph, and sayde vnto hym: In my dreame me thought there stode a vyne before me, and in the vyne were. iiii. bzaunches, and it was as though it budded, and her blossomes shot forth: and the grapes therof waxed rype. And I had Pharaos cup in my hande, and toke of the grapes, and wronge them into Pharaos cup, and deliuered Pharaos cup into his hande. And Joseph sayde vnto him: this is the interpretation of it. The thre bzaunches are thre dayes: for within thre dayes shall Pharao lyfte vp thynne heed, and restore the vnto thynne offyce agayne, and I shalte deliuer Pharaos cup into his hande after y olde maner wherin y wast wont to gyue hym drinke. But yf thou thynke on me with the, when thou art in good case, shewe mercy (I praye the) vnto me. And make mencyon of me to Pharao, & bypunge me out of this house: for I was stollen out of the lande of the Hebrues, & here also haue I done nothyng at all wherfore they shuld haue put me into this dongeon. When the chiefe baker sawe that the interpretacyon was good, he sayd vnto Joseph: me thought also in my dreame that I had thre wycker baskettes on myne heed. And in the vppermost basket there was of all maner bakemeates for Pharao. And the byrdes dyd eate them out of the basket that was vpon my heed. And Joseph answered and sayde: this is the interpretacyon thereof. The thre baskets are thre dayes, for this daye thre dayes shall Pharao take thy heed from the, and shall hange y on a tree, and the byrdes shal eat the flesh from the. And it came to passe y thyrde daye which was Pharaos byrthdaye, y he made a feast vnto all his seruantes. And he lyfted vp the heed of the chiefe butler & of the chiefe baker amonge his seruantes. And restored the chiefe butler vnto his butlers hyppagayne: which also reched the cup in to Pharaos hand, but he hanged the chiefe baker eue as Joseph had interpreted vnto them. After that dyd the chiefe butler remembre Joseph, but forgot hym.

The. xli. Chapter.

Pharaos dreames are expounded by Joseph. He is made ruler ouer all Egypt. He hath two sonnes: Manasses and Ephraim. The dearth beganeth in Egypt.

And it fortuneth after. ii. yeres, that Pharao dreamed, & behold he stode by a ryuers syde, and there cam out of the ryuer seven goodly kyne and fatfleshed and fed in a medow, and seven other kyne came vp after them out of the ryuer, euylfaoured and leane fleshed, and stode by the other kyne vpon the bynke of the ryuer. And the euylfaoured and leane fleshed kyne did eat vp the seven welfaoured and fat kyne: and Pharao awoke. And he slept agayne, and dreamed the seconde tyme. And beholde, seven eares of cozne grewe vpon one stalk, ranke and good

ly. And agayne, seven thynne eares blasted with the East wynde sprange vp after them: and the seven thynne eares deuoured the seven ranke &



full eares. And Pharao awaked, and se, it was a dreame. And when the moornyng came, his spyrite was troubled. And he sent and called for all the sothsayers of Egypt, & all the wyse men therof, and Pharao tolde them his dreame: but there was none of them that coulde interpretat it vnto Pharao. Then spake the chiefe butler vnto Pharao, sayinge: I do remembre my faultes this daye. Pharao beinge angrey with his seruantes put in warde in y chiefe stuardes house bothe me and the chiefe baker. And we dreamed both of vs in one nyght, and eche mans dreame of sondre interpretacyon. And there was with vs a yonge man, an Hebrue bozne, seruant vnto the chiefe stuarde. To whom when we told them, he declared our dreames to vs accordyng to epyther of oure dreames. And as he declared them vnto vs, euen so it came to passe. For he restored me to myne offyce agayne, and hanged hym. Pharao sent therfore, and called Joseph.

And they brought hym hastily out of prison. And he shaued hym selfe, and chaunged his rayment, and came into Pharaos. And Pharao sayd vnto Joseph: I haue sene a dreame & nomā can interpretate it, and I haue hearde saye of the, that as sone as thou hearest a dreame, thou canst interpretate it. Joseph answered Pharao, sayinge: Not I, but God shall gyue Pharao an answer of peace.

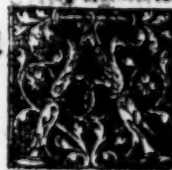
And Pharao sayd vnto Joseph: in my dreame me thought I stode by a ryuers syde, and there came out of y ryuer. vii. fatfleshed, and welfaoured kyne & fed in the meddowe. And then seven other kyne came vp after them, poze & very euylfaoured, & leane fleshed: suche as I neuer sawe in all this land of Egypt, they were so euylfaoured. And the seven leane and euylfaoured kyne did eate vp y fyft vii. fat kyne. And when they had eaten the vp, a man could not perceyue y they had eatē them: but they were styll as euylfaoured, as they were at the begynnyng. And I awoke. And I saw agayne in my dream, and behold, seven eares sprang out of one stalk, full and fayne, and seven other eares agayne, withered, thin, and blasted with the east wynde, sprang vp after them. And the thynne eares deuoured y seven good eares. And I haue tolde it vnto the sothsayers, but there was no man that could tel what it meaneth. And Joseph answered Pharao both Pharaos dreames are one. And God bath

Pha. clix. b

nat. xlii. a

C

3



hath shewed Pharaon what he is aboute to do. The seven good kyne are seven yeres: and the seven good eares are seven yeres also, and it is but one dreame. Lyke wyse the seven thyn and euyl fauoured kyne that came out after them, are seven yeres: and the seven emptye and blasted eares, shall be seven yeres of hungre. This whiche I haue sayd vnto Pharaon, it is that god is about to do, and sheweth it vnto Pharaon.

Behold, there came seven yere of great plenteousnesse thorowout all the lande of Egypte. And agayne, there shall aryse after the seven yeres of hungre. And also the plenteousnesse shall be forgotten in the lande of Egypte. And the hungre shall consume the lande: neither shall the plenteousnesse be knowne in the land, by reason of the hungre that shall come after, for it shall be exceeding great. And as concerning the dreame was doubled vnto Pharaon the second tyme, behold, the thyng is certaynly prepared of God, and God wyll shortly byng it to passe.

Now therfore let Pharaon proude for a man of vnderstandyng and wysdom, and let hym ouer the land of Egypt. And let Pharaon do this also that he make officers ouer the land, and take vp the fyfth parte of the lande of Egypte in the seven plenteous yeres, and let them gather al the foode of these good yeres that come, and lay vp corne vnder the hand of Pharaon, that there may be foode in the cyties, and there let them kepe it: that there maye be founde in store in the lande, agaynst the seven yeres of hungre whiche shall come in the lande of Egypt, that the land perishe not thorow the hungre.

E And the sayinge pleased Pharaon and all his seruantes. Then sayde Pharaon vnto his seruantes: Where shall we fynde suche a man as this is, in whom is the spirit of God? And Pharaon sayd vnto Joseph: for as moch as God hath shewed the al this, there is no man of vnderstandyng or of wysdome lyke vnto the. Thou therfore shalt be ouer my house, and accordyng to thy worde shall all my people be ruled, onely in the kynges seate wyll I be aboute the. And Pharaon sayde agayne vnto Joseph: beholde, I haue set the ouer all the lande of Egypte. And he toke of his ryng from his hand, and put it vpon Josephs hand, and arayed hym in cloth of raynes, and put a golden chayne aboute his necke, & set hym vpon the best charet that he had, saue one. And they cryed before him: Bowe the knee, and Pharaon made hym ruler ouer all the lande of Egypte. And Pharaon sayde vnto Joseph: I am Pharaon, without the shall no man lyfte vp his hande or foote in all the lande of Egypt.

And he called Josephs name zaphnath Paena. And he gaue hym to wyfe Asnath the daughter of Putiphar preste of On. Then wente Joseph abrode in the lande of Egypte. And he was thyrty yere olde when he stode before Pharaon kyng of Egypte. And Joseph departyng from the presence of Pharaon, went thorowout all the lande of Egypte. And in the seven plenteous yeres they made sheues and gathered vp all the foode of the seven plenteous yeres whiche

were in the lande of Egypte, and layed vp the same in the cyties. The foode of the felde that grewe round about euery cytie, layed he vp in the same. And Joseph layed vp corne in store, lyke vnto the sande of the see in multitude out of measure, vntill he left nombryng: for it was without nombre. And vnto Joseph were borne two sonnes (before the yere of hungre came) whiche Asnath the daughter of Putiphar preste of On bare vnto hym. And Joseph called the name of the fyrste sonne * Manasse, for God (sayde he) hath made me forget all my labour and all my fathers householde. The name of the seconde called he Ephraim, for God (sayde he) hath caused me to growe in the lande of my trouble.

And when the seven yeres of plenteousnesse was in the lande of Egypt were ended, then came the seven yeres of * deth accordyng as Joseph had sayde. And the deth was in all landes: but in all the lande of Egypte was there yet foode. And when the lande of Egypt also bega to hunger, the people cryed to Pharaon for breed. And Pharaon sayde vnto all the Egyptians: go vnto Joseph, and what he sayth to you, that do. And the deth was thorowout all the lande. And Joseph opened all that was in the cyties, and solde vnto the Egyptians. For the hungre waxed sore in the lande of Egypte. And all countreys came to Egypte to Joseph for to bye corne, because the hungre was so sore in all landes.

The .xlii. Chapter:

Josephs brethren come into Egypt to bye corne. And he knoweth them, and tryeth them. Symeon is put in prison the other returne to their father to let Benjamin. His father is loth to let hym go, but at the last he graunteth it.

And Jacob setyng that there was corne in Egypt, sayde vnto his sonnes: why gaze ye one vpon another? And he sayd: beholde, I haue herde that there is corne in Egypt. * Get you downe thither and bye vs corne fro thence, that we maye lyue and not dye. So wente Josephs ten brethren downe to bye corne of the Egyptians. But Benjamin Josephs brother wolde not Jacob sende with his other brethren, for he sayde, lest some mysfortune happen hym. And the sonnes of Israel came to bye corne amonge other that came, for there was deth in the land of canaan. And Joseph was gouerner in the lande and solde to all the people of the lande. And his brethren came, and fell flat on the grounde before hym. When Joseph sawe his brethren, he knewe them: and made him selfe straunge vnto them, and spake roughlye vnto them, sayinge: Whence come ye? They answered: out of the land of Canaan, to bye vytayle. And Joseph knewe his brethren, but they knewe not hym.

And Joseph remembred his dreames which he dreamed of them, and sayde vnto them: ye are spyes, and to se where the land is weake is your commynge. And they sayde vnto hym: naye my lord, but to bye vytayle thy seruantes are comen. We are all one mans sonnes, and meane truly, and thy seruantes are no spyes. And he sayde vnto them agayne: naye, but euen to se where the lande is weake, is your commynge. And they sayde

Ps. cliff. b
Actu. vii. b
1. Mac. ii. f
Dan. ii. g

gent. m

Actu. m

Actu. m

23
27. 27. 27.

sayde: we thy seruantes are twelue brethren, the sonnes of one man in the lande of Chanaan. And beholde, the pongest is this daye with our father, and one nontan woteth where he is. And Joseph sayde vnto them, that is it that I spake vnto you, saying: ye are spyes. Hereby ye shal be proued. By the lyfe of Pharao, ye shall not go hence, except your pongest brother come hyther. Sende out one of you which maye fet your brother, and ye shall be kepte in prison, that your wordes maye be proued, whether there be anye truthe in you: or els by the lyfe of Pharao ye are but spyes. And he put them in warde thre dayes.

C And Joseph sayd vnto them the thyrde daye: This do and lyue, for I feare God. If ye meane no hurte, let one of your brethren be bounde in the house of your prison, and go ye and bringe the necessarye foode vnto your householdes, but bringe your pongest brother vnto me: that your wordes maye be tryed, and that ye dye not. And they dyd so. And one sayde to another: we haue verely synned agaynst oure brother, in that we sawe the anguish of his soule when he besought vs, and we wolde not heare hym: and therfore is this trouble come vpon vs. And Ruben answered them, saying: sayde I not vnto you that ye shoulde not synne agaynst the ladde: and ye wolde not heare. And se his bloude is requyred.

D They were not aware that Joseph vnderstode them, for he spake vnto them by an interpreter. And he turned from them and wepte, and turned to them agayne and comuned with them, & toke out Simeon from amonge them, & bounde hym befoze they eyes, and Joseph commaunded to fyl thyr sakes with cozne, and to put euery mans money in his sacke, and to gyue them vnto the waye. And thus dyd he vnto them. And they laded they asses with the

E cozne, and departed thence. And as one of them opened his sacke for to gyue his asse prouandze in þe inne, he espyed his money: for it was in his sakes mouth. And he sayde vnto his brethren: my money is restored me agayne. For lo, it is euē in my sacke. And they her te sayled them, & they were astonnyed, and sayd one to another: why hath God dealete thus with vs? And they came vnto Jacob they father vnto the lande of Chanaan, and tolde hym all that had happened them, saying: The man, euē the lord of þe lande spake roughly to vs and toke vs for spyes of the countre. And we sayd vnto hym: we meane truly, and are no spyes. We be twelue brethren and sonnes of our father, one is awaye, and the pongest is this daye with our father in the lande of Chanaan. And the lord of the countre sayd agayne vnto vs: herby shal I knowe if ye meane truly: leaue one of your brethren here with me, and take fode necessary for your householdes and get you awaye, and bring your pongest brother vnto me, that I maye knowe if ye are no spyes, but meane truly: So wyll I deliuer you your brother, and ye shall occuppe in the lande.

F And it fortunēd as they emptyed they sakes, beholde, euery mannes bundel of money was in his sacke. And when both they and they father

sawe the bundels of money, they were afrayed: And Jacob they father sayde vnto them: What haue ye robbed of my chyldren: Joseph is awaye and Simeon is awaye, and ye take Ben Jamin awaye: All these thynges are agaynst me. Ruben sayd vnto his father: Slap my two sonnes if I bringe hym not to the agayne. Deliuere hym to my hande, & I wyll bringe hym to the agayne. And he sayde: my sonne shal not go downe with you. For his brother is deed, and he is left alone. If some mysfortune happen vnto hym by the waye whiche ye go, ye shall bringe my graye

gen. xliii. s

hecd with sorowe vnto the graue.

The. xliii. Chapter.

C When Ben Jamin was brought, they returned with spyces. Simeon is deliuered oute of prison. Joseph goeth asyde and wepeth. They strait together.



And the dertth was great in þe lande.

And it fortunēd when they had eaten vnto þe cozne which they brought out of the lande of Egypt, they father sayde vnto them: go agayne, and brye vs a lytle foode. Juda answered hym, & sayde: the man dyd testifye vnto vs, saying: loke that ye se not my face except your brother be with you. If thou wyll sende our brother with vs, we wyll go downe, and by the foode. But if thou wyll not sende hym, we wyll not go downe: for the man sayde vnto vs: loke that ye se not my face, except your brother be with you.

Gen. xliii. d

B And Israel sayde: wherfore delt ye so cruelly with me, as to tell the man that ye had yet a brother? They answered: The mā asked vs straitlye of our kinred saying: is your father yet aliue? haue ye not yet an other brother? And we tolde hym accordyng to these wordes. Coude we knowe that he wolde saye: bringe your brother downe with you? Then sayd Juda vnto Israel his father: Sende the lad with me, that we maye ryse and go, and that we may lyue and not dye: both we & thou, and also our chyldren. I wyll be suretye for hym, of myne handes shalt thou requyre hym. If I bringe hym not to the agayne, and set hym befoze thyne eyes, then lette me beare the blame for euer. Truly except we had made this taryng, by this, we had bene there twyse, and come agayne. And they father Israel sayd vnto them: If it must nedes be so now: thā do thus. Take of the best frutes of the lande in your vessels, and bringe the man a present, a curtesye of batolme, & a curtesie of hony, spyces & myrr, nuttes and almondes. And take double money in your hande. And the moneye þe was brought agayne in your sakes, take it agayne with you lest peraduenture it was som ouersyght.

gen. xliiii. s

D Take also your brother with you, and aryse, and go agayne to the man. And God almighty gyue you mercye in the sight of the man, that he maye deliuer you your other brother, and this Ben Jamin, and I shal be robbed of my chyldre, as I haue bene. Thus toke they the present and twyse so moch more money in they hande with Ben Jamin: and rose vp, went downe to Egypt and stode befoze Joseph. When Joseph sawe Ben Jamin with them, he sayde to the ruler of his house: bringe these men home and slaye and make

make redye, for the men shall dyne with me at noone. And the man dyd as Joseph hadde, and brought them vnto Josephs house. When the men were brought into Joseph house, they were afrayed, and sayde: bycause of the moneye that came in our sakes mouthes at the fyrste tyme are we brought in, that he maye pycke a quarel with vs, and to laye some thyng to our charge and to byng vs in bondage and our asses also. Therfore came they to the man that was the ruler ouer Josephs house, and comuned with him at the doore of the house, and sayde.

E Oh sye, we came downe hyther at the fyrste tyme to bye foode: and as we came to an Inne it happened þ we opened our sakes, and beholde, euerymans * money was in his sake with full weicht. And we haue brought it agayne in our hande, and other moneye haue we brought also in oure handes to bye foode, but we can not tell who put our money in our sakes. And he sayd: peace be vnto you, feare not: youre God and the God of youre father hath gyuen you that treasure in your sakes, I had your moneye. And he brought Symeon out to them, and the man led them to Josephs house, and gaue them water to wash theyr feet, and gaue theyr asses prouander. And they made redy theyr present agaynst Joseph came at none, for they hearde saye that they shulde eate breed there. When Joseph came home, they broughte the presente into the house to hym which was in theyr handes, and fell flat on the grounde before hym. And he welcomed them curteously saying: is your father that olde man which ye tolde me of in good health: and is he yet alpye: they answered: thy seruauant our father is in good helth, and is yet alpye. And they bowed downe theyr breddes, & made obeysaunce.

E And he lyftynge vp his eyes, behelde his brother Ben Jamin his mothers sonne, and sayde: *Gene. xlii. e* * is this your yonger brother, of whom ye sayd vnto me: And he sayde: God be mercifull vnto the my sonne. And Joseph made hast (for * his herte dyd melte vpon his brother) and soughte where to wepe and entred into his chambze, and wepte there. And he washed his face, and came out, and refrayned hym selfe, and sayd: let breed on the table. And they prepared for hym by hym selfe and for them by themselves, & for the Egyptians which dyd eate with hym by themselves, bycause the Egyptians maye not eat breed with the Hebrewes, for that is an abhominacion vnto the Egyptians. And they satte before hym the eldest accordynge vnto the age, and the yongest accordynge vnto his youth. And the men marvailed amonge themselves. And they brought rewardes vnto them from before him: But Ben Jamins part was fye tymes so moch as any of theyr. And they drynking were dronke w him.

C The. xliii. Chapter.

Joseph accuseth his brother of theste. Juda becommeth surety for Ben Jamin.

A And he commaunded the ruler of his house saying: fyll the mens sakes w foode, as moch as they can carpe, & put euerymans money in his sake mouth, & put my syluer cup

in the sakes mouth of the yongest, & his cozne money also. And he did accordyng to the worde þ Joseph had sayd. And in the moynynge as sone as it was light the men were let go, they & their asses. And whē they were out of the citie & not yet farre awaye, Joseph sayde vnto the ruler of his house: vp & folow after the men, and whē þ dost ouertake them, þ shalte saye vnto them: wherfore haue ye rewarded euil for good: is that not the cup in the which my lord drynketh, and for the which he prophesyeth: ye haue euill done þ ye haue done. And when he ouertoke them, he sayde these same wordes vnto them. And they answered hym: wherfore sayeth my lord suche wordes: God forbpd that thy seruantes shoulde do so: behold, the money which we found in our sakes mouthes, we brought agayne to the out of the lande of Chanaan: howe then shoulde we steale oute of thy lordes house, eyther syluer, or golde: with whome soeuer of thy seruantes it be founde let hym dye, and we also wyl be my lordes bondemen. And he sayde: Nowe also let it be accordynge vnto your wordes: he w whom it is founde, shalbe my seruauant, and ye shal be harmelesse. And at ones euerym man toke downe his sake to the grounde, and euerym man opened his sake. And he searched, and beganne at the eldest and left at the yongest. And the cup was founde in Ben Jamins sake. Then they rente * theyr clothes, and laded euerym man his asse, & went agayne vnto the cytie: And Juda and his brethren came to Josephs house, for he was yet there, and they fell before hym on the grounde. And Joseph sayd vnto them: what dede is this whiche ye haue done: wote ye not þ suche a man as I can prophesy: Then sayde Juda: what shal we say vnto my lord: what shal we speake or what excuse can we make: God hath founde out the wyckednesse of thy seruantes. Behold both we and he with whom the cuppe is founde are my lordes seruantes. And he answered. God forbpd that I shulde do so, but the man w whom the cup is founde, he shalbe my seruauant. And go ye in peace vnto your father.

E Then Juda wēt vnto hym and sayd: Oh my lord, let thy seruauant speake a worde in my lordes eares, and be not wroth with thy seruauant, for thou arte euen as Pharao. My lord asked his seruauant, saying: haue ye a father or a brother. And we answered my lord * we haue a father that is olde, and a younge lad which he begat in his age: and the brother of the sayde lad is deed, and he is all that is left of that mother. And his father loueth hym. And thou saydest vnto thy seruantes: byng hym vnto me, that I maye set myne eye vpon hym. And we answered my lord, þ the lad coulde not go from his father, for yf he shoulde leaue his father, he were but deed. Then saydest thou vnto thy seruantes * except your yonger brother come with you loke that ye se my face nomore. And when we came vnto thy seruauant our father, we shewed hym what my lord had sayde: And our father If sayde vnto vs: God agayne, and bye vs a lytle foode. And we answered: we can not go downe. Neuerthe-

Remembrethe: of our yongest brother go wyth vs, then wyll we go downe, for we maye not se the mannes face, excepte our yongest brother be wyth vs. And thy seruaunt our father sayd vnto vs: ye knowe that my wyfe bare me two sonnes. And the one wente out from me, and I said of a surety he is tozme in pces, and I sawe him not sence. And ye take this also awaye from me. If some mysfortune happen vnto hym, *ye shal brynge my graue head in sorowe vnto my graue.

Nowe therfore, when I come to thy seruaut my father, and the lad be not wyth vs (seynge þe hys lyfe hageth by the laddes lyfe) then shall it come to passe, that as soone as he seeth that the lad is not come, he wyll dye. So shal we thy seruantes *brynge the gray hedde of thy seruante our father wyth sorowe vnto the graue. For I thy seruant became suerte for the ladde before my father and sayde: *yf I brynge hym not vnto the agayne, I wyll beare the blame vnto my father all my lyfe longe. Nowe therfore let me thy seruant byde here for the lad, and be my lordes bondman: and let the lad go vp wyth his brethren. For how can I go vp to my father, yf the lad be not wyth me: onlesse I wolde se the wretchednes that shal come on my father.

The. xlv. Chapter.

Joseph maketh hym selfe knowne vnto hys brethren, and sendeth for hys father.

Joseph could no longer refrayne before all them that stode by hym.

Wherfore he cryed: brynge forth all the men from me. And there remayned no man with hym whyle Joseph vntered him selfe vnto his brethren. And he wept alowde, so that the Egyptians, and the house of Pharaos herde it. And Joseph sayde vnto his brethren: I am Joseph, doth my father yet lyue? And his brethren could not answere hym, they were so abashed at hys presence. And Joseph sayde vnto his brethren: come nere to me, & they came neare. And he sayde: *I am Joseph your brother *whome ye solde into Egypte. Nowe therfore be not greued therwyth, neyther let it seme a cruell thyng in youre eyes, that ye solde me hyther. For God dyd sende me before you to saue lyfe. *For this is the seconde yere of dert in the lande, and fyue mo are behynde in which there shall neyther be earynge nor harvest.

Wherfore God sente me before you to make prouision, that ye myghte continue in the earth and to saue your lyues by a great deliuerance. So nowe it was not you that sente me hyther, but God: whiche hath made me a father vnto Pharaos: and Lord of all hys house, and ruler thowowe out all the lande of Egypte. Haste you and goo vp to my father and tell hym. Thy sayeth thy sonne Joseph: God hath made me Lord of all Egypte. Come downe therfore vnto me, tarpe not. And thou shalt dwell in the lande of Golan: and byde by me, thou and thy chyldren, and thy chyldrens chyldren: thy shepe and thy beastes, and all that thou haste. And there wyll I make prouision for the, for there

remayne yet fyue yeres of dert, lest thou and thy household and all that thou haste come to poertye. And beholde, youre eyes do se, and the eyes also of my brother Ben Jamin: that myne owne mouth speaketh to you. Therfore tell my father of all my honoure in Egypte, and of all that ye haue sene, and make haste, and brynge my father hyther. And he fell on hys brother Ben Jamins necke and wepte, and Ben Jamin wept on hys necke. Moreover he kyssed all hys brethren and wepte vpon them. And after that hys brethren talked wyth hym. And the tydynes came vnto Pharaos house, so that they said Josephs brethren are come, and it pleased Pharaos well and all hys seruantes.

And Pharaos spake vnto Joseph: saye vnto thy brethren, thys do ye: lade youre beastes and get you hence, vnto the lande of Canaan. Take your father, and your householdes: and come vnto me, and I wyll geue you the good of the land of Egypte, and ye shal eate of the fat of the lande. And thou also shalt commaunde them. Thys do ye: take charrettes wyth you out of the lande of Egypte, for youre chyldren and for your wyues: and brynge your father, and come. Also regarde not youre stuffe, for the good of al the lande of Egypte is yours.

And the chyldren of Israell dyd euen so. And Joseph gaue them charrettes accordynge to the commaundemente of Pharaos, and gaue them vyttayle also to spede by the waye. And he gaue vnto eche of them chaunge of rayment: But vnto Ben Jamin he gaue thre hundred peces of syluer, and fyue chaunge of rayment. And vnto hys father he sent after ysame maner ten asses laden wyth good out of Egypte, and ten she asses laden wyth corne, bread and meate: for his father by the waye. So sente he hys brethren a way to departe. And he sayde vnto them: se that ye fall not out by the waye.

They departed therfore from Egypte, and came into the lande of Canaan vnto Jacob theyr father, and tolde hym sayinge: Joseph is yet alyue and is gouernour ouer al the lande of Egypt. And Jacobs herte wauered: for he beleued them not. And they tolde hym all the wordes of Joseph whych he had sayde vnto them. And when he sawe the charrettes, whych Joseph had sent to carpe hym, the sprete of Jacob theyr father renoued. And Israell sayde: I haue ynough that Joseph my sonne is yet alyue: I wyll go & se hym yet that I dye.

The. xlv. Chapter.

Jacob wyth all hys household goeth to Joseph into Egypte. The genealogie of Jacob. Joseph meeteth hys father.

Israell toke hys iourneye wyth all that he had, and came to Beer Seba and offered offeringes vnto the God of hys father Iahac. And god spake vnto Israell in a visyon by nyghte, sayinge: Jacob, Jacob. And he answered: here am I. And he sayde, I am God, the God of thy father, feare not to go downe into Egypt. For I wyll there make of the a great people. I wyll go downe wyth the into Egypte, and I wyll

c i also

also bypunge y agayne, and Joseph shall put hys hande vpon thyne eyes. And Jacob rose vp fro Beer Seba. And y sonnes of Israel carped Jacob theyr father, and theyr chyliden, and theyr wyues in the charrettes whiche Pharaos hadde sente to carpe hym. And they toke theyr cattel & the goodes whiche they had gotten in the lande of Canaan, and came into Egypt: both Jacob and all hys sede wyth hym, hys sonnes and hys sonnes sonnes wyth hym, hys daughters and hys sonnes daughters, and all hys sede brought he wyth hym into Egypt. These are the names of the chyliden of Israel whiche came into Egypt both Jacob & his sonnes: * Ruben, Jacobs first sonne. The chyliden of Ruben: Hanoch, & Palu, Hezron and Charmi. The chyliden of Simeon: Jemuell, Jamin, Obad, Jachim, and Zohar, and Saul the sonne of a Cananite woman.

Gen. l. a
and. vi. c
Gen. xxi. a
ii. para. b. a

i. para. vi. f.
i. par. ii. a.

The chyliden of * Levi, Gerson, Kahath & Merari. The chyliden of * Juda: Er, and Onan, Sela, and Pharez, and Zelah. But Er, & Onan dyed in the lande of Canaan. The chyliden of Pharez also were Hezron and Hamul. The chyliden of Issachar: Thola, Phua, Job, & Simron. The chyliden of Zabulon: Sered, Elon, and Jaheleel. These be the chyliden of Lea, whiche she bare vnto Jacob, in Mesopotamia, w the daughter of Dina. A l y soules of his sonnes & daughters, make thyrty & thre. The chyliden of Gad, Ziphion and Haggi, Suni, and Ezbon, Eri, and Arodi, and Arel. The chyliden of * Aser: Jemna, and Jesua, Jelui, and Bria, & Serah theyr syster. And the chyliden of Bria: Heber & Malchiel. These are the chyliden of Silpha, whome Laba gaue to Lea hys daughter. And these she bare vnto Jacob euen. xvi. soules. The chyliden of Rahel Jacobs wyfe: Joseph, & Ben Jamin. And vnto Joseph in y lade of Egypt were borne Manasses, & Ephraim, whiche * Asnath, y daughter of Putiphar prest of On bare vnto him. The chyliden of * Ben Jamin, Bela, Becher, Albel, Sera, Naaman, Ebi, and Ros, Hupim, & Ard. These are the chyliden of Rahel which she bare vnto Jacob. xiii. soules altogether. The chyliden of Dan, Hushim. The chyliden of Reuthali: Jabez, Suni, Jezre, & Sillem.

Gen. xli. a

i. par. vii. b.
and. vii. a

These are the sonnes of Bilha, which Laba gaue vnto Rahel his daughter, & she bare these vnto Jacob, all together. vii. soules. And so the * soules that came w Jacob into Egypt whiche came oute of hys wyues (besyde Jacobs sonnes wyues) were altogether. xli. vi. soules. And y sonnes of Joseph, whiche were borne him in Egypt were two soules: So y al the soules of the house of Jacob whiche came into Egypt, are. lxx. And he sent Juda before hym vnto Joseph, to direct his face vnto Gosan, & they came into y lande of Gosan. And Joseph made redy hys chariet & went vp to mete Israel hys father vnto Gosan and presented hym selfe vnto hym, & fell on hys necke, and wepte vpon hys necke a good while. And Israel sayde vnto Joseph: Now am I content to dye, in somuch as I haue sene the and because thou arte yet aloue. And Joseph sayde vnto his byethren, & vnto his fathers house: I wyl

Deut. x. d.

go vp and shewe Pharaos, and tell hym. My byethren and my fathers house, whiche were in the lande of Canaan are come vnto me, and they are shepherdes (for they were men of cattel) & they haue brought theyr shepe and theyr oren, and all that they haue. And yf it chaunce that Pharaos cal you, and aske you, what your occupation is, ye shal answer, thy seruantes haue bene men occupied aboute cattel, from our chylidhode vnto this tyme we & our father, that ye may dwell in the lande of Gosan. For euer ye keper is an abhominacion vnto the Egyptians.

The. xlii. Chapter.

¶ Jacob semmeth before Pharaos, and vnto hym is geuen the lande of Gosan. He maketh hys soules to shewe for hys burpall.



Joseph came therfore & told Pharaos & sayd: my father and my byethren theyr shepe and theyr oren, and all that they haue, are come out of the lande of Canaan, and beholde: they are in the lande of Gosan. And Joseph toke of the hymnost of hys byethren: euen syue men, and presented them vnto Pharaos. And Pharaos sayd vnto hys byethren: what is your occupation? And they answered Pharaos: shepherdes are thy seruantes, bothe we and also our father. They sayd moreover vnto Pharaos: for to * logeorne in the lande are we come, for thy seruants haue no pasture for theyr shepe, so soze is the famyshment in the lande of Canaan. Now therfore let thy seruantes dwell in the lande of Gosan.

And Pharaos sayd vnto Joseph: thy father & thy byethren are come vnto the. The lade of Egypt is before the: In the best place of the lade make both thy father & thy byethren dwell: euen in the lande of Gosan let them dwell: Moreover yf thou knowest any man of actiuite amonge the make them rulers ouer my cattel. And Joseph brought in Jacob hys father, and set him before Pharaos. And Jacob blessed Pharaos.

And Pharaos said vnto Jacob: how olde art thou? And Jacob sayde vnto Pharaos: the dayes of my pylgrimage are an hundred and thyrty yeres. Fewe and euell haue the dayes of my lyfe bene, and haue not attayned vnto y yeres of the lyfe of my fathers, in the dayes of theyr pylgrimages. And Jacob blessed Pharaos and went out from hym. And Joseph prepared dwellinges for his father and his byethren, & gaue them possessions in the lande of Egypt, in the beste of the lande: euen in the lande of Ramesses, as Pharaos had commaunded. And Joseph made promysyn for his father, hys byethren: and al hys fathers household with bycad, euen as yonge chyliden are fedde. There was no bycade in al the lande, for the derth was excedyng soze: so that the lande of Egypt and the lande of Canaan, were famyshe by the reason of the dearth. And Joseph broughte together all the money that was founde in the lande of Egypt, and of Canaan, for the corne whiche they bought, and he layde vnto the money in Pharaos house. When money fayled in the lade of Egypt, & of Canaan all the Egyptians came vnto Joseph and sayde gyue vs bycade: wherfore sufferest thou vs to dye

dye before the when our money is spent: Then sayde Joseph: bypunge youre catell, and I wyll geue you for your catell, yf ye be without money And they brought their catell vnto Joseph. And Joseph gaue them breade for horses & shepe and oxen, & asses, and fed them wth breade, for all theyr catell that yere. But whē y^r yere was ended, they came vnto hym the next yere, & sayde vnto hym we wyll not hyde it frome my lord howe that our money is spent, my lord also had oure catell and beastes, nether is there ought left in the syght of my lord, but euen our bodys and our landes. Wherefore lettest y^e vs dye before thyne eyes, & the lande to go to nought: bye vs and our landes for breade: and both we & our landes wyl be bounde to Pharao. Only gyue vs sēde, y^e we maye lyue and not dye, & that the lāde go not to wast. And so Joseph bought al y^e lāde of Egypt for Pharao. For the Egyptians solde euery man his lande because the derty was sore vpon them and so the lande became Pharaos. And he appoynted the people vnto y^e cyties, from one syde of Egypte vnto the other: onely the lande of the Prestes bought he not. For the prestes had an ordynance of Pharao, y^e they shoulde eate that which was appointed vnto them: whych Pharao had geuen thē wherfore they solde not their landes. Then Joseph sayde vnto the folke: beholde I haue bought you this daye & your lande for Pharao. Take there breade and sēde & sowe the lande. And of the encrease, ye shall geue the fyfte parte vnto Pharao, and foure partes shall be your owne, for the sēde of y^e felde and for you, and them of your householdes, and for your chyldren to eate. And they answered: Thou hast saued our lyues. Let vs fynde grace in the syght of my lord, and we wyl be Pharaos seruauntes.

¶ And Joseph made it a lawe ouer the lande of Egypte vnto this daye: that Pharao shoulde haue the fyfte parte, excepte the lande of the Prestes only, whych was not Pharaos.

And Israel dwelte in Egypt: euen in the cōtrey of Golan. And they had theyr possessions therin, and grewe and multiplied exceedynge. Moreover, Jacob lyued in the lande of Egypte seuentene yeres, so that the whole age of Jacob was an hundred and. xliiij. yere. Whē the tyme drew nē that Israel must dye, he sente for his sonne Joseph, and sayde vnto hym: Yf I haue founde grace in thy syght, Oh, put thy hāde now vnder my thigh, and deale mercifully & truly with me, that y^e burye me not in Egypte, but I wyll lye with my fathers, & thou shalt carie me out of Egypte, & burye me in theyr burial. And he answered: I wyll do as y^e hast sayde. And he sayde: Swere vnto me, and he swore vnto hym. And Israel worshipped toward the beds head.

¶ The. xlviii. Chapter:

¶ Jacob spech to y^eche. He despiseth Ephraim and Manasses for his sonnes, and blessed them.

¶ After these dedes it happened, that a messenger sayde vnto Joseph: thy father is sycke. And he toke with him his two sonnes, Manasses and Ephraim. Then was it said vnto Jacob, beholde: thy sonne Joseph cometh

vnto the. And Israel toke his strength vnto him and sat vpon the bed, and Jacob sayd vnto Joseph: God almyghty appered vnto me at * Lus



in the lande of Canaan, and blessed me and sayd vnto me: behold, I wyll make the growe, & wyll multiply the, and wyll make a greates nombre of people of the, and wyll gyue this lande vnto thy sēde after the to an everlastynge possession. And now thy two sonnes Manasses & Ephraim whych were borne vnto the in the lāde of Egypte, before I came to y^e into Egypt, are myne euen as Ruben and Simeon are myne. And the chyldren whych y^e hast gotten after them, shall be thyn owne, and shall be called after the names of theyr brethren in theyr inheritaunce. And when I came from Mesopotamia, Rachel dyed vpon my hāde in y^e lande of Canaan, by y^e waye when there was but a felde's breadth to come vnto Ephraim. And I buried her there in the way to Ephraim. The same is Bethlehem. And Israel behelde Josephs sonnes and sayde: what are these? Joseph sayde vnto his father, they are my sonnes whych God hath geuen me here. And he sayd oh, bringe them to me & let me blesse them. And the eyes of Israel were dym for age, so that he coulde not well se. And he brought them to him and he kysed them and embraced them. And Israel sayde vnto Joseph: I had not thoughte to haue sene thy face, and yet lo, God hath shewed it me, and also thy sēde, and Joseph toke them a waye from his lap, & worshipped on the ground before hym. Then toke Joseph thē both: Ephraim wth his ryght hāde toward Israels left hande and Manasses wth his left hāde, toward Israels ryght hāde, & brought them vnto hym. And Israel stretched out his ryght hande, & layde it on Ephraims hed, which was the yonger, & his left hande vpon Manasses head, gyddynge his hādes wylsely for Manasses was y^e elder. And he blessed Joseph & sayd: God before whō my fathers Abraham and Isahac dyd walke. God whych hath fed me al my lyfe lōge vnto this day, & the angel whych hath deliuered me from all euell, blesse the laddes, & let my name be named in thē, and the name of my fathers Abraham & Isahac and y^e they may grow into a multitude in y^e myddes of the earth. When Joseph saw y^e his father layd his ryght hāde vpon y^e head of Ephraim, it displeased him. And he lifted vp his fathers hāde to haue remoued it fro Ephraims hed vnto Manasses hed: & Joseph said vnto his father: not so my father for this is y^e eldest. Put thy right hāde vpon his hed. And his father wold not, but said c ii I knowe

I knowe it well my sonne, I knowe it well. He shall be also a people and shall be great. But his younger brother shall be greater then he, and his seed shall be full of people. And he blessed them in daye and sayde: In the, let Israel blesse and say God make the as Ephraim before Manasses. And Israel sayd vnto Joseph: beholde, I dye. And God shall be with you & bringe you againe vnto the lande of your fathers. Moreover, I haue giuen vnto the, a porcion of a lande aboue thy brethren, whych I gat out of the hande of the Amorite in my swearde, and in my bowe.

Job. ii. 8.

The. xlix. Chapter.

Jacob blesseth all his owne sonnes, and sheweth them what is to come. He appoynteth where he will be buried and dyeth.

AND Jacob called for his sonnes, & sayd: come together, that I maye tel you what shall happen you in the last dayes. Gather you together, & heare ye sonnes of Jacob, heke vnto Israel your father. Ruben

Gen. xlix. 1.

*myne eldest sonne, thou art my might & the beginning of my strength & noblenes of my dignitie, & the noblenesse of power. Unstable as water. Thou shalt not be the cheifest, because thou wentest vp to thy fathers bed. Euen then dydest thou defyle it, and it was nomore my couche.

Thy brethren Simeon and Leui, cruell instruments in theyr habitacions. Into theyr secretes come not my soule, vnto theyr congregacion be my honoure not coupled: for in theyr wrath they slewe a man, and in theyr selfe wyl they dygged downe a wall. Cursed be theyr wrath, for it was shamelesse, & theyr fearcenes, for it was cruell. I wyl deuyde them in Jacob, and scatter them in Israel.

Gen. xlix. 1. d.

Juda thou arte he, whome thy brethren shall prayse. Thy hande shall be in the necke of thyne enemyes, thy fathers chyldren shall stoupe before the. Juda is a Lyons whelp. From thy spoyles my sonne thou art come on hys. He layd hym downe and couched hym selfe as a Lyon, & as a lyonelle. Who wyl steere him vp? The sceptre shall not departe from Juda, and a lawgiver from betwene his fete, vntyl Silo come. And vnto hym shall the gatheringe of the people be. He shall bynde his sole vnto the vyne, and his asses colte vnto the braunche. He was shedd his garment in wyne, and his mantel in the bloude of grapes. His eyes are redder then wyne, and his teth whyter then mylke. Zabulon shall dwel besyde the haven of the see, and nye the haven of shippes. His border shall be vnto Sidon.

Gen. xlix. 1. d.

Job. xlii. 1. d.

Jud. xlii. 1. d.

Jud. xlii. 1. d.

Jud. xlii. 1. d.

Jud. xlii. 1. d.

Jud. xlii. 1. d.

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Jud. xlii. 1. d.

Jud. xlii. 1. d.

Jud. xlii. 1. d.

Jud. xlii. 1. d.

Jud. xlii. 1. d.

Jud. xlii. 1. d.

Jud. xlii. 1. d.

Jud. xlii. 1. d.

Isachar a stronge asse: couchyng him downe betwene two burdens, and sawe that rest was good, and the lande that it was pleasaunt, and bowed his shoulder to beare, and became a seruaunt vnto tribute. Dan shall iudge his people and the trybes of Israel, Dan shall be a serpent in the waye, an adder in the path, bytyng the horse heles and his ryder fell backward: after thy saluacion haue I looked O Lorde. Gad, an host of men shall overcome hym, and he shall overcome at the last. Of Aser: his bread shall be

fat, and he shall geue pleasures for a kynge.

Rephali is a swyfte hynde, geuyng goodly wordes. That flozpyng chylde Joseph, that plenteous chylde by the wel syde, the daughters ranne vpon the wal. They haue prouoked him, and shot him through with dartes. The archers haue enuyed hym: But his bow abode fast, and the armes of his handes were made stronge, by the handes of the myghty God of Jacob. Out of hym shall come an herdsman, a stone in Israel from thy fathers God whych hath helped the, and wyth the almyghty whych hath blessed the wyth blesynges from heauen aboue, wyth blesynges of the depe that lyeth vnder, and wyth blesynges of the best, and of the wombe. The blesynges of thy father were stronger then the blesyng of myne elders, vnto the vtmost of the hylls of the worlde, and they shall be on the head of Joseph, and on the toppe of the heade of hym that was seporate from his brethren. Ben Jamin shall rauyn as a wolfe. In the morninge he shall deuoure the praye, and at nyght he shall deuoure the spoyles. All these are the twelue trybes of Israel, and thus theyr father spake vnto them and blessed them, euery one of them blessed he with a seuerall blesyng. And he charged the and sayd vnto them: When I shall be gathered vnto my people, burye me wyth my fathers, in the caue that is in the feld of Ephron the Hethite in the double caue that is in the felde by the countre of Hamre in the lande of Canaan. Whiche felde Abraham bought of Ephron the Hethite for a possession to bury in, where as were buried Abraham and Sara his wife. And where as were buried Isachar and Rebecca his wife. And there I buried Lea. The felde and the caue that is therein, was bought of the chyldren of Heth.

And when Jacob had commaunded all that he wold vnto his sonnes, he plucked vp his fete vnto the bed and dyed, and was put vnto his people. And Joseph fell vpon his fathers face and wepte vpon hym, and kysed hym.

The. l. Chapter.

Jacob is buried, Joseph forgetteth his brethren the scripture that they dyd to hym. And he dyeth.



AND Joseph commaunded his seruantes & phelicians, to enbawme his father, & the phelicians enbawmed Israel fortye dayes longe, for so longe doth enbawmyng last, & the Egyptians bewailed him. lxx. dayes. And when the dayes of wepyng were ended, Joseph spake vnto the house of Pharaos, saying: If I haue founde fauour in your eyes, speak in the eares of Pharaos, saying: my father made me swere and sayde: lo, I dye, burye me in my graue, whych I haue made me in the lande of Canaan. Now therfore let me go & burye my father and then wyll I come agayne. And Pharaos sayde: goo and burye thy father, accordyng as he made the to sweare. And Joseph went vp to burye his father, and with him went all the seruantes of Pharaos & were the elders of his house & al the elders of the lande of Egypte, & al the house of Joseph, and his brethren, & his fathers house: onely

Gen. l. 1. d.

only they: chylzen, and they: shepe, and they: catell leste they behynde in the lande of Solan. And there went wyth him also charets & horsemen: and it was an excedyng great companye. And they came to the corne floze of Atad which is beyonde Jordane, & there they made a grea-

and excedyng soze lamentacion. And he mourned for hys father seuē dayes. And when the inhabyters of the lande (euen the Cananites) saw the mournynge in the corne floze of Atad, they sayd: this is a great mournynge vnto the Egyptians: Wherefore the name of the place is called the mournynge of the Egyptians, and it is beyonde Jordane: and hys sonnes dyd vnto hym accordyng as he had commaunded them. For hys sonnes carped hym into the lande of Canaan, & buried hym in the double caue of the felde whych caue Abraham bought and the felde also, to be a place to burpe in, of Ephron the he-tyte before Mamre. And Ioseph returned into Egypte agayne, he and hys brethzen (and all that wente vp wyth hym to burpe hys father) allone as he had buried hym.

And when Iosephs brethzen sawe that they: father was deade, they layde: Ioseph myghte fortune to hate vs and rewarde vs agayne all the euell which we dyd vnto hym. And they dyd a comāndement vnto Ioseph, sayng: Thy father charged vs before his death, sayng: This wyle shall ye say vnto Ioseph: for geue (I pray the) the trespase of thy brethzen, & they: synne: for they rewarded the euell. And nowe (we pray the) for geue the trespase of the seruautes of thy fathers God. And Ioseph wepte, when they spake vnto hym.

For hys brethzen came vnto hym, and fell flatte before his face sayng: behold, we be thy seruautes. To whome Ioseph sayde: feare not. Am I God? Ye thought euell agaynst me: but God turned it vnto good, to bringe to passe as it is this daye, and to saue much people alpyue. Feare not therfaze. Nowe I wyll nozyshe you, and your chylzen, and he comforted them, and spake kyndly vnto them.

Ioseph dwelt in Egypte, he and his fathers house, and Ioseph lyued an hundred and ten yere. And Ioseph sawe Ephraims chylzen, euen vnto the thyrde generacion. And vnto Machir the sonne of Manasses were chylzen borne, on Iosephs knees. And Ioseph sayd vnto hys brethzen: I dye. And God wyll surely vylet you, and byngne you out of thys lande, vnto the lāde whych he sware vnto Abraham, Isabac, and Jacob. And Ioseph toke an oth of the children of Israel, sayng: God wyll not fayle but vylet you, and ye shall carry my bones hence.

And so Ioseph dyed, when he was an hundred & ten yere olde. And they embawmed hym wyth spycer, putynge hym in a chest in Egypt.

The ende of the fyrste

booke of Moses: called in the hebrue, Berechyth, and in the Latyn, Genesis.

The seconde booke of

Moses called in the hebrue: Uelleh Schemoth. And in the Latyn, Exodus.

The fyrst Chapter.

The chylzen of Jacob are nombred. The newe Pharaos oppressed them. The acte of the godlye wyues.



These are the names of the chylzen of Israel, whych came to Egypt wyth Jacob every man came w hys housholde: Ruben, Simeon, Leui, and Iuda, Issachar & Benjamin, Dan, Nephthali, Gad, & Astar. All the soules that came out of the loynes of Jacob were. lxx. But Ioseph was in Egypte already. And Ioseph dyed and al hys brethzen, and all y generacion, and the chylzen of Israel grewe, encreased, multipliyed, and wared excedyng myghty: and the lande was full of them.

But there rose vp a newe kynge in Egypte, whych knewe not Ioseph. And he sayd vnto hys folke: beholde, the people of the chylzen of Israel are greater and myghtyer the we. Come on, let vs play wylely wyth them, lest they multiplie, and lest it happen, that (yf there chaunce any warre) they loyne them selues vnto our enmyes, and fyght agaynst vs, & so get them out of the lande. Therfore dyd they set taskemasters ouer them, to kepe them vnder wyth burdens. And they buylt vnto Pharaos treasure cyties: Pithon and Rameses. But the more they vered them, the more they multipliyed & grewe so that they abhorred the chylzen of Israel. And the Egyptians helde the chylzen of Israel in bondage wythout mercye. Therfore was they: lyfe bytter vnto them in that cruell bondage, in clay and byrche, and al maner of worke in the feldes. For al they: bondage whych they serued them, was full of tyranny.

And the kynge of Egypt sayd vnto the mydwyes of the hebrues women, of whych y ones name was Sephora and the other Phua, wher ye do the office of a mydwye to the woman of y hebrues & le in the byrth tyme that it is a boye ye shall kill it. But if it be a doughter, it shall liue. Notwythstandyng y mydwyes feared God, & dyd not as y kynge of Egypte comāunded them but saued the men chylzen. And the kynge of Egypt called for the mydwyes, & sayde vnto the wher haue ye delt on thys maner, & haue saued y men chylzen? And y mydwyes answered Pharaos, that the hebrues women are not as the we-

c iii men of

men of Egypte: for they are sturdy women, and are deliuered yet the myddowes come at them. And God therfore delt wel wth þe myddowes. And the people multiplied & waxed very mighty. And it fortuned because the myddowes feared God, he made them houses. And Pharaos charged all hys people, saying: All the men chyl dren that are bozne cast into the ryuer, and save the maydchyl dren alpye.

The.ii. Chapter.

Moses is bozne and caste into the flaggis. He is taken up of Pharaos daughter. He killeth the Egyptian. He speeth and murreth a wylf. The Israelites crye vnto the Lorde.

Exod. vii. c.
i. pa. xlii. b

Actes. vii. c.
Heb. x. xi. c.

Actes. vii. c.
ii. Reg. xi. a
Dan. xlii. c.

And there wente a mā of *the house of Leui. And toke a daughter of Leui. And the wyfe conceaued & bare a sonne. And whē the saw that it was a proper chylde *he byd him thze monethes. And when she coulde no lenger byde hym, she toke a basked of bulrushes & dau bed it with syme and pytch, and layde þe chylde therein, & put it in the flaggis by þe ryuer bynke. And his syster stode a fawot to wete what wold come of it. *And the daughter of Pharaos came downe *to washe her selfe in the ryuer, and her maydens walked alonge by the ryuers syde.

And when she sawe the basket amonge the flaggis: she sente her mayde to fatche it. And when she had opened it, she sawe it was a chylde: and beholde, the babe wepte. And she had compas sion on it, and sayde: it is one of the Hebzeues chyl dren. Then sayde his syster vnto Pharaos daughter: Wall I goo and call vnto the a nurse of the Hebzeues women to nurse the the chylde? Pharaos daughter answered her: Go. And the mayde ranne and called the chylde's mother. To whome Pharaos daughter sayde. Take thys chylde a way, and nurse it for me, I wyl reward the. And the woman toke the chylde and nursed it vp. The chylde grewe, and she brought it vnto Pharaos daughter, & it was made her sonne, & she called þe name of it Moses, because (sayde she) I toke hym out of the water. And it hap pened in thole dayes, when Moses was waxed great, that he wente out vnto hys brethren & lo ked on theyr burthens, and spied an Egyptian smytynge an Hebzeue whych was one of his bre thren. And he looked rounde about, and when he sawe no man by, he slew the Egyptian, and byd hym in the sande. And when he was gone out a nother dape, beholde: two Hebzeues stroue toge ther. And he sayd vnto hym that byd the wyge wherfore smyttest thou thy felowe? He answered: *who made the a man of authorite to iudge vs? Speakest thou to kyll me, as thou kyledst the Egyptian? And Moses feared and sayde: of a surtye thys thyng is knowen: And Pharaos herde of it, and went aboute to slaye Moses:

Actes. vii. b
Gene. xli. b

And Moses flyng from the face of Pharaos, dwelt in the lande of Midian, and he sat downe by a wellles syde. The preest of Midian had se uen daughters whyche came and drew water, and fylled the troughes, for to water theyr fa thers shepe. And the shepherdes came and drew them awaye: but Moses stode vp and helped

them, and wattered theyr shepe. And when they came to Raguel theyr father, he sayd: how hap peneth it that ye are come so sone to dape? And they answered: a man of Egypte deliuered vs from the hande of the shepherdes, and so drew vs water, and watered the shepe. He sayde vn to his daughters. And where is he? why haue ye so left the man? Call hym þe he may eate breade. And Moses was content to dwel with the mā.

And he gaue Moses zephora hys daughter, & which when she bare a sonne, *called him Ger son: for he sayde, I haue bene a straunger in a strange lande. * (And she bare yet another sonne, whom he called Eliezer, saying: the God of my father is myne helper and hath red me out of the handes of Pharaos.)

And it chaunced in processe of tyme, that the kynge of Egypte dyed, and the chyl dren of Isra ell syghed be the reason of bondage, and cryed. And theyr complaynt came vp vnto God from the bondage: and God herde theyr mone. And God remembred hys promysse wth Abraham, Isahac and Jacob. And God looked vpon þe chyl dren of Israel, and God had respect vnto them.

The.iii. Chapter.

Moses kepeth shepe. God appeareth vnto hym in a bushe, and sendeth hym to the chyl dren of Israel, and to Pharaos that tyrante.



Moses kepeth the shepe of * Jethro hys father in lawe, preest of Midian, and he drew the flock to the backe syde of the desert, and came to the mountayne of God, Horeb. * And the angell of the Lorde appeared vnto hym in a flame of fyre out of the myddes of a bushe. And he looked, and beholde, þe bushe burned wth fyre, and the bushe was not consumed. Therfore Moses sayde: I wyl go now, and se thys greate syght, howe it cometh that the bushe burneth not. And when the Lorde saw that he came for to se, God called vnto him out of the myddes of the bushe, and sayde: Mo ses, Moses. He answered: here am I. And he sayde: * come not hyther, put thy shoes of thy fete: for the place whereon thou standest is holy grounde. And he sayd: * I am the God of thy fa ther, the God of Abraham, the God of Isahac, and the God of Jacob. And Moses byd hys face for he was afrayde to loke vpon God.

And the Lorde sayde, I haue surely sene the trouble of my people which are in Egypte, and *haue herd theyr crye fro the face of theyr taske masters: for I knowe theyr sorowes and am come downe to deliuer them oute of the hande of the Egyptians, and to bypuge them oute of that lande vnto a good lande and a large: & vn to a lande that floweth wth mylke and honny cuen vnto

Exod. vii. c.

Actes. vii. c.

Exod. vii. c.

Exod. vii. c.

Exod. vii. c.

unto the place of the Cananites and Hethites, and Amozites, and Pherezithes, and Heuites, & of the Jebusites. Nowe therefore, the complaynt of the children of Israel is come vnto me, and I haue also sene the oppression wherewith the Egyptians oppresse them. Come thou therefore, and I will sende the vnto Pharaon, that thou mayest brynge my people the chyldren of Israell out of Egypte. And Moses sayd vnto God: what am I to go vnto Pharaon, and to brynge the chyldren of Israell out of Egypte? And he answered: I will be with the. And thys shalbe a token vnto the, that I haue sente the: after that thou hast brought the people out of Egypte, ye shall serue God vpon thys mountayne. And Moses sayde vnto God: beholde, when I come vnto the chyldren of Israel I shall say vnto them: the God of your fathers hath sent me vnto you, and yf they saye vnto me, what is hys name, what answer shall I gyue them? And God answered Moses: I am that I am: and he sayde, thys shalt thou saye vnto the chyldren of Israel: I am hath sent me vnto you. And God spake further vnto Moses: thus shalt thou saye vnto the chyldren of Israel: the Lord God of your fathers, the God of Abraham, the God of Isahac, and the god of Jacob hath sent me vnto you: this is my name for ever, and this is my memoriall into generacion and generacion. Go and gather the elders of Israel together, and thou shalt say vnto them: the Lord God of poure fathers, the God of Abraham, the God of Isahac, and the God of Jacob appeared vnto me, and sayd: In visytynge haue I visyted you, and knowe that whych is done to you in Egypte. And I haue sayde, I will brynge you out of the tribulacion of Egypt vnto the lade of the Cananites, and Hethites, and Amozites, and Pherezithes, and Heuites, and Jebusites: euen vnto a land that floweth with mylke and hony. And whē they heare thy voyce then go: both thou and the elders of Israel shall goo vnto the kynge of Egypte, and saye vnto hym: The Lord God of the hebrues hath met with vs: & nowe we will go therfore. vii. dayes iourney into the wyldernesse, and do sacrifice vnto the Lord our God. And I am sure, that the kynge of Egypte will not let you go: no not in a myghtye hande: and I will stretch out myne hande and smyte Egypte with all my wonders whych I will do in the myddest therof. And after that he will let you go. And I will get this people fauoure in the syght of the Egyptians: so that whē ye go, ye shal not go empty: but a wyfe shall bozowe of her neyghbours and of her so-georneth in her house, ierwels of siluer and golde and payment. And ye shal put the on your sons and daughters, and shal robbe the Egyptians.

The. iiii. Chapter:

¶ As Moses receaueth signes of hys callinge & was sent into Egypt. His wyfe zephora circumcised her son. Aaron meteth with Moses. Moses taketh hys leaue of hys father in lawe.

Moses answered and sayde: Se, they will not beleue me, noz herken vnto my voyce: but will saye, the Lord hath not appeared vnto the. And the

Lord sayd vnto hym: what is that which is in thy hande: he answered a rodde. And he sayd: cast it on the groude. And he cast it on the groude and it became a serpent. And Moses fled from the syght of it. And the Lord sayde vnto Moses: put forth thyne hande & take it by the tayle. And therfore he put forth hys hande and caught it, and it became a rodde in hys hande. For thys thyng (sayeth he) shall they beleue the, that the Lord God of they fathers, the God of Abraham, the God of Isahac, and the God of Jacob hath appeared vnto the.

And the Lord sayde forthermore vnto hym: thrust thyne hande into thy bosome. And he thrust his hande into his bosome. And when he toke it out agayne, beholde: his hande was lyeuous euen as snowe. And he sayd: put thyne hand into thy bosome agayne. And he put hys hande into hys bosome agayne, and plucked it oute of hys bosome, and beholde, it was turned againe as hys other fleshe. Therfore yf they wyl not beleue the, nether heare the voyce of the fyrst tokē yet will they beleue for the voyce of the seconde token. But and yf they wyl not beleue the two sygnes, nether herken vnto thy voyce, thou shalt take of the water of the ryuer, and powre it vpon the drye lande. And the water whych thou takest out of the ryuer, shall turne to bloude vpon the drye lande.

Moses sayd vnto the Lord: oh my Lord, I am not eloquente from yester day and yester daye, and namely sence thou hast spoken vnto thy seruaunt: but I am slow mouthed and slow tugged. And the Lord sayd vnto hym: who hath made mans mouth, or who hath made the dome or the deafe, the syenge or the blynde: haue not I the Lord? Therfore I will be with thy mouth and teache the what thou shalt saye. He sayde: oh my Lord, sende I praye the by the hande of hym whome thou wilt sende. And the Lord was angrie with Moses, and sayde: Do not I knowe Aaron thy brother the Leuyte, that he can speake? For lo, he commeth forth to mete the, and when he seyth the, he will be glad in hys herte. Therfore thou shalt speake vnto hym and put these wordes in hys mouth, and I will be with thy mouth and with his mouth, and wil teache you what ye ought to do. And he shalbe thy spokesman vnto the people: he also shall be thy mouth and thou shalt be hys God: and thou shalt take this rod in thy hande, wherewith thou shalt do myracles. Therfore Moses went and returned to Jethro hys father in lawe agayne, and sayd vnto hym: I wyl go nowe, and turne agayne vnto my brethren which are in Egypte and se whether they be yet alyue. And Jethro sayde to Moses, goo in peace. And the Lord sayd vnto Moses in Midian: goo and returne agayne into Egypte, for they are deade which wente aboute to kyll the. And Moses toke hys wyfe, and hys sonnes, and put them on an asse, and wente agayne to Egypte, and Moses toke the rod of God in hys hande. And the Lord said vnto Moses: When thou arte entred and come into Egypte againe, se that thou do al these wordes.

Exod. i. c. ders before Pharaoh, whiche I haue put in thy hande: but I wyl holde * his herte, and he shall not let the people go: And thou shalt saye vnto Pharaoh, thus sayeth the Lorde: Israel is myne eldest sonne, and I haue sayd vnto the that thou shuldest let my sonne go, that he maye serue me. And thou woldest not let him go, behold, I wyl * sle thyne eldest sonne.

Exod. xii. c.

And it chaunced by the way in the Iune that the Lorde met hym, and wolde haue kylled hym. And Zephora toke a stone, and cut away the fore skynne of her sonne, and fell at his fete, and sayd a bloudy husbunde arte thou vnto me. Then he let hym go. And she sayd a bloudy husband, because of the circumcision. Then sayd the Lorde vnto Aaron: go mete Moses in the wyldernes. And he went and met hym in the mount of God and kylled hym. And Moses tolde Aaron al the wordes of the Lorde which had sent him, and all the tokens whych he had charged hym wythal. So wente Moses and Aaron, and gathered all the elders of the chyldren of Israel. And Aaron tolde al the wordes which the Lorde had spoken vnto Moses, and dyd the myracles in the syght of the people, and the people beleued. And when they hearde that the Lorde had vylited the chyldren of Israel and had loked vpon theyr tribulation, they bowed theyr heade, and worshipped.

The. v. Chapter.

Moses and Aaron do go vnto Pharaoh. The people of Israel are oppressed more and more, and they crye out vnto Moses and Aaron therfore.

Moses and Aaron went in after ward, and tolde Pharaoh, thus sayth the Lorde god of Israel: Let my people go, that they maye kepe holy daye vnto me in the wyldernes. And Pharaoh sayd: who is the Lorde, that I shulde heare his voyce, and let Israel go? I knowe not the Lorde, neyther wyl I let Israel go. And they sayde: the God of the he bzues hath met wyth vs: and therfore wyl we go thre dayes iourneye in the deserte and sacrifice vnto the Lorde our God: lest there happen vnto vs, ether pestilence or swearde. The sayd the kynge of Egypt vnto them: wherfore do ye (Moses and Aaron) lette the people from theyr worke: get you vnto your labour. And Pharaoh sayd furthermore: beholde, there is muche people nowe in the lande, and ye make them leaue theyr worke. And Pharaoh comaunded the same daye vnto the taskmasters whych were amonge the people and vnto the officers, saying: ye shall geue the people nomore strawe, to make byrche wythal, (as ye dyd in tyme passed,) let them go and gather them strawe them selues, and the nobze of byrche whych they were wonte to make in tyme passed lay vnto their charges also, and inynishe nothyng therof, for they be ydle, and therefore crye, sayinge: we wyl go and do sacrifice vnto our god. They must haue more work layde vpon them, that they may labour therein and not regarde vayne wordes.

Then wente the taskmasters of the people & the officers out: and tolde the people: Thus sayeth Pharaoh: I wyl geue you nomore strawe, go

your selues and gather you strawe where ye can fynde it, yet shall none of your labour be mynished. And so were the people scatred abrode thowout al the lade of Egypt: for to gather stubble in steade of strawe. And the taskmasters hastened them forward, saying: fulfyl our worke daye by daye, euen as yf ye had strawe. And the officers of the chyldren of Israel whiche Pharaohs taskmasters had set ouer them, were beaten. And they sayd vnto them: wherfore haue ye not fulfylled your taske in makynge byrche, both yester daye and to daye, as well as in tymes past? The officers also of the chyldren of Israel came and complayned vnto Pharaoh, sayinge: wherfore dealest thou thus wyth thy seruantes? there is no strawe geuen to thy seruantes, and they saye vnto vs: make byrche. And thy seruantes are beaten, & thy people is foule intreated. He sayde, ydell are ye, ydell, and therfore ye saye: We wyl go and do sacrifice vnto the Lorde. So therfore nowe and worke and there shall no strawe be geuen you, and yet shall ye deliuer the whole tale of byrche.

And the officers of the chyldren of Israel dyd wyth heynesse loke on them that sayd: ye shall mynyshe nothyng of your daylye makynge of byrche. And they met Moses and Aaron whych stode in theyr waye as they came out from Pharaoh, and sayde vnto them: The Lorde loke vpon you and iudge you, whych hath made the fauoure of vs syncke in the eyes of Pharaoh and in the eyes of his seruantes: and haue put a swearde in theyr hande to sle vs. Moses returned vnto the Lorde, and sayd: Lorde, wherfore hast thou delt cruelly wyth this people, & wherfore hast thou sent me: for sence I came to Pharaoh to speake in thy name, he hath fared foule wyth this folke, & yet thou hast not deliuered thy people at all. Then the Lorde sayd vnto Moses: Howe shalt thou se, what I wyl do vnto Pharaoh, for in a myghty hande shall he let them go, & in a myghty hande shall he delyue them out of his lande.

The. vi. Chapter.

God promyseth the deliuerance of the Israelites and the lande of Chanaan. The genealogy of Ruben, Simeon, and Levi.



And god spake vnto Moses, & said vnto him: I am the Lorde: I appeared vnto Abraham, Isaac, & Jacob as an almyghty God: & in my name Jehouah, was I not known vnto the. Moreover I made an appointment wth them to geue them the lande of Chanaan: the lade of theyr pilgremage, wherein they were strangers. And I haue also herde the gronyng of the chyldren of Israel, who the Egyptians kepe in bondage, & haue remembred my covenante. Wherfore saye vnto the chyldren of Israel: I am the Lorde, I wyl byynge you oute from the burthens of the Egyptians, and wyl ryd you out of theyr bondage, and wyl deliuer you in a stretched out arme and in greate iudgements. And I wyl take you for my people, and wyl be to you a God. And ye shall knowe that I am the Lorde your God, whiche byynge you out from the burthens of the Egyptians. And I wyl

Wyll bring you vnto the lande concernynge the which I wyll lyste vnto myne hande to geue it vnto Abraham, Isaac and Jacob, and wyll geue it vnto you for a possession: euen in the Lorde.

And Moses tolde the chyldren of Israel enen so

C But they hearkened not vnto Moses, for angurth of spyrite & for cruel bondage. The Lorde spake vnto Moses, sayinge: Go in, and speake vnto Pharaos kynge of Egypte, that he let the chyldren of Israel go out of this lande. And Moses spake before the Lorde, sayinge: beholde, the chyldren of Israel hearken not vnto me; howe then shall Pharaos heare me, whiche am of vncircumcised lippes? And the Lorde spake vnto Moses and vnto Aaron, & gaue them a charge vnto the chyldren of Israel, and vnto Pharaos kynge of Egypte, to bringe the chyldren of Israel out of the lande of Egypte. These be the heedes of theyr fathers houses. The chyldren of Ruben the eldest sonne of Israel at these: Hanoch and Pallu, Hezron and Charmi, these be the householders of Ruben. The chyldren of Simeon Gemuel and Jamin, Othad, and Jachin, Zoar, & Saul the sonne of a Cananite wyfe: these are the kynredes of Simeon. These also are the names of the chyldren of Leui in theyr generacions: Gerson and Cahath and Merari. Leui yued an hundred and thyrty and seuen yere. The sonnes of Gerson: Libni and Semiel by theyr wyues. The chyldren of Cahath, Amram and Ischar, Hebron and Uziel. And Cahath yued an hundred and thyrty and thre yere. The chyldren of Merari: Phaleli and Musi: these are the kynredes of Leui by theyr generacions. Amram toke Jochebed his wyfe, & she bare hym Aaron and Moses: (and Miriam) And Amram yued an hundred and thyrty and seuen yere. The chyldren of Ischar, Korah, Nepheg, and Sichri. The chyldren of Uziel, Elisaphan, and Sichri. And Aaron toke Elizabeth daughter of Aminadab: and she bare hym Nadab, and Abihu, Eleazar and Ithamar. The chyldren of Korah: Assir, and Elcana, and Abiasaph: These are the kynredes of the Korahytes. Eleazar Aarons sonne toke hym one of the daughters of Putiel to wyfe, whiche bare hym Phinehas, and these are the principall fathers of the Leuytes thowout theyr kynredes. This is that Aaron and Moses to whome the Lorde sayde: cary the chyldren of Israel out of the lande of Egypte, according to theyr armyes. These are that Moses and Aaron which spake to Pharaos kynge of Egypte, that they myght bringe the chyldren of Israel out of Egypte. And in the daye when the Lorde spake vnto Moses in the lande of Egypte he spake vnto hym, sayinge: I am the Lorde, speake thou vnto Pharaos the kynge of Egypte all that I saye vnto the. And Moses sayde before the Lorde: Beholde, I am of vncircumcised lippes, and howe shall Pharaos geue me audience?

The vii. Chapter.

The tokens to knowe God. The rod of Moses is turned to a serpent. The sozcerers do such the same. The waters are turned into bloude.



And the Lorde sayde vnto Moses: Behold, I haue made the Pharaos God, and Aaron thy brother shall be thy prophet. Thou shalt speake all that I commaunded the, and Aaron thy brother shall speake vnto Pharaos, that he sende the chyldren of Israel out of his lande. And I wyll harden Pharaos herte, and multiply my myracles and my woddres in the lande of Egypte. But Pharaos shall not hearken vnto you, that I may set myne hande vpon Egypte and bringe out myne armyes and my people & chyldren of Israel out of the lande of Egypte, in greate iudgementes, and the Egyptians shall knowe that I am the Lorde, when I stretch forth my hande vpon Egypte, and bringe out the chyldren of Israel from amonge them.

Moses and Aaron dyd as the Lorde commaunded them, euen so dyd they. Moses was lxxx. yere olde, and Aaron lxxiii. when they spake vnto Pharaos. And the Lorde spake vnto Moses and Aaron, sayinge: yf Pharaos speake vnto you, saying: shewe a wondre, thou shalt say vnto Aaron: take thy rod and caste it before Pharaos, that it maye be a serpent. Then went Moses and Aaron vnto Pharaos, and dyd euen as the Lorde had commaunded. And Aaron caste forth his rod before Pharaos and before his seruauntes: and it turned to a serpent. Then Pharaos called for the wyse men and enchauntes, and those wyse men of Egypte dyd in lyke manner with theyr sozcery. For they cast downe euery man his rodde, and they turned to serpentes: but Aarons rodde dyde eate vp their rodde: and he hardened Pharaos herte, that he hearkened not vnto them, euen as the Lorde had sayde.

The Lorde also sayde vnto Moses: Pharaos herte is hardened, he refuseth to let the people go. Get the vnto Pharaos in the mornynge, lo, he wyll come vnto the water, and thou shalt stande vpon the ryuers bynke agaynst he come, and the rod whiche turned to a serpent, shalt thou take in thynne hande. And thou shalt saye vnto hym: the Lorde God of the Hebrewes hath sent me vnto the, sayinge: let my people go, that they maye serue me in the wilderness: And behold, hyther to thou woldest not heare. Thus sayeth the Lorde. In this thou shalt knowe that I am the Lorde. Beholde, I wyll smyte (with the staffe that is in myne hande) the water that is in the ryuer & it shall turne to bloude. And the fische that is in the ryuer shall dye, and the ryuer shall styne, and it shall greue the Egyptians to drynke of the water of the ryuer: and the Lorde spake vnto Moses, saye vnto Aaron, take thy staffe, and stretch out thynne hande ouer the waters of Egypte ouer theyr streames, ouer their ryuers and poudes, & all pooles of water whiche they haue, that they maye be bloude, and that there maye be bloude thowout all the lande of Egypte: both in vessels of wood and also of stone. And Moses and Aaron dyd euen as the Lorde commaunded. And he lyfte vp the staffe, and smote the waters that were in the ryuer in the syght of Pharaos, and in the syght of his seruauntes: and all the water that

c. v. was

was in the ryuer, touned into blonde. And the
 fysh that was in the ryuer dyed, *and the ryuer
 stanke: and the Egyptians coulde not drynk of
 the waters of the ryuer. And there was blonde
 thowout all the lande of Egypte. And the en-
 chaunters of Egypte dyd lyke wyse with theyr
 sorceryes: and he hardened Pharaos herte: ney-
 ther dyd he herken vnto them *as the Lord had
 sayde. And Pharaos turned hym selfe, and went
 agayn into his house & set not his hert ther vnto.
 And the Egyptians dygged rounde about the ry-
 uer for water to drynke, for they could not drynk
 of the water of the ryuer. And it continued a weke
 after the Lord had smytten the ryuer.

The viii. Chapter.

The plague of frogges. Moyses prayeth for Pharaos.
 The plague of flies.

And the Lord spake vnto Moyses: Go
 vnto Pharaos, and tell hym, thus
 sayth the Lord: *let my people go,
 & they maye serue me. If thou wilt
 not let the go: behold, I wyl smite
 all thy bordre with frogges. And the ryuer shall
 be full with frogges which shall go vp and come
 into thyne house: and into thy pryue chambze,
 where thou slepest, and vpon thy bed, and into
 the house of thy seruantes, and vpon the peo-
 ple, and into thyne ouens, and vpon thy meates.
 And the frogges shall come vpon the, and on thy
 people, and vpon all thy seruantes.

When the Lord spake vnto Moyses: saye vn-
 to Aaron: stretche forth thyne hande with thy
 rod ouer the streames, ouer the ryuers, and ouer
 the pondes, that thou mayest bring vp frogges
 vpon the lande of Egypt: And Aaron stretched
 his hande ouer the waters of Egypte, and the
 frogges came vp, and couered the lande of Egypt.
 And the sorcerers dyd lyke wyse with theyr sor-
 cery, and brought frogges vp vpon the lande of
 Egypte. Then Pharaos called for Moyses and
 Aaron, and sayd: *praye ye vnto the Lord that
 he maye take awaye the frogges from me: and
 from my people, and I wyl let the people go, &
 they maye do sacrifice vnto the Lord. And Mo-
 ses sayd vnto Pharaos: reioyse thou ouer me and
 appoynt when I shall praye for the and for thy
 seruantes, and for thy people, to dryue awaye
 the frogges from the and thy houses, and & they
 maye remayne but in the ryuer only. He sayde: to-
 morowe. And he sayde: euen as thou hast sayde
 that thou mayest knowe that there is none lyke
 vnto the Lord our God. And so the frogges shal
 departe from the and from thy houses, from thy
 seruantes: and from thy people, and shall re-
 mayne in the ryuer onely. Moyses and Aaron
 went out from Pharaos, and Moyses cryed vnto
 the Lord vpon the appoyntmente of frogges,
 which he had made vnto Pharaos. And the Lord
 dyd accordynge to the sayinge of Moyses. And the
 frogges dyed out of the houses, out of the cour-
 tes and feldes. And they gathered them togy-
 ther vpon heapes, and the lande stanke of them.

But when Pharaos sawe that he had rest gy-
 uen hym, he hardened his hert, and herkened not
 vnto them, as the Lord had sayd. And the Lord

sayd vnto Moyses: saye vnto Aaron, stretche out
 thy rodde and smyte the dust of the lande, that
 it maye turne to lyle thowout all the lande of
 Egypt. And they dyd so. And Aaron stretched
 out his hande, and with his rodde he smot the dust
 of the earth which turned to lyle in men & beastes
 so that all the duste of the lande touned to lyle,
 thowout all the lande of Egypt.

And the enchaunters assayed lyke wyse with
 theyr enchauntmentes to bringe forth lyle, but
 they coulde not. And the lyle were both vpon
 men and beastes. Then sayde the enchaunters
 vnto Pharaos: it is the finger of God. And Pha-
 raos herte remayned obstynate, and he hearke-
 ned not vnto them, euen *as the Lord had sayde.

And the Lord sayde vnto Moyses: ryle vp
 early in the morning, and stand before Pharaos
 for he wyl come forth vnto the water, and thou
 shalt saye vnto him: thus sayeth the Lord: Let
 my people go, that they maye serue me. Els, if
 thou wylt not let my people go, beholde, I wyl
 sende all maner of flies bothe vpon the and thy
 seruantes, and thy people, and into thy houses.
 And the houses of the Egyptians shalbe full of
 flies, and the grounde whereon they are. And the
 lande of *Gosan where my people are, wyl be
 cause to be wondrousfull in that daye: so that there
 shal no flies be there. Whereby thou shal knowe
 that I am the Lord in the myddes of the earth.
 And I wyl put a deuysion betwene my people
 and thyne. And euen tomorrowe shal this myra-
 cle be done. And the Lord dyd euen so: and there
 came noysom flies into the house of Pharaos, &
 into his seruantes houses, and into all the lande
 of Egypt: and the lande was corrupt with these
 flies. And Pharaos called for Moyses and Aaron,
 and sayde. Go and do sacrifice vnto your God
 in the lande: And Moyses answered: It is not
 mete that we do so. For then we must offre vn-
 to the Lord our God, that whiche is an abho-
 minacyon vnto the Egyptians. But and if we
 sacrifice that whiche is an abhominacyon vnto
 the Egyptians before theyr eyes, shuld they not
 stone vs: we wyl go thre dayes iourney into the
 deserte, and sacrifice vnto the Lord our God,
 *as he hath commaunded vs.

And Pharaos sayd: I wyl let you go that ye
 maye sacrifice vnto the Lord your God in the
 wyldernesse: but go not farre awaye, praye for
 me. And Moyses sayde: beholde, I wyl go out
 from the, and praye vnto the Lord, that the flies
 maye departe from Pharaos, and from his ser-
 uantes and from his people tomorrowe. But
 let Pharaos from henceforth deceyue nomore, &
 he wyl not let the people go to sacrifice vnto the
 Lord. And Moyses went out from Pharaos and
 prayed vnto the Lord. And the Lord dyd ac-
 cordynge to the sayinge of Moyses, and the flies
 departed from Pharaos, and from his seruants
 and from his people, & there remayned not
 one. And Pharaos hardened his hert euen then
 also, and dyd not let the people go.

The ix. Chapter.

The moynynge of beastes: The plague of botches and sores
 The horrible daye, thundze, and the lychtenynge.

The

A The Lorde sayde vnto Moses, go in vnto Pharaon, and thou shalt tell hym: thus sayth the Lorde God of the Hebrewes: * let my people go, that they maye serue me. If thou wilt not let them go, and wilt holde them still, beholde, the hande of the Lorde is vpon thy flocke which is in the feld for vpon horses, asses, camels, oxen, and shepe, there shall be a myghty great mozaune. And the Lorde shall do wonderfull things betwene the beasts of Israel and the beasts of Egypte: so that there shall nothyng dye of all that pertaineth to the chyldren of Israel. And the Lorde appoynted a tyme, sayinge: to morowe the Lorde shall synich this worde in the lande. And the Lorde dyed it on the morowe, and all the cattell of Egypte dyed: but of the cattell of the chyldren of Israel dyed not one. And Pharaon sent, and behold, there was not one of the cattell of the Israelites deed. And the hert of Pharaon was hardened that he wolde not let the people go.

A And the Lorde sayde vnto Moses and Aaron: take poure handes full of ashes out of the fornace, and Moses shall spynkle it vp into the ayre, in the syght of Pharaon, and it shall tourne to dust in all the lande of Egypte: that there maye be swellunge sores with blaynes both on man & beast thowout all the lande of Egypte. And they took ashes out of the furnace, and stode before Pharaon and Moses spynkled it vp into the ayre. And there were sores with blaynes both in men and in beasts: and the sozerers coude not stand before Moses by cause of the blaynes for there were botches vpon the enchaunters, & vpon all the Egyptians. And the Lorde hardened the hert of Pharaon, & he perkened not vnto them * as the Lorde hath sayde vnto Moses.

C And the Lorde sayde vnto Moses: ryle vp early in the morynge, and stande before Pharaon, and thou shalt tell hym, thus sayth the Lorde God of the Hebrewes: * Let my people go, & they maye serue me: or els I wyll at this tyme sende all my plagues vpon thyne herte, and vpon thy seruantes, and on thy people, that thou mayest know that there is none lyke me in all the earth. For nowe I wyll stretch out myne hande, that I may smyte the and thy people with pestilence and thou shalt peryshe from the earth. And in verpe dede, * for this cause haue I kepte the, for to shewe the my power: and that they myght declare my name thowout all the worlde.

D Yet thou exaltest thy selfe agaynst my people, that thou wilt not let them go: beholde, to morowe this tyme I wyll sende downe a myghty greete hayle: enen suche a one as was not in Egypte, syns it was grounde vnto this tyme. Sende therfore nowe, and gather thy bestes, and all that thou hast in the felde. For vpon all the men and the bestes which are founde in the feld, and not brought home, shall the hayle fall and they shall dye. And as manye as feared the worde of the Lorde amonge the seruantes of Pharaon made they seruantes and their bestes flye in to the houses, but he that regarded not the worde of the Lorde, left his seruantes and

his bestes in the felde. And the Lorde sayd vnto Moses: stretch forth thyne hande vnto heauen, that there maye be hayle in all the lande of Egypte: vpon man and vpon bestes, and vpon all the herbes of the felde thowout all the land of Egypte. And Moses stretched out his rod vnto heauen: and the Lorde thundred and hayled, & the fyre ran alonge vpon the grounde. * And the Lorde so hayled in the lande of Egypte, & there was hayle and fyre myngled with the hayle, so greuous, and suche as there was none thowout all the lande of Egypte, syns people inhabited it. And the hayle smote thowout all the land of Egypte, all that was in the felde both man & beast. And the hayle smote all the herbes of the felde, and brake all the trees of the felde: only in the lande of Gozan, where the chyldren of Israel were, was no hayle. And Pharaon sent and called for Moses and Aaron, & sayd vnto them: I haue now synned: the Lorde is ryghteous, and I and my people are vngodlye. * Drape ye vnto the Lorde: for it is moch & thete shulde be thunders of God and hayle. I wyll let you go, and ye shall carpe no longer. Moses sayde vnto hym: as lone as I am out of the ctyte, I wyll spede abroad my handes vnto the Lorde, and the thunder shall cease, neyther shall there be anye more hayle, that thou mayest know how that the erth is the Lordes. But I knowe that thou and thy seruantes yet feare not the face of the Lord God.

And so the flaxe and the barley were smytten for the barley was out vp, & the flaxe was boyled: but the wheate and the rye were not smytte for they were late sowne. And Moses went out of the ctyte from Pharaon and spede abroad his handes vnto the Lorde: and the thundre & hayle ceased, neyther rayned it vpon the earth. And when Pharaon saw that the rayne and the hayle and thundre were ceased, he synned agayne: and hardened his herte & his seruantes. And the hert of Pharaon was hardened: neither wold he let the chyldren of Israel go, as the Lorde had sayde by the hande of Moses.

The .x. Chapter.

The herte of Pharaon was hardened of God.
The grethoppers. The thicke darknesse.



A And the Lorde sayde vnto Moses: go in vnto Pharaon: for * I haue hardened his herte, and the herte of his seruantes, that I might put these my sygnes amongest them, and that thou tell in the audience of thy sonne, and of thy sonnes sonne, what thynges I haue done in Egypte, and the myracles whiche I haue done amonge them: that ye maye knowe howe that I am the Lorde. And so Moses and Aaron came vnto Pharaon, and sayd vnto hym: Thus sayth the Lorde God of the Hebrewes, how longe shall it be or thou wilt submit thy selfe vnto me? * Let my people go, that they maye serue me. Or els * (if thou doste) and wilt not let my people go: beholde, to morowe wyll I bringe grethoppers into thy coostes, and they shall couer the face of the earth, that it cannot be sene: and they shall eat the residue which remaineth vnto you and

and is escaped from the hayle: and they shal eat every grene tree that beareth you frute in þe feld and they shal fyl thy houses, and all thy seruauntes houses, and the houses of all the Egyptians after suche a maner as neyther thy fathers, nor thy fathers fathers haue sene, spys þe tyme they were vpon the earth vnto this daye. And he turned him selfe about, & went out from Pharaos.

And Pharaos seruauntes sayde vnto hym: How longe shal he be a sklaundre vnto vs? Let the men go, that they maye serue the Lord theyr God: knowest thou not that Egypt is destroyed? And Moses and Aaron were broughte agayne vnto Pharaos, and he sayde: then go, and serue þe Lord your God. Who are they that shal go? And Moses answered: we wyl go, with our yonge and with our olde: yea, and with our sonnes and with our daughters, and with our shep and with our oxen we must go. For we muste holde a feast vnto the Lord.

And he sayd vnto them: let it be so. The Lord be with you. When I let you go and your chyldren also, take hede, for ye haue some myschefe in hande. Naye, not so: but go they that are men, & serue the Lord: for that was your desyre. And they thrust them out of Pharaos ptesence. And the Lord sayd vnto Moses: Stretch out thyne hande ouer the lande of Egypt for grethoppers that they maye come vpon the lande of Egypte and eate all the herbes of the lande, and al that the hayle lefte behynde. And Moses stretched forth his rod ouer the lande of Egypte: and the Lord brought an east wynde vpon the land al that daye, and all that nyght. And in the morninge, the east wynde * brought the grethoppers, and the grethoppers wente vp ouer all the lande of Egypte: and remayned in all quarters of Egypte very greuouse. Before them were there no suche grethoppers, neyther after them shalbe: for they couered all the face of the earth, so that the lande was darke. And they dyd eate all the herbes of the lande, and all the frutes of the trees, and whatsoener the hayle had left ther was no grene thyng lefte in the trees and herbes of the felde thowout all þe land of Egypt.

Therefore Pharaos called for Moses and Aaron in haste, and sayde: I haue synned agaynst þe Lord your God, and agaynst you. And nowe forgyue me my synne only this ones: and * pray vnto the Lord your God, that he maye take awaye from me this death only. And Moses went out from Pharaos, and prayed vnto the Lord. And the Lord turned a myghtye stronge west wynde, and it toke awaye the grethoppers, and east them into the red see, so that there was not one grethopper in all the coast of Egypt. And þe Lord * hardened Pharaos hert, so that he wold not let the chyldren of Israel go.

And the Lord sayde vnto Moses: stretch out thy hande vnto heauen, that there maye be vpon the lande of Egypt darknesse which maye be felt. And Moses stretched forth his hande vnto heauen, and there was a thycke * darknesse vpon all the lande of Egypte thre dayes longe, no man saw an other, neither rose vp from þe place where

he was by the space of thre dayes: but al þe chyldren of Israel had lyght where they dwelled.

And Pharaos called for Moses and sayd: go, and serue the Lord, only let your shepe and your oren abyde, and let your chyldren go with you. And Moses sayde: thou must gyue vs also offerynges, and burnt offerynges for to sacrifice vnto the Lord our God: our cattell also shal go w vs, and there shal not one hoofe be left behynde, for there of must we take to serue the Lord our God. Neither do we knowe what we shal offre vnto the Lord, vntill we come thyther.

But the Lord hardened Pharaos hert: and he wolde not let them go. And Pharaos sayd vnto hym: get the frome, and take hede to thy self, and se my face nomore. For whensoever, thou comest in my syght, thou shalt dye. And Moses sayde: Let it be as thou hast sayde: I wyl se thy face nomore.

The .xi. Chapter.

The Lord commandeth to robbe the Egyptians. The death of all the fyrst begotten in Egypt.



And the Lord sayd vnto Moses: yet wyl I bypnyng one plage more vpon Pharaos & vpon Egypt: and after þe he wyl let you go hence. And when he letteth you go, he shal vtterlye dyspue you hence. Speake þerfore in the eares of the people þe euery man bozowe of his neyghbour, and euery woman of her neyghbours: * Jewels of syluer and Jewels of gold. And þe Lord shal gyue the people fauoure in the syght of the Egyptians. Moreover, * Moses was verye grat in the lande of Egypt, in the syght of Pharaos seruauntes and in the syght of the people.

And Moses sayd: thus sayth the Lord: * At mydnyght wyl I go out into the myddes of Egypt, and all the fyrste bozne in the lande of Egypt shal dye, euen from the fyrst bozne of Pharaos that sitteth on his seate, vnto the first bozne of the mayd seruaunt that is behynde the mylle and all the fyrst gendred of the cattel. And there shal be a great crye thowout all the lande of Egypt, suche as there was neuer none lyke, nor shalbe. But amonge the chyldren of Israel shal not a dog moue his tonge, nor yet man or beest that ye maye knowe howe that the Lord doth a great myracle) putterh a difference betwene the Egyptians and Israel. And these thy seruauntes shal all come downe vnto me. And fall before me, and say: get the out, and all the people that are vnder the, and then wyl I departe. And he went out from Pharaos with an angry countenance. And the Lord sayd vnto Moses: Pharaos shal not heare you, that my wonders maye be multiplied in the lande of Egypt. And Moses and Aaron dyd al these wonders (and tokens which are wyrtten) before Pharaos. And the Lord hardened Pharaos herte, so that he wolde not let the chyldren of Israel go out of his lande.

The .xii. Chapter.

The passouer is eaten. The swete dyed. They muste teache chyldren what the passouer signyfyeth: The destruction of the fyrst begotten in Egypt: The robbery of the Egyptians: The going out of the Egyptians.

And

Isal. ch. c.
Sap. xvi. b.
Joel. i. a

Exod. ix. f

Exod. xiii. f

Sap. xvi. a

And the Lorde spake vnto Mo-
ses and Aaron in þe laude of Egypt
sayinge: This moneth shall be vnto
you the begynnyng of monethes
and the fyrst moneth of þe yere shall
it be vnto you. Speake ye vnto all the congrega-
tion of Israel, sayinge: In the tenth daye of
this moneth euery man take vnto hym a lambe
accorpyng to the house of the fathers, a lambe
thorowout euery house. If the housholde, be to
lytle for the lambe, let hym take his neyghbour
which is next vnto his house accorpyng to the
nombze of þe soules: euery one of you, accorpyng
to his eatyng shall make your comyt for a lamb
And let the lambe of yours be without blemish
a male of a yere olde which ye shall take out fro
amonge the shepe, or from amonge the gootes.

And ye shall kepe hym vntyll the xiiii. daye
of the same moneth. And euery man of the mul-
titude of Israel shall kyll hym about euen. And
they shall take of the bloude and stryke it on the
two syde postes and on the vpper doze post euen
in the houses where they shall eat hym. And
they shall eat the flesh the same nyght rost with
fyre and with vneleuened breede, and with sower
herbes they shall eat it. Se þe ye eate not there-
of rawe nor soden in water, but roste with fyre:
the heed, feet, and purtenaunce thereof: And ye
shall let nothyng of it to remayne vnto the mo-
rnyng. That which remayneth of it vntyll the
morrowe shall ye burne with fyre.

B Of this maner shall ye eate it: with your loy-
nes girded, and your shooes on your feet and your
staues in your handes. And ye shall eat it in hast
for it is the Lordes passeouer: For I wil passe
thorowe the lande of Egypte this same nyght,
and wyll smyte all the fyrste borne in the lande
of Egypte bothe man and beaste, and vpon all
the goddes of Egypte wyll I the Lorde do exe-
cution. And the bloude shall be vnto you a token
in the houses wherein ye are. And when I se the
bloude, I wyll passe ouer you, and the plage shall
not be vpon you to destroye you, when I smyte
the lande of Egypte. And this daye shall be vnto
you a remembraunce: and ye shall kepe it holpe
vnto the Lorde, euen thorowout youre genera-
cyons shall ye kepe it holpe daye, that it be a cus-
tome for euer. * Seuen dayes shall ye eate vne-
leuened breede: and the fyrste daye ye shall put a-
waye leuen out of your houses. For whosoener
eateth leuened breede from the fyrste daye vntyll
the seuenth daye, that soule shall be plucked out
from Israel. * The fyrste daye shall be an holpe
conuocation, and the seuenth daye shall be an
holpe conuocation vnto you: There shall be no
maner of worke done in them, saue aboute that
onely which euery man must eate, that onely
maye ye do. And ye shall obserue vneleuened
breede. For this same daye haue I brought your
armyes out of the lande of Egypte, therfore ye
shall obserue this daye, and all your chyldren af-
ter you, by a custome for euer. * The fyrste mo-
neth, and the fourtenth daye of the moneth at e-
uen, ye shall eate swete breede vnto the xxi. daye
of the moneth at eue agayne. Seuen dayes shall

there be no leuened breede founde in your houses.
And whosoener eateth leuened breede, that soule
shall be rooted out from the multitude of Israel:
whether he be a straunger or borne in the lande.
Ye shall eate nothyng leuened: but in all youre
habytations shall ye eate swete breede.

Moses called for the elders of Israel, & sayd
vnto them: chole out and take you to euery hou-
sholde of you a shepe, and kyll it for passeouer.
And take a bunch of ysope, and dip it in þe bloud
that is in the bason, and stryke the vpper poste,
and the two syde postes with the bloude that is
in the bason, and none of you go out at the doze
of his house, vntyll the mornyng. For the Lorde
wyll go aboute to smyte the Egyptians. And
when he seeth the bloud vpon þe vpper doze post
and on the two syde postes: he wyll passeouer the
doze, and wil not suffre the destroyer to come in
to your house to plage you. Therfore shall ye ob-
serue this thyng, that it be an ordynance both
to the and thy sonnes for euer.

And when ye be come into the lande which
the Lorde wyll gyue you, accorpyng as he hath
promysed, ye shall kepe this seruyce. * And when
your chyldren aske you what maner of seruyce
is this ye do, ye shall saye it is the sacrificy of the
Lordes passeouer which passed ouer the houses
of the chyldren of Israel in Egypte, as he smote
the Egyptians, and saued our houses. And the
people bowed the selues, and worshypped: And
the chyldren of Israel went, and dyd as þe Lorde
had comaunded Moses and Aaron: Euen so dyd
they. And at mydnyght, the Lorde smote all þe
fyrste borne in the lande of Egypt, from the fyrst
borne of Pharaos that sat on his seate, vnto the
fyrste borne of the captyue that was in pryson,
and all the fyrst genzred of cattel. And Pharaos
rose vp in the nyght, he and all his seruantes &
all the Egyptians: * and there was a great cry-
inge in Egypte, for there was no house where
there was not one deed. And he called vnto Mo-
ses and Aaron by nyght, sayinge: ryse vp, and
get you out from amonge my people: both ye &
also the chyldren of Israel, and go and serue the
Lorde as ye haue sayde. And take your shepe &
your droues with you as ye haue sayde, and de-
parte and * blesse me. And the Egyptians were
fearce vpon the people, that they myght sende
them out of the lande in haste: for they sayde: we
dye all. And the people toke theyr dough before
it was sowred, and their vptayles bound in clo-
thes vpon their shulders. And þe chyldren of Isra-
el dyd accorpyng to the sayinge of Moses: And
they borrowed of þe Egyptians * iewels of syluer
jewels of gold, & rayment. And the Lorde gaue þe
people fauour in the syght of the Egyptians: so
that they graunted such thynges as they requi-
red. And they robbed the Egyptians. And the
* chyldren of Israel toke theyr iourneye from
Rameses to Sucoth + syre hundred thousande
men of fote, helpe chyldren. And moche comen
people went out also with them, and shepe and
oxen, an exceedyng great flocke. And they ba-
ked swete cakes of þe dough which they brought
out of Egypt, for it was not sowred. For when
they

Jo. 6. 48. b

Exod. 11. b
pl. 11. b
Sa. 11. c

Sa. 11. b

Se. 11. c

Exod. 11. g

nn. 11. a

+ Num. 1. e

Gen. xii. c.
Jud. b. b.
Gala. iii. c.
Gen. vii. a.

they were thruste oute by the Egyptians, they could not tary to prepare them selues any prouision of meate. The dwelling of the chyldren of Israel, whiche they dwelled in Egypte was *four hundred and thyrty yeres: and when the four hundred and thyrty yeres were expyred, euen the selfe same daye departed all the hostes of the Lorde out of the lande of Egypte. It is a nyght to be obserued to the Lorde, in the which he brought them out of p lande of Egypt. This is that nyght of the Lorde which al the chyldren of Israel must kepe thowout theyr generacions. And the Lorde sayde vnto Moyses and Aaron: This is the law of the pascheouer: there shal no straunger eate thereof. But euery seruaunt p is bought for moneye (after that thou hast circumcysed him) shal eat thereof. A straunger and an hyred seruaunt shal not eate thereof. In one house shal it be eaten. Thou shalt carpe none of the fleshy out of p house. *Neither shal ye breake a bone thereof. All the multitude shal obserue it. If a straunger also dwell amonge you, and wyl holde pascheouer vnto the Lord, let hym circumsise all that be males, and then let him come and obserue it, and he shalbe as one that is born in the lande. For the vncircumcysed person shal not eat thereof. One maner of lawe shalbe vnto hym that is borne in the lande: & vnto the straunger that dwelleth amonge you. And all the chyldren of Israel dyd as the Lord comaunded Moyses and Aaron. Euen so dyd they. And the selfe same daye dyd the Lorde bynge the chyldren of Israel out of p lande of Egypt w theyr armys.

John. xii. g.
1. Sam. ix. b.

The. xiii. Chapter

The fyrste begotten must be sanctified vnto the Lorde. The memo: yall of theyr deliuerance. Why they carped thow the wilderneffe. The bones of Joseph. The pyller of the cloude.

Pro. xii. d.
Ru. viii. f.
Luce. ii. d.



And p Lord spake vnto Moyses, saying: *Sanctify vnto me all the first borne, that open all maner matryces amonge the chyldren of Israel, as well of man as of beast: for it is myne. And Moyses sayd vnto the people: thinke on this day in which ye came out of Egypt, out of the house of bondage: for thowowe a myghtye hande the Lorde brought you oute from thence. There shall no *leuened breede be eaten. This daye come ye oute in the moneth when corne be- gynneth to rypp. *When p Lorde hath brought the into the lande of the Cananytes, Hethytes, Amorytes, Heuites, and Jebulytes, *whiche he sware vnto thy fathers, that he wolde gyue the a lande wherin mylke and honny floweth, p shal kepe this seruyce in this same moneth. Seuen dayes shalte thou eate swete breede: and in the *seuenth daye it is the feast of the Lorde.

1. Cor. v. c.

Pro. xiii. c.
Psal. g. xxi.
iij. a.
Gene. xii. d.
Exod. ix. c.

Deut. b. b.

Swete breede shal be eaten seuen dayes, and there shal no leuened breede be sene, nor yet leuen with the in all thy quarters. And thou shalte shewe thy sonne in that day, saying this is done bycause of that whiche the Lorde dyd vnto me, when I came out of Egypte. And it shal be a spygne vnto the vpon thyne hande, and for a remembraunce betwene thyne eyes, that the Lorde's lawe maye be in thy mouth. For *in a strö

p sa. xxi. b. b.

hande the Lorde brought the out of Egypte. Kepe therfore this ordinaunce in his season fro yere to yere. And it wyl come to passe, that the Lorde shal bynge the into the lande of the Cananytes, whiche he *sware vnto the and to thy fathers, & shal gyue it the. And then thou shalt appoynt vnto the Lorde all that openeth p matryce. And euery cast thyng that fyrst doth open the matryce of a beast whiche thou hast: yf they be males, they shalbe p Lordes. And euery first gendred of an asse, thou shalt redeme w a lambe: yf thou redeme hym not, thou shalte breake his necke. All the fyrste borne amonge thy chyldren also shalt thou bye out. And when thy sonne asketh the tomozow, saying what is this, p shalt saye vnto hym: With a myghtye hand p Lorde brought vs oute of Egypte, out of the house of bondage. And when Pharaos was loth to let vs go, the Lorde slewe all the fyrst borne in the land of Egypte: as well the fyrst borne of man as of beast. Therfore I sacrificy vnto the Lorde all the males that open the matryce: and all p fyrst borne of my chyldren I redeme. This shal be a token vpon thyne hande, and a remembraunce betwene thyne eyes, that the Lorde brought vs out of Egypt thowowe a myghtye hande.

It came to passe, that when Pharaos had let the people go, God carped them not thowow the waye and lande of the Philistines whiche was the moze nere waye. But God sayd: lest the people happily repent when they se warre, & so turne agayne to Egypte. But God led the people about thowowe the way of the wilderneffe of the red see. And the chyldren of Israel went by harnessed out of the lande of Egypte. And Moyses toke the bones of Joseph with him: for he made the chyldren of Israel sware, saying: *God wil surely vpsite you, and ye shall take my bones awaye hence with you. *And they toke their iourney from Succoth: & abode in Etham in p edge of the wilderneffe. *And the Lorde went before them by daye in a pyller of a cloude to leade the way: and by nyght in a pyller of fyre to gyue them lyght, that they myght go both by daye & by nyght. *The pyller of p cloude departed not by daye, nor the pyller of fyre by nyght, oute of the syght of the people.

The. xiiii. Chapter

Pharaos herte is hardened, and foloweth the Israelites with all his host and captaynes, and is drowned. The Israelites grudge, they go thowowe the red see.



And the Lorde spake vnto Moyses, saying: Speake to the chyldren of Israel, that they tourne & remayne before p Hiroth betwene Migdol and the see ouer agaynst *Baalze-phon: and before that shall they ppyche by p see. For Pharaos wyl saye of the chyldren of Israel they are tangled in the land, p wilderneffe hath put them in. And I wyl harden Pharaos herte that he shal folowe after you: and I wyl get me honour vpon Pharaos and vpon all his host: the Egyptians also shal knowe that I am p Lord. And they dyd euen so. And it was tolde the king of Egypt, that the people fled. And the herte of Pharaos

Gen. i.

Joel. i.

Num. i.

1. Cor. i.

Deut. i.

Exod. i.

Leuit. i.

Numb. i.

Deut. i.

1. Sam. i.

2. Sam. i.

1. Kings i.

2. Kings i.

1. Chron. i.

2. Chron. i.

1. Macc. i.

2. Macc. i.

1. Pet. i.

2. Pet. i.

1. John. i.

2. John. i.

1. Thim. i.

Pharao and of his seruantes turned agaynste the people, & they sayd: why haue we this done that we haue let Israel go out of our seruice? & he made redy his charettes, and toke his people with hym and toke syxe hundred cholen charettes, and all the charets of Egypt and captaynes vpon euery one of them. And the Lorde hardened the herte of Pharao kynge of Egypt, and he folowed after the chyldren of Israel. But the chyldren of Israel went out with * an hye hand and the Egyptians folowed after them, and all the hoyses and charets of Pharao and his hoysen men and his hoost ouertoke them abyding by the see, besyde Bihiroth befoze Baalzephon. And when Pharao drewe nye, the chyldren of Israel lyft vp theyr eyes, and beholde, the Egyptians folowed after them, and they were sore afraied, * and the chyldren of Israel cryed vnto the Lord. But they sayd vnto Moses: bycause ther were no graues in Egypte, haste thou therfoze brought vs away for to dye in the wilder nesse: wherfoze hast thou serued vs thus, for to cary vs out of Egypte? Dyd not we tell the this in Egypte, sayinge: let vs be in rest, that we maye serue the Egyptians? For it had bene better for vs to haue serued the Egyptians then for to dye in the wyl der nesse. And Moses sayde vnto the people: * feare ye not, stande styll, and beholde, how the Lorde shall saue you this daye. For ye that haue sene the Egyptians this daye, shall se them nomore for euer. The Lorde shall fyghte for you, and ye shall holde your peace.

And the Lorde sayde vnto Moses: wherfoze cryest thou vnto me: speake vnto the chyldren of Israel that they go forwarde. But lyfte thou vp thy rod, and stretche out thy hand ouer the see, and deuyde it asondre, and let the chyldren of Israel go on drye grounde thow the myddest of the see. And beholde, I wyll harden the herte of the Egyptians that they maye folowe them. And I wyll get me honoure vpon Pharao, and vpon all his hoost, and vpon his charettes, and vpon his hoysen men. And the Egyptians shall knowe that I am the Lorde, when I haue gottē me honoure vpon Pharao, vpon his charettes, and vpon his hoysen men. And the angell of God which went befoze the hoost of Israel remoued and began to go behynde them. And the clou den pyller that was befoze the face of them, beganne to stande behynde them, & came betwene the hoost of the Egyptians and the hoost of Israel. It was also a darke cloude, & gaue lyghte by nyght: and all the nyght longe the one came not at the other. And Moses stretched forth his hande ouer the see: and the Lorde carped awaye the see, by a very stronge East wynde all that nyght, and made the see drye lande, and the waters were deuyded. And the chyldren of Israel went out into the myddest of the see: vpon drye grounde. And the waters were a walle vnto them on the ryght hande, and on theyr left hand. And the Egyptians folowed and went in after them to the myddest of the see, euen all Pharaos hoyses, his charettes and his hoysen men. And in the moynynge watche, the Lorde looked vnto

the hoost of the Egyptians out of the fyre and cloude pyller: and troubled the hoost of the Egyptians, & toke of his charet wheles, and carped them awaye violently. So that the Egyptians sayde: Let vs flye from the face of Israel, for the Lorde fyghteth for them agaynst the Egyptians. And the Lorde sayde vnto Moses: stretche out thyne hande ouer the see, that the waters maye come agayne vpon the Egyptians, vpon hys charettes and vpon his hoysen men.

And Moses stretched forth his hand ouer the see, and it came agayne to his course early in the moynynge, and the Egyptians fled agaynste it. And the * Lorde ouerthrewe the Egyptians in the myddest of the see: and the water returned & couered the charettes and the hoysen men: and all the hoost of Pharao that came into the see after them, so that there remayned not one of them. But the chyldren of Israel walked vpon drye lande * thow the myddest of the see, and the waters were a walle vnto them on the ryght hande of them, and on the lefte. * Thus the Lorde deli uered Israel the selfe same daye out of the hand of the Egyptians: and Israel sawe the Egyptians deed vpon the set syde. And Israel sawe the myghtye power which the Lorde shewed vpon the * Egyptians: and the people feared the Lord and beleued the Lorde & his seruauit Moses.

The. xv. Chapter.

¶ Moses and the people with the women synge. At the prayer of Moses the bitter waters were sweet. God must be herde. They come to Elim.



When Moses and the chyldren of Israel sange this songe vnto the Lord and sayde: * I wyll synge vnto the Lorde: for he hath triumphed gloriously: the horse and hym that rode vpon hym hath he ouerthrowen in the see. * The Lorde is my strength and prayse, and he is become my saluacyon. He is my God, and I wyll glorifye hym: my fathers God, and I wyll exalte hym. The Lorde is a man of warre. The Lorde is his name. Pharaos charettes and his hooste hath he cast into the see. His cholen captaynes also wer drowned in the red see, the depe waters haue couered them: they sanke to the botome as a stone. Thy ryght hande Lorde is become glorious in power: thy ryght hand Lorde hath all to dashed the enemy. And in thy great gloze thou hast ouerthrowen them that rose vp agaynst the: thou sentest forth thy wrath which consumed them euen as stubble. Thow wind of thy nostrils the water gathered together, the floudes stode styll as an heape, and the depe water congeled together in the herte of the see.

The enemye sayde: I wyll folowe on them: I wyll ouertake them, I wyll deuyde the spoyle, I wyll satisfy my lust vpon them, I wyll drawe my swerde, myne hande shall destroye them. Thou blewest with thy wynde, the see couered them, they sanke as leade in the myghtye waters. Who is lyke vnto the, O Lorde, amonge goddes: who is lyke the so glorious in holynesse fearfull in prayles, the wynges wonders? Thou stretchedst out thy ryght hande, the earth was lowed

lowed them: Thou in thy mercye haste carped this people whiche thou deliueredst: and haste brought them in thy strength vnto thy holy habitacyn. The nation herde and were afrayed, sozowe came vpon the Philistines. Then the dukes of the Edomites were amased, and the myghtyest of the Moabites, tremblng came vpon them: all the inhabytours of Canaan waxed faynthearted: Let feare and drede fal vpon them in the greatnesse of thyne, let the be as styl as a stone, tyl the people passe thorow: O Lorde whyle this people passe thorowe whiche þ hast gotten. Thou shalt bynng them in, and plante them in the mountayne of thyne inherytaunce. The place Lorde whiche þ hast made for to dwel in the sanctuarie, O Lorde, whiche thy handes haue prepared. The Lorde shall raygne euer and alwaye. For Pharaos horse went in with his charettes and horsmen into the see, and þ Lorde brought the waters of the see vpon them.

But the children of Israel went on drye lande in the mydst of the see. And Miriam a prophete the syster of Aaron toke a tymbrell in her hand, and all the women came oute after her w tymbrells and daunces. And Miriam sange before them. * Synge ye vnto the Lorde: for he hath triumphed gloriously: the horse and his ryder hath he ouerthrowen in the see. And so Moses brought Israel from the red see, & they went out into the wilderness of Sur. And they went thre dayes longe in the wylterne, and founde no waters. And when they came to Mara, they coude not drynke of the waters of Mara: for they were bytter, therfore the name of the place was called Mara: (that is to saye bytternesse.) And the people murmured agaynst Moses sayinge: what shall we drynke? * And he cryed vnto the Lorde: and the Lorde shewed hym a tree, which when he had cast into the water, þ waters wer made swete. There he made them an ordynance and a lawe, and there he proued hym, and sayde: If thou wylt herken * vnto the voyce of þ Lorde thy God, and wylt do that which is ryght in his syght, and wylt gyue eare vnto his comaundementes, and kepe all his ordynaunces: then wil I put none of these diseases vpon the whiche I brought vpon the Egyptians: for I am þ Lorde that healeth the.

The .xvi. Chapter. ¶

The Israelites come into the deserte of Syn. It rayneth quaples and Manna. They grudge.

The * chyldren of Israel came to Elim, where were twelue welles of water, and lxx. palme trees, and they abode there by the waters. And they toke theyr iourneye from Elim: and all the whole companye of the chyldren of Israel came to the wylterne of Syn, which is betwene Elim and Sinat: the fyftene daye of the seconde moneth after theyr departynge out of the lande of Egypt. And the whole multitude of the chyldren of Israel * murmured agaynst Moses and Aaron in the wylterne: and the chyldren of Israel sayd vnto them wolde to God we had dyed by the hande of the Lorde in the lande of Egypt, when we sat by the

flesh pottes, and when we dyd eat bread our bellies full: for ye haue brought vs oute into this wilderness, to kyl this hole multitude w hūgre.



Then sayde the Lorde vnto Moses: behold, I wyl rayne * bread from heauen to you, and þ people shal go out, and gather daye by daye that I maye proue them, whether they wyl walke in my lawe or no. The syxt daye they shal prepare for them selues that which they wyl bring in, and let it be twyle as moch as they gather in dayly. And Moses and Aaron sayd vnto al the chyldren of Israel: at euen ye shall knowe, that it is the Lorde which brought you out of þ land of Egypt: and in the moynge ye shall se the glory of the Lorde, because he hath herde youre grudgynges agaynst the Lorde. And what are we that ye haue murmured agaynst vs? And Moses sayd: At euen shall the Lorde * gyue you flesh to eat, and in the moynge breed ynough, for the Lorde hath hearde your murmurynge, which ye murmur agaynst him: for what are we? your murmurynge are not agaynst vs, but agaynst the Lorde. And Moses spake vnto Aaron: Saye vnto all the company of the chyldren of Israel, come forth before the Lorde: for he hath hearde your grudgynges. And as Aaron spake vnto the whole multitude of the chyldren of Israel, they looked toward the wylterne, & beholde, the glory of the Lorde appeared in the cloude. ¶ And the Lorde spake vnto Moses, sayinge: I haue hearde the murmurynge of the chyldren of Israel, tell them therfore and saye: at euen ye shall eat fleshe, and in the moynge ye shalbe fylled with breed, and ye shall knowe that I am the Lorde your God. And at euen the * quaples came and couered the grounde where they laye. And in the moynge the dew laye rounde about the host. And when the dew was fallen, beholde, it laye vpon the grounde in the wilderness, smal and round, and thynne, as the dore froost on the grounde. And when the chyldren of Israel sawe it, they sayde euerye one to his neyghbour: It is Manna. For they wist not what it was. And Moses sayd vnto them: this is the breed which the Lorde hath gyuen you to eat. This is the worde whiche the Lorde hath commaunded, gather it euery man for him selfe to eat: a gomer ful for a man accordynge to the nombze of you, and take euery mā for the which are in his tente. And the chyldren of Israel dyd euen so, and gathered, some moze, some lesse, and when they dyd meate it w a gomer, * vnto him that had gathered moche, remayned nothynge

ouer

ouer, & vnto hym that had gathered lytle, was there no lacke: euerye man gathered sufficiente for hys eatynge. And Moyses sayd vnto them.

E See that no man let ought remaine of it tyll the moynynge. Not wythstandynge they herkened not vnto Moyses: but some of them lefte of it vntyll the moynynge, and it waxed ful of wormes and stanke, and Moyses was angrey wth them. And they gathered it all moynynge, euery man for hys eatynge. And as sone as the heate of sunne came, it moulte. And the fyrte daye they gathered twyle so muche breade, two gomers for one man: and all the rulers of the multitude came and tolde Moyses. He sayde vnto them: thys is that whych the Lorde hath sayd: to morowe is the reste of the holy Sabboth vnto the Lorde: bake that whych ye wyl bake, and seth that ye wyl seth, and that whych remayneth, laye it vp tyll the moynynge. And they layde it vp tyll the moynynge, as Moyses bad, and it stanke not, nether bred there any worme therein. And Moyses sayde: that eate thys daye:

for it is the Sabboth vnto the Lord: to daye ye shall not fynde it in the felde. Syxe dayes shall ye gather it, and in the seuenth daye whych is the Sabboth, there shall be none. Not wythstandynge, there wente out some of the people in the seuenth daye for to gather, and they founde none. And the Lorde sayde vnto Moyses: howe longe refuse ye to kepe my comaundementes, and my lawes? Se, the Lorde hath geuen you a Sabboth, therfore he geueth you the fyrte day breade for two dayes. Wyde therfore euerye man at home and let noman go oute of hys place the seuenth daye. And the people rested the seuenth daye. And the house of Israell called it Manna.

*** And it was lyke vnto Coriandre seede, whyte and the taste of it was lyke vnto wafers made with honny. And Moyses sayd: this is that whych the Lorde comaundeth, fyll a gomer of it, whych maye be kepte for your chyldren after you: that they may se the bread wherewith I haue fed you in wyldernes, when I brought you out of the lande of Egypte. And Moyses spake vnto Aaron: take a cruse and put a gomer full of Manna therein, and laye it vp before the Lorde to be kepte for your chyldren after you, as the Lorde commaunded Moyses. So Aaron layde it vp before the testimonie to be kepte. * And the chyldren of Israell dyd eate Manna fortye pere, vntyll they came vnto a lande inhabited. And so they dyd eate Manna euen vntyll they came vnto the borders of the lande of Canaan. A gomer is the tenth parte of an Ephra.**

The .xvii. Chapter.

The Israelites come into Raphidim. They grudge water is geuen them out of the rocke. Moyses holdeth vp hys handes: and they overcome the Amalechites.



And al the company of the chyldren of Israell thow out theyr armyes went fro the wyldernes of Sin, after the comaundement of the Lorde, & pytched in Raphidim where was no water for the people to drynke. And the people chode wth Mo-

ses, and sayd: geue vs water to drynke. Moyses sayd vnto the: why chydye ye wth me: wherfore do ye tempte the Lorde? There the people thyrstyd for water, and the people murmured agaynst Moyses, & said: * wherfore hast thou thus brought vs out of Egypte: to kyll vs and oure chyldren and catell wth thyrst.

And Moyses cryed vnto the Lorde, sayinge: what shall I do vnto this people: they be almost ready to stone me. And the Lorde sayde vnto Moyses: go before the people, and take wth the of the elders of Israell, and thy rodde wherewith thou smotest the ryuer, take in thyne hande, and go: Behold, * I stande before the helyde a rocke that is in Horeb: and thou shalt smyte the rocke and there shall come water out therof, that the people maye drynke. * And Moyses dyd euen so before the eyes of the elders of Israell. And he called the name of the place * Massa and * Meriba, because of the chydynge of the chyldren of Israell, and because they thempted the Lorde, sayinge: is the Lorde amonge vs or not?

Then came Amalech and fought wth Israell in Raphidim. And Moyses sayde vnto Josua: chole vs out men, and go fyght wth Amalech, and to morowe I wyl stande on the toppe of the hyll, and the rod of God shall be in my hande. Josua dyd as Moyses bade hym, & fought wth Amalech. And Moyses, and Aaron, and Hur, wente vp to the toppe of the hyll. And it happened, that when Moyses helde vp hys hande, Israell had the better. And when he let hys hande downe Amalech had the better.

But Moyses handes were heuy, and therfore they toke a stone and put it vnder hym, and he sate downe thereon. And Aaron and Hur stayed vp hys handes, the one on the one syde, and the other on the other syde. And hys handes remayned stadye vntyll the goynge downe of the sunne. And Josua dyscomfyted Amalech and hys people wth the edge of the swearde.

And the Lorde sayde vnto Moyses: wryt this for a remembraunce in a booke, and comynpte it vnto the eares of Josua for: * I wyl utterly put out the remembraunce of Amalech from vnder heauen. And Moyses made an aulter and called the name of it: The Lorde is he that worketh myracles for me. For he sayde: the hande is on the scate of God, the Lorde wyl haue war with Amalech from generacion to generacion.

The .xviii. Chapter.

Jethros counsell is receaued of Moyses.

Jethro the Priest of Madian Moyses father in lawe, hearde of all that God hadde done for Moyses, and for Israell his people, and that the Lorde had brought Israell out of Egypte.

* Therfore he toke zephora Moyses wyfe. (After he had sente her backe) and her two sonnes, of whiche the one was called * Gerson, for he sayd: I haue bene an aliaunt in a straunge lade. The name of the other was Eliezar: for the god of my father (sayd he) was myne helpe, and deliuered me from the swearde of Pharaon.

And Jethro Moyses father in lawe came with

his

hys two sonnes, and hys wyfe vnto Moyses into the wilderness: where he abode by the mount of God. And he sayde vnto Moyses: I thy father in lawe Jethro am come to the, and thy wyfe al so and her two sonnes wyth her. And Moyses



went out to mete hys father in lawe & dyd obey saunce and kyssed hym, and eche asked other of his health, and they came into y^e tent. And Moyses tolde hys father in lawe al that y^e Lorde had done vnto Pharaon and to the Egipcians for Israels sake, and all the trauaple that had happened them by the wyfe, and howe the Lorde deliuered them. And Jethro reioysed ouer al the goodnesse whyche the Lorde had done to Israel and because he had deliuered them out of y^e hãde of the Egipcians. And Jethro sayde: blessed be the Lorde whych hath deliuered you out of the hãde of the Egipcians, and oute of the hãde of Pharaon, whych hath also deliuered hys people from the captiuitie of the Egipcians. Nowe I knowe that the Lorde is greater then all gods, for in the thyng whereby they dealte cruelly wth them, are they them selues persysched. And Jethro Moyses father in lawe offred bzent offerynge and sacrifices vnto God. And Aaron and al the elders of Israel came to eate breade with Moyses father in lawe before God.

And it chaunced on the morowe, that Moyses sat to iudge the people, and the people stode aboute Moyses from mornynge vnto euen. And when Moyses father in lawe sawe all that he dyd vnto the people, he sayd what is thys that thou dost vnto the people: why syttest thou thy selfe alone, and all the people stande aboute the from mornynge vnto euen? And Moyses sayd vnto his father in lawe: because the people come vnto me to seke counsell of God. When they haue a matter, they come vnto me, & I iudge betwene euery man and his neighbour, and shewe them the ordinaunces of God and his lawes.

And Moyses father in lawe sayde vnto hym: it is not well that thou dost. Thou both weyrest thy selfe, and thys people that is wyth y^e: for this thyng is of more weyght, then thou arte able to perfourme thy selfe alone. Heare nowe therfore my voyce, and I wyl geue the counsel, and God shalbe with the. Be thou vnto the people to Godwarde, that thou mayste byngge the causes vnto God, and thou shalt teache them ordynances, and lawes, & shewe them the waye wherein they must walke, and the worke y^e they must do. Moreover, thou shalt seke out amonge all the people, men of actiuite, and such as feare

God: true men, hatynge couetousnes: and make them heades ouer the people captaynes ouer thousandes, ouer hundredes, ouer fyfty, and ouer ten. And let them iudge the people at al seasons. And euery * greute matter that happeneth, let them byng vnto the, but let the iudge all small causes them selues, and so shall it be easer for thy selfe, and they shall beare wyth the. If thou shalt do this thyng, (and God charge the with all) thou shalt be able to endure, and yet the people shal come to they^r place in peace.

And so Moyses obeyed the voyce of hys father in lawe, and dyd all that he had sayde, and chose actyue men oute of all Israel, and made them as heades ouer the people: namely captaynes ouer thousandes, ouer hundredes, ouer fyfty, and ouer ten. And they iudged the people at all seasons, but bzought the hard causes vnto Moyses: and iudged all small matters them selues. And Moyses let hys father in lawe departe, and he wente into hys owne lande.

The xix. Chapter.

The chyldren of Israel come to the mount Synay. The people of God are holly and a holp presthode. He that toucheth the hyl dyeth. God appeareth vnto Moyses vpon the mounte in thunder and lpghtenynge.



In the thyrde moneth, when the chyldren of Israel were gone out of the lande of Egypt, the same daye came they into the wyldernesse of Sinai. * For they were departed from Raphidim, and were come to the deserte of Synay, and had pyched they^r tentes in the wyldernesse. And there Israel abode before y^e mounte. * But Moyses wente vp vnto God, and the Lorde called to hym out of the mountayne, sayenge: thus shalt thou saye vnto the house of Jacob, and tel the chyldren of Israel: ye haue sene what I dyd vnto the Egipcians, and toke you vp vpon Eagles wynges, and haue bzoughte you vnto my selfe. Nowe therfore * yf ye wil heare my voyce in dede, and kepe myne appointment, ye shalbe myne owne, aboute all nacions, for all the earth is myne. Ye shalbe vnto me also a kyngdome of * Dreastes and an holp people: and these are the wordes which thou shalt saye vnto the chyldren of Israel. Moyses came and called for the elders of the people, and layde before they^r faces al these wordes, which the Lorde commaunded hym. And the people answered altogether, and sayde. * All that the Lorde hath sayde, we wyl do. And Moyses bzought the wordes of the people vnto the Lorde.

And the Lorde sayde vnto Moyses: Lo, I come

come vnto the in a thicke cloude, that the people maye heare me talkynge wpth the, and beleue the for euer. Moses shewed the wordes of the people vnto the lorde.

B And the Lorde sayde vnto Moses: Go vnto the people, and sanctifye them to daye and to morowe, and let them wash theyr clothes: and be redy agaynst the thyrde daye. For the thyrde daye the Lorde wyl come downe in the syghte of all the people vpon mount Sinai. And thou shalt set markes rounde aboute the people, and saye: beware that ye go not vp into the mount, or touche the bordre of it. Whosoever toucheth the * mounte, shall surely dye. There shall not an hande touche it. Els he shall be stoned or shot thowowe: whether it be beast or man, it shall not liue: when the trompe bloweth longe, then may they come vp into the mountayne.

C And Moses went downe from the mounte vnto the people, and sanctified them, and they washed theyr clothes. And he sayde vnto the people: be readye agaynst the thyrde daye, and come not at your wyues. And the thyrde daye in the mornynge there was thundre and lychtning and a thicke cloud vpon the mount, & the voyce of the trompe excedynge lowde, so that all the people that was in the hoste was afraied. And Moses brought the people out of the tentes to mete with God, and they * stode vnder the hyl. And mount Sinai was altogither on a smoke because the Lorde descended downe vpon it in fyre. And the smoke therof ascended vp, as the smoke of a hylne, and all the mount was excedynge fearful. And when the voyce of y trompe blew, and wared lowder and lowder. Moses spake, and God answered hym by a voyce.

D And the Lorde came downe vpon mount Sinay, euen in the toppe of the hyl, and when the Lorde called Moses vp into the toppe of y hyl, Moses went vppe. And the Lorde sayde vnto Moses: Go downe, charge the people, that they prease not vp to se the Lord, and so many of the perishe. And let the preistes also whiche come to the Lorde sanctifye them selues, lest the Lorde destroy them. And Moses sayd vnto the Lord: the people can not come vp into the mount Sinay, for thou chargest vs, sayinge: set markes aboute the hyl, and sanctifye it. And the Lorde sayde vnto him: a way, and get the downe: and thou shalt come vp, thou and Aaron wth the. But let not the preistes & the people presume for to come vp vnto the Lorde: lest he destroye them. And so Moses wente downe vnto the people, and tolde them.

The. xx. Chapter.

The ten commaundementes are ghyuen. The altare of earth.

A And God spake all these wordes, & sayde: I am the Lorde thy God, whiche haue * brought the oute of the lande of Egypt, out of the house of bondage. Thou shalt haue none other goddes in my syght. * Thou shalt make the no grauen ymage, neither any similitude y is in heauen above, eyther in the earth beneth,

or in the waters vnder y erth. * Thou shalt not worship the, neither serue the, for I y Lord thy God, am a gelouse God: and bylete the synne of the fathers vpon the children vnto the thyrde and fourthe generacyon of them that hate me: and shew mercy vnto thousandes in them that loue me and kepe my commaundementes.

Thou shalt not * take the name of the Lord thy God in vayne, for the Lord wyl not holde hym gylelesse that taketh his name in vayne. * Remembre the Sabboth daye, that thou sanctifye it. Syxe dayes shalt thou labour, and doo all that thou hast to doo: but the seuenth day is the Sabboth of the Lord thy God, in it thou shalt do no maner of worke, thou and thy sonne, and thy doughter, thy manseruaunt, and thy maydeseruaunt, thy cattell, and thy straunger that is within thy gates. For in syxe dayes the Lorde made heauen and earthe, the see, and all that in them is, and * rested the seuenth day, wherfore the Lorde blessed the Sabboth daye, and hallowe it. * Honour thy father and thy mother, that thy dayes may be longe in the lande, whych the Lorde thy God gyueth the

* Thou shalt not kyll,
* Thou shalt not breake wedlocke,
* Thou shalt not steale,
* Thou shalt not beare false wytnesse agaynst thy neyghbour.

Thou shalt not couete * thy neyghbours house, neyther shalt thou couet thy neyghbours wyfe, or his manseruaunte, or his mayde, or his ore, or his asse, or whatsoever thy neyghboure hath. And all the people sawe the thunder, and the lychtynge, and the noyse of the trompe, and the mountayne smokyng.

And when the people sawe it, they remoued, and stode afar of, and sayde vnto Moses, talke * thou with vs, and we wyl heare: but lette not God talke with vs, lest we dye. And Moses sayde vnto y people: feare not, for God is come to proue you, and that his feare may be in your face, that ye synne not. And the people stode afar of: And Moses went into the thicke cloude where God was. And the Lorde sayde vnto Moses: thus thou shalt saye vnto the chyldren of Israel. Ye haue sene that I haue talked with you from out of heuē. Ye shall not make therfore wyth me gods of syluer, neyther shall ye make pou goddes of golde. * An altare of earth thou shalt make vnto me, and thereon offereth burnt offrynges, and thy peace offrynges, thy shepe, and thyne oxen. In all places where I shall put the remembraunce of my name I thither I will come vnto the, and blesse the. And yf thou wylt make me an altare of stonne, se thou make it not of hewen stonne. Els yf thou lyfte vp thy toole vpon it, thou hast polluted it. Nether shalt thou go vp by steppes vnto myne altare, that thy sylthynesse be not shewed thereon.

The. xxi. Chapter.

Temprell and cyuile ordinaunces.

These are the lawes: whiche thou shalt set before the. * Yf y bye a seruaunt y is an hebreue. yf yeres he shall serue, and in the vis. he shall

Raum. i. a
Ex. xxi. b

B
Leu. xix. b
Ex. xxii. b
Le. xxii. b

Ex. xxii. b
Ex. xxii. c
Ex. xxii. b

Gene. ii. a

Math. xv. a
Mat. vii. b

* Mat. v. c

Lu. xiii. b

* Mat. v. d

Ro. xiii. c

ro. vii. b. xii

Deu. xvi. c
Deu. xii. e

De. xxi. a
Job. vii. f
Lmar. iii. f

Leu. xxi. f
Deu. xv. b
Le. xxii. b

Preceptes.

Exodus.

he shall goo out free, payinge nothyng. If he came alone, he shall goo oute alone. And if he came married, his wyfe shall go out with hym.

And if his master haue gyuen hym a wyfe, and she haue borne hym sonnes or daughters: then the wyfe and her chyldren shall be her masters, and he shall go out alone. And if the seruauint say: I loue my master, my wyfe and my chyldren, I wyll not goo oute free. His master shall bypunge hym vnto the Iudges, and set hym to the doze, or to the doze poste, and his master shall boze his eare thowowe wyth a nawle, and he shall be his seruauint for ever.

And if a man sell his daughter to be a seruauint: she shall not go out as the men seruantes doo. If she also please not her master, and he gyue her to no man to wyfe, then shall he lette her goo free: to sell her vnto a strange nacion shall he haue no power, seinge he despyled her.

If he haue promysed her vnto his son to wyfe, he shall deale wyth her, as men do wyth theyr daughters. And if he take hym an other wyfe, yet her fode, her raymente, and dutye of marriage, shall he not mynyshe, and if he do not these thye vnto her, then shall she goo oute free, and paye no moneye. * He that smyteth a man that he dye, shall be slayne for it. If a man laye not awayte, but God deliuer hym into his hande,

Leu. xxiiij. b
nu. xxiij. b
Mat. v. c
Deut. xxi. a

then I wyll poynte the a place whither he shall flee. If a man come presumptuously vpon his neyghboure to slaye hym with gyle, thou shalt take hym from myne altar that he dye. He that smyteth his father or his mother, lette hym be slayne for it. * He that stealeth a man, and selleth hym (if it be proued vpon him) shall be slayne for it. * And he that curseth his father or mother, shall be put to death for it. If men streue together, and one smite another with a stone or wyth his fyfte, and he dye not, but lyeth in bed: if he ryle agayne and walke without vpon his staffe, then shall he that smote hym goo quyte: saue onely he shall beare his charges for lesyng his tyme, and shall pay for his healyng. And if a man smyte his seruauint or his mayde with a rodde, and they dye vnder his hande, it shall be auenged in dede.

iii. reg. i. g

Deu. xxiij. b

Leu. xx. b
Deu. xxi. c
Mat. v. b
Deu. xxi. b
Ex. xxv. c

And if they contynue a daye or two, it shall not be auenged, for they are his moneye. If men streue and hurte a woman with chylde, so that her frute departe from her, and yet no misfortune followe: then shall he be merced accordyng as the womans husbnde wyl laye to his charge, and he shall paye as the dayes men appoynte hym. * And if any myfortune followe: then shall he paye lyfe for lyfe, eye for eye, to the fote, hande for hande, fote for fote, burning for burning, wounde for wounde, strype for strype. And if a man smyte his seruauint or his mayde in the eye, and it perishe, he shall let them go free for the eyes sake.

Le. xliij. c
Deu. xxi. b
Mat. v. f

Also if he smyte oute his seruante or his maydes toth, he shall lette them goo out free for the tothes sake. If an ore goze a man or a woman, that they dye: then the ore shall be stoned, and his fleshe shall not be eaten, but the owner

Gene. xix. a

of the ore shall go quyte.

If the ore were wonte to push in tyme past and it hath bene tolde his master, and he hath not kept hym, but that he hath kylled a man or a woman, then the ore shall be stoned, and his owner shall dye also. If there be sette to hym a summe of money, then he shall gyue for the deliuerance of his lyfe whatsoeuer is put vnto him. And whether he hath gozed a sonne, or hurte a daughter, he shall be serued after the same manner. But if he be a seruauint or a mayde that the ore hath gozed, then he shall gyue vnto theyr master thyrtye cycles of syluer, and the ore shall be stoned. If a man open a well, or dygge a pyt and couer it not, and an ore or an asse fall therein the owner of the pytte shall make it good, and gyue moneye vnto theyr master, and the deed beast shall be his.

If one mannes ore hurte another that he dye then they shall sell the lyue ore, and deuyde the money, and the deed ore also they shall deuyde. Or if it be knowen that the ore hath vled to pushe in tymes passe, and his master hath not kepte hym, he shall pay ore for ore, and the deed shall be his owne.

The xxii. Chapter

Suche lyke lawes as are in the Chapter above.

If a man *steale an ore or a shepe, and kyll it or sell it, he shall restore. v. oxen for one ore: and foure shepe for a shepe. If a thefe be founde brea- kyng vp, and be smytten that he dye there shall no blood be shedde for hym: but if the sunne be vp when he is founde, then there shall be bloodshed for hym.

A thefe shall make restitution: if he haue not wherwith, he shall be solde for his thefte. If the thefte be founde in his hande alpye, (whether it be ore, asse, or shepe) he shall restore double. If a man do hurte felde or vyneyarde, and put in his beast to fede in another mans felde: of the best of his owne felde, & of the best of his owne vyneyarde shall he make restitution.

If fyre breake out, and cathe in the thornes and the stacks of corne, or the standyng corne or felde be consumed therewith, he that kyndled the fyre shall make restitution.

If a man deliuer his neyghbour moneye or stuffe to kepe, and it be stolen out of his house, if the thefe be found, let hym paye double. And if the thefe be not founde, then the good man of the house shall be brought vnto the Iudges. (And shall sweare) whether he haue put his hande vnto his neyghbours good.

And in all maner of trespassse, whether it be for oxen, asse, shepe, rayment, or anye maner of lost thyng which an other chalengeth to be his the cause of bothe parties shall come before the Iudges, and whom the Iudges condemne: let hym paye double vnto his neyghbour.

If a man deliuer vnto his neyghboure to kepe, asse, ore, shepe, or what so ever beast it be, and it dye, or be hurte, or taken awaye (and no man se it:) then shall an othe of the Lozde be betwene

betwene them, that he hath not put hys hande vnto hys neyghbours good, and the owner of it shall take the oth, and so other shall not make it good. And if it be stolen from hym, then he shall make restitution vnto the owner thereof. If it be tozne with wyld beasts, then let hym bypunge recorde of the tearpunge, and he shall not make it good. And if a man borrowe oughte of hys neyghbour, and it be hurte or elles dye, and the owner thereof be not by, he shall make it good.

But if the owner thereof be by, he shall not make it good: namely, if it be an bypunged thyng, and came for byspunge. * If a man entyle a mayd that is not betrothed, and lye with her, he shall endowe her, and take her to hys wyfe. And if her father refuse to gyue her vnto hym, he shall paye money, accordyng to the dowrye of virgines. Thou shalt not suffre a wythe to lye. Whosoever lyeth with a beast, shall be slayne for it. He that offereth vnto any goddes, saue vnto the Lorde onely, let hym be utterly rooted out. * Wex not a straunger, neyther oppresse hym: for ye were straungers in the lande of Egypt. * Ye shall trouble no wydowe, nor fatherlesse chyld. If ye shall trouble them, & they crye vnto me, I wyll surely heare theyr crye, & then wyll my wrath waxe hote, and I wyll kyl you with the swerde, and your wyues shall be wyddowes, and your chyldren fatherlesse.

* If thou lende money to any of my people that is poore by the, thou shalt not be as a tyraunte vnto him: neither shalt thou oppresse him with vsury. * If thou take thy neyghbours rayment to pledge, thou shalt deliuer it vnto hym agayne by that the sunne go downe. For that is hys couerynge onely, euen the rayment for his skynne wherin he slepeth. And when he crieth vnto me I wyll heare hym, for I am mercifull.

* Thou shalt not ryle vpon the goddes: neither blasfeme the ruler of thy people. Thy frutes (whether they be drie or moyst) se thou kepe not backe. * Thy fyrste borne sonne thou shalt giue me, likewise also shalt thou do with thyne oxen and with thy shepe. Seuen dayes it shall be with the damme, & the eyght day thou shalt gyue it me. Ye shall be holy people vnto me, neither shall ye eate any flesch that is tozne of beasts in the felde. But shall cast it to dogges.

Chapter.

Here I set no summe, because I wolde all people shoulde reade the Chapter thorowly out, and the two that are next before also.

Thou shalt not accepte a bayne tale, neyther shalt thou put thyne hande with the wycked, to be an vnryghteous wytnesse. Thou shalt not folowe a multitude to do euyl, neither answer in a matter of plee that thou woldest (to folowe many) turne asyde from the truthe, neither shalt thou paynte a poore mannes cause. * If thou mete thyne enemyes ore or asse goynge astraye, thou shalt bypunge them to hym agayne. * If thou se thyne enemyes asse synke vnder hys burthen, thou shalt not passe by and let hym aloone: but shalt helpe hym to lyft hym vp agayne.

Thou shalt not bynde the ryght of the poore

in their sute. Kepe the farre from a false matter, and the innocent and ryghteous se thou slaye not, for I wyll not iustify the wycked: * Thou shalt take no gyftes, for gyftes blynde the seing and peruert the wordes of the ryghteous. Thou shalt not oppresse a straunger, * for ye knowe the herte of a straunger, seinge ye were straungers in the lande of Egypt.

* Syxe yerres thou shalt sowe thy lande, and gather in the frutes thereof, and the seuenth yere thou shalt let it rest and lye styll, that the poore of the people maye eate, and what they leaue, the beasts of the felde shall eate. In lyke maner thou shalt do also with thy vyneparde, & thyne olyue trees. * Syxe dayes thou shalt do thy worke, and in the seuenth day thou shalt reste, that thyne ore and thyne asse maye rest, and the sone of thy mayde and the straunger, may be refreshed. In all thynges that I haue sayde vnto you, be circumspecte. And make no rehersall of the names of straunge goddes, * neyther let it be hearde out of thy mouth.

Thy feastes thou shalt hold vnto me in a yere. * Thou shalt kepe the feast of swete breed, that thou eate vniuened breed seuen dayes longe, as I comanded the, in the tyme of the moneth when corne begynneth to ryse, for in that moneth ye came out of Egypt: and se that no man appeare before me emptye. And the feast of haruest when thou reapest the fyrste frutes of thy labours, which thou hast sowed in the felde. And the feast of ingathering, which is in the ende of the yere, when thou hast gathered in thy labours out of the felde.

* Thy tymes in a yere shall all thy men chyldren appeare before the Lorde God.

* Thou shalt not offere the blood of my sacrifice vpon leauened breed: neyther shall the fatte of my feast remayne vntyl the moynyng.

* The fyrst of the fyrst frutes of thy lande thou shalt bypunge into the house of the Lorde thy God, * thou shalt also not scyth a kyd in his mothers mylke. Beholde, I sende an Angell before the, to kepe the in the waye, and to bypunge the into the place whiche I haue prepared. Beware of hym, and heare hys voyce, and resyste hym not: for he wyll not spare poure mysloddes, and my name is in hym. But and if thou shalt hearken vnto his voyce, and all that I speake, I wyll be an enemye vnto thyne enemyes, and an aduersary vnto thyne aduersaries. For myne angell shall go before the, and bypunge the in vnto the Amorytes, and Hethites, and Cherizites and Cananites, Hivites, and Jebuzites, and I shall destroye them. Thou shalt not worshipp their goddes, neither serue them, neither do after the workes of them: but ouerthrowe them, and breake downe the ymages of them. And ye shall serue the Lorde poure God, and he shall blesse thy breed and thy water, and I wyll take all synnes awaye from the myddes of the.

There shall be no womā childlesse nor vnfruitefull in thy lande: the nombre of thy dayes wyll I fulfyll. I wyll sende my feare before the, and wyll trouble all the people whither thou shalt

Moses.

Exodus.

Deu. vii. b go. And I wyl make all thyne enemyes turne
Josa. xi. theyr backs vnto the, and I wyl sende hoznetes
before the, which shal dyme out the Hethites, the
Cananites, and the Hethites before the. Neuerthe-
lesse, * I wyl not cast them out in one pere, lest
the lande growe to a wylde nesse: and the bea-
stes of the felde multiplie agaynst the. By ly-
tle and lytle I wyl dyme them out before the,
vntill thou be encreased, and inherite the lande.
And I wyl make thy costes from the red see vn-
to the see of the Philistines, and from the desert
vnto the ryuer. For I wyl deliuer the inhaby-
ters of the lande into thyne hande, and thou shalt
dyme them out before the. * Thou shalt make
none appoyntment wyth them, nor wyth theyr
goddesses. Neyther let them dwel in thy lande, lest
they make the syn agaynst me: for yf thou serue
theyr goddesses, it wyl be thy decaye.

Gen. xv. b
iii. cc. iii. b

Deu. vii. a
Ex. xxxij. b

The. xxiii. Chapter.

¶ Moses ascendeth vp to the mounte, and wyfeth the
worde of the Lorde. The bloode of the couesant.
The elders of Israel iudge the people.

And he sayd vnto Moses: come
vp vnto the Lorde: y and Aa-
ron, Nadab, and Abihu, and y
lxx. elders of Israel, and ye shal
worshyp a far of. And Moses
hym selfe alone shal go vnto y
Lorde, but they shal not come nye, neyther shal
the people go vp wyth hym. And Moses came
and tolde the people * all the wordes of y Lorde
and all the lawes. And all the people answered
wyth one voyce, and sayd: al the wordes which
the Lorde hath sayde, wyl we do. And Moses
wrote all the wordes of the Lorde, and rose vp
early, and set vp an * auter vnder the hyll, and
twelue stoones accordyng to the. xii. trybes of
Israel, and sent yonge men of the chyldren of Is-
rael, which brought burnt offerynges, and offred
peacock offerynges of oxen vnto the Lorde. And Mo-
ses toke halfe of the blood, and put it in basens,
and the other halfe, he sprynkled on the auter.
And he toke the booke of the appoyntment, and
red it in the audience of the people. And they
sayde: All that the Lorde hath sayd, we wyl do
and be obedyent. And Moses toke the * bloode,
and sprynkled it on the people, and sayd: behold
this is the blood of the appoyntment, which y
Lorde hath made w you vpon all these wordes.

Exod. xix. b

Exo. xx. d

1 pet. i. a
1 thes. ii. c
1 x. c

¶ Then went Moses and Aaron, Nadab, and
Abihu, and the lxx. elders of Israel vp, & sawe
the God of Israel, and there was vnder his fete
as it were a worke of a Saphir stone, and as it
were the heauen when it is cleare, and vpon the
nobles of the chyldren of Israel he sette not hys
bond. And they saw God, and dyed: & dyed.

¶ And the Lorde sayde vnto Moses: come
vp to me into the hyll, and be there, and I wyl
gyue the tables of stone, and a law and commaun-
dementes, which I haue writte, y thou mayst
teache them. And Moses rose vp and hys minist-
ter Jehosua, and Moses went vp into the hyll
of God, and sayd vnto the elders: tarpepe here,
vntill we come agayne vnto you. Behold here
is Aaron, and hur wyth yow. Yf any man haue
any matter to do, lette hym come to them. And

Moses wente vp into the mounte, and a cloude
couered the hyll, and the glorie of the Lorde a-
bode vpon the mount Sinay, and the cloude co-
uered it syre dayes. And the seuerth day he cal-
led vnto Moses out of the cloude. And the fas-
hyon of the glorie of the Lorde was lyke consu-
myng syre on the toppe of the hyll, in the syght
of the chyldren of Israel. And Moses went in-
to the cloude, and got him vp into y mountayn
And Moses was in the * mount fourty dayes
and fourty nyghtes. ¶

The. xxv. Chapter.

¶ The Lorde sheweth Moses the fashion of the holy
place, and the thynges pertainyng thereto.



And the Lorde spake vnto Moses,
sayyng: speake vnto the chyldren
of Israel, that they bypunge me an
heucoffring: of euery man that gy-
ueth it wyllyngly wyth hys herte,
ye shal take it. * This is the heucoffryng
whych ye shal take of them, golde, and syluer,
and brasse, yelow sylke, purple, scarlet, whyte
sylke, and gootes herte, rammes saynnes that
ar red, and the saynnes of tarus, & sethim wood
oyle for lyght, spyes for anoyntynge oyle, and
for sweete sence. Onix stonnes, and stonnes to be
set in the Ephod, and in the brestlappe.

¶ And let them make me a sanctuarie (that I
may dwell amonge them.) And accordyng to
al that I shewe the, both after the fashion of the
habitation, and after the fashion of al the orna-
mentes therof, euē so shal ye make it. And they
shal make an * arke of sethim woode, two cu-
bytes and an halfe longe, a cubyte and an halfe
brote, and a cubyte and an halfe hie. And thou
shalt overlape it wyth pure golde, wythin, and
without shalt thou overlape it, and shalt make
an hie vpon it a crowne of golde rounde about.
And thou shalt cast foure rynges of gold for it,
and put them in the foure corners therof. ii. ry-
nges shal be in the one syde of it, & ii. in the other.

¶ And thou shalt make barres of sethim wood
and couer them wyth golde, and put the barres
in the rynges alonge by the sydes of the arke, to
beare it wythall. And the barres shal be in the
rynges of the arke, and shal not be taken away
from it. And thou shalt put in the arke the wy-
nelle which I shal giue y. And thou shalt make
a merciscat of pure golde. ii. cubytes & an halfe
longe, and a cubyte and an halfe brode.

¶ And thou shalt make two cherubins of gold:
Euen of a whole worke shalt thou make them
in the

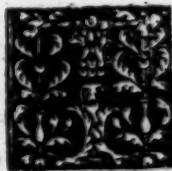
in the two endes of the mercyseate: and the one cherub shalt thou make on þe one ende, and the other on the other ende. Euen of the same mercyseate shalt thou make cherubins in the two endes therof. And the Cherubins shall stretch the wynges abrode ouer on hye, couerynge the mercyseate with their wynges, and theyr faces shall loke one to an other: eue to the mercyseateward shall the faces of the Cherubins be. And thou shalt put the mercyseate aboue vpon the arke, and in the arke thou shalt put the witness which I wyll gyue the, and from thence I wyll testify vnto the, and wyl comon with the from vpon the mercyseate: from betwene the two Cherubins which are vpon the arke of witness, of all thynges which I wyll gyue the in commaundement vnto the chyldren of Israel.

* Thou shalt also make a table of Sethym wood of ii. cubites longe and one cubite brode, and a cubite and an half hye: And thou shalt couer it with pure gold, & make thereto a crowne of golde rounde about. And make vnto that an whope of foure syngers brode rounde aboute. And make a golden crowne also to the whope, rounde about. And make for it foure rynges of gold, and put the rynges in the cornes that are on the foure fete therof: euen ouer agaynst the whope shall the rynges be, to put in barres, to beare the table wythall. And thou shalt make þe barres of sethim wood, and ouerlay them with golde, that the table maye be borne with them. And thou shalt make his dysches, and spoones, flatpeces, and pottes to poure oute wythall: Euen of fyne gold shalt thou make the. And thou shalt set vpon the table, the wybed before me al waye. * And thou shalt make a candlestycke of pure golde, euen of a whole worke shall the candlestycke be made, with his shafte, bzaunches, bolles, knoppes, and floures procedynge thereout: Syre bzaunches also shall procede out of þe sydes of it: thre bzaunches of þe candlestycke out of the one syde, and thre out of the other. Thre cuppes lyke vnto almondes with knoppes and floures in one bzaunche. And thre cuppes lyke almondes in the other bzaunche, with knoppes and floures. And euen so thowowoute the syre bzaunches that procede out of the candlestycke: and in the candlestycke selfe foure cuppes lyke vnto almonds with theyr knoppes and floures and there shall be a knop vnder euery two bzaunches: (in the rowmes) of the syre that procede out of the candlestycke. And the knoppes and þe bzaunches shall be of it. And it shall be one worke euen of pure golde. And thou shalt make the seuen lampes of it: and the seuen lampes therof, shalt thou put on hye thereon, to gyue lyght vnto the other syde that is ouer agaynst it.

The tonges and snuffers therof shall be of pure golde. Of an hundred pounce weyght of fyne golde shalt thou make it withall the apparell. * Like therfore that thou make them after the fashyon that was shewed the in the mount.

The xxvi. Chapter.

This Chapter also describeth the thynges pertaynyng to the holy place.



the tabernacle shalt thou make vnto x. curtaynes of white twined silke yelow sylke, purple and skarlet. And in them thou shalt make pictures of bzyrderde worke. The length of one curtayne shall be eyght and twentie cubytes, and the bredth of one curtayne four cubytes, and euery one of the curtaynes shall haue one measure: fyue curtaynes shall be coupled togyther one to another: and fyue curtaynes shall be coupled together one to an other.

And thou shalt make lowpes of yelow sylke along by the edge of the one curtayne, which is in the seluedge of the couplynge curtayne. And lyke wyse shalt thou make in the edge of the vtmost curtayne that is to be coupled therwith on the other syde. Fyfte lowpes shalt thou make in the one curtayne, and fyfte lowpes shalt thou make in the edge of the curtayne that is to be coupled therwith on the other syde: that the lowpes maye take holde one of an other. And thou shalt make fyfte buttons of golde, and couple the curtaynes together with the buttons and it shall be one habitation.

* And thou shalt make a leuen curtaynes of goatse hyere, to be a couerynge vpon the tabernacle. The length of a curtayne shall be thyrtye cubytes, and the bredth foure, and they shall be all leuen of one measure. And thou shalt couple fyue curtaynes by them selues, and the syre by them selues, and shalt double the syre in the fore fronte of the Tabernacle. And thou shalt make fyfte lowpes in the edge of the vtmost curtayne on the one syde: euen in the edge of the couplynge curtayne: and fyfte lowpes in the edge of the other curtayne that muste be ioyned vnto it. And thou shalt make fyfte buttons of bzaile, and put them on the lowpes: and couple the couerynge together, that it maye be one.

And the remnaunt that resteth in the curtaynes of the couerynge: euen the halfe curtayne that resteth, shall be lefte on the backe sydes of the habitation: that a cubyte on the one syde, & a cubyte on the other syde maye remayne in the length of the curtaynes of the couerynge, and þe it maye remayne of eyther syde of the habitation to couer it wythall. And vpon the tabernacle thou shalt make a couerynge of cammes skynnes dyed red, and yet a couerynge aboue all of taxus skynnes.

And thou shalt make bordes for the habitation of sethim wood to stande vpryght: ten cubytes longe shall euery boorde be, and a cubyte and an half brode. Two feete shall there be in one boorde: and they shall be separate one from an other. And thus shalt thou make for al the bordes of the tabernacle. * And thou shalt make twenty bordes for the habitation on the south syde, and thou shalt make sockettes of syluer, vnder the twenty bordes, two sockettes vnder one boorde, for his two fete, and two sockettes vnder an other boorde for his two feete. In lyke maner in the north syde of the habitation there shall be xx. bordes & xl. sockettes of syluer, if sockettes vnder one boorde, & ii. sockettes vnder a

D. liii. nother

nother bozde. And in the west ende of the habitation shalte thou make fyve boozdes, and two bozdes shalt thou make in the corners of the habitation in the metyng togyther of the two syndes. And they shalbe coupled together beneth, and lyke wyse aboue, to a ryng. And thus shal it be for the two bozdes, that are in the corners. And they shalbe eyght bozdes hauing sockettes of syluer, euen .xvi. sockettes: that there maye be two sockettes vnder one bozde, and two sockettes vnder an other bozde.

¶ And thou shalt make barres of sethim wood, fyue for the bozdes of the tabernacle in one syde, and fyue barres for the bozdes of the tabernacle in the other syde, and fyue barres for the bozdes of the tabernacle in the west ende. And y mydle barre shal goo alonge thozowe the myddes of the boozdes from the one ende vnto the other. And thou shalt couer the bozdes with golde, and make theyr rynges of golde, to put y barres thozowe, and thou shalt couer the barres wyth golde also. And thou shalt reere vp the habitation accordyng to the fashy on therof, as it was shewed the in the mounte. And thou shalt make a vayle of yelow sylke, of purple, scarlet, and white twyned sylke. Of broderd worke with pyctures shalt thou make it. And hange it vpon foure pylers of sethim woode couered wyth golde. Whose heedes shalbe of golde, standyng vpon foure sockettes of syluer. And thou shalt hange vpon the vayle y ringes, that thou mayest bring in (within the vayle) the arke of wytnes. And the vayle shal vnto pou deuyde the holpe from the most holy. And thou shalt put the mercyseate vpon the arke of wytnesse in the holpest place. And thou shalt put the table wythout the vayle, and the candlestick ouer agaynst the table on the south syde of y habitation. And put the table on y north syde. And thou shalt make an hangyng for the doze of the tabernacle of yelow sylke, purple, scarlet, & white twyned sylke wrought w needle worke. And y shalt make for the hangyng .v. pylers of sethim wood & couer them with golde, & their knops shalbe of golde, and y shalt cast .v. sockettes of brasle for them.

The .xxvii. Chapter

The forme of the altare of the burntofferyng with his hornes, rynges, staues, gredpernes, & other ornaments.

Ex. xxvii. a
Ezer. xliii. d



And thou shalt make an altar of sethim wood, fyue cubites long and fyue cubytes brode. For it shal be foure square, and thre cubytes hye. And thou shalt make it hornes in y foure corners of it, the hornes shalbe of it selfe, and thou shalt couer it with brasle. And make his aspyannes, shouels, basens, fleshookes, sperepannes, and all the apparell therof for the same of brasle. And thou shalt make vnto it a gredperne also (lyke a net) of brasle. And vpon that net shalt thou make foure brasen rynges in the four corners therof: and thou shalt put it vnder the compasse of the altar beneth, that the nette maye be in the myddes of the altare. And thou shalt make two barres for the altar of sethim wood, and couer them with brasle, and let them

be put in rynges alonge by the syndes of the altare to beare it wythal. And make the alter holowe with boozdes: euen as it was shewed the in the mount, so shall they make it.

And thou shalt make the courte of the habitation, that there maye be in the south syde hangynges of white twyned sylke, of an hundred cubytes longe, for one syde, and twenty pylers therof, with theyr twenty sockettes of brasle: but the knoppes of the pylers, and theyr whoopes shalbe syluer. In lyke wyse on the north syde there shalbe hangynges of an hundred cubytes longe, and .xx. pylers with theyr .xx. sockettes of brasle, and the knoppes and the whoopes of syluer. And the bredth of the court, whych is on the west part, shal haue curtaynes of fiftie cubites longe, and ten pylers w theyr ten sockettes. And the bredth of the court which is eastwarde shal haue fyfte cubites. Hangynges of fyftene cubytes in the one syde: and theyr pylers with theyr thre sockettes: and lyke wyse on the other syde shalbe hangynges of fiftene cubytes, with theyr thre pylers and sockettes.

And in the gate of the courte shalbe a vayle of twenty cubytes, of yelow sylke, purple, and scarlet, & white twyned sylke wroughte wyth needle worke: and foure pylers with theyr foure sockettes. All the pylers rounde about the court shalbe whoped with syluer, and theyr knoppes shalbe of syluer, and theyr sockettes of brasle. The length of the courte shalbe an hundred cubites, and the bredth fyfte, and the heygth fyue, and the hangynges shalbe of white twyned sylke, and theyr sockettes of brasle. All the vessels of the habitation in all maner seruyce and the pyennes therof: yea, and all the pyennes also of the courte, shalbe of brasle. * And thou shalt commaunde the chyldren of Israel, that they gyue the pure oyle olpue beaten for y lycht, to poure alwaye into the lampes. In the tabernacle of wytnesse without the vayle which is before the wytnesse, shal Aaron & his sonnes dresse it both euenyng and moynyng before the Lorde: and it shal be a statute for euer vnto the generacyons of the chyldren of Israel.

The .xxviii. Chapter

Aarons apparell, and his sonnes.



And take thou vnto the Aaron thy brother and his sonnes with hym, from amonge the chyldren of Israel, that they maye mynyster vnto me. Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons sonnes. And thou shalt make holy raymet for Aaron thy brother, that they maye be vnto gloze and beantie. And thou shalt speake vnto al that are wyse herted, and whomsoever I haue fylled with the spirite of wysdome: that they make Aarons raymente to consecrate hym wyth, that he may mynister vnto me. These are the garments whiche they shal make, a breslapp, Ephod, a tunicle, a strapt coote, a mypter, and a gyrdle. These holpe garments shal they make for Aaron thy brother: and his sonnes, that they maye minister vnto me. And let them take golde, yelow sylke, purple

ple, skarlet, and whyte twined sylke. They shal make the Ephod of golde, pelowe sylke, purple, skarlet, and whyte twined sylke with broederd worke. The two sydes shal come together, and be closed vp in the two edges thereof. And the gyrdle of the Ephod shalbe of the same worke-manshyy, and of the same stuffe, euen of golde, pelowe sylke purple, skarlet and whyte twined sylke. And thou shalt take two onix stones, and graue in them the names of the children of Israel: syre names of them in the one stone, and the other syre in the other stone: accordyng to ^(the order of) they: by the. After the worke of a stone graner, and of hym that graueth sygnets shalt thou graue the two stones wyth the names of þ childzen of Israel, and shalt make them to be set in gold. And thou shalt put the two stones vpon the two shulders of the Ephod, that they maye be stones of remembraunce vnto the chyldre of Israel. And Aaron shal beare they: names before the Lord vpon his two shoulers, for a remembraunce. And thou shalt make hokes of golde and two cheynes of fyne gold lynk worke and wretched, and fasten the wretched cheynes to the hokes. And thou shalt make the brestlap of iudgement wyth broederd worke, euen after the worke of the Ephod shalt þ make it: namely of golde, pelow sylke, purple, skarlet, & whyte twined sylke, shalt þ make it. Four square it shalbe and double, an hand bred longe & an hande bred bred. And thou shalt fyl it w four rowes of stones. In the fyrst rowe shalbe a Sardios, a Topas & Smaragdus, in the second row, a Ruby, Saphir, and Diamonde: in the thyrde Ligurios an Achat, and Amatist: in þ fourth, a Turcas, Onix, and Jaspis. And they shalbe set in golde in they: inclosers. And the stones shalbe grauen as sygnets be grauen with the names of þ childzen of Israel, euen with twelue names, euery one with his name accordyng to the twelue trybes. And thou shalt make vpon the brestlappe, two fastenyng cheynes of pure golde and wretched worke. And thou shalt make lykewyse vpon the brestlap two rynges of golde: and putte the on the edges of the brestlap, and put þ two wretched cheynes of gold in the. ij. rynges which are in the edges of the brestlappe. And the other two endes of the two cheynes, thou shalt fasten in two close hokes, and put them vpon the shulders of the Ephod on the foresyde of it. And þ shalt yet make two rynges of gold, which thou mayst put in the two edges of the brestlap, euen in the borders therof, towarde the insyde of the Ephod ouer agaynst it. And yet two other rynges of gold thou shalt make and put the on the two sydes of the Ephod, beneth ouer agaynst þ brestlap, alowe where the sydes are iopned together vpon the broederd gyrdle of the Ephod. And they shal bynde the brestlap by his rynges vnto the rynges of the Ephod, with a lace of pelowe sylke, þ it maye lye close aboue þ broederd gyrdell of the Ephod, & that the brestlap be not losed from the Ephod. And Aaron shall beare þ names of the childzen of Israel in the brestlap of iudgement vpon his herte when he goeth in

to the holy place for a remembraunce before the Lord alwaye. And thou shalt put in the brestlap of iudgement Azim & Thumim: and they shal be euen vpon Arons hert, when he goeth in before the Lord: and Aaron shal beare the iudgement of the chyldzen of Israel vpon his hert before the Lord alway. And thou shalt make the tuncle vnto the Ephod all together of pelowe sylke. And there shalbe an hole for the heade in the myds of it, hauing a bonde of wouen worke rounde aboute the collar of it (as it were the collar of a partlet) that it rent not. And beneth vpon the hem, thou shalt make pomgranates of pelow sylke and of purple and skarlet, round about the hem, and belles of gold betwene them rounde about: and let there be euer a golden bel and a pomgranate, a golden bel and a pomgranate, rounde about vpon the hem of the tuncle.

* And Aaron shal haue it vpon hym, when he minystrerth, and the sounde shalbe hearde, when he goeth into þ holy place before the Lord, and when he cometh out, and he shall not dye. And thou shalt make a plate of pure gold, and graue thereon, as sygnettes are grauen. The holynesse of the Lord, and put it on a pelow sylke lace to be vpon the mytre, euen vpon the fore fronte of it. And it shalbe vpon Arons forehead: þ Aaron maye beare the synne of the holpe thynges whiche the chyldzen of Israel halow in al they: holy gyftes. And it shalbe alwayes vpon hys forehead, for the reconcylng of them before the Lord. And thou shalt make a linnen cote, and thou shalt make a mytre of linnen and a gyrdel of nedle worke. And thou shalt make for Arons sonnes also cotes, gyrdels, and bonets, glorious and bewtyfull, and thou shalt put them vpon Aaron thy brother, and on hys sons with hym: and shalt annoynt the, and fyl the: handes, and sanctifye them, that they maye minystrer vnto me. And thou shalt make them linnen breeches to couer they: priuityes, fro the loynes vnto the thyges shall they reach. And they shalbe vpon Aaron and his sonnes when they come into the tabernacle of wytnes, or when they come vnto the altar to minystrer in holynesse, þ they beare no synne, and so dye. And it shalbe a lawe for euer vnto Aaron & hys sede after hym.

The. xix. Chapter.

The consecracyn of Aaron and of hys sonnes.

This thing also shalt thou do vnto the when thou shalt halowest them to be my prestes. Thou shalt take a calf, euen a yong ore, and two rammes that are without blemys, and vnlouened bread & cakes of swete bread tempoized with oyle, and wafers of swete breade anoynted with oyle (of wheten flower shalt thou make them) and put them in a maunde, and byng them in the maunde with þ calfe and the two rammes. And bynge Aaron and hys sonnes vnto the doze of the tabernacle of wytnes, and washe them with water, & take the garmentes, & put vpon Aaron: the strapte cote the tuncle of the Ephod, and the Ephod, & the brestlap: and gyrdle them to him with þ broederd gyrdel whiche is in the Ephod. And putte

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Exodus.

the mytre vpon his head: & put the holy crowne vpon the mytre. Then shalt thou take the anoynting oyle, and powze it vpon his head, and anoynte hym. And bypunge his sonnes, and put albes vpon them, and gyde them with gyrdels aswell Aarō as his sonnes. And put the myters on them, and the prestes offyce shalbe theys for a perpetuall lawe. And thou shalt fyll the handes of Aaron and of his sonnes: and bypunge the calfe before the tabernacle of witness. * And Aaron and his sonnes shall put theyr handes vpon the head of the calfe, & thou shalt kyll hym before the Lorde, by the dooze of the tabernacle of witness. And take of the bloode of the calfe & put it vpon the hornes of the altar wth thy finger: and powze al the blood besyde the bottome of the altar, & take all the fat that covered the inwardes, and the kail that is on the lyuer, and the two kidneys, and the fat that is vpon them and burne them vpon the altar. But the fleshe of the calfe and his skynne, and his donge shalt thou burne with fyre without the host. It is a synne offering. Thou shalt also take one ram, & Aaron & his sonnes shall put theyr handes vpon the head of the ram, and when thou haste slayne the ramme, thou shalt take his bloode, & spynkle it rounde about vpon the altare, and cut the ramme in peces, and wash the inwardes of him and his legs, and put them vnto the peces and vnto his head: and then burne the hole ram vpon the altar for a burnt offering vnto the Lorde, and for a swete sauour & a sacrifice vnto the Lorde.

And take y^e other ram, and Aaron and his sonnes shall put theyr handes vpon his heade. Then shalt thou kyll him, and take of his blood and put it vpon the tipp of the ryght eare of Aaron and of his sonnes, and vpon the thumbe of theyr ryght handes, and vpon the greate too of theyr ryght fote, and spynkle the bloode vpon the altar rounde about. And thou shalt take of the bloode that is vpon the altare, and of the anoynting oyle, and spynkle it vpon Aaron and his vestimentes and vpon his sonnes and vpon theyr garmentes with hym. And he shalbe halowed and his clothes and his sonnes, and their clothes with hym. * And thou shalt take the fat of the ram and his rompe, and the fat that couereth the inwardes, and the kail of the lyuer, and the two kidneys, and the fat that is vpon them and the ryght shulder: for the ram is a full offering: and a spinnel of bread, and a cake of oyle bread, and a wafer out of the baskette of swete bread that is before the Lorde, and put all vpon the handes of Aaron, and on the handes of his sonnes: and waue them for a waue offering before the Lorde. And agayne, thou shalt take it from of theyr handes, and burne it vpon the altar for a burnt offering, to be a sauour of sweetnes before the Lorde. For it is a sacrifice vnto the Lorde. * And thou shalt take the brest of the ram of Aarons consecration, and waue it for a waue offering before the Lorde: and it shalbe thy parte. And thou shalt sanctifye the brest of the waue offering: and the shulder of the heue-offering, whiche is waued and heued vp of the

ram of the consecracyon for Aaron and for his sonnes. And it shalbe Aarons and his sonnes by a statute for ever, of the chyldren of Israel: for it is an heue offering. Euen an heue offering of the chyldren of Israel, and of theyr peace offerings. Theyr heue offerings is the Lorde. And the holy garmentes of Aaron shalbe his sonnes after hym, to be anoynted therein: and to fyll theyr handes therein. And that son that is prest in his stede after hym, shall put the on. vij. dayes whē he cometh into y^e tabernacle of witness, to minister in the holy place. * And y^e shalt take the ram of the consecracion, & seth his fleshe in an holpe place. And Aarō & his sons shal eat the fleshe of the ram, & the bread that is in the basket, eue by the doze of the tabernacle of witness: & they shal eat them, because the attonement was made therewith, to fyll theyr handes, and to consecrate them: but a straunger shall not eat thereof, because they are holy. And yf ought of the fleshe of the consecracion or of the bread remayne vnto the moynynge, thou shalt burne it with fyre, and it shal not be eaten, because it is holy. Therfore shalt thou do vnto Aaron and his sonnes, euen so, accordyng to all thynges whiche I haue commaunded y^e, seven dayes shalt thou fyll their handes, and offer euery daye a calfe for a synne offering, for to reconcyle withal: that thou mayest cleanse the altar when thou reconcylest vpon it and thou shalt anoynte it, to sanctifye it. Seven dayes thou shalt reconcyle vpon the altar, and sanctifye it, and it shalbe as an altare most holpe. Every one that toucheth the altare, lette hym be holpe. * This is that whiche thou shalt offer vpon the altare: euen two lambes of one yere olde, day by day continually: the one thou shalt offre in the moynynge, and the other at eue. And with the one lambe a tenth deale of flour mingled with the fourth parte of an hyne of beaten oyle, and the fourth part of an hyne of wyne, for a bynke offering. And the other lambe thou shalt offer at euen, and shalt doo thereto accordyng to the meate offeringe and bynke offering in the moynynge, to be an odour of a swete sauoure and a sacrifice vnto the Lorde. And let this be a continual burnt offering among your chyldren after you before the dooze of the tabernacle of witness before the Lorde, where I wil mete you, to speake there vnto the. There I wil mete with the chyldren of Israel, and wil be sanctified in myne honoure. And I wil sanctifye the tabernacle of witness and the altar: And I wil sanctifye also both Aaron and his sonnes to be my prestes. And I wil dwel amonge the chyldren of Israel: and wil be theyr God. And they shall knowe that I am the Lorde theyr God, that brought them oute of the lande of Egypte, for to dwel among them: euen I the Lorde theyr God.

The xxx. Chapter.

The altar of incense. The brasen laver. The anoynting oyle.

And thou shalt make an altare to burne incense, of sethim wood thou shalt make it, a cubyte longe and a cubyte broade: euen foure square shal it be and two cubytes hye the

the hornes thereof shall proceede out of it, and thou shalt overlape it with fyne golde, both the roffe and the walles rounde aboute and hys hornes also, & shalt make vnto it a crowne of golde rounde about, and two golde rynges on eyther syde: euen vnder the crowne, that they maye be as places for the barres to beare it withal. And thou shalt make the barres of sethim wood, and couer them wpth golde. And thou shalt put it before the vayne, that is by the arke of wytnesse, before the mercysate that is vpon the wytnesse, where I wyll mete the. And Aaron shall burne thereon swete incense euery moorning, when he dresseth the lampes, euen then shall he burne it: & lyke wyse at euen, when he setteth vp the lampes he shall burne incense: and thys incensyng shall be perpetually before the Lorde, thowout your generacions. Ye shall put no strange incense thereon, burnt sacrifice or meate offering, nether powre any dzyne offering thereon.

And Aaron shall reconcyle vpon the hornes of it once in a yere: wpth the bloude of the synne offering of reconcylng: euen once in the yere shall he reconcyle it thowout your generacions. It is most holy vnto the Lorde. And the Lorde spake vnto Moyses, saying: * If thou takest the summe of the chyldre of Israel after theyr nombre, they shall geue euery man a reconcylng of his soule vnto the Lord whē thou tellest them, that there be no plage amonge them, when thou tellest them. And thus muche shall euery man geue, and that goeth into the nombre: half a shecle, after the shecle * of the sanctuarie: a shecle is twente halfe pence. An halfe shecle shall be the heue offering of the Lorde. All that are nombred from twenty yere old and aboue, shall geue an heue offering vnto the Lorde. The sheche shall not passe, and the poore shall not vnder halfe a shecle. But ye shall geue an heue offering vnto the Lord, that he maye haue merce vpon your soules. And thou shalt take the reconcylng money of the chyldren of Israel, and shalt put it vnto the vse of the tabernacle of wytnesse, that it maye be a memoꝝall vnto the chyldre of Israel before the Lorde, that he maye haue merce vpon your soules. And the Lord spake vnto Moyses, saying: * Thou shalt make a lauer of brasse, and hisfote also of brasse to wash withal, & shalt put it betwene the tabernacle of wytnesse, & the aulter, and put water therein. For Aaron & his sons shall wash theyr handes & theyr fete therein: euen when they go into the tabernacle of wytnesse, or when they goo vnto the aulter to mynstre and to burne the lordes offering, they shall wash them selues wpth water, lest they dye. And it shall be an ordinaunce vnto them for euer, bothe vnto him and his sede thowout theyr generacions. And the Lorde spake vnto Moyses saying: Take vnto the, pryncypall spyes: of the moste pure myre syue hundred shecles, of swete cynamon halfe so muche, euen two hundred and fyfthe shecles: of swete calamus, two hundred & fyfthe shecles, of cassia, syue hundred, after the holy shecle, and of oyle olyfean hyn. And thou shalt make of the oyle an holye oymment, euen an

oymment compound after the crafte of the apotecary. And thou shalt anoynte the tabernacle of wytnesse therwpth, and the arke of wytnesse and the table, and all hys apparell: and the candelsycke, and all hys apparell: and the aulter of encense, and the aulter of burnt sacrifice wpth all his vessels, and the lauer and hisfote. And thou shalt sanctify the, that they maye be moste holy: so that no man touche them, but they that be halowed. And thou shalt anoynt Aaron and his sonnes, and consecrate them, that they maye mynstre vnto me. And thou shalt speake vnto the chyldren of Israel, sayinge, thys shall be an holy oymtyng oyle vnto me, thowout your generacions. Vpon mans fleshe shall it not be powred: nether shall ye make any other after the maner of it, for it is holy: and shall be holpe vnto you, whosoever maketh lyke that, or who soeuer putteth any of it vpon a stranger, shall perishe from amonge hys people.

And the Lorde sayde vnto Moyses: take vnto the, swete spyes: balme, Onicha, swete Galbanum, these spyes wpth pure frankincense, of each lyke much, & make of them swete smellyng incense, after the crafte of the apotecary, myngled together, pure and holpe. And beate it to powder and put of it before the wytnesse in the tabernacle of wytnesse, where I wyll mete the. It shall be vnto you moste holpe. And let that ye make none after the maner of that. It shall be vnto you holy for the Lorde. Whosoever shall make lyke vnto that, to smel therto, shall perishe from amonge hys people.

The. xxi. Chapter.

The callinge of Bezaleel and Ahaliab the workmen. The Sabbath is commaunded. The tables of stones are geuen Moyses.

And the Lorde spake vnto Moyses sayinge: beholde, * I haue called by name, Bezaleel, the sonne of Uri, the sonne of Hur of the trybe of Iuda. And I haue fylled hym wpth the sprete of God, in wysdome, and vnderstandyng in knowledge and in all maner of worke, to fynde out softe feates and to worke in golde, syluer and brasse, and in the crafte to set stones, and to carue in tymber, and to worke in all maner of workmanshipp. And beholde, I haue geuen hym to be hys companyon Ahaliab the sonne of Ahisamach of the trybe of Dan, & in the hartes of al that are wyse harted, haue I put wysdome to make all that I haue comaunded the, the tabernacle of wytnesse, the Arke of wytnesse, and the mercysate that is therupon: and all the ornaments of the tabernacle, and the table & his ornaments, and the pure candelsycke wpth al hys apparell, and the aulter of encense: & the aulter of burnt offerings and all hys vessels, and the lauer wpth hisfote. The vestimentes to mynstre in and the holy garmentes for Aaron the Hiest, and the garmentes of hys sonnes to mynstre in, and the annoymtyng oyle: and swete cense for the sanctuarie, accordyng to all that I haue comaunded the, shall they do.

And the Lorde spake vnto Moyses, sayinge: * Speake vnto the chyldren of Israel and saye: In any



Exo. xx. b. In any wyse le that ye kepe my * Sabbothes: for it is a sygne betwene me and you in your generacions, for to knowe that I the Lord am he that dothe sanctifye you. * Kepe my Sabboth therfore: for it is holy vnto you. he that defileth it, shalbe slayne. For whosoever worketh therein, the same soule shalbe rote out from among his people. Syre dayes shall men worke. And in the seventh daye is the Sabboth of the holy reste of the Lord. Whosoever doth any worke in the Sabboth daye, shall dye: wherfore let the chyliden of Israel kepe the Sabboth, that they obserue it thowout theyr generations, that it be an appoyntment for euer. For it is a sygne, betwene me and the chyliden of Israel for euer. * For in syre dayes the Lord made heauen and earth: and in the seventh day he rested, and was refreshed. And when the Lord had made an end of comynge wpyth Moles vpo the mounte Sinai: he gaue hym two tables of wpytnesse: euen tables of stone, wrytte with the synger of God.

Gen. i. d.

Ex. xxii. d.
and. xxii. c.

The. xxii. Chapter.
The golden calfe. Moles prayeth for them. He breaketh the tables for anger. He chyderh Aaron. The ydolaters are slayne.

Acte. vii. c.

Isa. lx. c.

Is. lx. c.

1. Cor. x. b.

Deute. ix. b.

Exo. xxxii. d.
Exo. xxxii. d.

Ad when the people sawe, that it was longe or Moles came downe out of the mountayne, they gathered them selues together vnto Aaron, and sayde vnto hym: * Up, make vs goddes to go before vs: for of this Moles (the felowe that brought vs out of the lande of Egypte) we wote not what is become. And Aaron sayde vnto them: plucke of the golden earynges which are in the eares of your wyues, your sonnes, and of your daughters: and bring them vnto me. And all the people plucked of the golden earynges, which they had in theyr eares and brought them vnto Aaron. And he receaued them of their handes, and fashioned it with a grauer, and made of it a calfe of molten metal. And they sayde: * These be thy goddes, O Israel which brought the out of the lande of Egypte. And when Aaron sawe that, he made an altare before it. And Aaron cryed, sayinge: to morowe is the holy daye of the Lord. And they rose vp in the mornynge: and offered burnt offerynges, and brought peace offerynges also. And the people sat them downe to cate and dypnke and rose vp agayne to playe.

And the Lord sayde vnto Moles: * go, get the downe: thy people whych thou broughtest out of the lande of Egypte, haue marred al, they are turned at once out of the way, which I commaunded them: * for they haue made them a calfe of molten metall, & haue worshypped it, and haue offered therto, sayinge: These be thy goddes, O Israel, which haue brought the out of the lande of Egypte. And the Lord sayd vnto Moles: * I haue sene thys people: & beholde it is a styfnecked people, & nowe suffre me, that my wrath maye waxe hote agaynst them, and consume them: and I wyll make of the a myghty people. And Moles besought the Lord his God, and sayde: O Lord, why doth thy wrath waxe hote agaynst thy people, which thou hast

brought out of the land of Egypte, with great power and with a myghtie hande? * Wherfore shulde the Egyptians speake and saye: For a myschefe dyd he bring them out, euen for to slep them in the mountaynes, and to consume them fro the face of the earth? Turne from thy feare wra the: and turne from thys euell (deupsed) agaynst the people. Remembre Abraham, Isaac, and Israel thy seruantes to whome thou swarest by thyne owne selfe: and saydest vnto them, * I wyl multiplye youre seide, as the starres of heauen, and al thys lande, that I haue spoken of, wyl I geue vnto your seide, and they shal enheret it for euer. And the Lord refrayned hym selfe from the euell: whiche he sayde he wolde do vnto his people. And Moles turned his backe and went downe from the hyl, & the two tables of wpytnesse were in his hande: & the same tables were wrytten on both the leaues, & were the worke of God, and the wrytynge was the wrytynge of God grauen in the tables. And when Josua hearde the noyse of the people, as they howled, he sayde vnto Moles: there is a noyse of warre in the host. And he answered: it is not the cry of them that haue the mastery, nor of them that haue the worse: but I do heare the noyse of them that synge.

And it fortuneth, as he came nye vnto the hoste, he sawe the calfe and the daunsyng: & Moles wra the waxed hote, & he caste the tables out of his handes, & brake them beneth the hyl. * And he toke the calfe whiche they had made, & burned it in the fyre, and stampete it vnto powder, and strowed it in the water, & made the chyliden of Israel dypnke of it. And Moles sayde vnto Aaron: what dyd this people vnto, that thou hast brought so great a synne vpon them?

And Aaron answered: let not my wrath of my Lord waxe feare, thou knowest the people that they are euil set on myschefe: for they sayd vnto me: make vs gods to go before vs, for we wote not what is become of Moles the felowe that brought vs out of the lande of Egypte. And I sayde vnto them: let the that haue golde plucke it of, and bringe it me: and I dyd cast it into the fyre: and therof came out this calfe.

Moles therfore saw that the people were naked (and that Aaron had made them naked vnto theyr shame amonge theyr enemyes) and he wente and stode in the gate of the host, and said: Psaup man pertayne vnto the Lord, lette him come vnto me. And all the sonnes of Leui gathered them selues together, and came vnto hym. And he sayd vnto them. Thus sayth the Lord God of Israel, put euery man his swearde by his syde, and goe in and out, from gate to gate: thowout the hooste, and slep euerye man, his brother and euery man his company, and euery man his neyghbour. And the chyliden of Leui dyd as Moles had sayde. And there fell of the people the same daye aboute thre thousand men. And Moles sayd: fyl your handes vnto the Lord thys day, euery man vpon his sonne and vpon his brother, and that there may be geuen you a blessinge thys daye. And on the morowe it fortuneth

tuned that Moyses sayde vnto þe people: ye haue synned a greate synne. And now I wyl go vp vnto the Lorde: þe paradventure I maye purchase an attonement for youre synne. Moyses therfore went agayne vnto the Lorde, & sayde: Ob, this people haue synned a great synne and haue made them goddes of golde. And now I praye the, either forgeue them theiſ synne: or (if wylt not) * wypp me out of thy booke, which thou haſte wyrtten. And the Lorde sayde vnto Moyses: I wyl putte him out of my booke that hath synned agaynſte me. And now go thou, byngge the people vnto the place whiche I ſayd vnto the: beholde, * myne angell ſhal go before the. Neuerthelater in the daye when I viſet, I wyl viſet theyſ synne vpon the. And the Lorde plagued the people, becauſe they made the calfe whych the Aaron made.

The xxxiii. Chapter.

The Lorde ſendeth an angell before hys people. The Lorde denpeth to go vp wth the people. The people lamente theyſ synne Moyses talketh wth the Lorde.

And the Lorde sayde vnto Moyses, departe and go hence: thou and the people, whiche thou haſte broughte out of the lande of Egypte, vnto the lande whych I ſweare vnto Abraham, Iſaac, and Jacob, ſayinge: * vnto thy ſede wyl I geue it: (and I wyl ſende an angell before the and wyl caſt out the Cananites, the Amorites, and the Hethtes, the Pherezites, the Heuites, and the Jebuſites) a lande þe ſloweth with mylke & hony. For I wyl not go amonge you my ſelf: * for ye are a ſtyfnecked people: leſt I conſume the in the waye. And when the people heard this euell tydinges, they ſorrowed: and no man put on hys beſt rayment. And the Lorde ſpake vnto Moyses: ſay vnto the chyldren of Iſrael: ye are a ſtyfnecked people: I muſte come once ſodenly vpon you, and make an end of you. Therfore now put thy goodly rayment fro the that I may wete what to do vnto the. And the chyldren of Iſrael layde theyſ goodly rayment from them, euen by the mount of Horeb.

And Moyses toke the tabernacle, and pytched it wthout the hoſt a ſarre of from the hoſt, & called it the tabernacle of wytnesſe. And ſo it came to paſſe that euery one which wolde pray vnto the Lorde, went out vnto the tabernacle of wytnes, whiche was wthout the hoſt. And it fortuneth, that when Moyses went out vnto þe tabernacle, all the people roſe vp, and ſtoode euery man at his tent doze: and looked after Moyses vntyl he was gone into the tabernacle. And as ſone as Moyses was entred into the tabernacle, the cloudy pyller deſcended, & ſtoode at the doze of the tabernacle, and he talked wth Moyses. And all the people ſawe the cloudy pyller ſtand at the tabernacle dooze, and they roſe vp, and worſhypped euery man in hys tent doze.

And the Lorde ſpake vnto Moyses: * face to face, as a man ſpeaketh vnto hys frende: and he turned agayne into the hoſt. And the chyldre Joſua his ſeruant the ſonne of Nun, departed not out of the tabernacle. And Moyses ſayd vnto þe

Lorde: ſe, thou ſayſt vnto me: leade thys people furth, and thou haſt not ſhe wed me whom thou wylte ſende wth me. And thou haſt ſayde more ouer: I knowe the by name, and thou haſte alſo founde grace in my ſyghte. Nowe therfore if I haue founde fauoure in thy ſyghte, then ſhewe me thy waye, that I maye knowe the, and that I maye fynde grace in thy ſyghte. And conſyder alſo that this nacio, is thy people. And he ſayd: my preſence ſhall go wth the, and I wyl gene the reſte. He ſayde vnto hym: If thy preſence go not wth me, carpe vs not hence: for howe ſhall it be knowne here, that I and the people haue founde fauoure in thy ſyghte, but in that thou goeſt wth vs? If thou go wth vs, ſhal not I and thy people haue preemynence before all the people that are vpon the face of the earth? And the Lorde ſayde vnto Moyses: I wyl do this alſo þe thou haſte ſayde, for thou haſte founde grace in my ſyghte, and I knowe the by name.

And he ſayde, I beſeeche the: ſhewe me thy glory. And he ſayde: I wyl make all my good go before the, and I wyl be called in thys name of the Lorde before the: * and wyl ſhewe mercy to whome I wyl ſhewe mercy, and wyl haue compaſſyon on whome I wyl haue compaſſyon. And he ſayd furthermore: thou mayſt not ſe my face: * there ſhal no man ſe me, and lyue. And the Lorde ſayde: beholde, there is a place by me, and thou ſhalt ſtande vpon a rocke: and whyle my glory goeth furth, I wyl put the in a cleft of the rocke: and wyl put myne hande vpon the whyle I paſſe by. And I wyl take away myne hande, and thou ſhalt ſe my backe partes: but my face ſhall not be ſene.

The xxxiii. Chapter.

The tables are reuened. The mercy of God. To haue felowſhip wth the ſcyrples is forbydden, and theyſ ydolatre alſo. Of theyſ feaſtes.



And the Lorde ſayde vnto Moyses, I * be we the two tables of ſtone, lyke vnto the fyrſte, and I wyl wypte vpon theym the wordes that were in the fyrſte tables whych thou brakest. And he readye in the moynyng, that thou mayſte come vp early vnto the mounte of Synai: and ſtande there wth me in the top of the mounte. There ſhall no man come vp wth the, nether let anye man be ſene thowout all the mounte, nether lette the ſhepe nor oxen fede before the hyll. And Moyses bowed two tables of ſtone lyke vnto the fyrſte, and roſe vp earlye in the moynyng, and went vp vnto the mount of Synai, as the Lorde had commaunded hym: & toke

Leemonyes.

Exodus.

Isal. lxxv.
e. and. cii. a.
Isol. lxxv. d

toke in hys hande the two tables of stone. And the Lord descended in the cloud, and stode with hym there: & he called vpon the name of the Lord. And when the Lord walked before hym, he cryed, **Lorde * Lorde** God, merciful and gracious longe sufferynge, and aboundaunt in goodnes & truth, and keepynge mercy in store for thousands forgyuynge wickednes, ongodlinesse and synne, and not leauynge one innocent, visyting the wickednes of the fathers vpon the chyldre and vpon chylders chyldre, euen vnto the thyrde & fourth generacyon. And Moyses bowed hym self to the earth quykly, and worshypped, and sayd: **Vf** I haue founde grace in thy syght (**O Lorde**) then let my Lorde go wth vs: for it is a stubburne people, and thou shalt haue mercye vpon our wyckednes and our synne, & shalt take vs for thyne inheritaunce. And he sayd: beholde, I make an appoyntmente before all the people, and I wyl do meruayles: suche as haue not bene done in all the worlde, nether in al nacions. And al the people amonge which thou arte, shall se the worke of the Lorde: for it is a terribble thyng, that I wyl do with the: kepe those thynges that I commaunde the this day. Beholde, I caste out before the, the Amorytes, Cananytes, Hethytes, Herytytes, Heuytes & Jebulites. * Take hede to thy self, that thou make no compacte wth inhabyters of the lande whither thou goest, lest it because of cypne among you. But ouerthrow theyr alters, and breake their ymages and cut downe theyr groues. Thou shalt worshyppe no straunge god. For the Lorde is * called gelous, because he is a gelous God: lest yf thou make any agreement with the inhabyters of the lande, and they go a whoynge after theyr goddes, and do sacrifice vnto theyr gods, they call the, and thou eate of theyr sacrifice: & thou take of theyr daughters vnto thy sonnes, & theyr daughters go a whoynge after theyr gods, and make thy sonnes go a whoynge after theyr goddes also.

Deut. vii. a.
ib. lxx. c. l. a

Exod. lxx. a.

Exod. xii. b.
and. xii. b.

Exo. xii. a.
and. xii. b.
Exo. xii. c.

Exo. xii. b.
Ex. lxxv. a.
Deut. xvi. d
Exo. xx. b.
xii. b. xii. b.
a.

Thou shalt make the no goddes of metall. The * feaste of the swete breade shalt thou kepe **Seuen** dayes shalt thou eate vneleuened breade, as I commaunded the in the tyme of the moneth, when corne begynneth to rype. For in the moneth when corne begynneth to rype, thou camst out of **Egypte**. * All that breaketh vpon the matrice is myne: and all that breaketh the matrice amonge the catell, yf it be male: whyther it be ox or shepe. But the fyrst of the alle thou shalt bye out wth a lambe. And yf thou redeme hym not, thou shalt breake hys necke. All the fyrste borne of thy sonnes shalt thou redeme. * And se that no man appere before me emptye. * **Syre** dayes thou shalt worke, and in the **seuenth** daye thou shalt rest, both from earynge and reappynge. * Thou shalt obserue the feaste of **wekes** with theyr fyrst frutes of whete barneff, and the feaste of ingatherynge at the yeres ende. Thyple in a yere that all yow men chyldren appere before the Lorde **Jehona** God of **Israell**. When I cast out the nacions before the, and enlarge thy coastes, for that no ma shall desyre thy land, thou shalt go vnto appere before **the Lord**

thy God thyple in the yere. * Thou shalt not offer the bloude of my sacrifice vpon leuen, nether shall oughte of the sacrifice of the feaste of **Passeouer**, be lefte vnto the moynge. * The fyrste rype frutes of my lande, thou shalt byng vnto the house of the Lorde thy God. And thou shalt not * seth a kydde in hys mothers mylke. And the Lord sayd vnto **Moses**: wypte these wordes: for after the tenoure of these wordes I haue made a couenaunte with the and with **Israell**. * **Ank** he was there wth the Lorde fourty dayes and fourty nyghtes, and dyd nether eate breade or drynke water. * And he wrote vpon the tables the wordes of the couenaunt, euen ten verses. And it fortunied when **Moses** came down from mount **Sinai**, the two tables of witnesse were in **Moses** hand, when he came down from the mount. And **Moses** wist not the skynne of his face shone in maner of an horn whyle he talkd with hym. And **Aaron** and all the chyldren of **Israell** looked vpon **Moses**: and beholde, the skynne of hys face shone, and they were afrayde to come nye hym. And when he had called them. **Aaron** and all the chefe that were in the company came vnto hym, and **Moses** talked wth them. And afterwarde all the chyldren of **Israel** came nye, and he comaunded them, al that the Lorde had sayde vnto hym in mount **Sinai**. And when **Moses** had made an ende of comenynge wth them, * he put a couerynge vpon hys face. And agayne, when **Moses** went in before the Lorde to speake with hym * he toke the couerynge of vntyll he came out. And he came out, and spake vnto the chyldre of **Israell** that which he was comaunded. And the chyldren of **Israel** sawe the face of **Moses**, that the skynne of **Moses** face shone. And **Moses** put the couerynge vpon hys face agayne, vntyll he went in to comen wth hym.

The xxx. Chapter.
The Sabbath. The fyrst frutes are requyred. The redynes of the people to offer. Bezaleel and Aholiab are playfed of as ses, and set to worke.



And **Moses** gathered all the company of the chyldre of **Israel** together and sayde vnto them: these are the wordes which the Lorde hath commaunded that ye shulde do them. * **Syre** dayes ye shall worke: but the **seuenth** daye shall be vnto you the holy **Sabboth** of the Lordes rest: who soeuer doth any work therein, shall dye. Ye shall kyndle no fyre thowout all your habitacions vpon the **Sabboth** daye. And **Moses** spake vnto all the multitude of the chyldre of **Israel** saying: * this is the thyng whiche the Lorde commaunded, sayinge: Take from among you an heue offering vnto **the Lord**. Who soeuer is of a wyllynge hert, let him byng it for the heue offeringe of the Lorde. Namelye golde, syluer, and brasse, and pelowe sylke, purple charlet, whyte sylke, goates beare, and rammes skynnes redde, and taurus skynnes with sethim woode: oyle for light, and spycer for the anoyntynge oyle, and for the swete enense. And **Onix** stones, and stones to be set in the **Ephod**, and in the breste lappe. And let al them that are wyse.

wylle herted amonge you, come & make all that the Lorde hath commaunded: the habytacion of the tent therof and his conerynge, and his ryn- ges and his borders, his barres, his pylles and his sockettes, the arke, and the stauess thereof: with the mercye seate, and the dayle that couereth it: the table and his barres, and all his vessels, and the shewe bread, & candlestyk of lyght and his apparell and his lampes with the oyle, for the lyght: the cenceaulter and his barres, the annoyntynge oyle and the swete cense, and the hangynge of the doore at the entrynge in of the tabernacle: the altare of burnt sacrifice with his brasen gredgion, his stauess and all his vessels: the lauer and his fote, and the hangynge of the court, with his pylles and theyr sockettes, and the hangynge in the doore of the court, the pynnes of the habytacion, & the pynnes of the court with theyr cordes, the mynystryng garmentes to mynistr in the holy place: and the holy vestmentes for Aaron the preeft, and the vestmentes of his sonnes, that they maye mynistr in.

C And all the company of the chyldren of Israel departed from the presence of Moses. And euery one came (as many as theyr hertes couraged them, and as many as theyr spyrites made them wyllynge) and brought a presente for the Lorde, to the makynge of the tabernacle of wytnesse, and for all his vles, and for the holy vestmentes. And they came bothe men and women, (euen as many as were wyllynge herted) and brought braceletes and earynges, rynges and chaynes, which iewels were al of golde: and all the men brought a waue offryng of golde vnto the Lorde. And euery man with whome was founde pelowe sylke, purple, scarlet, whyte sylke and gootes heere, and red skynnes of rammes, & faxus skynnes, brought them. Al that dyd heue vp an oblacion of golde and brasse, and brought an heue offryng vnto the Lorde. And all men with whom was founde Sethim wood for any maner worke of mynistracion, brought it.

D And all the women that were wylle herted: dyd spyinne with theyr handes, and brought & spun worke both of pelowe sylke, purple, scarlet, and whyte sylke. And all the women whome theyr owne herte moued, spunne gootes heere wyllely. And the lordes brought onix stones, and stones to be set in the Ephod, and in the brestlap, and spyce and oyle for lyght, and for the annoyntynge oyle, and for the swete cense. And the chyldren of Israel brought a wyllynge offeryng vnto the Lorde bothe men and women, as many as had wyllynge hertes to byng, for all maner of workes whiche the Lorde had commaunded to be made, by the handes of Moses.

E And Moses sayd vnto the chyldren of Israel: Beholde, * the Lorde hath called by name Bezaleel the sonne of Uri, the son of Hur of the trybe of Juda, and hath fylled him with the spyrite of God in wysdome and vnderstandynge, in knowledge, and in all maner worke; to fynde out curious workes which are made in golde, syluer, and brasse. In the crafte of stones to set them, & in caruyng of wood to make any maner of sub-

tyl worke. And he hath put in his herte that he maye teache: bothe he and Aboliab the sonne of Abisamach of the trybe of Dan. Them hath he fylled with wysdome of herte to worke all maner of grauen and subtyl, and nedle worke in pelowe sylke, and purple, in scarlet & whyte sylke and in weauynge. And to do all maner of worke and subtyl feates.

The xxxvi. Chapter.

The thynges that Bezaleel and Aboliab made:



And Bezaleel wrought, and Aboliab & all wylle herted men, to whom the Lorde gaue wysdome and vnderstandynge, to knowe howe to worke al maner worke for the seruyce of the sanctuary, and al that the Lorde had commaunded. And Moses called Bezaleel, Aboliab and all the wylle herted men and such as the Lord had gyuen wisdom vnto, and as many as their hertes couraged to come vnto that worke to worke it. And they receyued of Moses al the present which the chyldren of Israel had brought for the worke of the seruyce of the sanctuary, to make it. And besyde that, they brought gyftes vnto it euery daye in the moynynge.

And all the wylle men that wrought all the holye worke, came euery man from his worke whiche they made, and spake vnto Moses, saying: the people byng to moche, and more then ynough for the seruice & worke whiche the Lord hath commaunded to be made. And then Moses gaue a commaundement, and they caused it to be proclaymed thorowout the host, saying: se that neither man nor woman prepare any more worke for the present of the sanctuary: and so the people were forbiddyn to byng: for the stuffe they had was sufficient for all the worke, to make it, and to moche. * All the wylle herted men there, and they that wrought for the habytacion made ten curtaynes of white twyned sylke, pelowe sylke, purple and scarlet with pyctures of broded worke made he them. The length of one curtayne was. xxviii. cubytes, and the breadth foure: and the curtaynes were all of one cyle.

And he coupled fyue curtaynes by them selues: and other fyue by them selues. And he made loupes of pelow sylke alonge by the edge of one curtayne, euen in the seluage of the couplynge curtayne. And lyke wylle he made on the syde of the couplynge curtayne on the other syde. Fyftye loupes made he in the one curtayne, and fifty in the edge of the couplynge curtayne on the other syde: and the loupes helde one curtayne to another. And he made fyftye rynges of golde, and coupled the curtaynes one to another with the rynges: and so was it made one dwelling place.

* And he made a leuen curtaynes of gootes heere, to be a tent ouer the tabernacle. The length of a curtayne had thyrty cubytes, and was foure cubytes brode: and they all a leuen of one cyle. And he coupled fyue curtaynes by them selues, and fyue by them selues, and he made fyftye loupes alonge by the bordze of the vtmost couplyng curtayne, and fyftye in the edge of the other couplyng curtayne: (that they might be coupled together) *

And

And he made fyfte rynges of brasse to couple y^e tent togyther that it might be one. And he made a coueryng vpon the tent of rams skynnes red, and yet an other of Carus skynnes aboue that.

Exo. xxxi. c. * And he made standynge bordes (for the tabernacle) of Sethim wood. The length of a borde was ten cubytes, the bredth one cubyte, & an halfe: One borde had two feet, wherby they were ioyned one to an other. And thus made he for all the bordes of y^e tabernacle: And he made twenty bordes for the south syde of the habitation, and fourty sockettes of syluer vnder y^e.xx. bordes, two sockettes vnder one borde, for his two feet, and two sockettes vnder an other bord for his two feet. ^(where the sockettes of the sydes ende in the corners) And for the other syde of the dwelling which is towarde the north, he made twetye bordes, and theyr fourty sockettes of syluer two sockettes vnder one borde, and two sockettes vnder the other. And towarde the west ende of the tabernacle: ^(That is to say: at that ende of the tabernacle whiche enclyneth towarde the see) he made syxe bordes, and two other bordes made he in y^e corners of the habitation, for eyther syde, and they were ioyned close beneth and aboue wth a clampe and thus they did to both the corners. And there were eyght bordes and syxtene sockettes of syluer: vnder euery borde two sockettes:

D And he made barres of Sethim wood, fyue for the bordes of the tabernacle in the one syde: and fyue for the boordes of the tabernacle in the other syde: and fyue barres for the bordes of the habitation in the west ende. ^(Toward the see.) And he made the middest barre to shote thow the bordes: euen from the one ende to the other, & ouerlaped the bordes with golde, and made rynges of golde to thruste the barres thow we, and couered the barres with golde. And he made an hangynge of pelowe sylke, purple, skarlet, and whyte twyned sylke, euen with ppyctures made he it of brodyed worke. And made ther vnto iiii. pylers of Sethim wood, and ouerlaped them with golde. Theyr knoppes were also of golde, and he cast for them foure sockettes of syluer. And he made an hangynge for the Tabernacle doze: of pelowe sylke, purple, skarlet, and with whyte twyned sylke of needle worke. And the pylers of it with theyr knoppes, and ouerlaped the knoppes of them & the whopes with golde. Theyr fyue sockettes also were of brasse.

The xxxvii. Chapter.

The arke of witness. The mercyseate: The table: The candlestycke: The lightes: The altare and the incense.

Ex. xxxv. a



And Bezaleel made the ark of Sethim wood, two cubites & an halfe longe, & a cubite and an halfe brode and a cubyte and an halfe hie: and ouerlaped it with fyne golde within and without, and made a crowne of golde to it rounde aboute, and cast for it foure rynges of golde for the foure corners of it, two rynges for the one syde, and two for the other, & made barres of Sethim wood, and couered them wyth golde, and put the barres in the rynges alonge by the syde of the arke, to beare it withall.

And he made the mercyseate ^(what is to say: Gods answerynge place) of pure golde: two cubytes & an halfe was the length thereof, and one cubyte and an halfe the bredth: and he made two Cherubus of thycke golde vpon the two endes of y^e mercyseate. One Cherub on the one ende, and an other Cherub on the other ende.

Euen of the mercyseate made he the Cherubins: namely in the endes thereof. And the Cherubus spred oute theyr wynges aboue on hye, and couered the mercyseate therewith. And theyr faces were one to an other: euen to y^e mercyseatewarde, were the faces of the Cherubins. * And he made the table of Sethim wood two cubytes was the length thereof, and a cubyte the bredth, and a cubyte and an halfe the heygth of it. And he ouerlaped it with fyne golde, and made therto a crowne of golde rounde aboute, and made therto an whope of an hande bredth round about, & made vpo the whope a crowne of golde rounde about, and cast for it foure rynges of golde, and put the rynges in the four corners that were in the foure feet therof. Eue hard by the whope were the rynges, into the whiche the barres were put to beare the table withall.

And he made the barres of Sethim wood, and couered them with golde to beare the table with all, and made the vesselles (for the table) of pure golde: the dysches, spones, flat peces, and pottes to poure withall. * And he made the candlestycke of pure gold: euen of one pece made he the candlestycke. For his fote, bys shafte, his cuppes, his knoppes, and his floures, were of one pece. Syxe bzaunches proceadyng oute of the sydes thereof, thre oute of the one syde, and thre out of the other. And in one bzaunche thre cuppes made lyke vnto almondes, with knoppes & floures: and in an other bzaunche thre cuppes made lyke almondes with knoppes and floures.

And so thowout the syxe bzaunches that proceeded out of the candlestycke. And vpon the candlestyk selfe were foure cuppes after the fassyon of almondes, with knoppes and floures: vnder euery two bzaunches a knoppe. And the knoppes and the bzaunches proceeded out of it, and it was all one pece of pure thycke golde. And he made his seuen lampes with y^e tonges and snofers thereof of pure golde. Euen of an hundred weyghte of pure golde, made he it with all the vesselles thereof. And he made the cence altare of Sethim wood. The length of it was a cubyte, and the bredth a cubyte, for it was foure square, and two cubytes hie, with hornes proceadyng out of it. And he couered it with pure gold, both the toppe and the sydes therof round about, and the hornes of it, and made vnto it a crowne of golde rounde about. And he made two rynges of golde for it, euen vnder the crowne thereof in the two corners of it and in the two sides therof to put barres in for to beare it withall: & made the barres of Sethim wood and ouerlaped them with golde. And he made the holy annoyntynge oyle, and the swete pure incense after the apotecaryers crafte.

The xxxviii. Chapter.

The

The altar of burnt offerings. The brasen laver. The summe of that the people offered.



And he made the burnt offering altar of Sethim wood, fyue cubites was the length therof, & fyue cubites the bredth: ene. iiii. square and. iiii. cubites hie. And he made vnto it hornes in the four corners of it procedynge out of it & he overlaped it wpth brasle. And he made al the vessels of the altar: the cauldrons, shouels, basins, fleshokes, & cole panes. All these vessels therof made he of brasle. And he made a brasen gredpyren of networke vnto the altar, round about a lowe beneth vnto fympys of the altar, & cast foure rpynges of brasle for the four endes of the gredpyren to put barres in. And he made the barres of Sethim wood, & couered them wpth brasle, & put the barres into the rpynges in the four corners of the altar, to beare it withall & made the altar holowe with in the bordes. And he made the lauer of brasle, & the fote of it also of brasle in the sighte of them fynd watch at the doze of the tabernacle of wytnesse. And he made the courte on the south syde, and the hangynges of the courte were of whyte twyned sylke, haupnge an hundred cubytes.

The pylles were twenty, and they: brasen sockettes twenty. But the knoppes of the pylles, and they: whopes were of syluer. And on the north syde: the hangynges were an hundred cubytes. They: pylles were twenty, and they: sockettes of brasle twenty. But the knoppes and the whopes of the pylles were of syluer.

On the west syde, were hangynges of fyfte cubytes, ten pylles and they: ten sockettes. (of brasle) But the knoppes and the whopes of the pylles were of syluer. And towarde the east syde, were hangynges of fyfte cubytes: the hangynges of the one syde of the gate, were fyftene cubytes longe, wpth thre pylles, and thre sockettes. And of the other syde of the courte gate were hangynges also of fyftene cubytes longe, wpth thre pylles and thre sockettes.

All the hangynges of the courte rounde about were of whyte twyned sylke: but the sockettes of the pylles were of brasle: and the knoppes, and the whopes of the pylles were of syluer, & fy coueryng of the heades was of syluer, and al pylles of the courte were whoped aboute wpth syluer. And the hangyng of the gate of the courte was nedle worke, of pelowe sylke, purple, scarlet and whyte twyned sylke. xx. cubytes longe, and fyue in the breadth, ouer agaynst the hangynges of the courte. And they: pylles were foure, and they: foure sockettes of brasle: and the knoppes of syluer, and the heades overlaped wpth syluer, and whoped aboute wpth syluer, & al the pynnes of the tabernacle and of the courte rounde aboute were of brasle. This is the sum of the habitation of wytnesse, as it was counted accordyng to the comaundemente of Moses for the offyce of the Leuytes by the hande of Jthamar sonne to Aaron the preast. And Bezalell fy sonne of Uri the sonne of Ihur of the trybe of Iuda, made all fy the Lord comaunded Moses, and wpth him was Aholiab sonne of Ahisamach of

the trybe of Dan, a cunning grauer and a worker of nedle worke in pelowe sylke, purple, scarlet, and whyte twyned sylke. All the golde that was occupped for all the worke of the holy place was the golde of the waueofferynge, enen. xxx. hundred weyght, and seven hundred and. xxx. cycles, accordyng to the cycle of the Sanctuarpe. And the summe of syluer that came of the multitude, was fyue score hundred weyght, & a thousande seven hundred and. lxxv. cycles, after the cycle of the Sanctuarpe.

For every man an halfe weyght, enen halfe a cycle after the cycle of the Sanctuarpe, for all them that wente to be nobzed from. xx. yere olde and aboue, enen for fyre hundred thousand, and thre thousande and fyue hundred and. l. men.

And of the fyue score hundred weyght of syluer, were cast the sockettes of the Sanctuarpe, & the sockettes of the bayle, an hundred sockettes of fyue score hundred weyght an hundred weyght to every socket. And of the thousande seven hundred and. lxxv. cycles, he made knoppes to the pylles, and overlaped the heades and whoped the (wpth syluer.) And the brasle of the waueofferyng was. lxx. hundred weyght, and two thousand, & iiii. hundred cycles. And therwyth he made fy sockettes to the doze of the tabernacle of wytnesse, and the brasen aultare and the brasen gredpyren for it, wpthall the vessels of the altar, and the sockettes of the court rounde about, & the sockettes for the court gate, and al the pynnes of the habitation, & al the pyns of the court rounde aboute.

The xxxix. Chapter.

The apparell of Aaron and his sonnes. All that the Lord commaunded, was offered.



And of the pelowe sylke, purple, and scarlet, they made the vestimētes of ministracion to do seruice in the holy place, & made the holy garmētes for Aaron, as the Lord comaunded Moses. And he made the Ephod of gold, pelow sylke, purple, scarlet, & white twyned sylke. And they dyd beate the golde into thynne plates, and cut it into wyers, to worke it in the pelowe sylke, purple, scarlet, & in the fyne whyte, wpth brodyed worke. And they made two spydes for it, to close them vp by the two edges. And the brodyng of the gyrdell that was vpon it, was of the same stuffe, and after fy same worke: of golde pelow sylke, purple, scarlet, and twyned whyte sylke, as the Lord comaunded Moses.

And they wrought Onix stones closed in onches of golde, and graued as sygnettes are gariē wpth the names of the chyldren of Israell, & put them on the shulders of fy Ephod, that they shulde be stones for a remembraunce of the chyldren of Israell, as the Lord comaunded Moses. And he made the brestlap of conning worke and lyke the worke of the Ephod: enen of golde pelow sylke, purple, scarlet and twyned whyte sylke. It was foure square, and they made the brestlapp double, an hande breadth longe, and an hande bredth broade.

And they fylled it wpth foure rowes of stones. The fyrt rowe, a Sardios, a Topas and c. i. Smaragdas

The tabernacle,

Exodus,

o; an tme:
raude.
to; a car:
buncle,

* **Smaragdus**: the seconde rowe, at **Rubye**, a **Saphir** and a **Dyamonde**: in the thyrde rowe, **Ligurius**, an **Achat**, & an **Amatist**: in the fourth row, a **turcas**, an **Onix**, and a **Jaspis**. And they were closed in suches of golde in theyr inclosers. And the twelue stones were grauen as spynets with the names of the chyldren of Israel: euery stone wyth hys name, accordyng to the twelue trybes. And they made vpon the brestlap, two fastenynge cheynes of wyethzen worke and pure golde. And they made two hokes of golde, and two gold rynges: and put the two rynges in the two corners of the brestlape. And they put the two cheynes of golde in the two rynges, in the corners of the brestlape.

And the two endes of the two cheynes they fastened in the two hokes, and put them on the shulders of the Ephod vpon the fore fronte of it. And they made two rynges of golde, and putte them on the two corners of the brestlape vpon the edge of it, whiche was on the insyde by the Ephod. And they made two golden rynges, and put them on the two sydes of the Ephod, beneth on the fore syde of it and ouer agaynst hys felow aboue vpon the bropdynge of the Ephod, & they strayned the brestlape by hys rynges vnto the rynges of the Ephod, wyth a lace of yelow sylke that it myght be vpon the bropderyng of the Ephod, and that the brestlape shulde not be losed from of the Ephod: as the Lorde commaunded Moyses. And he made the tuncle vnto the Ephod of wouen worke, altogether of yelow sylk and there was an hole in the myddeste of the tuncle, as the coler of a partlet, w a bande rounde aboute the coler, that it shulde not rent.

And in the tuncle they made hemmes with pomegranates, of yelow sylke, purple scarlet, and whyte twyned sylke. And they made lytle belles of pure golde, and put them amonge the pomgranates round about vpon the edge of the tuncle: a bell and a pomgrauate, a bell and a pomgranate rounde aboute the hemmes of the tuncle to minystr in, as the Lorde commaunded Moyses. And they made cotes of fyne whyte of wouen worke for Aaron and hys sonnes, and a mytre of fyne whyte, and goodlye bonettes of fyne whyte, and lynen breeches of twyned whyte and a gyrdell of twyned whyte, yelow sylke, purple and scarlet: euery of nedle worke, as the Lorde commaunded Moyses. And they made the plate for the holpe crowne of fyne golde, & wrote vpon it wyth grauen worke, the holynesse of the Lorde: and tyed vnto it a lace of yelow sylke to fasten it an hye vpon the mytre, as the Lorde commaunded Moyses.

Thus was all the worke of the habitacion and of the Tabernacle of wytnesse fynyshe. And the chyldren of Israel dyd accordyng to all that the Lorde had commaunded Moyses: euery so dyd they. And they broughte the habitacyon vnto Moyses: the tente and all hys apparel, buttons, borders, barres, pylles, and sockettes, the coueryng of rammes skynnes redden, and the couerynges of taxus skynnes, and the hangynge vayne, the arke of wytnesse and the barres ther

of, and the mersey seate: the table, and all the vesselles therof, and the shewe breade: the pure candlestycke: with the lampes therof: euery with the lampes to be prepared, and all the vesselles therof, and the oyle for lyght: the golden aulter and the annoyntyng oyle, and the swete cens, and the hangynge of the Tabernacle doore, and the brasen aulter wyth hys gredpyren of brasen, hys barres and al hys vesselles, the lauer and hys fote: the hangynge of the courte wyth hys pylles and sockettes: the hangynge to the courte gate, and hys pyennes and coordes, and all the vessel of the scrupce of the habitacyon for the Tabernacle of wytnesse: the minystryng vestmentes to serue in the holy place, and the holy vestmentes for Aaron the Hearer, and hys sonnes raymentes to minister in: accordyng to all that the Lorde commaunded Moyses: euery so the chyldren of Israel made all the worke. And Moyses behelde all the worke, and se: they had done it euery as the Lorde commaunded: euery so had they done, and Moyses blessed them.

The xl. Chapter.

The tabernacle is reared vp. The glory of the Lorde appeared in a cloude coueryng the tabernacle.



And the Lorde spake vnto Moyses sayenge. In the fyrste daye of the fyrste moneth, shalte thou set vp the habitacion and the Tabernacle of wytnesse, and put therein the arke of wytnesse, & couer the arke wyth the vayne, and byng in the table, and apparell it accordyng to the order therof. And thou shalte byng in the candlestycke, and lyght his lampes, and set the censle aulter of golde before the Arke of wytnesse, and put the hangynge at the doore of the habitacion.

And sette the burnte offerynge aulter before the doore of the habitacion and Tabernacle of wytnesse, and sette the lauer betwene the Tabernacle of wytnesse and the aulter, and put water therein, and make the courte rounde aboute, and hange vp the hangynge at the courte gate. * And thou shalte take the annoyntyng oyle, and annoynte the habitacyon, and all that is therein, and hallowe it wyth all the vesselles therof, that it maye be holpe. And thou shalte annoynte the aulter of the burnte offerynge and al hys vesselles, and sanctifye the aulter, that it maye be an aulter most holy.

And thou shalte annoynte also the lauer and hys fote, and sanctifye it. And thou shalt byng Aaron and hys sonnes vnto the doore of the Tabernacle of wytnesse, and washe them wyth water. And thou shalt put vpon Aaron the holy vestmentes, and annoynte hym, and sanctifye hym that he maye minister vnto me. And thou shalt byng hys sonnes, and clothe them with garnementes, and annoynt them as thou diddest annoynte theyr father, that they may minister vnto me. For theyr annoyntyng shall be an euerylastynge presthode vnto them thozow out theyr generacions. * And Moyses dyd accordyng to all that the Lorde commaunded him: euery so did he. Thus was the Tabernacle reared vp the fyrst

fourte daye in the fyrst moneth in the seconde pere.
And Moyses reared vp the tabernacle and faste-
ned bys sockettes, and set vpon the bordes therof,
and put in the barres of it and reared vp bys ppl-
lers, and spred abroad the tent ouer the habita-
cyon, and put the couerynge of the tente on hye
aboue it: as the Lorde commaunded Moyses.

And he toke the testymonye, and put it in the
Arke, and sette the barres to the Arke, and put
the merciseate on hye vpon the Arke, & brought
the arke into the habitation, and hanged vp the
vayle, and couered the Arke of wytnesse, as the
Lorde commaunded Moyses.

And put the table in the tabernacle of wytnesse in the North syde of the habitation, (but
wythout the vayle) and sette the breade in order
before the Lorde, euen as the Lorde hadde com-
maunded Moyses. And he put the candlestykke
in the Tabernacle of wytnesse ouer agaynst the
table toward the south syde of the habitation,
and sette vp the lampes before the Lorde: as the
Lorde commaunded Moyses.

And he put the golden aultar in the Taber-
nacle of wytnesse before the vayle, and byente
swete cense thereon, as the Lorde commaunded
Moyses. And he hanged vp the hangynge at
the doore of the habitation, and sette the burnt
offerynge aultar by the entrynge in of the habi-
tation of the Tabernacle of wytnesse, and offer-
ed burnt offerynge and meate offerynge ther-
on, as the Lorde commaunded Moyses.

And he sette the lauer betwene the Taber-
nacle of wytnesse and the aultare, and powred
water therein to washe wythall. And Moyses,
Aron and bys sonnes, washed theyr handes
and theyr fete there at: when they went into the
Tabernacle of wytnesse, and when they wente
to the aultar: they washed them selues, as the
Lorde commaunded Moyses. And he reared vp
the courte rounde about the habitation and the
aultar, and sette vpon hangynge at the courte
gate: and so Moyses finished the worke.

And the cloude couered the Tabernacle of
wytnesse, and the glozpe of the Lorde fylled the
habitation. And Moyses coulde not entre into
the tabernacle of wytnesse, because the cloude a-
bode thereon, and the glozpe of the Lorde fylled
the habitation. (For the cloude had couered all.)

And when the cloude was taken vp from of
the habitation, the chyldren of Israel toke theyr
iourneys thowowe out theyr armyes. And when
the cloude was not taken vp, they iourneyed not
till it was taken vp: for the cloude of the Lorde
was vpon the habitation by daye, and fyre by
nyghte: in the syghte of all the house of Israel,
thowowe out all theyr armyes.

The ende of the seconde booke of Mo-
yses, called in the hebrue Mellesche-
mothe, and in the Latyne,
Exodus.

(5.)

The thyrde booke of

Moyses called in the hebrue Mariah: and
in the Latyne, Leuiticus
The fyrst Chapter.

The order of the burnt offerynge.



And the lord called Moyses, and spake vnto hym out of the Tabernacle
of wytnesse, sayeng: Speake vnto the chyldren of Israel, & thou shalt
saye vnto them. If a man of you
byynge a sacrifice vnto the Lorde ye shall bringe
your sacrifice from amonge these catel, euen fro
amonge the oxen, and the shepe. If bys sacrifice
be a burnt offerynge, let hym offre a male of the
oxen wythout blemyshe, and byynge hym (of bys
owne voluntary wyl) vnto the doore of the ta-
bernacle of wytnesse before the Lorde. And he shall
put his hande vpon the head of the byent sacrifice
and it shall be accepted for hym, to be his attone-
ment. And he shall kyl the calfe of bydnone before
the Lorde. And the prestes Arons sonnes, shall
byng the bloud, & shall spynkle it rounde about
vpon the aultar, that is by the doore of the taber-
nacle of wytnesse. And then shall he slay the burnt
offerynge, and he we hym in peces. And the son-
nes of Aron the prests shall put fyre vpon the
aultar, and put wood vpon the fyre. And the pre-
stes Arons sonnes shall lay the partes (euen the
head and the fatte) vpon the wood that is on the
fyre in the aultar. But the inwardes and the leg-
ges therof he shall wash in water, and the prest
shall burne all on the aultare, that they maye be
a burnt sacrifice for a swete odour vnto the Lorde.

And if bys sacrifice be of the flockes (name-
ly of the shepe or goates) let hym byynge a male
wythout blemyshe for a burnt offerynge. And let
him kyl it on the north syde of the aultar before
the Lorde. And the prestes Arons sonnes shall
spynkle the bloud round about vpon the aultar.
And it shall be cut in peces: euen wyth his heade
and his fat, and the prest shall put them vpon the
wood that lyeth vpon the fyre on the aultar. But
he shall wash the inwardes, and the legges with
water: and the prest shall byng altogether and
burne it vpon the aultare for a burnt offerynge
of a swete sauoure vnto the Lorde. If the burnt
offerynge for the sacrifice of the Lorde be of the
fowles, he shall byng bys sacrifice of the turtill
doves or of the yonge pyngons. And the prest
shall bynge it vnto the aultar, and wyng the
necke a sunder of it, and burne it on the aultar.

But the bloude therof shall runne oute vpon
e.ii. by the

by the syde of the aultar. And he shall plucke away his croppe with his fethers, and cast them besyde the aultar of the easie part in the place of ashes. And he shall breake the wynges of it, but plucke them not a sondre. And the Breast shall burne it vpon the aultar, euen vpon the wood that is vpon the fyre, that it may be a burnt sacrifice for a swete sauoure vnto the Lorde.

The .ii. Chapter.

The order of meate offeringes.

The soule that wyl offer a meate offering vnto the Lorde, the same offering shalbe of fine flour, and he shal poure oyle vpon it, and put frankencens thereon, and shal bynge it vnto Aarons sones the prestes. And he shal take therout hys handfull of the flour, and of the oyle wyth all the frankencens, & the prest shal burne it for a memoial of hym vpon the aultar: to be an offering for a swete sauour vnto the Lorde. And the remnaunt of the meate offering shalbe Aarons & his sonnes, a thing most holy of the sacrifices of the Lorde. If thou byng also a meate offering that is in the oven, lette it be a swete cake of fyne flour myngled wyth oyle, or an unleuened wafer anoynted wyth oyle. If thy meate offering be baken in the fryenge pan, it shalbe of swete flour mingled wyth oyle. And thou shalt mince it smal, & powre oyle thereon, that it may be a meate offering. And if thy meate offering be a thing broyled vpon the grebzen, let it be of flour myngled wyth oyle. And thou shalt byng the meate offering (that is made of these thinges) vnto the Lorde, & shalt deliuer it vnto the prest that he may offer it vpon the aultar, and the prest shal take of the meate offering a memoial, and shall burne it vpon the aultar that it may be a burnt offering for a swete sauour vnto the Lorde. And that whiche is left of the meate offering shalbe Aarons and hys sonnes. It is a thing most holy of the offeringes of the Lorde. All the meate offeringes whiche ye shal byng vnto the Lorde, shalbe made with out leuen. For ye shall neyther burne leuen nor hony in any offering of the Lorde.

Mar. b. b
Mar. ix. g
Collo. iij. a

For wythstandyng ye shall byng the fyrst-lynges of them vnto the Lorde: but they shal not come vpon the aultar for a swete sauour. * All the meate offeringes also that ye seasonest wyth salte: neyther shalt thou suffre the salte of the covenannt of thy god to be lacking from thy meat offering: but vpon all thyne offeringes thou shalt byng salte. And if thou offer a meate offering of thy fyrst frutes vnto the Lorde, thou shalt offer for thy meat offering of thy fyrst frutes eares of corne dreyed by the fyre, and corne beaten as meale. And thou shalt put oyle vpon it, and lase frankencens thereon, that it may be a meat offering. And the prest shal burne parte of the beated corne and parte of that oyle wythall the frankencens, for a remembraunce. And it shalbe a sacrifice vnto the Lorde.

The .iii. Chapter.

The order of peace offeringes.



And if his sacrifice be a peace offering & he take it away frō among the droues (whether it be male or female) he shal byng such as is without blemish, before the Lorde: and put his hand vpon the head of his offering, & kyll it at the doze of the tabernacle of witness. And Aarons sones the prestes shal sprinkle the blood vpon the aultar round about. And he shal offer sum what of the peace offering to be a sacrifice vnto the Lorde: euen the fat & is about the inwardes: & all the fat & is about the inwardes, & the two kidneys, & the fat that is on them & vpon the lynes & the aboundance & is on the liuer that he take away wyth the kidneys. And Aarons sones shal burne them on the aultar vpon the burnt sacrifice which is vpon the wood, & is on the fire to be a burnt sacrifice for a swete sauour vnto the Lorde. If he byng a peace offering vnto the Lorde from of the flocke: let him offer male or female: but without blemish. And if he offer a shepe for his sacrifice, he shal byng it before the Lorde, & put his hand vpon his offeringes head, & kyll it before the doze of the tabernacle of witness, & Aarons sones shal sprinkle the bloude thereof round about the aultar. And of the peace offering, let him byng a sacrifice vnto the Lorde: the fat thereof, and the rumpe altogether, which they shal take of, harde by the backe bone: & the fat & couereth the inwardes, & all the fat that is vpon the inwardes and the two kidneys, & the fat that is vpon them & vpon the lynes, and the aboundance that is vpon the liuer shal he take away wth the kidneys. And the prest shal burne them vpon the aultar, to be the foode of a sacrifice vnto the Lorde. If his offering be a goat, he shal byng it before the Lorde, and put his hand vpon the head of it, & kyll it before the tabernacle of the covenannt, and the sones of Aaron shal sprinkle the blood thereof vpon the aultar round about. And he shal byng thereof his offering euen a sacrifice vnto the Lorde: the fat & couereth the inwardes, and all the fat that is vpon the inwardes, and the two kidneys, & the fat that is vpon them and vpon the lynes, and the aboundance vpon the liuer shal he take away wth the kidneys. And the prest shal burne them vpon the aultar for the foode of the sacrifice, & all the fat may be a swete sauour vnto the Lorde. Let it be a perpetual statute for youre generacions, thow wout your dwellinges, & ye eat neyther fat nor bloude.

The .iiii. Chapter.

The offering made for synnes done of ignorance.



And the Lorde spake vnto Moyses, sayeng: speake vnto the chyldren of Israel, and saye: If a soule syn thowrowe ignorance, and hath done any of those thinges which the Lorde hath forbidden in his commaundmentes to be done. And if the prest that is anointed do sinne (accordyng to the syn of the people) let hym byng for hys syn which he hath synned a yonge ore without blemish vnto the Lorde for a syn offering. And he shal byng the yonge ore vnto the doze of the tabernacle of witness before the Lorde, and shal put

put his hande vpon the ponge ore heed, and kyll
the ponge ore before the Lorde. And the preiste
that is annoynted * shall take of the ponge ore
blood, and byng it into the tabernacle of wyt-
nesse, and the preist shall dyppe his synger in the
bloode, and sprynkle therof seuen tymes before
the Lorde, euen before the hangyng of the holy
place. And he shall put some of the blood before
the Lorde, vpon the hoernes of the altar of swete
cens which is in the tabernacle of witnesse, and
shall poure all the bloode of the ponge ore vnto
the bottome of the aultare of burnt offeringe,
whyche is at the doze of the tabernacle of wyt-
nesse. And he shall take away all the fatte of the
ore that is for synne, the fatte that couereth the
inwardes, and all the fatte that is about the in-
wardes, and the two kydneyes, and the fat that
is vpon them, and vpon the loynes, and the abu-
dauce of the lyuer shall he take away with the
kidneys: as it was taken away in the ore of the
peace offeringes, and lette the preist burne them
vpon the aultare of burnt offeringe. * But the
skynne of the ponge ore, and all his flesh, wyth
his heed, and his legges, wyth hys inwardes, &
his dunge, shall he beate out, and cary the ponge
ore all together oute of the hooste vnto a cleane
place, euen where as the ashes are poured out,
and burne hym there on wood in the fyre: euen
by the place where the ashes are cast oute, shall
he be bzent. Vnto the whole congregacion of Is-
rael synne thowowe ignoraunce, and the thyng
be hyd from theyr eyes, so that they haue com-
mytted any of those thynges whyche the Lorde
hath forbydden to be done in his commaunde-
mentes, and haue offended. When the synne
which they haue spynned in, is knowen, the con-
gregacion shall byng a ponge ore for the syn,
and byng hym before the tabernacle of wyt-
nesse, and the elders of the multitude shall put
theyr handes vpon the heed of the ponge ore be-
fore the Lorde. And the ponge ore shall be slayne
before the Lorde. And the preist that is anoynted,
shall byng of his blood into the tabernacle
of wytnesse, and the preist shall dyppe his syn-
ger in the blood, and sprynkle it seuen tymes be-
fore the Lorde, euen before the vayle.

And shall put the bloode vpon the hoernes of
the aultar, whyche is before the Lorde in the ta-
bernacle of wytnesse, and shall poure all the bloode
vnto the bottome of the aultare of burnt offe-
ryng whych is before the doze of the taberna-
cle of wytnesse, and shall take all hys fatte from
hym, and burne it vpon the aultar, and shall do
wyth this ponge ore, as he dyd wyth the ponge
ore for synne: euen so shall he do wyth this. And
the preist shall make an attonement for them,
and it shall be forgyuen them. And he shall carpe
this ponge ore without the host: and burne hym
as he burned the fyre. For it is an oblation for
synne of the congregacion.

When a lorde synneth, and commytteth tho-
rowe ygnoraunce any of these thynges (whyche
the Lorde his God hath forbydden to be done in
hys commaundementes) and hath offended.
And yf this synne be thewed vnto hym whyche

he hath done, he shall byng his offeringe: euen
an he goote wythoute blemyshe, and laye hys
hande vpon the heed of the he goote, and kyll it
in the place where the burnt offering is vnto
be kyllid before the Lorde. For it is a synne of
ferpunge. And let the preiste take of the bloode
of the offering wyth his synger, and put it vpon
the hoernes of the burnt offeringe aultare, and
poure hys blood vnto the bottome of the burnt
offeringe aultar, and burne all hys fatte vpon
the aultar, as the fatte of the peace offeringes.
And the preiste shall make an attonement for
hym, as concernyng hys synne, and it shall be
forgyuen him. Vnto one of the comen people of the
lande, syn thowowe ignoraunce: and comyt any
of the thynges which the Lorde hath forbydden
in his comaundementes to be done & so hath tres-
pased. Vnto this synne which he hath spynned, com-
to hys knowledge, he shall byng for hys offe-
ryng, a she goot from among the flockes, with-
out blemyshe for hys synne whyche he hath syn-
ned, and laye his hande vpon the heed of the of-
fering, and slep it in the place of burnt offering-
ges. And the preiste shall take of the bloode
thereof wyth hys synger, and putte it vpon the
hoernes of the burnt offeringe aultare, and poure
all the blood vnto the bottome of the aultar, and
shall take away all hys fatte, as the fatte of the
peace offeringes is taken away. And the preist
shall burne it vpon the aultar, that it maye be a
swete sauoure vnto the Lorde, and the preiste
shall make an attonement for hym, and it shall
be forgyuen hym. And yf he byng a shepe for
a synne offering, he shall byng a female wyth-
out blemyshe, and laye his hande vpon the heed
of the offering, and slep it for a synne offeringe
in the place where they kyll the burnt offering.

And the preiste shall take of the bloode of
the offering wyth hys synger, and put it vpon
the hoernes of the burnt offeringe aultare, and
shall poure the bloode thereof vnto the botome
of the aultar. And he shall take away all the
fatte thereof, as the fatte of the shepe of the peace
offeringe is wonte to be taken away. And the
preiste shall burne it vpon the aultare: that it
may be the Lordes burnt sacrifice, and the preist
shall make an attonement for his synne, that he
hath commytted, and it shall be forgyuen hym.

The v. Chapter

Of othes. The cleansing of hym that toucheth vncleane
thynges. The purgation of an othe, and of synne done
by ygnoraunce.



If a soule synne, and heare the voyce
of sweryng, and is a wytnes: whe-
ther he hath sene or knowen of it, yf
he haue not vttered it, he shall beare
hys synne. Eytther yf a soule touche
any vncleane thyng: whether it be a carpon of
an vncleane beaste, or of vncleane cattel, or vn-
cleane woyme, and is not ware of it: beholde,
he is vncleane, and hath offended. Eytther yf he
touch any vncleane of man (whatsoeuer vncle-
nes it be that a mā is wont to be defyled with-
all) and is not ware of it, and cometh to the
knowledge of it, he hath trespassed. Eytther yf
a soule swaure, and pronounceth with his lyp-
pes

pes to do euill, or to do good (whatsoever it be that a man vseth to pronoice with an oth) and the thyng be hyd from hym, and cometh to the knowledge of it, and hath offended in one of these. And it shall come to passe, that when he hath synned in one of these thynges, he shall confesse that he hath synned in that thyng. Therfore shall he byngne his trespass offering vnto the Lorde, for his synne whiche he hath synned. A female from the flocke, a lambe or a she goote for a synneofferyng. And the preist shall make an attonement for hym, concernyng his synne.

Leuit. xii. b. * And yf he be not able to byngne suche a shepe, he shall byngne for his trespass whych he hath synned, two turtle doves, or two yonge pygeons vnto the Lorde, one for a synneofferyng, and the other for a burnt offering. And he shall byngne them vnto the preist, whiche shall offre the synneofferyng fyrst, and wyngne the necke asunder of it, but plucke it not cleane of. And he shall sprynkle of the blood of the synofferyng vpon the syde of the aultar: and the rest of the blood shall he pour by the bottome of the aultar: for it is a synofferyng.

C And he shall offre the seconde for a burnt offering as the maner is: and so shall the preist make an attonement for hym (for the syn whiche he hath synned) & it shall be forgiven hym. And yf he be not able to byngne two turtle doves, or two yonge pygeons, then he that hath synned, shall byngne for his offering: the tenth parte of an Ephra of fyne floure for a synneofferyng, but put none oyle thereto, neyther put any frankensence thereon, for it is a synneofferyng. And let the preist offre it, and the preist shall take his handfull of it, for a remembrance thereof, and burne it vpon the aultare, to be a sacrifice for the Lorde, it is a synofferyng. And the preist shall make an attonement for hym as touchyng his syn that he hath synned in one of these, & it shall be forgiven. And the remnant shall be the preist's, as a meateofferyng.

D And the Lorde spake vnto Moses, sayinge: Vnto a soule trespase and syn thowowe ignorance in thynges that are consecrated vnto the Lorde, let hym byngne for his trespase vnto the Lorde a ram without blemyshe out of the flockes, valued in money at two sheles after the *sicle of the sanctuary, that it may be for a trespacofferyng. And he shall make amendes for the harme that he hath done in the holy thyng, and let hym put the fyrst parte more thereto, and gyue it vnto the preist. And the preist shall make an attonement for him with the ramme that is for the trespase and it shall be forgiven hym.

Vnto a soule synne and comyt any of these thynges which are forbidden to be done by the commandementes of the Lorde, and wyte it not, and hath offended, he shall beare his synne and shall byngne a ram without blemyshe out of the flocke that is esteemed to be worth a trespacofferyng, vnto the preist. And the preist shall make an attonement for him concerning his ignorance wherein he erred and was not ware, & it shall be forgiven hym. This is the trespacofferyng

whiche he offered vnto the Lorde for his trespasse.

The. vi. Chapter.

C The offeringe for synnes whych are done wyllingly. The lawe of the burnt offerings. The fyre must abyde euermore vpon the aultare. The offeringes of Aaron, and his sonnes.



And the Lorde spake vnto Moses, sayinge: Vnto a soule synne and trespase agaynst the Lorde, and denye vnto his neyghbour & whiche was taken him to kepe, or that was put into his handes, or doth byolent robbery, or wrong vnto his neyghbour, or yf he haue found that which was lost, and denyeth it, and sweareth falsely, vpon whatsoever thyng it be that a man doth, and synneth therein: Vnto he haue so synned or trespassed, he shall restore agayne that he toke byolently away, or the wronge whiche he dyd, or the whiche was deliuered hym to kepe, or the lost thyng whiche he founde, and all that about which he hath sworne falsely, he shall restore it agayne in the whole summe, & shall adde the fyrst part more thereto, and gyue it vnto him, to whome it pertayneth, the same daye that he offereth for his trespase, and let hym byngne for his trespase vnto the Lorde a ram without blemyshe out of the flocke (that is esteemed worth a trespacofferyng) vnto the preist.

And the preist shall make an attonement for hym, before the Lorde, and it shall be forgiven hym, whatsoever thyng it be that he hath done, and trespassed therein. And the Lorde spake vnto Moses, sayinge: commaunde Aaron and his sonnes, sayinge: this is the lawe of the burnt offering. * The burnt offering shall be vpon the barth of the aultar all nyght vnto the morning, and the fyre shall be kyndled on the aultar. And the preist shall put on his *linnen albe, and his linnen breeches vpon his flesh, and take awaye the ashes vpon the which the fyre consumed the burnt sacrifice in the aultar, and he shall put them besyde the aultar, and put of his rayment, and put on other, and cary the ashes out without the host vnto a cleane place. The fyre vpon the aultare shall burne still, and neuer be put out. But the preist shall lay wood on it euery day in the morning, and put the burnt sacrifice vpon it, and he shall burne thereon the fatte of the peaceofferynges. The fyre shall euer burne vpon the aultar, and neuer go out. * This is the lawe of the meateofferyng: whiche Aarons sonnes shall byngne before the Lorde, euen before the aultar and one of them shall take his handfull of flour of the meateofferyng and of the oyle, and all the frankensence which is vpon the meateofferyng and shall burne it vnto a remembrance vpon the aultar for a swete sauoure, euen a memoriall of it vnto the Lorde.

And of the rest thereof, shall Aaron and his sonnes eate: vnto leuened shall it be eaten in the holy place: euen in the courte of the tabernacle of wytnesse they shall eate it. It shall not be bakyn wth leuen. I haue gyuen it vnto them for theyr porcyon of my sacrifices. It is most holy as is the synofferyng and trespacofferyng.

All the

All the males amonge the children of Aaron shall eat of it: It shall be a statute for ever in your generations concerning the sacrifice of p Lord, let every one that toucheth it, be holy. And the Lord spake unto Moses, saying: this is the offering of Aaron, and of his sons, which they shall offer unto the Lord in the day when he is anointed: the tenth parte of an Ephah of flour, for a meate offering perpetual: halfe in p morninge, and halfe at nyght: In the frying pan it shall be made with oyle. And when it is fryed, thou shalt bringe it in, and the baken offerings of this oblation mynled small, shall thou offer for a sweete savour unto the Lord. And the priest of his sons that is anointed in his steede, shall offer it: It is the Lordes due for ever, it shall be burnt altogether.

D For every meate offering that is made for p priest, shall be burnt altogether, and shall not be eaten. And the Lord spake unto Moses, saying: speake unto Aaron, and unto his sonnes, and saye: This is the lawe of the synne offering. In the place where the burnt offering is kylled, shall the syn offering be kylled before the Lord, for it is most holy. * The priest that offereth it, shall eat it: In the holy place shall it be eaten: even in the court of the tabernacle of witness. No man touche the flesh thereof, save he that is halowed. And whoso spraynkleth of the blood thereof upon any garment, thou shalt wash it in p holy place there as it is spraynked upon. * But the earthen pot that it is sodden in, shall be broken. And if it be sodden in a brasen pottle, it shall be scoured & rynsed in the water. All the males amonge the priests shall eat thereof, for it is most holy. And no syn offering: whose blood is brought in to the tabernacle of witness to reconcile with, all in the holy place, shall be eaten: but shall be burnt in the fyre.

¶ The vii. Chapter.

¶ Of trespass offerings, syn offerings, and peace offerings. The fat and the blood maye not be eaten.

A This is the lawe of trespass offering, it is most holy. In the place where they kyl the burnt offering, shall they kyl the trespass offering also, and his blood shall he spraynkle rounde aboute upon the aultare. All the fatte thereof shall they offer: the rumpe and the fatte thereof that couereth the inwardes, and the two kidneies, and the fat that is on them and upon the loynes: and the abundance that is on the liuer shall thou take away with the kidneies, and the priest shall burne the upon p aultar, to be a burnt sacrifice unto p Lord for it is a trespass offering. All the males amonge the priests shall eat thereof in the holy place, for it is most holy. As the synne offering is, so is the trespass offering, one lawe serueth for both, and it shall be the priests that reconcile therewith. And the priest that offereth any mans burnt offering, shall haue the synne of the burnt offering whiche he hath offered. And all the meate offering that is baken in the oven and that is dressed upon the grebber, and

in the frying pan, shall be the priests that offereth it. And every meate offering that is mynled with oyle, and that is dype, shall pertaine unto all the sons of Aaron, and one shall haue as moche as an other. This is the lawe of the peace offering, when it is offered unto the Lord. If he offer it to geue thanks, he shall bringe unto his thank offering, sweete cakes mingled with oyle, and sweete wafers anointed with oyle, & cakes mynled with oyle of fyne flour fryed. He shall bringe his offering upon cakes of leuened breed, for his peace offerings to geue thanks, and of all the sacrifice he shall offer one for an heauy offering unto the Lord, and it shall be the priests that spraynkle the blood of the peace offerings. And the flesh of the thank offering in his peace offerings, shall be eaten the same day that it is offered. And let hym laye up nothing of it vntill the morowe. But if he offer his sacrifice by reason of a vowe, or of his owne free will, it shall be eaten the same daye that he offereth his sacrifice.

And if ought remayne vntill the morowe, it may be eaten: but as moche of the offered flesh as remayneth vnto p third daye, shall be burnt with fyre. And if any of the flesh of his peace offerings be eaten in the third day, then shall he that offereth it obtayne no fauoure, neyther shall it be reckened vnto hym, but shall be an abominacion. Therefore the soule that eateth of it shall beare his synne. And the flesh that toucheth any vncleane thyng, shall not be eaten, but burnt with fyre: and all that be cleane shall eat the flesh. But if any soule eat of the flesh of the peace offering that pertaineth vnto the Lord, hauing his vncleanness upon hym, the same soule shall perishe from amonge his people. Moreover the soule that doeth touche any vncleane thyng, that is of the vncleanness of man, or of any vncleane beast: or any abominacion that is vncleane, and then eat of the flesh of the peace offering which pertaineth vnto the Lord, that soule shall perishe from his people. And the Lord spake vnto Moses, saying: Speake vnto the children of Israel, and saye. * He shall eat no manner fatte of oxen, of shepe, and of gootes: neuer the later the fatte of the beast that dyeth alone, and the fatte of that whiche is torne with wyld beasts, shall be occupied in any manner of vse, but ye shall in no wise eat of it. For whosoener eateth the fatte of the beast, of whiche men vse to bringe an offering vnto the Lord, that soule that eateth it, shall perishe from his people. Moreover, ye shall eat no manner of blood, whether it be of foule, or of beast. Whatsoener soule it be that eateth any manner of blood, the same soule shall perishe from his people. And the Lord talked with Moses, saying: speake vnto the children of Israel, and saye: he that bringeth his peace offering vnto the Lord, let hym bringe his gyfte vnto the Lord of his peace offering: let his owne handes bringe the offerings of p Lord: even the fat with the breast shall he bringe: that the breast may be waied for a waue offering before the Lord.

e. iiii.

And

Gen. ix. a
Leu. xvi. e
and xix. f
Deu. xii. b
Leu. xiii. e

And the priest shall burne the fat vpon the altar, and the breast shall be Aarons and his sones.

And the ryght shulder shall ye gyue vnto the priest, for an heueofferynge, of your peaceofferynges. The same that offreth the blood of the peace offrynges and the fat, amonge the sones of Aaron, shall haue the ryght shulder for hys parte, for the wauebreest and the heueshulder haue I taken of the chyldren of Israel, euen of theyr peaceofferynges, and haue gyuen it vnto Aaron and vnto hys sones: by a statute for euer of the chyldren of Israel.

This is the anoyntynge of Aaron, and the anoyntynge of his sones, in the sacrificys of the Lord, in the day when he offred them to be priests vnto the Lord. And these be the sacrifices which the Lord commaunded to be gyuen them, (in the day of theyr anoyntynge) of the chyldren of Israel, by a statute for euer in theyr generations. This is the lawe of the burnt offerynge and of the meateofferyng, and of the sacrifice for synne and trespass, for consecracion and for the peaceofferyng, whiche the Lord commaunded Moses in the mounte of Synay, when he commaunded y^e chyldren of Israel to offer their sacrificys vnto the Lord in y^e wilderness of Sinai.

The viii. Chapter.

The anoyntynge of Aaron, and his sones.



And the Lord spake vnto Moses, saying: take Aaron and hys sones wyth hym, & the vestures and the anoyntynge oyle, and a ponge ore for synne, and two rammes, & a basket with swete breed: and gather thou all the congregacion togyther vnto the doore of the tabernacle of wytnesse. And Moses dyd as the Lord commaunded hym, and the people were gathered together vnto the doore of the tabernacle of wytnesse. And Moses sayde vnto the congregacion: this is the thyng which the Lord commaunded to be done. And Moses brought Aaron and his sones, and washed them with water, and put vpon him the albe, and gyrded him wyth a gyrdle, and putte vpon hym the tuncle, (of yelow sylke) & put the Ephod thereon, whiche he gyrded wth the brooderde gyrdell that was in the Ephod, and bounde it vnto hym ther wyth. And he put the breastlap thereon, and put in the myter vpon his heed, and put vpon the myter, (euen vpon the forefront of his face) the golden plate of the holy crowne, as the Lord commaunded Moses. And Moses took the anoyntynge oyle, and anoynted the tabernacle, and all that was therein, and sanctified them, and sprinkled therof vpon the altar seue tymes, and anoynted the altar and all his vessels, the lauer and his fote, to sanctifye them (wyth the oyle). And he poured of the anoyntynge oyle vpon Aarons heed, and anoynted hym, to sanctifye hym. And Moses brought Aarons sones, and put albes vpon them, and gyrded them with gyrdels, and put bonettes vpon theyr heedes: as the Lord commaunded Moses. And he brought y^e ponge ore for synne. And Aaron and his sones putte

theyr handes vpon the heed of y^e ponge ore that was for syn. And Moses slewe hym, and toke of the bloode, whiche he put vpon the hornes of the altar rounde aboute wyth hys fynger, and purified it, and poured the blood vnto the bottoome of the altar, and sanctified it, and reconcyled it. And he toke all the fat that was vpon the inwarde, and the abundaunce of the lyuer and the two kydneys, and theyr fat, and Moses burned it vpon the altare. But the ponge ore and hys hyde, hys fleshe and hys dunge, he burnt with fyre without the hoost as the Lord commaunded Moses. And he brought the ram for the burnt offerynge, and Aaron and his sones put theyr handes vpon the heed of the ram, which Moses kylled, and sprynkled the bloode vpon the altar rounde aboute, and Moses cut the ram in peces, and burnt the heed, the peces, & the fat, and washed the inwarde and the legges in water, and Moses burnt the ram euer ye whyt vpon the altar, for a burnt sacrifice that it myght be a swete sauour, and an offryng vnto the Lord, as the Lord commaunded Moses.

And he brought the other ram, namelye the ramme of consecracion (of the priestes) and Aaron and hys sones put theyr handes vpon the heed of the ram: which Moses slewe, and toke of the bloode of it, and put it vpon the tipp of Aarons ryght eare, and vpon the thombe of hys ryghte hande, and vpon the grete too of hys ryghte fote. And Moses brought Aarons sones, and put of the bloode (of the ram) on the tyype of the ryght eare of them, and vpon the thumbes of theyr ryght handes, and vpon the great toes of theyr ryght fete, and Moses sprynkled y^e blood vpon the altar rounde about.

And he toke the fatte and the rumpe, and all the fat that was vpon the inwarde, and the abundaunce of the lyuer, and the two kydneys with theyr fat, and the ryght shulder. And oute of the basket of swete breed that was before y^e Lord, he toke one swete cake of oyled breed, & one wafer, and put them on the fat, and vpon the right shulder: and put all together vpon Aarons handes, and vpon hys sones handes, and waued it a waue offerynge before the Lord. And Moses toke them from of theyr handes, and burnt them vpon the altar, euen vpon the burnt offeryng altar: for it was the sacrifice of consecracion, for a swete sauoure and sacrifice vnto the Lord. And Moses toke the breast and waued it for a waue offerynge before the Lord, for it was of the ram of the consecracion, and it was Moses parte, as the Lord commaunded Moses.

And Moses toke of the anoyntynge oyle, and of the blood whych was vpon the altare, and sprynkled it vpon Aaron, and vpon hys vestmentes, vpon his sones, and on hys sones vestmentes with hym, and sanctified Aarō, hys vestures, and his sones, and hys sones vestures wyth hym. And Moses sayde vnto Aaron and hys sones boyle the fleshe in the doore of the tabernacle of wytnesse, and there eate it wth the breed that is in the basket of consecracion, as I commaunded, sayinge: Aaron and his sones shall

shal eate it: and that whiche remaineth of the bzeade, shal ye burne with fyre. And ye shal not departe from the doze of the tabernacle of wytnesse seuen dayes, vntyll the dayes of your consecration be at an ende. For seuen dayes shall he fyll your hande as he dyd this daye: euen so þe Lorde hath comaunded to doo, to reconcytle you withall. Therfore shall ye abyde in the doze of the tabernacle of wytnesse daye and nyght seuen dayes longe: and kepe the watche of the Lorde, and ye shall not dye: for so I am commaunded. And so Aaron & his sons dyd all thynges which the Lorde comaunded by the hande of Moyses.

The. ix. Chapter.

The fyfthe offeringes of Aaron. Aaron blesseth the people the glorie of the Lorde is shewed.

Ad it fortuneth that in the eyght day Moyses called Aaron and hys sonnes, and the elders of Israell: and sayde vnto Aaron: take the a calfe, a yong one out of the droue, for synne and a ram for a burnt offeringe: bothe without blemyshe, and bynge them before the Lorde. And vnto the chyldzen of Israell thou shalt speake, sayinge: take ye an he goate for syn, & a calf and a lambe both two of a yere old, without blemyshe for a burnt sacrifice, & an ore and a ram for peace offeringes, to offer before þe Lorde, & a meate offering myngled wyth oyle: for to day the Lorde wyll appere vnto you.

B And they brought that (whych Moyses commaunded) before the tabernacle of wytnesse, and all the congregacyon came and stode before the Lorde. And Moyses sayde: thys is the thyng, whiche the Lorde comaunded that ye shulde do: and the glorie of the Lorde shall appere vnto you. * And Moyses sayde vnto Aaron: go vnto the aultar and offer thy sacrifice for synne, and thy burnt offeringe, and make an attonement for the and for the people: & thou shalt offer the offering of the people: to reconcytle them, as the Lorde commaunded.

Aaron therfore wente vnto the aultare, and slewe the calfe which he had for synne. And the sonnes of Aaron brought the blood vnto hym, and he dypte hys fynger in the blood, and put it vpon þe hornes of the aultar, & powred the blood vnto the botome of the aultar. But the fat and the two kydneys and the abundaunce of the lyuer of the synne offeringe, he burnt vpon the aultar as the Lorde comaunded Moyses: The fleshe and the hyde he burnt wyth fyre wythout the hoste. And he slewe the burnt offeringe, * & Aarons sons brought vnto hym the blood, whiche he sprynkled rounde aboute vpon the aultare.

And they brought þe burnt offeringe vnto hym with the peces therof, and the head: and he burnt it vpon the aultar, and dyde walsh the inwardes and the legs, & burnt them vpon the burnt offeringe on the aultar. And then he brought the peoples offeringe takyng the goate that the people had for the sacrifice of synne, & slewe it and offered it for synne, as he dyd the fyfthe. And brought the burnt offeringe, & offered it as the maner was, * and brought the meate offeringe, and fylled hys hande therof, & burnt it vpon the

aultar, besyde the burnt sacrifice of þe morning. He slewe also the ore and the ram for þe peace offeringe, that the people had for them selues. & Aarons sonnes brought vnto hym the blood, whiche he sprynkled vpon the aultar rounde about, & they toke the fat of the ore & of the ram, the rumpe, and the fat that couereth the inwardes and the kydneys, and the abundaunce of the lyuer: and they put the fat vpon the brestes, and he burnt the fat vpon the aultare: but the brestes and the ryght shulders Aaron waued for a waue offeringe before the Lorde, as the Lorde comaunded Moyses. And Aaron lyfte vp hys hande ouer the people, and blessed them, & came down from offeringe of the synne offeringe, burnt offeringes and peace offeringes. And Moyses and Aaron went into the tabernacle of wytnesse and came out, and blessed the people, and the glorie of the Lorde appeared vnto all the people.

* And there came a fyre out fro before the Lorde, and consumed vpon the aultar the burnt offeringe and the fat. Whiche when all the people sawe, they gaue thanks, and fell on theyr faces.

The. x. Chapter.

Nadab and Abihu are slayne. Israell mourneth for them. The priests are forbydden wyne.



Ad * Nadab & Abihu, the sonnes of Aaron, toke eyther of the hys censor, & put fyre therein, & putte cens ther vpon, & offered straunge fyre before the Lorde, * which he comaunded the not and there wente a fyre out from the Lorde, and consumed them, and they dyed before the Lorde. Then Moyses sayde vnto Aaron: thys is it that the Lorde spake, sayinge: I wyll be sanctified in them that come nye me, and before al the people I wyll be glorified. And Aaron helde hys peace. And Moyses called Misael and Elisapha the sonnes of Oziel the vncle of Aaron, & sayde vnto the, come on, carpe your brethren from the holy place out of the hoste. And they went to the and carped them in theyr albes out of the hoste, as Moyses had sayde. And Moyses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes: vncover not your heades, nether rent your clothes, lest ye dye, and lest wrath come vpon al the people: But let your brethren þe hole house of Israell bewepe the burnyng which þe Lord hath kyndled. And go not ye out from the doze of the tabernacle of wytnesse, lest ye dye: for the anointyng oyle of God is vpon you. And they dyd as Moyses sayde. And the Lord spake vnto Aaron,

con, sayinge: Thou shalt not drynke wyne and stronge drynke, thou and thy sons that ar with the, wht ye go into the tabernacle of wytnesse, lest ye dpe. Let it be a lawe for ever thozowout your generacyons, and that ye maye (have know ledge to) put difference betwene holy and unholy betwene cleane and vncleane, and that ye maye teach the chyldre of Israel al the statutes which the Lorde hath spoken vnto them by the hande of Moles. And Moles sayde vnto Aaron and vnto Eleazar and Ithamar hys sonnes: I were lette take the meate offerynge that remaineth of the sacrifices of the Lorde, & eate it without leuen besyde the aultar: for it is most holy: ye shal eate it in the holy place, because it is thy dutye & thy sons dutye of the sacrifices of the Lorde: for so I am commaunded. And the wauebrest & heue shulder shal ye eate in a cleane place: thou & thy sonnes and thy doughters wyth the. For they be thy dutye and thy sonnes dutye, giuen out of the peace offerynge of the chyldren of Israel. The heueshulder and the wauebrest shal they byrnyng in wyth the sacrifices of fat, to waue it before the Lorde, and it shalbe thyne & thy sons wyth by a lawe for ever, as the Lorde hath commaunded.

And Moles sought the goate that was offered for synne, and se, it was burnte. And he was angry wyth Eleazar and Ithamar the sons of Aaron, whiche were lette alpyue, sayinge: wherefore haue ye not eaten the synne offerynge in the holy place, seynge it is most holy: and God hath geuen it you, to beare the synne of the congregacion, to make agrement for the before the Lorde. Beholde, the blood of it was not brought in w- in the holy place: ye shuld haue eaten in the holy place, as I commaunded. And Aaron sayde vnto Moles: behold, this day haue they offered they synne offerynge & they burnt offering before the Lorde, & it is chaunced me after thys maner. And yf I had eaten the sacrifice to day, shuld it haue bene accepted in the syght of the Lorde? And when Moles hearde that, he was contente.

The xi. Chapter.

Of beastes whyche be cleane, and whyche be vncleane.

Gene. vii. a.
Deu. xiii. a.
Actes. i. c.

And the Lorde spake vnto Moles and Aaron, and sayde vnto them: speake vnto the chyldren of Israel, and say *these are the beastes whych ye shal eate, among al the catell that are on the earth: what soeuer parteth the hofe, and deuydeth it into two clawes, and chaweth cud amonge the beastes, that shal ye eate. Neuerthelesse, these shal ye not eate, of them that chewe cudde, and deuyde the hooves: as is the Camell, which chaweth cud, but he deuydeth not the hofe therfore is he vncleane vnto you: euen so the conye, whyche chaweth the cud but deuydeth not the hofe, he is vncleane to you. And the hare, though he chaweth the cud, yet because he deuydeth not the hofe, he is therfore vncleane to you. And agayne, the swyne though he deuyde the hofe into two clawes, yet he chaweth not the cud. He is vncleane to you. Of theyr fleshe shal ye not eate, and theyr carkasses shal ye not touche but lette them be vncleane to you.

These shal ye eate of all that are in the waters: what soeuer hath fynnes and scales in the waters, sees and ryuers, that shal ye eate. And all that haue not fynnes and scales in the see, and ryuers, of all that moue and lyue in the waters, let them be abhominacyon vnto you: Ye shal not eate of theyr fleshe, but abhorre theyr carkasses. Let all that haue no fynnes nor scales in the waters, be abhominable vnto you.

These are they, whyche ye shal abhorre amonge the foules, and that oughte not to be eaten, for they are an abhominacyon. The eagle, the goshauke, and the cozmoraunte, the vultur, and the kyte after his kynde, and all rauens after theyr kynde, the estryche, the nyght crowe, the cockowe, and the owle after his kynde, the falcon, the storke, the greete owle, the bakke, the pelycane, the pye: the heron, the Jape after hys kynde, the lapwynge and the swalowe. Let all foules that crepe and goo vpon all foure, be an abhominacyon vnto you.

Yet these maye ye eate, of euerye creppynge thyng that hath wynges and go vpo foure fete: euen those that haue knees aboue vpo their fete to leape wythal vpo the earth, euen these of the ye maye eat: the Arbe after hys kynde: the She laam after his kynd: the Hargol after his kynde and the Hagab after hys kynde. All other foules that moue and haue foure fete, shalbe abhominacyon vnto you. In suche ye be vncleane, & who soeuer toucheth the carkas of them, shal be vncleane vnto the euen: and who soeuer beareth the carkasse of them, shal wash his clothes and be vncleane vntyll euen.

And euerye beaste that hath hoofe and deuydeth it not into two clawes, nor chaweth cudde, suche are vncleane vnto you: euery one that toucheth them, shalbe vncleane. And what soeuer goeth vpon hys handes amonge all maner beastes that go on all foure fete: suche are vncleane vnto you: and who so doth touche the carkasse shalbe vncleane vntyll the euen. And he that beareth the carkasse of them, shal wash his clothes, and be vncleane vntyll the euen, for suche are vncleane vnto you. And let these also be vncleane to you amonge the thynges that crepe vpon the earth, the weasel, and the moule, and the toode, after theyr kynde, the hedgehog, the stellio, the lacerte, the snayle, and the molle, these are vncleane to you amonge all that crepe: who soeuer doth touche them when they be deade, shalbe vncleane vntyll the euen. And what soeuer any of the dead carkasses of them doth fall vpo shalbe vncleane: whether it be vessell or wood, or raiment, or skynne, or bagge, or what soeuer vessell it be that any worke is wrought in. And it must be plunged in the water and it shalbe vncleane vntyll the euen, and so shal it be clenfed.

All maner of earthen vessell wherinto any of them falleth, shalbe vncleane, with al that ther in is: and it shalbe broken. Al maner meate also that is vled to be eate if any such water come vpon it, shalbe vncleane. And al maner drynke that is vled to be dronke in all maner suche vessels shal be vncleane. And euery thyng that theyr

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they carcasse falleth vpon, shall be vncleane. Whether it be ouen or kettell, let it be broken. For they are vncleane, and shall be vncleane vnto you: Neuerthelater, yet the fountaynes and welles and collectyon of waters shall be cleane styll. And who so toucheth the carcasses, shall be vncleane. If the deade carcasse of anye suche fall vpon anye sede vled to sow, it shall yet be cleane styll: but and if any water be powred vpon the sede, and a deade carcasse fall thereon, it shall be vncleane vnto you. If any beaste of whyche ye maye eat, dye & any man touche the dead carcasse therof, he shall be vncleane vntill the euen, he eateth of the dead carcasse of it, shall washe his clothes and be vncleane vntill the euen. And he also that beareth the carcasse of it, shall wash his clothes, and be vncleane vntill euen.

Let euery creppynge thyng that crepeth vpon the earth be an abhominacyon, and not be eaten. What soeuer goeth vpon the best and what soeuer goeth vpon foure, or that hath moo fete amonge all creppynge thynges that crepe vpon the earth, of that ye eate not, for they are abhominable. Ye shall not make your soules abhominable wyth nothyng that crepeth, neyther make your selues vncleane wyth them: that ye shulde be defyled therby. For I am the Lord your God. Be sanctified therfore, and ye shall be holy, for I am holy: and ye shall not defyle your soules wyth any maner of creppynge thyng, that crepeth vpon the earth. For I am the Lord & brought you out of the lande of Egypte, to be your God. Ye shall be holy therfore, for I am holy. This is the lawe of bestes and foules, and of euery lymynge creature that moueth in the waters, and of euery creature that crepeth vpon the earth, & there may be a difference betwene the vncleane and cleane, and betwene the beaste that may be eaten, and the beaste that ought not to be eaten.

The. xij. Chapter.

A lawe howe women shulde be purged after theyr deliuerance.

And the Lord spake vnto Moses, sayynge: speake vnto the chyldre of Israel and saye: yf a woman hath conceived, and borne a manchilde, she shall be vncleane seuen dayes: euen in lyke maner as when she is put a part in tyme of her natural disease. And in the eyght day the fleshe of the chyldre shall be cut awaye. And she shall then contynue in the bloode of her purifyng thre and thyrty dayes. She shall touche no halowed thyng, nor come in to the sanctuary, vntill the tyme of her purifyng be out. If she beare a mayde chyld, she shall be vncleane two wekes, as whē she hath her natural dyscase. And she shall continue in the blood of her purifyng thre scoze and syxe dayes.

And whē the dayes of her purifyng are out, whether it be for a sonne or for a doughter, she shall bring a lambe of one yere olde for a burnt offering, and a ponge pygeon or a turtill doue for synne, vnto the doore of the tabernacle of witness and vnto the prest: whyche shall offer them before the Lord, and make an attonement for

her, and she shall be purged of the flue of her blood. * And this is the lawe for her that hath borne a male or female. But and yf she be not able to bring a lambe, she shall bring two turtleys or two pong pigeons: the one for a burnt offering, & the other for synne. And the prest shall make an attonement for her, & she shall be cleane.

The. xij. Chapter.

The prestes must iudge who are Lepers.

And the Lord spake vnto Moses and Aaron sayynge: when there appeareth a risynge in anye mannes fleshe, eyther a scabbe, or a glistynge whyte: and the plage of leprosy be in the skynne of his fleshe, he shall be brought vnto Aaron the prest, or vnto one of his sonnes the prestes, and the prest shall loke on the soze in the skynne of his fleshe.

And when the herre in the soze is turned vnto whyte, and the soze also seme to be lower then the skynne of his fleshe it wyl be a plage of leprosy, & the prestes shall loke on hym, and iudge hym vncleane. If there be but a whyte plecthe in the skynne of his fleshe, and seme not to be lower then the skynne, nor the herre therof is turned vnto whyte, the prest shall shut hym vp seuen dayes. And the prest shall loke vpon hym agayne the seuenthe daye. And yf the plage seme to hym to abyde styll, and the plage growe not in the skyn, the prest shall shut hym vp yet seuen dayes mo. And the prest shall loke on hym agayne the seuenthe daye. Then yf the plage be darker, and not growen in the skynne, the prest shall iudge hym cleane, for it is but a scabbe. And he shall washe his clothes, and be cleane. But and yf the scabbe growe in the skynne after that he is sene of the prest, and iudged cleane, he shall be sene of the prest agayne. If the prest se that the scabbe be grown abrode in the skynne, the prest shall make hym vncleane: for it is a leprosy.

When the plage of the leprosy is in a man, he shall be brought vnto the prest, and the prest shall se hym. And yf the risynge be whyte in the skynne, and haue made the herre whyte, & there be rawe fleshe in the soze, it wyl be an old leprosy in the skynne of his fleshe. And the prest shall make hym vncleane, and shall not shut hym vp: seynge he is vncleane. If a leprosy breake out abrode in the skynne, and couer all the skynne, from his head to his fote, where soeuer the prest loketh, and the prest loke vpon hym. And yf the leprosy haue couered all his fleshe, he shall iudge the plage to be cleane, because it is all turned into whytnesse, and he shall be cleane. But and yf there be rawe fleshe on hym when he is sene, he shall be vncleane.

And the prest shall se the rawe fleshe, and declare hym to be vncleane. For the rawe fleshe is vncleane, seynge it is a leprosy. If the rawe fleshe departe agayne and chaunge vnto whyte, he shall come to the prest, and the prest shall se hym and beholde: If the soze be chaunged vnto whyte (and couer the whole man) the prest shall iudge the plage cleane & he shall be cleane. The fleshe also in whose skynne there is a byle and is healed, and in the place of the byle there appeare a whyte

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a whyte rylpnyng, ether a thynnyng whyte and somewhat reddyshe, it shalbe sene of the p̄reist.

D And yf when the p̄reist seyth hym, it appere lower then the skynne, and the herre thereof be chaunged vnto whyte, the p̄reist shal iudge hym vncleane: for it is a plage of leprosy, broken out of the byle. But and yf the p̄reist loke on it and there be no whyte herres therein, and yf it be not lower then the skynne, but be darker, the p̄reist shal shut hym vp seuen dayes.

And if it spede abzode in the fleshe, the p̄reist shal make hym vncleane, seynge it is the plage. But and yf the spot stande still, and growe not it is the pynte of an hooft byle, and therfore the p̄reist shal declare hym to be cleane. If there be any fleshe, in whose skynne there is a hote burnyng, and the fleshe that burneth haue a whyte spotte, somewhat reddyshe or whyte, the p̄reist shal loke vpon it. And yf the herre in þ̄ bygght spot be chaunged to whyte, and it appere lower then the skynne, it is a leprosy broken out of the burnyng. And therfore the p̄reist shal iudge hym vncleane, seynge it is the plage of leprosy. But yf the p̄reist loke on it & there be no whyte herre in the bygght spot, and be no lower then þ̄ other skynne, but be darker, the p̄reist shal shut hym vp seuen dayes. And the p̄reist shal loke on hym the seuenth dawe: And yf it be growen abzode in the skynne, the p̄reist shal iudge hym vncleane, seynge it is the plage of leprosy. And yf the spot stande still in it, and growe not in the skynne, but is darke, it is a rylpnyng of the burnyng, and the p̄reist shal therfore declare hym cleane, seynge it is the pynte of the burnyng.

E Yf a man or woman hath a soze vpo the head or the bearde, the p̄reist shal se it. And yf it appere lower then the skynne, and there be in it a yelow herre: & thyn ^(more then it was wont to be) the p̄reist shal iudge hym vncleane, seynge that the same frettyng is a token of leprosy vpon the head or beard. And yf the p̄reist loke on the soze of the pynte, and it seme not lower then þ̄ skyn and that the herre is not blacke, the p̄reist shal shutte vp the frettyng soze seuen dayes. And in the seuenth dawe the p̄reist shal loke on the soze and yf the soze be not growen, and there be in it no yelow herre, and the soze seme not lower the skynne, he shalbe shauen: but the place of the soze shal be not shaued: and the p̄reist shal shutte vp the soze seuen dayes more. And in the seuenth dawe the p̄reist shal loke on the soze: And yf the soze be not growen in the skynne, nor seme lower then the other skynne, the p̄reist shal cense hym, and he shal washe his clothes, & be cleane. But yf the soze growe in the fleshe after his censing, the p̄reist shal loke on hym.

F And yf the soze be growen in the skynne, the p̄reist shal not seke for yelow herre, for he is vncleane. But yf he se the pynte stande still, and that there is blacke herre growne vp therein, the soze is healed, and he shalbe cleane, & the p̄reist shal declare him to be cleane. Yf there be whyte spottes in the skynne of the fleshe of man or woman, the p̄reist shal loke vpon it. And yf the spottes in the skynne of theyr fleshe be somewhat

darke and whyte withall, ^(he maye be sure, that it is no leprosy) it is a frekell growyng in the fleshe. Therfore is he cleane. And the man whose head is destitute of herre, (wherby he is made bald) is cleane. And he that hath his herre out in his forehead, is forehead balde and cleane. If there be in the bauld head or balde forehead, a whyte reddyshe soze scabbe, there is leprosy spronge vp in his baulde heade or baulde forehead.

And the p̄reist shal loke vpon hym, and yf the rylpnyng of the soze be whyte reddyshe in his baulde heade or bauld forehead, after the maner of leprosy which is in the skinne of the fleshe, the he is a leperous man and vncleane. And þ̄ p̄reist shal make hym vncleane, for the plage thereof is in his heade. The leper in whom the plage is shal haue his clothes rent, and his head bare, & shal put a coueryng vpon his lyppe, and shalbe called vncleane and defyled. And as long as the disease lasteth vpon hym, he shalbe defyled and vncleane: he shal dwel alone, euen without the hooft shal his habitacyō be. The cloth that the plage of leprosy is in, whither it be linnen or wollen, whither it be in the warpe or woofe of linnen or of wolle, ether in a skyn or any thyng made of skynne, yf the dyscase be pale or somewhat reddyshe in the cloth or skynne: whether it be in the warpe or woofe, or any thyng that is made of skynne, then it is a plage of leprosy and shalbe shewed vnto the p̄reist.

The p̄reist therfore shal se the plage, and shut it vp seuen dayes, and loke on the plage the seuenth day. Which yf it be encreased in þ̄ cloth (whether it be in þ̄ warpe or woofe, or in a skyn) or in any thyng that is made of skynne, it is the leprosy of a frettyng soze: it is vncleane: and that cloth shalbe burnt, ether warpe or woofe whether it be wollen or linnen, or any thyng that is made of skynne, wherin the plage is, for it is a frettyng leprosy, it shalbe burnt in the fyre. If the p̄reist se that the plage is not growen in the cloth: ether in the warpe or woofe, or in what soeuer thyng of skynne it be, the p̄reist shal commaund them to wash the thyng wherin þ̄ plage is, and he shal shutte it vp seuen dayes mo. And the p̄reist shal loke on the plage agayne, after that it is washed. And yf the plage haue not chaunged his coloure, and is spred no further abzode, it is vncleane. Thou shalt burne it in the fyre, for it is a frette inwarde: in parte or in all together. And yf the p̄reist se that the plage is darker after that it is washed, he shal rente it out of the clothe, or out of the skyn, or out of the warpe, or out of the woofe. And yf it appere any more in the cloth (ether in þ̄ warpe or in the woofe, or in any thyng made of skynne) it is a warpyng plage. Thou shalt burne the plage that is in it. Mozeouer the cloth, ether warpe or woofe or whatsoeuer thyng of skyn it be whych thou hast washed, if the plage be departed there from, it shal be washed once agayne: and then shal it be cleane. This is the lawe of the plage of leprosy in a cloth whether it be wollen or linnen: ether in the warpe or woofe, or in any thyng of skynnes, to make it cleane or vncleane.

The

The xliii. Chapter.

The cleansing of the leper: and of the house that he is in.



And the Lord spake vnto Moses, saying: *this is the law of the leper in the daye of hys cleansing: he shal be brought vnto the priest, and the priest shal go out without the hoste, and loke vpon hym. And if the plague of leprosy be healed in the leper, then shall the priest commaunde that he which is to be cleansed, bring two living bydes and cleane, and cedar wood and purple cloth, and sowe. And the priest shal commaunde that one of the bydes be killed in an earthen vessel, and vpon runninge water. And he shall take the living byde with the Cedar wood, the purple and the sowe, and shal dip them and the living byde in the bloude of the slayne byde, vpon the runninge water, & spraye vpon hym that must be cleansed of his leprosy: seuen tymes, and cleanse hym, and shal lette the living byde go fre into the felde.

And he that is cleansed, shall walke vpon his clothes, and haue of all his haire, and walke hym selfe in water, that he maye be cleane. And after that shal he come into the hoste, and shal tary without his tent seuen dayes, but in the seuenth daye he shall haue of all his haire, namely, hys heade, his beard, and his browes: euen all hys haire shal be shauen of. And he shall walke vpon his clothes and his flesh in water, & he shal be cleane.

In the eighth daye he shall take two lambs without blemyshe, and a ewe lambe of a yere olde without blemyshe, and thre tenth deales of fyne flour for a meate offering myngled with oyle and a logge of oyle. And the priest that maketh hym cleane, shal bring the man whiche is to be made cleane and those thynges, before the Lord, euen before the doore of the tabernacle of witness. And the priest shal take one lambe, and offer hym for trespass, and the logge of oyle, and waue them before the Lord. And he shal sle the lambe in the place where the synne offering and the burnt offering are slayne: euen in the holpe place. For as the synne offering is, euen so is the trespass offering the priestes: seying it is most holy. And the priest shal take of the bloude of the trespass offering, and put it vpon the tye of the ryght eare of hym that is to be cleansed, and vpon the thumbe of his ryght hande, and vpon the great too of his ryght foote.

The priest shal take of the logge of oyle, and powze it into the palme of his lefte hande, & dip his ryghte synger in the oyle that is in hys lefte hand, and spraye of the oyle with his synger seuen tymes before the Lord. And of the rest of the oyle that is in his hande, shal the priest put vpon the tye of the ryght eare of hym that is for to be cleansed, & vpon the thumbe of his ryght hande, and vpon the great too of his ryght foote, euen vpon the bloude of the trespass offering. And the remnaunt of the oyle that is in the priestes hande, he shall powze vpon the head of hym that is for to be cleansed: and the priest shal make an attouement for hym before the Lord.

And the priest shal offer the synne offering

and make an attouement for hym that is to be cleansed, for hys uncleynesse. And then shal he kill the burnt offering, and the priest shal offer the burnt offering and the meate offering vpon the altar: and the priest shal make an attouement for hym, and he shal be cleane. * If he be poore, and can not get so much, he shal take one lambe for a trespass offering to waue it for his cleansing, and a tenth deale of fyne flour myngled with oyle for a meate offering, and a logge of oyle, and two turtyl doves or two yonge pygeons, such as he is able to get, wherof the one shal be for synne, and the other for a burnt offering. And he shal bring them the eighth daye for his cleansing vnto the priest before the doore of the tabernacle of witness before the Lord.

And the priest shal take the lambe that is for the trespass, and the logge of oyle, and shal waue them before the Lord. And he shal kill the lambe for the trespass, and the priest shal take of the bloude of the trespass offering, and put it vpon the tye of his ryght eare that is to be cleansed, and vpon the thumbe of his ryght hande, and vpon the great too of his ryght foote. And the priest shal powze of the oyle into his ryght hand and the priest shal with his synger spraye of the oyle that is in his lefte hand, seuen tymes before the Lord. And the priest shal put of the oyle that is in his hande vpon the tye of the ryght eare of hym that is to be cleansed, and vpon the thumbe of his ryght hande, and vpon the great too of his ryght foote: euen in the place where the bloude of the trespass offering was put.

And the reste of the oyle that is in the priestes hande, he shal put vpon the head of hym that is to be cleansed: that he maye make an attouement for hym before the Lord. And he shal offer one of the turtill doves: or of the yonge pygeons: such as he can get: the one for a synne offering, and the other for a burnt offering with the meate offering. And the priest shal make an attouement for hym that is to be cleansed before the Lord. This is the law of hym in whome is the plague of leprosy, and whose hande is not able to get that whiche pertayneth to hys cleansing. And the Lord spake vnto Moses and Aaron saying, when ye be come vnto the lande of Canaan which I geue you in possession.

And if I put the plague of leprosy in a house of the lande of youre possession, he that oweth the house shal come, and tell the priest, saying: me thynke that there is as it were a leprosy in the house. And the priest shal commaunde them to emptye the house before the priest go into it to se the plague: that all that is in the house be not made vncleane, and then must the priest go into the house. If the priest also se that the plague is in the walles of the house, and that there be holowe strakes pale or red which seme to be lower then the wall it selfe, the priest shal go out at the house doore, and shut vp the house seuen dayes. And the priest shal come agayne the seuenth daye, and if he se that the plague be increased in the walles of the house, the priest shal commaunde them to take away the stones in which the

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the plague is, and let them caste them into a foule place without the cite, and he shal commaunde the house to be scraped within rounde aboute, & powze out the duste (that they scrape of) wpyth out the cite into a foule place.

¶ And they shal take other stones, and putte them in the places of those stones, & other mortar, to plaster the house withall. And yf the plague come agayne and breake out in the house, after that he hath taken awaye the stones and scraped the walles of the house, and after yf he hath plastered the house a newe: the preast shal come and se it. And yf he perceaue that the plague hath growen further in the house, it is a frettyng leprosy in the house. It is therfore vncleane. And he shal breake downe the house. And the stones of it, and the tymber thereof, and all the mortar of the house, shal he carpe oute of the cite vnto a foule place. Moreover, he that goeth into the house all the whyle that it is shut up, shal be vncleane vntill the euen. He that slepeth in the house shal washe his clothes: he yf he eate in the house, shal washe his clothes.

¶ And yf the preast shal come and se, that the plague hath spred no further in the house (after yf it is newe plastered) the preast shal iudge that house cleane, because the plague is healed. And let hym take to clesse the house wpythall: two byrdes, cedar wood, purple cloth and yslope. And he shal kyl one of the byrdes in an earthen vessell, and vpon runnyng water: and take the cedar wood, and the yslope, and the purple with the luyng byrde, and dyppe them in the bloude of the slayne byrde, and in the runnyng water, & spyn hie the house seuen tymes, and clesse the house w the bloude of the byrde and wpyth the runnyng water, with the luyng birde, w the cedar wood and the yslope, and the purple cloth. But he shal let the luyng byrde flee out of the towne into a byrde felde, and so make an attonment for the house, and it shal be cleane. This is the lawe for all maner plague of leprosy and breakyng out, and of the leprosy of cloth and house: for a swellynge, for a scabbe, and for a whyte blysterr. To teach when it must be made vncleane and cleane. This is the lawe of leprosy.

¶ The. xv. Chapter.

¶ The maner of purgynge the vncleannes both of men and women.

¶ And yf the Lorde spake vnto Moses, and Aaron sayng: Speake vnto the chyldren of Israel, and saye vnto them: Who soeuer hath a runnyng pssue out of his fleshe, is vncleane by reason of that pssue. And thys shal be the token of his vncleannes in his pssue: when he is vncleane yf his fleshe runne, or yf his fleshe congele by the reason of his pssue, then it is vncleannes. Every couch wheron he lyeth that hath the pssue, is vncleane, and every thyng wheron he spyteth, is vncleane: Who soeuer toucheth hys couche, shal washe his clothes, and bath hym selfe in water and be vncleane vntill the euen.

And he that spyteth on any thyng whereon he sat that hath the pssue, shal washe his clothes

and bathe hym selfe in water, and be vncleane vntill the euenyng. He that toucheth the fleshe of hym that hath the pssue, shal washe hys clothes, and bath hym selfe in water, & be vncleane vnto the euen. Yf he also that hath the pssue spyt vpon hym that is cleane, he shal washe his clothes, and bath hym selfe in water, & be vncleane vntill euen. And what horse barnesse so euer he rydeth vpon that hath the pssue, shal be vncleane. And who so euer toucheth any thyng that was vnder hym, shal be vncleane vnto the euen. And he that beareth any suche thynges, shal washe his clothes, and bath hym selfe in water, and be vncleane vnto the euen. And who soeuer he toucheth that hath the pssue (& haue not spytte washed hys handes in water) shal washe hys clothes and bath hym selfe in water, & be vncleane vnto the euen. ¶ The vessell of earth that he toucheth, whiche hath the pssue, shal be broken: and all vesselles of wood shal be rymed in water.

¶ When he also that hath any pssue, is clesed of hys pssue, he shal nombe seuen dayes for hys clesynge, and washe hys clothes, and bath hys fleshe in running water, and so shal he be cleane.

¶ And the eyght daye he shal take vnto hym two turtill doves or two ponge pygeons, and come before the Lorde vnto the doore of the Tabernacle of witness, and geue them vnto the preast. And the preast shal offer them: the one for a syn offering, and the other for burnt offering: and the preast shal make an attonement for hym before the Lorde, as concernynge his pssue. Yf a ny mans sede departe from hym in hys slepe, he shal washe his fleshe in water, and be vncleane vntill euen. And all hys clothes and all the furre: wherin is such sede of slepe, shal be washed with water, and be vncleane vnto the euen. And yf he that hath such an pssue of sede, do lye with a woman, they shal both wash them selues with water, and be vncleane vntill euen.

¶ Yf a womans naturall course of bloude do runne, she shal be put a parte seuen dayes: whoso euer toucheth her, shal be vncleane vnto the euen. And all that she lyeth vpon, in the tyme of her naturall dyscase, shal be vncleane lyke as every thyng also that she spyteth vpon, is vncleane. Who soeuer toucheth her bed, shal washe hys clothes, and bath hym selfe wpyth water, and be vncleane vnto the euen: And who so euer toucheth any thyng that she sat vpon, shal washe his clothes, and bath hym selfe in water, and be vncleane vnto the euen: so that whether he touch her couch, or any vessell wheron she hath spytten he shal be vncleane vnto the euen. ¶ And yf a man lye with her, and her vncleannes come vpon hym he shal be vncleane seuen dayes, and all the couch wheron he lyeth shal be vncleane.

¶ ¶ When a womans bloud runneth long tyme out of the tyme of her naturall course, or yf it run beyonde her naturall course: let all the dayes of the pssue be iudged vncleane, euen as the dayes of her naturall dyscase. And she shal be vncleane. All her couches wheron she lyeth (as longe as her pssue lasteth) shal be as her couche when she hath her naturall dyscase. And what soeuer she spyteth

spetteth vpon, shall be vncleane, as is her vncle-
 nesse when she is putte aparte. And who so euer
 toucheth any of these, shall be vncleane, and shall
 washe his clothes, and bath hym selfe in water
 and be vncleane vnto euen. And after that she
 is censed of her pssue, she shall counte her seuen
 dayes, and after that, she shall be cleane. In the
 eyghte daye she shall take vnto her two turtlys
 or two yonge pygeons, and bynge them vnto
 the preaste before the doore of the Tabernacle of
 wytnes. And the preaste shall offer the one for a
 synne offering, and the other for a buente offe-
 ring: and make an attonement for her before
 the Lorde, as concernynge the pssue of her vncle-
 nesse. Therfore shall he seporate the chyldren of
 Israel from theyr vncleanness, that they dye not
 in theyr vncleanness: for they defyle my habitacy-
 on that is amonge them. This is the lawe of
 hym that hath a runnyng pssue, & of hym whose
 seede runneth from hym in his slepe, and is defy-
 led therein, and of her that (for her naturall dys-
 ease) is put apart, and of who so euer hath a run-
 ning pssue: whether it be man or woman, and of
 hym that lyeth with her which is vncleane.

¶ The xvi. Chapter.

*What Aaron must do. The cleansing of the Sanctuary. Of
 the feast of the cleansing. Aaron confesseth the synnes of
 the chyldren of Israel.*



And the Lorde spake vnto Moses,
 *after the death of the two sonnes
 of Aaron, when they offered before
 the Lorde, and dyed: And he sayde
 vnto Moses: speake vnto Aaron
 thy brother, that he come not at all tymes in to
 the holy place wthyn the vayle before the mer-
 cy seate, which is vpon the arke, that he dye not.
 For I wyll appeare in the cloud vpon the mer-
 cy seate. But wth this thyng shall Aaron
 come in to the holy place: euen wth a bullocke
 for synne, and with a ram for a burnt offering.
 He shall put the holy linnen albe vpon hym, and
 shall haue a linnen byrche vpon his fleshe, and
 shall be girded with a linnen gyrdell, and put the
 linnen mytre vpon his head: These are holy gar-
 mentes: therfore shall he washe his fleshe in wa-
 ter, when he doth put them on. And he shall take
 of the myltitude of the chyldren of Israel, two
 hegoates for synne, and a ram for a burnt offe-
 ring. And Aaron shall offer hys bullocke for
 synne, *and make an attonement for hym, and
 for his house. And he shall take the two goates, &
 present them before the Lorde at the doore of the
 Tabernacle of wytnesse. And Aaron shall cast
 lottes ouer the two goates: one lotte shall be for
 the Lorde, and the other for the scape goate.
 And Aaron shall bynge the goate vpon whiche
 the Lordes lot fell, and offer hym for synne. But
 the goate on whiche the lotte fell to scape, shall be
 set alpye before the Lorde, to reconyle wth, &
 to let hym go (as a scape goate) fre into the wyl-
 dernesse. And Aaron shall bynge hys bullocke
 for syn, and reconyle for hym selfe, and for hys
 house, and shall kyll his bullocke for synne.

And he shall take a censer full of burnynge
 coles out of the aultare before the Lorde, & shall

spyll his handfull of swete cens beaten small, and
 byng them within the vayle, and put the cens
 vpon the fyre before the Lorde: that the cloude
 of the cens maye couer the mercy seate that is v-
 pon the wytnes, and that he dye not. And he shall
 *take of the bloude of the bullocke, and spyn-
 kle it with his fynger vpon the mercyseate east
 warde: and before the mercyseate shall he spyn-
 kle of the bloude with his fynger seuen tymes.
 Then shall he kyll the goate that is the peoples
 synne offering, and byng his blond within the
 vayle, and do with that bloude, as he dyd wth
 the bloude of the bullocke, spynklynge it vpon
 the mercyseate, and before the mercyseate. And
 he shall reconyle the holy place from the vncle-
 nesses of the chyldren of Israel, and from theyr
 trespasses in all theyr synnes. And so shall he do
 for the tabernacle of wytnesse that is set among
 them, euen amonge theyr vncleanness.

*And let there be no bodye in the tabernacle
 of wytnesse, when he goeth in to make an atto-
 nement in the holy place, vntyll he come out. And
 lette hym make an attonement for hym selfe, &
 for his household, and for all the myltitude of Is-
 rael. And he shall goo out vnto the aultar that
 is before the Lorde, and reconyle vpon it, & shall
 take of the blond of the bullocke, and of the blond
 of the goate, and put it vpon the hornes of the aul-
 tare rounde aboute, and spynkle of the bloude
 vpon it with his fynger seuen tymes, and cense
 it, and halow it from the vncleannesses of the chy-
 ldren of Israel. And when he hath made an ende
 of reconcilynge the holy place, and the taberna-
 cle of wytnes, and the aultar, he shall byng the
 lyue goate: and Aaron shall put both his handes
 vpon the heade of the lyue goate, & confesse ouer
 hym all the mysdedes of the chyldren of Israel,
 and all theyr trespasses, in all theyr synnes, put-
 tyng them vpon the head of the goate, and sende
 hym awaye (by the hande of a conuenient man)
 into the wyl-dernesse. And the goate shall beare
 vpon hym all theyr mysdedes vnto the wyl-der-
 nes, and he shall let the goate go free into the wyl-
 dernes. And Aaron shall come into the taberna-
 cle of wytnesse, & put of the linnen clothes which
 he put on (when he went into the holy place) and
 leane them there. And let hym washe his fleshe
 wth water in the holy place, and put on his owne
 raiment, and then come out, and offer his burnt
 offering, and the burnt offering of the people,
 and make an attonement for hym selfe, and for
 the people, and the fat of the synne offering shall
 be burne vpon the aultare.

And he that carryed forth the goate to Aza-
 zell, shall washe his clothes, and bath his fleshe
 in water, and then come into the hoste. And the
 bullocke which is for synne, and the goate that
 is for synne, (whose bloude was broughte in, to
 cense the holy place) shall one carry out without
 the host to be burnt in the fyre, wth theyr skyn-
 nes, theyr fleshe, and theyr dunge. And he that
 burneth them shall washe his clothes, and bath
 hys fleshe in water, and then come into the hoste.
 And this shall be an ordynance for euer vnto you
 that in the tenth daye of the seventh moneth, ye
 humble

*What. fr. d
 and. f. a.*

What. f. a.

e

f

humble your soules, & do no worke at all, whether it be one of your selues or a straunger that sojourneth amonge you, for that daye shall the priest make an attonement for you to cleanse you and that ye may be cleane from all your synnes before the Lorde. Lette it be a Sabbath of rest vnto you, and ye shall humble your soules, by an ordynance for euer. And the priest that is appointed, and whose hande was consecrated (to minister in his fathers steade) shall make the attonement, and shall put on the lynen clothes and holy vestmentes, and reconple the holy sanctuary and the Tabernacle of wytnesse, and shall cleanse the altar, and make an attonement then for the priestes and for all the people of the congregation. And thus shall be an everlastynge ordynance vnto you, that he make an attonement for the chyldren of Israel for all their synnes once a yere: and he dyd as the Lorde commaunded.

The xvii. Chapter.

All sacrifice must be brought to the doore of the tabernacle. No deuyls maye they offer.



And the Lorde spake vnto Moses, saying speake vnto Aaron to his sons, and vnto all the chyldren of Israel, & say vnto the: This is the thing which the Lorde hath charged, saying: what man soeuer of the house of Israel killeth an ore, or lambe, or gote in the host, or killeth it out of the host, & byngeth it not vnto the doore of the tabernacle of witnes, to offer an offering vnto the Lorde before the dwelling place of the Lorde, bloude shall be imputed vnto that man, as though he had shed blood, and that man shall be rote out from amonge his people. Wherefore, when the chyldren of Israel byng the offerings, that they offer in the wyde felde, they shulde bynge them vnto the Lorde: euen vnto the doore of the tabernacle of wytnesse to the priest, to offer them for peace offeringes vnto the Lorde. And the priest must spynkle the bloude vpon the altar of the Lorde which is before the doore of the tabernacle of wytnesse, and burne the fat for a sweete sauoure vnto the Lorde. And let them nomore offer the offerings vnto deuyls, after whome they haue gone a whoynge. This shall be an ordynance for euer vnto them in their generacions.

And thou shalt say vnto them: whatsoeuer man it be of the house of Israel, or of the straungers which sojourn amonge you that offereth a burnt offering or sacrifice, and byngeth it not vnto the doore of the tabernacle of wytnesse to offer it vnto the Lorde, that man shall perishe from amonge his people. And whatsoeuer man it be of the house of Israel or of the straungers that sojourn amonge you, that eateth any manner of bloude, I wyll set my face agaynst that soule that eateth bloude, & wyll destroy him from amonge his people: for the lyfe of the fleshe is in the bloude and I haue geuen it vnto you vpon the altar, to make an attonement for youre soules, for bloude shall make an attonement for the soule. And therefore I sayde vnto the chyldren of Israel let no soule of you eat bloude. Neether let any straunger that sojourneth amonge you, eat bloude

And what soeuer man it be of the chyldren of Israel, or of the straungers that sojourn amonge you, which hunteth & catcheth any beast or foule that maye be eaten, let hym powre out the bloude thereof, and couer it with earthe, for the lyfe of all fleshe is in the bloude of it, therefore I sayde vnto the chyldren of Israel, * ye shall eat the bloude of no manner of fleshe for the lyfe of all fleshe is the bloude thereof: who soeuer eateth it, shall perishe. And euery soule that eateth it whiche dyed alone, or that whiche was to the wyld beasts, whether it be one of your selues or a straunger, he shall washe his clothes, & bath hym selfe in water, and be vncleane vnto the euen and then shall he be cleane. If he washe them not nor bath his fleshe, he shall beare his synne.

The xviii. Chapter.

What degrees of kynred maye marie together.



And the Lorde spake vnto Moses saying: speake vnto the chyldren of Israel, and saye vnto the: I am the Lorde your God. After the doinges of the lande of Egypt: where in ye dwelt, shall ye not do: & after the doynges of the lande of Canaan, whither I wyl byng you shall ye not do, neether walke in their ordynances, but do after my iudgementes and kepe my ceremonyes, to walke therein: I am the Lorde your God. Ye shall kepe therefore myne ordynances, and my iudgementes: which if a man do, he shall lyue in them. I am the Lorde.

Ye that none go to his nyghest kynred, for to vncouer the secrets. I am the Lorde. * The secrettes of thy father, and the secrettes of thy mother shalt thou not vncouer: for she is thy mother, therefore shalt thou not discouer her secrettes. * The secrettes of thy fathers wyfe shalt thou not discouer, for it is thy fathers secrettes. * Thou shalt not discouer the preynte of thy sister, the daughter of thy father or of thy mother whither she be borne at home or without. Thou shalt not vncouer the secrettes of thy sons daughter or thy daughters daughter, for that is thyne owne preynte. Thou shalt not vncouer the secrettes of thy fathers wyues daughter, whiche was begotten of thy father, and is thy sister: thou shalt not discouer her secrettes. * Thou shalt not vncouer the secrettes of thy fathers sister, for she is thy fathers nexte kynswoman. Thou shalt not discouer the secrettes of thy mothers sister, for she is thy mothers nexte kynswoman. Thou shalt not vncouer the secrettes of thy fathers brother: that is, thou shalt not go into his wyfe, whiche is thyne aunte.

Thou shalt not discouer the secrettes of thy daughter in lawe: for she is thy sonnes wyfe: therefore shalt thou not vncouer her secrettes. * Thou shalt not vncouer the secrettes of thy brothers wyfe, for that is thy brothers preynte. Thou shalt not discouer the preyntes of thy wyfe and her daughter, neether shalt thou take her sonnes daughter, or her daughters daughter, to vncouer the secrettes: for they are her nexte kyn, and it were wyckednes. * Thou shalt not take a wyfe and her sister also, to vncouer her, that thou woldst

woldest vncouer her secretes as longe as she ly-
 ueth. * Thou shalt also not go vnto a woman
 to vncouer her prauitye, as longe as she is put a
 parte for her vncienesse. * Moreover, thou
 shalt not lye wth thy neyghbours wyfe, to de-
 fyle her wth sede. Thou shalt also not geue of
 thy sede to offer it vnto * Moloch: neyther shalt
 thou defyle the name of thy God. I am y^e Lorde
 * Thou shalt not lye wth mankynde as wth
 woman kynde, for it is a byhomynacyon. * Thou
 shalt lye wth no maner of beaste to defyle thy
 selfe therewith, neyther shall any woman stande
 before a beaste, to lye downe thereto, for it is a by-
 homynacyon. Ye shall not defyle poure selues in a-
 ny of these thynges, wherein also the nacyns
 are defyled whych I cast out before you: Where
 thowoe the lande is defyled, and I wyll vsset
 the wyckednesse therof vpon it, yee and the land
 it selfe hath caste out her inhabytors. * Ye shall
 kepe therfore myne ordynaunces, and my iudge-
 mentes, and comyt none of these abhomy-
 nacyons: neyther any of you nor anye straunger that
 sojourneth amonge you (for al these abhomy-
 nacyons haue the men of the land done which were
 there before you, and the lande is defiled.) Shal
 not the lande spewe you out also (yf ye defyle it)
 as it spued out the people that were before you?
 For who so euer shall comyt any of these abho-
 minacyons, the same soules that comyt them,
 shall peryshe from amonge theyr people. Ther-
 fore shall ye kepe my wathe, that ye comyt not
 one of these abhominable customes which were
 comytted before you: and that ye defyle not
 your selues therein I am the Lorde your God.

¶ The. xix. Chapter.

¶ A repeticon of lawes pertainyng to the ten commaun-
 dementes. A consydration for the poore: whyche crafte
 is forbydden.



¶ And the Lorde spake vnto Mo-
 ses, sayinge: speake vnto al the mul-
 titude of the children of Israel, and
 saye vnto them: * Ye shall be holpe,
 for I the Lorde your God am holy
 Ye shall feare every man hys father and his mo-
 ther, and kepe my Sabbothes: I am the Lorde
 your God. Ye shall not turne vnto ydolles, nor
 make you goddes of metal. I am the Lorde your
 God. If ye offer a peaceofferinge vnto the Lorde
 ye shall offer it yf ye may be accepted. * It shalbe
 eaten the same daye ye offer it, & on the morowe
 And yf oughte remaine vntill the thyrde daye,
 it shalbe burnt in fyre. And yf it be eaten the
 thyrde daye, it is vncleane and not accepted. He
 that eateth it, shal beare his syn, because he hath

defyled the halowed thing of the Lorde, and that
 soule shall peryshe from amonge hys people.

* When ye reape downe the rypp corne of poure
 lande, ye shall not reape downe y^e vtmost border
 of poure felde, neyther shalt thou gather that
 which is lefte behynd in thy haruest. Thou shalt
 not plucke in all thy vyncyard cleane, neyther
 gather in the grapes that are onescafed. But
 thou shalt leaue them for the poore and straun-
 ger. I am the Lorde your God.

¶ * Ye shall not steale, neyther lye, neyther
 deale falselye one wth another. * Ye shall not
 sweare by my name in vayne: neyther shal thou
 defyle the name of thy God. I am the Lorde.

Thou shalt not doo thy neyghboure wronge,
 neyther robbe hym violently, * neyther shal the
 workmans labour abyde wth the vntill the
 mornyng. Thou shalt not curse the deasse, * ney-
 ther put a stumblinge blocke before the blynde:
 but shalt feare thy God. I am y^e Lorde. Ye shal do
 no vnrigheteousnes in iudgement. * Thou shalt
 not fauour the poore: nor honour the mighty, but
 in ryghteousnesse shalt y^e iudge thy neyghbour.

Thou shalt not goo vp and downe as a pre-
 uye accuser amonge thy people, neyther shalt
 thou stande against the bloud of thy neyghbour
 I am the Lorde. Thou shalt not hate thy bro-
 ther in thyne harte, but shalt in anye wyse * re-
 buke thy neyghbour: that thou beare not synne
 for hys sake. * Thou shalt not auenge thy selfe,
 nor be myndeful of wronge agaynst the chyldre
 of my people: * but shalt loue thy neyghbour
 euen as thy selfe. I am the Lorde.

Ye shall kepe myne ordynaunces. Thou
 shalt not lette cattell gendre wth a contraye
 kynde, nether sowe thy felde with myngled sede
 neyther shalt thou put on any garment of lyn-
 nen and wollen. Who so euer lyeth and med-
 leth wth a woman that is a bonde mayde, ne-
 urtherlesse appoynted to a husbnde, but not re-
 demed, nor fredome geuen her, she shalbe scour-
 ged wth a lathzen whyppe, and they shal not
 dye, because she was not fre. And he shal byng
 for his trespass vnto the Lorde: before the doore
 of the tabernacle of wytnesse, a ramme for a tres-
 passe offeringe. And the Preate shal make an
 attonement for hym wth the ramme whiche is
 for the trespass before the Lorde, concernyng
 hys synne whych he hath doone, and the synne
 whych he hath doone, shal be forgiven hym.

When ye come to the lande, and haue plan-
 ted all maner of trees conuenient to be eaten of,
 ye shall put awaye the foresynne of euery one
 wth the frute therof: euen thre yere shal they
 be vncircumcised vnto you, and shal not be ea-
 ten of. But in the fourth yere all the frute of
 them shal be holy, and comendable to the Lorde.
 In the fyfte yere shal ye eate of the frute of them
 and ye may gather in the encrease of them. I am
 the Lorde your God.

¶ * Ye shall not eate vpon bloude, neyther shal
 ye vse wycheecraft, nor obserue tymes. * Ye
 shall not rounde the lockes of poure heades, ney-
 ther shalt thou marre the tustes of thy bearde.

Ye shal not rente poure fleshe for any soules
 sake

Leu. xxi. b
 De. xxi. b

Ephe. i. b
 Zach. vi. c
 Eccl. i. b
 Deut. v. b

De. xxi. b
 To. i. b

De. xxi. b

Deut. i. c
 and. x. b
 Jacob. ii. b

I. Jo. ii. b
 and. iii. c
 Mat. xxi. b
 Eccl. i. b
 I. Mat. v. b

Mat. xxi. b
 Eccl. i. c
 Ro. xii. b
 Gala. v. c
 Jacob. ii. b

Eccl. i. b

If

Leu. xxi. b
 Leu. xxi. a
 Eccl. i. b

f. i. sake

Preceptes.

Leuiticus.

take, nor pynthe any markes vpon you: I am the Lorde. Thou shalt not make thy daughter comen, that thou woldeste cause her to be an whoze, lest the lande also fall to whozedome: and be ful of wyckednes. Ye shal kepe my sabbotbes and feare my Sanctuarie: I am the Lorde. Ye shall not regarde them that worke wth spytes

Leu. xviii. a.

Leu. xviii. a.

Leu. xviii. a.

Leu. xviii. c.

*neither seke after sothslayers to be despyled by them: I am the Lorde your God. *Thou shalt reuerente the face of the olde man, and breaue thy God. I am the Lorde. If a straunger sojourneth wth the in your lande, ye shall not vex hym. *But the straunger that dwelleth wth you, shalbe as one of your selues, and thou shalt loue hym as thy selfe, for ye were strangers in the lande of Egypte. I am the Lorde your God. Ye shall do no vnrightheousnesse in iudgemente, in meteure, in weyghte or in measure. True balaunces, true weyghtes, a true, Ephra and a true hyne shall ye haue. I am the Lorde your God, whiche broughte you oute of the lande of Egypte. Therfore shall ye obserue all myne ordynaunces: and all my iudgementes, and doo them. I am the Lorde.

The xx. Chapter.

They that geue of theyr sede to Moloch, shall dye therfore. Other goodly lawes.

A



And the Lorde spake vnto Moles, sayenge. This shalt thou saye to the chyldre of Israell, who soeuer he be of the chyldre of Israell or of the strangers that dwel in Israell, y geueth of his seide vnto *Moloch, let hym be slayne, the people of y lande shal stonke hym. And I wyll set my face agaynst that man and destrope hym frome amonge hys people: because he hath geuen of hys seide vnto Moloch, for to despyle my Sanctuarie, and to polute my holy name. And thoughe that the people of the lande hyde theyr eyes from the man that geueth of hys seide vnto Moloch, and kyll hym not I wyll putte my face agaynst that man, and agaynst hys kynred, and wyll destrope hym, and all that goo a whoynge after hym to comyt whoredome wth Moloch, from amonge theyr people. If a soule turne hymselfe after such as worke wth spytes, and after sothslayers, to go a whoynge after them, I wyll put my face agaynst that soule, and wyll destrope hym from amonge hys people. Sanctifie your selues therfore *and be holy, for I am the Lorde your

Leu. xviii. c.

Leu. xix. a.

B

God, kepe ye myne ordynaunces, and do them. I am the Lorde whych doth sanctifie you.

Leu. xviii. a.

Leu. xviii. c.

Leu. xviii. c.

Leu. xviii. c.

Leu. xviii. c.

Leu. xviii. c.

Leu. xviii. c.

Leu. xviii. c.

Leu. xviii. c.

Leu. xviii. c.

*Who so euer he be, that curseth hys father or hys mother, lette hym dye: for he hath curset hys father and mother, hys bloude be vpon hym. *And the man that breaketh wedlocke wth another mans wyfe: euen he that breaketh wedlocke wth his neyghbours wyfe: let hym be slayne both the aduoutrer and the aduouresse. And the man that lyeth wth his fathers wyfe, and vncouereth hys fathers secretes, let them both dye theyr bloude be vpon them. *If a man lye wth

his daughter in law, let them dye both of them, they haue wrought abhominacion, theyr bloude be vpon them. *If a man also lye wth man kynde: after the maner as wth woman kynde they haue both comytted abhominacion, lette them dye. Theyr bloude be vpon them. And yf a man take a wife and her mother also, it is wickednesse. They shall be burnt wth fyre both he and she, that there be no wyckednesse amonge you. And yf a man lye wth a beaste, let hym dye, and ye shall see the beaste also.

If a womā go vnto any beaste, and lye doone therto thou shalt kyll the woman and the beaste also, let them dye, theyr bloude be vpon them. If a man take hys sisters, hys fathers daughter: or his mothers daughter, and se her secretes and she hys secretes, it is a shameful thyng. They shall perishe in the syght of theyr people, he hath vncouered hys sisters secretes, he shall beare hys synnes. *If a man lye wth a woman harynge her naturall dyscase, and vncouer her secretes, and open her fountayne, and she also open the fountayne of her bloude, they shall bothe perishe from amonge theyr people. *Thou shalt not vncouer the secretes of thy mothers sister, *nor of thy fathers sister, for he that dothe so: hath vncouered hys nexte kynne: they shal beare theyr mysdoynge. If a man lye wth his vncles wyfe, and vncouer his vncles secretes: they shal beare theyr synne, and shall dye chyldlesse.

If a man take hys brothers wyfe, it is an vncleane thyng, he hath vncouered hys brothers secretes, they shal be chyldlesse. *Ye shall kepe therfore all myne ordynaunces and all my iudgementes, and do them: that the lande wythther I byynge you to dwell therein, speide you not out. Ye shall not walke in the maners of thys nacyon whiche I caste out before you: for they comytted all these thynges, *and therfore I abhorred them. But I haue sayde vnto you: ye shall enioye theyr lande, and I wyll geue it vnto you to possesse it, euen a lande that floweth wth mylke and honye. I am the Lorde your God, whych haue separated you from other nacjons, *and therfore shall ye put dyfference betwene cleane beastes and vncleane, betwene vncleane foules and cleane. Ye shal not despyle your foules in beastes and foules, & in all maner crespynge thynges that the grounde byyngeth forth whiche I haue seperated from you as vncleane. Therfore shall ye be holy vnto me, for I y Lorde am holy, and haue seuered you from other nacjons: that ye shulde be myne. *If there be a man or womā that worketh wth a spere, or that is a sothslayer, let them dye. Men shall stonke them wth stones, theyr bloude be vpon them.

The xxi. Chapter.

These be the lawes for the preastes.



And the Lorde sayde vnto Moles, I speake vnto the preastes the sonnes of Aaron, and saye vnto them. Let none be defiled vpon a soule among his people: but vpon his kinsman y is nye vnto hym: vpon his father, & hys mother, vpon sonne & daughter, and hys brother, and on hys

his wyfe a mayde that is nye vnto hym, whom
no man hath knowen, vpon her shall he be defy-
led. But he shall not be defyled vpon hym that
hath auctoryte among his people, to polute him
selfe for hym. Let them not make baldnes vpon
their head, nor shau of the lockes of their beard
nor make any markes in their fleshe. They shall
be holy vnto the Lord, and not polute his name
of the Lord, for the sacrifices of the Lord whych
are as the bzeade of the Lord: God they do offer: ther
fore they shall be holy. * Let the not take a wyfe
that is an aduoutrisse, or poluted, nor put from
her husband: for such a one is holy vnto his god
Thou shalt sanctifye hym therfore, for he offe-
reth vpon the bzeade of the Lord: he shall therfore be
holy vnto the Lord, for the Lord whiche sanctifye
you am holy. If a Priestes daughter fall to playe
the whore, she polureth her father, therfore must
she be burnt wth fyre. He that is the hye priest
among his brethren, vpon whose head anoin-
tyng oyle was powred, & that consecrated hys
hande to put the vestmentes, shall not vncouer
his head, nor rent his clothes, * nether go to any
dead body, nor make hym selfe vncleane on hys
father or hys mother, neyther shall go out of the
sanctuary, nor polute the holy place of hys God
for the crowne of the anoynting oyle of his god,
is vpon hym: I am the Lord. * He shall take a
mayde vnto hys wyfe: but a wydow, a deuorced
woman, or an harlot, shall he not marie. But
shall take a mayde of hys owne people to wyfe.
Neyther shall he defyle hys seide among his peo-
ple: for I am the Lord whych sanctifye hym.

And the Lord spake vnto Moyses, sayenge:
speake vnto Aaron, and saye. Who so euer of
thy seide in the generacions hath any defor-
mitie, let him not pzeace for to offer bzeade vnto hys
God, * for whosoever hath any blemyshe, shall
not come nere: as yf he be blynde or lame, or that
hath a brydled nose, or that hath any mysshapen
membze, or is broken footed, or broken handed or
haue no heare on hys eye browes, or haue a web
or other blemyshe in hys eyes, or be maunge, or
skauld, or haue hys stones broken. No man that
hath a blemyshe, and is of the seide of Aaron the
Prieste, shall come nye to offer the sacrifices of
the Lord. When he hath a deformitie, let hym
not pzeace to offer the bzeade of hys God. Lette
him eate the bzeade of his God: euen of the moste
holy and of the holy: Onely lette hym not go in
vnto the vayne, nor come nye the aultar, when
he is deforimed that he polute not my sanctu-
ary, for I am the Lord that sanctifye them. And
Moses tolde it vnto Aaron and to his sonnes, &
vnto all the chyldzen of Israel.

The xxiiij. Chapter.

Who ought to abstayne from eatynge the thynges that
were offered. How, what and when they shuld be offered.



And the Lord spake vnto Moyses,
sayeng: Speake vnto Aaron & his
sonnes, that they be seperated from
the holy thynges of the chyldzen of
Israel, & that they polute not my
holy name in those thynges, which they halowe
vnto me: I am the Lord. Saye vnto them:

Who so euer he be of all your seide amonge your
generacions after you, that goeth vnto the ho-
ly thynges whych the chyldzen of Israel halowe
vnto the Lord, haueinge hys vncleanness vpon
hym, that soule shall perishe frome oute of my
syghte. I am the Lord.

* What man so euer of the seide of Aaron is
a leaper: or hath a runnyng pisse, he shall not
eate of the holy thynges vntill he be cleane.
And who so toucheth any man that is vncleane
ouer the soule of the deade, or a man whose seide
runneth frome hym in hys slepe, or who so euer
toucheth any worme, wherby he maye be made
vncleane, or a man, of whome he maye take vn-
cleanness (what so euer vncleanness he hath) the
same soule that hath touched any suche, shall be
vncleane vntill euen, and shall not eate of the
holpe thynges, vntill he haue washed his fleshe
wth water. And when the sunne is downe, he
shall be cleane, and shall afterwarde eate of the
holy thynges: for as muche as it is hys fode.

* Of a beaste that dyeth alone, or is rente wth
wyld beastes (wherby he maye be defyled) he
shall not eate. I am the Lord. Let them kepe
therfore myne ordynance, lest they for the same
lade synne vpon them, and dye for it, yf they de-
fyle it. I the Lord sanctifye them

There shall no straunger eate of the holy thing
neyther a giste of the Priestes, neyther shall an
hyred seruaunte eate of the holy thyng. But
yf the Priest be any soule wth money, he shall
eate of it, lyke as he that is bozne in hys house,
shall they eate of hys bzeade. If the Priestes
doughter also be maried vnto a straunger, she
maye not eate of the halowed heue offerynge
Nor wthstaudynge yf the Priestes doughter
be a wydow or deuorced and haue no chyldre, but
is retourned vnto her fathers house agayne, she
shall eate of her fathers bzeade, as well as she
dyd in her youth. But there shall no straunger
eate therof. If a man eate of the holy thyng
vnwyttynglye, he shall put the fyfte parte ther-
unto, and geue it vnto the Priest wth the ha-
lowed thyng. And the Priestes shall not de-
fyle the holpe thynges of the chyldzen of Israel,
(whiche they offer vnto the Lord) to lade them
selues wth mysdoynge and trespasse whyle they
eate theyr holy thynges, for I the Lord do ha-
lowe them. And the Lord spake vnto Moyses,
sayeng: speake vnto Aaron and his sonnes, and
vnto all the chyldzen of Israel, and saye vnto
them: what so euer he be of the house of Israel,
or straunger in Israel, that wyl offer hys sacri-
fyce for al hys vowes, and for al his fre wyl of-
ferynge whiche they wyl offer vnto the Lord
for a burnt offerynge, ye shall offer (to reconceyle
your selues) a male wthout blemyshe of the ox-
en, of the shepe, or of the goates. But whatsoeuer
hath a blemyshe, that shall ye not offer, for ye
shall get no fauoure therewyth. And who soe-
uer byngeth a peace offerynge vnto the Lord
(accordynge as he is appoynted) or a vowe, or
a fre wyl offerynge, in oxe or shepe that is wth
out deformitie, he shall be accepted. There shall
be also no blemyshe therein: blynde or broken,
f. ii. or wounde.

oz wounded, oz haue a wenne, oz be maunge, oz scabbed. Ye shall not offer suche vnto the Lorde noz put an offering of any suche vpon the aultar vnto the Lorde. An ore oz a shepe that hath any membre out of proportion may it thou offer for a freewill offering, but for a vowe it shall not be accepted. Ye shall not offer vnto the Lorde that which is bzosed oz broken, oz plucked out, oz cut a waye, neyther shall ye make any suche in your lande, neyther of a straungers hande shall ye offer bread vnto your God of any suche. Because they? corrupcion is in them, and they haue defoz mytpe in them selues, and therfore shall they not be accepted for you. And the Lorde spake vnto Moyses, sayenge: when an ore, oz a shepe, oz a gote is bzought forth, it shall be seuen dayes vnder the damme. And from the epght dape forth, it shall be accepted for a sacrifice vnto the Lorde. And whether it be ore oz shepe, ye shall not kyll it, and her yonge both in one dape. When ye wyl offer a thankofferynge vnto the Lorde, offer it that ye maye be accepted. And the same dape it must be eaten vp, so that ye leaue none of it vntill the morowe. I am the Lorde. Therfore shall ye kepe my commaundementes and do them. I am the Lorde. Neyer shall ye polute my holy name, but I wyl be halowed among the chyldzen of Israell. I am the Lorde whyche halowe you, and that bzought you out of the land of Egypte, to be your God: I am the Lorde.

¶ The .xxiii. Chapter.

¶ Of the holy dayes: that they shulde kepe.

And the Lorde spake vnto Moyses saying, speake vnto the chyldze of Israell, and say vnto them: These are my feastes: euen the feastes of the Lorde, whyche ye shall cal holy conuocations. * Sixe daies ye shall worke, but the seuenth dape is the Sabboth of rest, an holy conuocation: so that ye do no worke therein, it is the Sabboth of the Lord, in al your dwellynge. These are the feastes of the Lorde, euen holpe conuocacions, whyche ye shall proclayme in they? ceasons. In the .xxiii. dape of the fyrste moneth at euen is the Lordes * passequer. And on the fyfteneth dape of the same moneth the feaste of swete breade vnto the Lorde: seuen dayes ye must eate vbleuened bread. * In the fyrste dape ye shall haue an holy conuocation: ye shall do no laborpous worke therein. But ye shall offer sacrifices vnto the Lorde thozowout these seuen dayes, and in the seuenth dape is an holy conuocation: ye shall do no laborpous worke therein. ¶ And the Lord spake vnto Moyses sayeng, speake vnto the chyldzen of Israell, and saye vnto them * when ye be come into the lande (whyche I gyue vnto you) & reape downe the harvest therof, ye shall bzynge a sheafe of the fyrste frutes of your harvest vnto the Dreaste, whiche shall haue the sheafe before the Lorde to be accepted for you: and euen the morowe after the Sabboth, the Dreaste shall waue it. And ye shall offer that dape when ye haue the sheafe, an belambe without blemyshe of a pere olde, for a burnt offering vnto the Lorde: and the meatoffe-

rynge therof, shall be made of two tenth deales of fyne flour mengled wth oyle, to be a sacrifice vnto the Lorde for a swete sauoure: & the dzynke offerynge therof shall be of wyne, euen the fourth deale of an hin. And ye shall eate neyther breade noz parched corne, noz fymenty, noz newe corne vntill the selfe same dape that ye haue bzought an offerynge vnto your God. Let this be a lawe for euer in your generacion and in al your dwellynge. ¶ And ye shall count from the morowe after the Sabboth: euen from the dape that ye bzoughte the sheafe of the waue offerynge seuen Sabbothes complete: euen vnto the morowe after the seuenth Sabboth shall ye nombze fyfte dayes. And ye shall bzynge a newe meatofferynge vnto the Lorde. And ye shall bzynge out of your habitacions two waue loues made of two tenth deales of fyne flour, & that are made with leuen for fyrst frutes vnto the Lorde. And ye shall bzynge wth the breade * seuen lambes without defozmytpe of one yere of age, and one yonge ore and two rammes, whiche shall serue for a burnt offering vnto the Lorde, wth meatofferyngs and they? dzynke offerynges, to be a sacrifice for a swete sauour vnto the Lorde.

¶ Then ye shall offer an hegoate for a synofferynge: & two lambes of one yere olde for a peace offerynge. And the prest shall waue them with the breade of the fyrste frutes before the Lorde, and with the two lambes. And these holy thynge of the Lorde, shall be the Dreastes. And ye shall proclayme the same day, that it may be an holy conuocation vnto you: ye shall do no laborpous worke therein: lette it be a lawe for euer in all your dwellynge, and in all your generacions. * And when you reape downe your harvest thou shalt not make cleane ryddaunce of the feld neyther shall thou make anye aftergatheryng of thy heruest: but shalt leaue it vnto the poore and the straunger. I am the Lorde your God.

¶ And the Lord spake vnto Moyses, saying: speake vnto the chyldzen of Israell, and saye. In the seuenth moneth, in the fyrste dape of the moneth shall ye haue reste, * euen the remembraunce of blowyng, an holy conuocation: ye shall do no laborpous worke therein, but offer sacrifice vnto the Lorde. ¶ And the Lorde spake vnto Moyses sayenge: the * tenth dape also of the selfe seuenth moneth is a dape of reconcilyng, therfore shall it be an holy conuocation vnto you, and ye shall humble your soules, and offer sacrifice vnto the Lorde. Ye shall do no worke the same day, for it is a dape of reconcilyng, to make an attouement for you before the Lorde your God.

¶ For what so euer soule it be that humbleth not himselfe that dape, he shall be destroyed from amonge his people. And what so euer soule do any worke that dape, the same soule wyl I destroye from amonge his people. Ye shall do no maner worke therfore: Let it be a lawe for euer in your generacions, and in all your dwellynge. Lette it be vnto you a Sabboth of reste, and ye shall humble your soules in the nynt day of the moneth at euen: from euen to euen shall ye rest in your Sabboth. ¶

And

Exo. xxiii. b.

Exo. xii. b.
 Exo. xxiii. b.

Exo. xii. b.

Num. xv. a.

And the Lorde spake vnto Moles, sayenge: ^{Exod. xxi. b.} ^{Exod. xxi. c.} ^{Exod. xxi. d.} speake vnto the chyldren of Israell, and say: * the fyfteenth daye of the same seuenth moneth is the feaste of tabernacles, seuen dayes vnto the Lorde. The fyfste daye is an holy conuocacyon: ye shall do no laborpous worke. ^{Exod. xxi. b.} ^{Exod. xxi. c.} ^{Exod. xxi. d.} Seuen dayes ye shall offer sacrifice vnto the Lorde, and in the epyghte daye shall be an holy conuocacion vnto you, and ye shall offer sacrifices vnto the Lorde. It is the collection, and ye shall do no laborpous worke therein. These are the feastes of the Lorde, which ye shall call holpe conuocacions, for to offer sacrifice vnto the Lorde, burnt offering, meat offering, peace offering, and drynke offeringes, every daye bys due sacrifice besyde the Sabbathes of the Lorde, and besyde youre gyftes, besyde your vowes, and all your freewyll offeringes, whyche ye geue vnto the Lorde.

Moreover, in the fyfteenth daye of the seuenth moneth, when ye haue gathered in the frute of the lande, ye shall kepe holpe daye vnto the Lorde seuen dayes. The fyfste daye shall be as a Sabbath: lyke wyse in the epyghte daye shall be the rest of the Sabbath. And ye shall take you in the fyfste daye, the frutes of goodly trees braunches and Palme trees, and the bowes of thycke trees, and wyllowes of the brooke, and shall reioyce before the Lorde your God seuen dayes. And ye shall kepe this feaste vnto the Lorde vii. dayes in the yere. It shall be a lawe for ever in youre generacions, that ye kepe it in the seuenth moneth. Ye shall dwell in bothes. vii. dayes euē al ye are Israelites bozne, that dwell in bothes, for your chyldren after you maye knowe how that I made the chyldren of Israel to dwell in bothes, when I brought them out of the land of Egypte: I am the Lorde your God. And Moles spake vnto the chyldren of Israell, concerning the feastes of the Lorde.

The xxxiii. Chapter.

The oyle for the lampes. He that curieth must be stoned. He that killeth shall be hanged.

And the Lorde spake vnto Moles, sayeng: * comaunde the chyldren of Israell that they bynne vnto the, puer oyle olyue beaten for lightes to cause the lampes to burne away: without the vayle of wytnesse: in the tabernacle of witness shall Aaron dresse them both euē & morning before the Lorde alwaies. ^{Exod. xxi. b.} ^{Exod. xxi. c.} ^{Exod. xxi. d.} Let it be a lawe for ever in your generacions. He shall dresse the lampes vpon the pure candlesticke before the Lorde perpetually. And thou shalt take fyne flour, and bake twelue wassels thereof, two tenth deales shall be in one wassell. And thou shalt set them in two rowes fyve on a rowe vpon the pure table before the Lorde, and put purer frankensence vpon the rowes, that they may be breade of remembraunce, and an offering to the Lorde. Every Sabbath he shall put them in rowes before the Lorde euermore: of the chyldren of Israel shall they be offered for an euerlastyng couenaunt. * And they shall be Aarons & his sonnes, which shall eat them in the holy place. For they are most holy vnto him of the offeringes of

the Lordes by a perpetuall statute. And the son of an Israelytische wyfe, whose father was an Egyptian, went out among the chyldren of Israell. And this sonne of the Israelytische wyfe, and a man of Israel stroue together in the hoste.

And the Israelytische womans sonne * blasphemed the name of the Lorde and: cursed, and they brought hym vnto Moles. Hys mothers name was Salomith, which was the daughter of Dibzi: of the trybe of Dan: & they * put hym in ward, that the mynde of the Lorde myght be shewed them. And the Lorde spake vnto Moles sayenge: bynne the cursed speaker without the hoste, and let all that heard him, put theyr handes vpon his head, & let al the multitude ston hym. And thou shalt speake vnto the chyldren of Israell, saying: Who soeuer curseth his God shall beare this synne. And he that blasphemeth the name of the Lorde, let hym be slayne, and all the multitude shall ston hym to death. Whether he be bozne in the land or a strainger, when he blasphemeth the name of the Lord, let him be slayne. ^{Exod. xxi. b.} ^{Exod. xxi. c.} ^{Exod. xxi. d.} And * he that killeth any mā, let him dye the death. And he that killeth a beast, let hym make hym good, soule for soule. And yf a man mayme his neyghbour, as he hath done, so shall it be done to hym: broke for broke: eye for eye and toth for toth: euē as he hath maymed a man, so shall he be maymed agayne. And he that killeth a beast let him paye for it: and he that killeth a man, let hym dye. Ye shall haue one maner of lawe: euē for the straunger aswell as for one of your selues, for I am the Lorde your God. And Moles tolde the chyldren of Israell, and they broughte hym (that had cursed) out of the hoste, and stoned hym with stones. And the chyldren of Israel dyd as the Lorde commaunded Moles.

The xxxv. Chapter.

The Sabbath of the seuen yeres: and of the yere of the tabe: ler, otherwyse called the fyfth yere.



And the Lorde spake vnto Moles in Mount Sinai, sayeng: speake vnto the chyldren of Israell, and saye vnto them: whē ye become into the lande whych I geue you, the lande shall rest, and kepe Sabbath vnto the Lorde. ^{Exod. xxi. b.} ^{Exod. xxi. c.} ^{Exod. xxi. d.} * Syre yeres thou shalt sowe thy felde and syre yere thou shalt cut the vyneyard, and gather in the frute thereof. But the * seuenthyere shall be a Sabbath of reste vnto the lande. The Lordes Sabbath it shall be: thou shalt not sowe the felde, nor cut thy vyneyard. That whyche groweth of theowne accorde thou shalt not reape: neyther gather the grapes that thou haste leste behynde, for it is a yere of rest vnto the lande. And the reste of the lande shall be meate for you: euē for the, for thy seruaunt: and for thy mayde for thy byred seruaunt, and for the strainger that sojourneth with the: and for thy cattell, and for the beastes that are in the lande, shall all the increase thereof be meate.

And thou shalt nombze seue Sabbathes of yeres vnto the, euē seuen tymes seuen yere: and the space of the seuen Sabbathes of yeres: wyl be vnto the nyne and fortye yere.

f.iii. And

And then thou shalt make a trumpe blowe: in the tenth daye of the seventh moneth, euen in the daye of attonement shall ye make a trumpe blowe, thowowe out all your lande. And thou shalt halowe that yere: euen the fyrtyeth yere, and proclame lybertye thowowe out the lande: vnto all the inhabytters therof, for it shall be a yere of iubelye vnto you, and ye shall retourne euery man vnto hys possessyon, and euery man vnto hys kynred agayne. A yere of iubelye shall that fyrtyeth yere be vnto you. Ye shall not sowe neyther reape that whiche groweth of it selfe, neyther gather the grapes that are lefte.

For that yere of iubelye shall be holpe vnto you: but ye shall eate of the increase therof oute of the felde. In the yere of thys iubelye ye shall retourne euery man vnto his possession agayne. If thou sellest oughte to thy neyghboure, or byest of thy neyghbours hande, ye shall not disceane one another: but accordynge to the number of yeaers after the iubelye yere thou shalt buye of thy neyghboure, and accordynge vnto the nombre of yeaers and of the frutes, he shall sell vnto the. Accordynge vnto the multitude of yeaers, he shall encrease the pryce therof, and accordynge to the fewnesse of yeaers, he shall mynyshe the pryce of it: for the nombre of frutes doeth he sell vnto the. * Wylceane not ye therfore euery man his neyghboure, but thou shalt feare thy God. For I am the Lorde your God: Wherefore ye shall do after myne ordynauces: & kepe my lawes, and do them, and ye shall dwell in the lande in safetye. And the lande shall geue her frute, and ye shall eate your fyll: and dwell therein in safetye. And yf ye shall say: what shall we eate the seventh yere, for we shall not sowe, nor gather in our increase? I wyl sende my blessinge vpon you in the syxte yere, and it shall byynge for the frute for thre yeaers, and ye shall sowe the eyght yere, and eate yet of olde corne vntill the nynt yere: euen vntill her frutes come, ye shall eate of olde store. The lande shall not be solde to be waste: for the land is myne, and ye be but straungers and sojourners with me.

In all the lande of youre possessyon, ye shall graunte a redempcyon for the lande. If thy brother be wared poore, and hath solde awaye of hys possessyon, and yf any of hys kynne come to redeme it, lette hym by out that whiche his brother solde. And yf he haue no man to redeme it, let hys hande get so muche as may be sufficient to buye it out agayne, and lette hym counte howe longe it hath bene solde, and deliuer the rest vnto the man to whom he solde it, that he maye retourne to hys possession agayne. But and yf his hande can not get sufficient to restore to the other agayne, then that whiche is solde shall remaine in the hande of hym that hath bought it, vntill the yere of iubelye: and in the iubelye it shall come out, and he shall retourne vnto his possession agayne. And yf a man sell a house or a dwellinge wythin the walles of a cite, he maye buye it out agayne wythin a whole yere after it is solde: euen any daye of the yere shall he redeme it agayne. But and yf he buye it not oute

agayne wythin the space of a full yere, then the house that is in the walled Cytie, shall be stablyshed, and be hys owne that boughte it, and hys successours after hym, and shall not go oute in the inbelye. But the houses of byllages, whiche haue no walles rounde aboute them, are counted as the felde of the countre, and therefore they maye be boughte out agayne, and shall retourne in the inbelye. Not wythstandynge, the Cyties of the Leuites, and the houses of the ctyes of theyr possessyon, maye the Leuites redeme at all seasons. And yf a man purchase oughte of the Leuites, the house that was solde and the Cytie of theyr possessyon shall goo oute in the yere of iubelye: for the houses of the Cyties of the Leuites, are theyr possessyon amonge the chyldren of Israel. But the felde of the suburbe that is besyde theyr ctyes, maye not be solde: but is theyr perpetuall possessyon.

If thy brother be wared poore, and fallen in decaye with the, thou shalt releue hym, both the straunger and sojourner, that he maye liue with the. * And thou shalt take no vsurpe of hym, or vantage, but thou shalt feare the God, that thy brother maye lyue wyth the. Thou shalt not geue hym thy money vpon vsurpe, nor lende hym thy corne for encrease. I am the Lorde your God, whiche broughte you out of the lande of Egypte: to geue you the lande of Canaan, and to be your God. * Yf thy brother that dwelleth by the, be wared poore, and be solde vnto the, thou shalt not compell hym to the bondage of seruautes, but as an hyred seruaunte, and as a sojourner he shall be wyth the, and shall serue the vnto the yere of iubelye, and then shall he departe from the, both he and hys chyldren wyth hym, and shall retourne vnto hys owne kynred agayne: and vnto the possessyon of hys fathers, for they are my seruautes, whiche I broughte out of the lande of Egypte, and shall not therefore be solde as bonde men. Thou shalt not rapgne ouer him cruelly, but shalt feare thy God.

Thy bonde seruaunt, and thy bonde mayde: whiche thou shalt haue, shall be of the heathen that are rounde aboute you: of them shalt ye purchase seruautes and maydens, and of the chyldren of the straungers, that are sojourners amonge you, and of theyr generacions that are wyth you, whiche they begat in your lande. These shall be youre possessyon, and ye shall take them as inheritaunce for youre chyldren after you, to possesse them, they shall be your bonde men for euer. But ouer youre brethren the chyldren of Israel, ye shall not rapgne one ouer another cruelly. If a sojourner or a straunger ware ryche by the, and thy brother ydelleth by hym wared poore, and sell hym selfe vnto the straunger or sojourner by the, or to anye of the straungers kyn, after that he is solde, he maye be redeemed agayne: one of hys brethren, or hys vnckle, or hys vnckles sone maye buye him oute: or anye that is nye of hym vnto hym of hys kynred, maye redeme hym: eyther of hys hande can gette so muche, he maye be losed. And he shall reken wyth hym that boughte hym from the

1. Pet. iii. 8

De. xxi. 2

Leuit. xiii. 8
De. xxi. 2

Leuit. xiii. 8
De. xxi. 2

the pere that he was solde in, vnto the pere of iu-
belpe & the pryce of hys beyng shalbe valued ac-
cordinge vnto the nombze of peres. As an hyred
seruaunte shal he be wyth hym. If there be yet
many peres behynde, accordyng vnto them let
hym geue agayn for his deliuerance, of the mo-
ney that he was boughte for. If there remayne
but fewe peres vnto the pere of iubelpy, let him
counte with him agayne, and accordyng vnto
his peres geue hym agayne for his redempcion
and he shalbe with him pere by pere as an hyred
seruaunte and the other shal not raygne cruelly
ouer him in thy sight. If he be not redeemed thus,
he shal go out in the pere of iubelpy, both he and
his chyldzen with him: for the chyldzen of Israell
are my seruautes, whiche I brought out of the
lande of Egypte. I am the Lorde your God.

Che. xvi. Chapter.

*They are blessed that kepe thole chenges that God
hath sayd.*



Ve shall make you no ydols nor gra-
uen ymage, neither reare you vp any
stone nether shal ye set vp any image
of stone in youre lande to worshippe it:
for I am the Lorde youre God, ye shall kepe my
Sabbotthes, and feare my sanctuarpe: for I am
the Lorde. * If ye walke in myne ordinaun-
ces and kepe my comaundementes, and do them
I wyll sende you rayne in the righte season, and
the lande shal yelde her encrease, and the trees of
the felde shal geue theyr frute. And the thres-
shinge shal reache vnto wyne harueste, and the
wyne haruest shal reache vnto sowynge tyme,
and you shal eate your bzeade in plenteousnesse,
and dwell in your lande peaceably. And I wyll
sende peace in the lande, and ye shall slepe wyth-
out any man to make you affrayde.

And I wyll ryd euil beastes out of the land
and there shal no swearde goo throwout youre
lande. And ye shall chase your enemies, and they
shal fall before you vpon the swearde. * And
fyue of you shal chase an hundred, and an hun-
dred of you shal put ten thousande to flyghte,
and your enemies shal fall before you vpon the
swearde. For I wyll haue respect vnto you, and
make you encrease and multiplye you, and sette
vp my couenaunte wyth you. And ye shall eate
olde store, and cary out olde for the newe. * And
I wyll make my dwellynge place amonge you,
and my soule shal not loth you. I wyll walke
amonge you: and wyll be your God and ye shal
be my people. * I am the Lorde youre God
whiche brought you out of the lande of Egypt, &
ye shulde not be theyr bondmen and I haue bro-
ken the cheynes of your yoke, and made you go
vpryght. * But and yf ye wyll not harken vnto
me, nor wyll not do after these comaundemen-
tes. And yf ye shall despyce myne ordynaunces,
ether yf your soule abhorre my lawes, so that ye
wyll not do al my comaundementes, but bzeake
myne appoyntmente, I also wyll do this vnto
you. For I wyll bypunge vpon you fearfulnesse,
swellynge of body, and the burnynge agewe to
consume your eyes, and gender sorowe of hart.
And you shal sowe your seede in vayne, for your

enemies shal eate it. And I wyll set my face
agaynst you, & ye shall fall before your enemies
and they that hate you shal raygne ouer you,
* and ye shall flee when no man foloweth you.

And yf ye wyll not yet for al this herken vn-
to me, then wyll I punyssh you seuen tymes moze
for youre synnes, and wyll bzeake the pryde of
your stubburnes. And I wyll make your hea-
uen as yron, and your earth as brasle: And your
laboure shalbe spent in vayne. For your lande
shal not geue her increase, nether shal the trees
of the lande geue theyr frutes. And yf ye walke
contrary vnto me, and wyll not herken vnto me
I wyll bypunge seuen tymes mo plagues vpon you
accordyng to your synnes. I wyll also sende in
wyld beastes vpon you, whiche shal rob you
of your chyldzen, and destroye your cattell, and
make you fewe in nombze, and cause youre hys-
wayes to growe vnto a wyldernesse. And yf ye
may not be reformed by these thynges but shal
walke contrary vnto me, then wyll I also walke
contrary vnto you, and wyll punyssh you yet se-
uen tymes for your synnes. And I wyll sende a
swearde vpon you, that shal lauenge my testa-
ment. And when ye are gathered to gether with
in your cities, I wyll sende the pestilence among
you, and ye shalbe deliuered into the hand of the
enemye. And when I haue broken the staffe of
your bzeade: ten wyues shal bake your bzeade
in one ouen, and they shal deliuer you your bzeade
agayne by weighte * ye shall eate, and not be sa-
tisfied. And yf ye wyll not yet for al this, har-
ken vnto me, but shal walke against me, I wyll
walke contrary vnto you also in indignacion,
and wyll chastice you seuen tymes for youre syn-
nes. * And ye shal eate the fleshe of your sonnes
and the fleshe of your daughters shal ye deuoure

I wyll destroye your hys places, and rote out
your ymages, and cast your carkasses vpon the
bodies of your ydols, and my soule shal abhorre
you. And I wyll make your cities desolate, and
bypunge your Sanctuary vnto nought, and wyll
not smell the swetnesse of youre odours. I wyll
bypunge the lande vnto a wyldernesse, and youre
enemies whiche dwel therein, shal wonder at it.
And I wyll strow you amonge the heathen, and
wyll drawe out a swearde after you, and youre
lande shalbe waste, and your cities desolate.

Then shal the lande enioye her Sabbotthes, as
longe as it lyeth voyde, & ye shalbe in your ene-
mies lande: euen then shal the lande reste, and re-
ioyce in her Sabbotthes. As longe as it lyeth
voyde, it shal rest, because it dyd not rest in your
Sabbotthes, when ye dwelt vpon it:

And vpon them that are left a lyue of you,
I wyll sende a fayntenesse into theyr hartes in
the lande of theyr enemies: and the sounde of a
shakynge leafe, shal chase them, and when they
flee the swearde, they shal fall: no man folowing
vpon them. They shal fall one vpon another, as
it were before a swearde, euen no man folowing
vpon them, and ye shal haue no power to stande
before youre enemies: And ye shall perishe a-
monge the heathen, & the lande of your enemies
shal eate you vp.

E.iiii. shal

And they that are leste of you, shall pynne awaye in theyr vnrightheousnes, euen in theyr enemies lande, and in the misdedes of theyr fathers shal they consume. And they shal confesse theyr misdedes and the misdedes of theyr fathers for their trespase, whiche they haue trespassed agaynst me, and for that also that they haue walked contrary vnto me. Therefore, I also wyl walke contrary vnto them, and wyl byynge them into the lande of theyr enemies. And then at the lest waye theyr vncircumcised hartes shal be tamed, & they shal make attonement for theyr myl dedes.

Deu. llii. e

G

And * I wyl remembre my couenaunt wth Jacob, and my bonde wth Isaac, and myne appoyntment wth Abraham wyl I remember, and wyl thynke on the lande. The lande shal be lest of them, & shal enioye her abbotches wthyle she lyeth waste wthout them.

Deu. llii. e

And they shal make an attonement for theyr myl dedes, because they despised my lawes, and because theyr soule refused myne ordinaunces: And yet for al that when they be in the lande of theyr enemies: * I wyl not cast them away, neither wyl abhorre them, to destrope them utterly, and breake myne appoyntment wth them: for I am the Lord theyr God. I wyl for theyr sakes remembre the couenaunte made vnto their fathers when I broughte them out of the lande of Egypte in the syght of the heathen, & I might be theyr God: I am the Lord. These are y ordinaunces, and iudgementes, and lawes: whiche the Lord made betweue him and the children of Israel in mount Sinai, by the hande of Moyses

The. xxvii. Chapter.

Of diuerse vowes, and of cythes. &c.

A



Num. iiii. g

And the Lord spake vnto Moyses, say eng: speake vnto the children of Israel, and say vnto them: If any mā wyl geue a singuler vowe vnto the Lord, accordynge to the value of the soules, the value of the male from twentye yere olde vnto syxtye shal be fyfte * sycles of siluer, after the weyght of the Sanctuary. And if it be a female: the value shal be thirtye sycles. And from fyue yeres to twentye, the male shal be set at twentye sycles, and the female at x. sycles. And fro a moneth vnto fyue yere, the male shal be set at fyue sycles of syluer, and the female at thre. And he that is sixty yere olde, and aboue shal be valued at fyftene sycles, and the woman at ten. But if he be to pooore so to be set he shal present hym selfe before the pcast: and the prest shal value hym accordynge as the hande of him that vowed is able to get, euen so shal the prest value hym. If it be a beast of whiche men byng an offerynge vnto the Lord: all that anye man geueth of luche vnto the Lord shal be counted holy. He shal not aultar it nor chaunge it a good for a bad, or a bad for a good. And if he chaunge beast for beast, the both the same beast and it also wher wth it was chaunged shal be holpe. If it be anye maner of vnclean beast, of whych men do not offer a sacrifice vnto the Lord, he shal set the beaste before the prest, and the prest shal value it, whether it be good or bad. And as y prest

setteth it, so shal it be. But if he wyl bye it agayne, he shal geue the fyfte parte more aboue that it was set at. If any man dedicate his house to be holy vnto the Lord: the pcaste shal set it, whether it be good or bad, and as the prest hath set it, so shal the value be. And whē he that sanctified it wyl redeme his house: let him geue the fyfte parte of the money that it was iudged at therto, and it shal be his.

If a man halow a pece of his enhereted lande vnto the Lord: it shal be set accordynge to the sede therof. If it beare an homer of barley it shal be set at fyfte sycles of siluer. If he halow his felde immediatlye from the yere of iubelye, it shal be worth accordynge as it is esteemed. But and if he halowe his felde after the iubelye, the prest shal reken the money accordynge to the nombere of the yeres that remayne vnto the yeres of iubelye foloweng and thereafter it shal be lower set.

If he that consecrated the felde, wyl redeme it agayne, let him put the fyfte parte of the price that it was set at therunto, and it shal be his.

And if he wyl not redeme the felde, but selleth y felde to another mā, he (that bowed) may redeme it nomore. But when the felde goeth out in that yere of iubelye, it shal be holy vnto the Lord: eue as a felde that is utterly put away, and it shal be the prestes possession. If a mā sanctify vnto the Lord a felde which he hath bought, and is not of his enheritaunce, the pcaste shal reken vnto hym what it is worth vnto the yere of iubelye, & he shal geue the price that it is set at, the same daye, as a thyng consecrated vnto the Lord.

And in the yere of iubelye, the felde shal returne vnto hym whose enheritaunce of land it is. And all settinge shal be accordynge to the spele * of the sanctuary. One spele conteyneth twenty halfe-pens. * But the fyrt boone of y beastes that is appoynted vnto the Lord, may no man sanctifye: whether it be ore or shepe, for it is y Lordes already. If it be an vnclean beast, he shal redeme it, as it is set at, and geue the fyfte parte more therto: Or if it be not redemed, it shal be solde, accordynge to the value. Not wthstanding, no damned thyng that a man putteth from hym & dedicateth vnto the Lord of all his good (whether it be mā or beast or land of his inheritaunce) may be solde or redemed: for euery thyng so put away is most holy vnto the Lord. Let no damned thyng that a man separeteth: be redemed, but dye the death. Euery tyth of the lande which is of the sede of the land, or of the frute of y trees is the Lordes: and is sanctified vnto the Lord.

And if a man wyl redeme ought of his tythes: let hym ad the fyfte part therto. And euery tyth of ore and of shepe and of euery beast y goeth vnder the rod, euen euery tenth shal be holy vnto y Lord. He shal not loke if it be good or bad, nor chaunge it. Els if he chaung it, both it and that it was chaunged withall, shal be halowed vnto the Lord, & may not be redemed. These are the comaundementes which y lord comaunded by Moyses vnto the chyldre of Israel in mount Sinai. The ende of the thyrde boke of Moyses, called in y hebrue, Vaicra, & in y Latyn Leuiticus.

The

The fourth booke of

Moses, called in the hebrue, Uatedab-
bar, and in the Latyn Numeri.

The fyrst Chapter.

All that are apt to battel, are nombred. The trybe of Reu-
mussynge in the Tabernacle.



And the Lorde spake vnto Moses
in the wyldernesse of Sinai, in
the Tabernacle of wytnes, the fyrste
daye of the seconde moneth in the
seconde yere after they were come
out of the lande of Egypt, saying

* take ye the summe of all the myltitude of the
chyliden of Israell, after they kynredes & hou-
shold of they fathers wyth the nombre of they
names all y are males, heade by heade, from .xx.
yere and aboue: euen all that go forth to the war
in Israell, thou and Aaron shall nombre them,
thorowout they armyes, and wyth you shalbe
men of euery trybe wher of euery one is head ma-
n of the house of his fathers. And these are the na-
mes of the men that shall stande wyth you: of
(the trybe of) Ruben Elizur, the sonne of Sede-
ur: of Simeon, Selumiel the son of Suri, Sa-
dai: of Juda, Nahasson, the sonne of Aminadab
of Issachar, Nathanael, the sonne of zuar: of za-
bulon, Eliab, the sonne of Helon. Amonge the
chyliden of Ioseph: of Ephraim, Elisama the
sonne of Amihud: of Manasse, Gameliel, y son
of Pedazur: of Ben Jamin, Abidan the sonne of
Gedeoni: of Dan, Abiezzer, the sonne of Ammi,
Sadai: of Aser, Pagiel, the sonne of Ocran: of
Gad, Elisab the sonne of Deguel: of Nephtali
Abira the sonne of Enan.

B These were of great fame in the congrega-
cyon, lordes of the trybes of they fathers, and
heades ouer thousandes in Israell. And Moses
and Aaron toke these men (which are expessed
by they names) and gathered all the congrega-
cyon together, the fyrste daye of the seconde mo-
neth, and they were rekened thorowe out they
kynredes and houses of they fathers by name:
from twenty yere and aboue, head by head. As
the Lorde commaunded Moses, euen so he nom-
bred them in the wyldernesse of Sinai. And the
chyliden of Ruben Israels eldest sonne thorowe
out they generacyons, and they kynredes and
houses of they fathers in the nombre of names
heade by heade (all males from twenty yere and
aboue) as many as dyd go forth to the war: the
nombre of them that were of the trybe of Ruben,
was .xlvi. thousande, and fyue hundred.

Of the chyliden of Simeon thorowout their
generacyons and they kynredes, and houses of
their fathers, the summe of them in the nombre
of names, head by head, all the males from twen-
ty yeres and aboue, who soeuer myght go forth
to the warre: the summe of them that were of y
trybe of Simeon, lix. thousande: and thre hun-
dred. Of the chyliden of Gad thorowout they
generacyons and they kynredes and households
of they fathers, the nombre of the names from
twenty yere and aboue, all that went forth to y
warre: the nombre of them that were of y trybe
of Gad, was. xlv. thousande, fyre hundred and
fifty. Of the chyliden of Juda thorowout their
generacyons, and they kynredes and houses of
they fathers, the nombre of names from twen-
ty yere and aboue, all that were able to go forth
to the warre: The nombre of them that were of
the trybe of Juda was. lxxiii. thousande & fyre
hundred. Of the chyliden of Issachar thorowout
they generacyons and they kynredes and hou-
ses of they fathers: the nombre of names from
twenty yere and aboue whych went all forth to
warre, the nombre of them that were of y trybe
of Issachar, was. liii. thousand, & .iii. hundred.

Of the chyliden of zabulon, thorowout their
generacyons and they kynredes, and houses of
they fathers, the nombre of names from twen-
ty yere and aboue, which were able to go forth
in the hoste: The nombre of them that were of y
trybe of zabulon, was. lvi. thousande and four
hundred. Of the chyliden of Ioseph: Namely, of
the chyliden of Ephraim thorowout they gene-
racyons and they kynredes and houses of their
fathers, the nombre of names from twenty ye-
res and aboue, all that wente out to the warre: y
nombre of them that were of y trybe of Ephra-
im was. xl. thousande and fyue hundred.

Of the chyliden of Manasse thorowout their
generacyons, and they kynredes, and houses of
they fathers, the nombre of names from twen-
ty yere olde and aboue, all that went out to the
warre: The nombre of them that were of the
trybe of Manasse was. xxxii. thousande and. ii.
hundred. Of the chyliden of Ben Jamin thorow
out they generacyons, and they kynredes and
houses of they fathers, y nombre of names fro
twenty yere and aboue, all that went forth to y
warre: The nombre of them that wer of y trybe
of Ben Jamin was. xxxv. thousande & .iii. hun-
dred. Of the chyliden of Dan thorowout they
generacyons and kynredes and houses of they
fathers: the nombre of names from twenty yere
olde and aboue, all that went forth to the war.

The nombre of them that were of the trybe
of Dan was. lxii. thousande and seven hundred. Of
the chyliden of Aser thorowout they gene-
racyons and they kynredes and houses of they
fathers, the nombre of the names from twenty
yeres and aboue, all that wente out to warre.
The nombre of them that were of the trybe of
Aser was. xli. thousande and fyue hundred. Of
the chyliden of Nephtali: thorowout their gene-
racyons and they kynredes and houses of they
fathers the nombre of names from twenty ye-
f. v. res

Exod. xlii. f.
Num. xli. f.

res and aboue, all that might go forth to þ war
The nombze of thepm that were of the trybe of
Rephthali, was thze and fyfte thousande, and
foure hundred. These are the summes which Mo-
ses and Aaron nombzed and the pynces of Is-
raell: those twelue men, whiche were euery one
ouer the house of theyr fathers. And all the nom-
bz of the chyldzen of Israell, thozowe out the
houses of theyr fathers, from twente yere and
aboue, all that went forth to the warre in Isra-
ell, dze we all vnto the summe of * fyre hundred
and thze thousande, fyue hundred and fyfte.

But the Leuites after the trybes of theyr fa-
thers were not nombzed among them. And the
Lorde spake vnto Moles, sayinge: Thou shalt
not number þ trybe of Levi, nether take the sum-
of them from amonge þ chyldzen of Israel. But
thou shalt appoynt the Leuites ouer the habita-
cyon of wytnesse, and ouer all the vesselles therof
and ouer all thinges that are in it. Yee, they shal
beare the tabernacle and all the vesselles therof
and they shal minyster in it, & shal dwell round
about the tabernacle. And when the tabernacle
goeth forth, the Leuites shal take it downe: and
when the tabernacle is to be pytched, they shal
set it vp: and yf any straunger come npe, he shal
dye. And the chyldzen of Israel shal pytch theyr
tentess, euery man in hys owne company, and eu-
ery man vnder hys owne standerd thozowout
theyr hostes. But the Leuites shal pytch round
about the tabernacle of wytnesse, that there be no
wzath vpon the congregacyon of þ chyldzen of
Israel, and the Leuites shal kepe the watche of
the tabernacle of wytnesse. And the chyldzen of
Israel byd accordyng to all that the Lorde com-
maunded Moles, euen so dyd they.

The ii. Chapter.

The order of the tentes. The heades of the kyn-
redes of Israell.

A And the Lorde spake vnto Moles,
and Aaron, sayinge: euery man of
the chyldzen of Israell shal pytche
vnder his owne standerde and vnder
the armes of theyr fathers hou-
ses: on the other syde and rounde aboute the Ta-
bernacle of wytnesse shal they pytche. On the
easte syde towarde the rysynge of the sunne, shal
they of the standerde of the hoste of Iuda pytche
thozowout theyr armies: And Nabeon the son
of Aminadab was captayn of the sons of Iuda.
And his host and the nombze of them. lxxiii. &
and fyre hundred. Nexte vnto hym shal they þ
be of the trybe of Issachar pytche and Nathana-
el the sonne of zuar was captayne of the chyldze
of Issachar: his hoste and the summe of the nobze
therof. liiii. thousande, and foure hundred. And
then the trybe of Zabulon: and Eliab þ sonne of
Helon, captayne ouer the chyldzen of zabulon &
his hoste, and the nombze of them. lvi. thousand
and foure hundred: so that the whole nombze of
the whole hoste of Iuda are an hundred thou-
sande. lxxxvi. thousande and foure hundred tho-
rowout theyr armies: and these shal go befoze.

B On the south syde shal the standerde of the
hoste of Ruben kepe thozowe theyr companyes

and the captayn ouer the sonnes of Ruben, was
Elisur the sonne of Sedeur. And hys hoste and
the nombze of them. xli. thousand and fyue hun-
dred. And faste by hym shal the trybe of Sime-
on pytche, and the captayne ouer the sonnes of
Simeon, was Salumiel the sonne of zuri Sa-
dar, and hys hoste, and the nobze of them. lix.
thousande and thze hundred. And the trybe of
Gad also, and the captayne ouer the sonnes of
Gad, was Eliasaph the sonne of Deguell: And
his hoste and the nombze of them. xlv. thousand
fyre hundred and fyfte. All that were nombzed
with the trybe of Ruben: an hundred thousand
li. thousand four hundred and fyfte, thozowout
theyr armies, & they shal go in the second place.
And the tabernacle of wytnesse shal goo with the
hoste of the Leuites, in the myddes of the hostes
And as they lye in theyr tentes, euen so shal they
procede in the iourney, euery man in hys degre,
and vnder theyr owne standerdes.

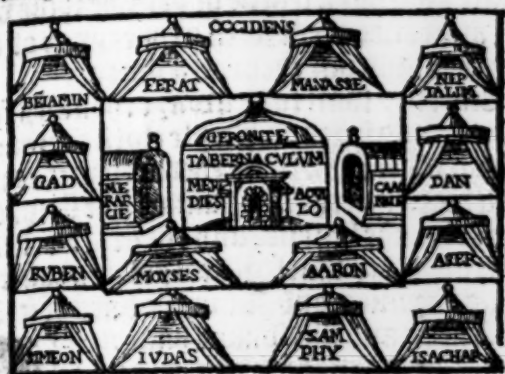
The west syde shal the standerd of the hoste
Ephraim kepe with theyr armies, and the cap-
tayne ouer the sonnes of Ephraim, was Elisa-
ma the sonne of Amihud: his hoste and the nom-
bze of them. xl. thousand and fyue hundred. And
faste by hym, shal be the trybe of Manasse, & the
captayne ouer the sonnes of Manasse was Ga-
maleel the sonne of Pedazur. Hys hoste and the
nombze of them. xxxii. thousande and two hun-
dred. And the trybe of Ben Jamin also: and the
captayne ouer the sons of Ben Jamin was Abi-
dan the son of Sedeoni. his hoste, and the nom-
bze of them. xxxv. thousande and foure hundred.
All that were appoynted with þ hoste of Ephra-
im were an hundred thousande epght thousand
and an hundred, thozowe out theyr armies, and
they shal go in the thyrde place. The standerde
of the hoste of Dan, shal kepe þ north syde with
theyr armies: and the captayn ouer the chyldze
of Dan, was Abiezer the sonne of Ammi Sa-
dar. his host and the nombze of them. lxii. thou-
sande and seuen hundred.

And fast by hym shal the trybe of Aser pytch
and the captayne ouer the sonnes of Aser, was
Pagiel the sonne of Ocran. Hys hoste and the
nombze of them. xli. thousand and fyue hundred
And the trybe of Rephthali also, & the captayn
ouer the chyldzen of Rephthali: was Abira the
sonne of Enan. his hoste and the nombze of the
liii. thousande and four hundred. All they that
were appoynted with the hoste of Dan, was an
hundred thousande. lvi. thousande and. vi. hun-
dred. And they shal goo hymnoste wpth theyr
standerdes. These are the summes of the chyl-
dzen of Israell thozowe out the houses of theyr
fathers, euen all the nombzes that pytched tho-
rowe out theyr hostes, fyre hundred thousande
thze thousande fyue hundred and fyfte. But the
Leuites were not nombzed amonge the chyldze
of Israel as the Lorde commaunded Moles.
And the chyldzen of Israel byd accordyng to all
that the Lorde commaunded Moles: for so they
pytched with theyr standerdes, and so they iour-
neyed thozowe out theyr kynredes and thozow-
out the householdes of theyr fathers.

The

The. iii. Chapter.

The Levites go not to battell, but minyfter in the Sanctuary. They ppyche they tentes neſte to the habitacyon.



These are the generacions of Aaron and Moſes, in the daye that the Lord ſpake wyth Moſes in mounte Sinai, & theſe are the names of the ſonnes of Aaron: Nadab the eldeſt ſon,

Abihu, Eleazar and Ithamar. * Theſe are the names of the ſonnes of Aaron which were ppynted, & whoſe hande was conſecrated to minyſter. * And Nadab and Abihu dyed befoze the Lord: when they offered ſtraunge ſpyze befoze the Lord in the wylderneſſe of Sinai, & had no chyldzen. And Eleazar and Ithamar minyſtered in the ſyght of Aaron they father.

And the Lord ſpake vnto Moſes, ſaying: bryng the trybe of Leui, and ſette them befoze Aaron the Preaſt, that they maye ſerue hym, & wayte vpon hym and vpon all the multitude, befoze the tabernacle of wytnelle, to do the ſeruyce of the habitacyon. They ſhall kepe all the apparel of the tabernacle of wytnes, and wayte vpon the chyldzen of Iſraell to do the ſeruyce of the habitacyon. And thou ſhalt geue the Leuites vnto Aaron and his ſonnes, for they are geuen: and deliuered vnto hym of the chyldzen of Iſraell. And thou ſhalt appoynt Aaron and his ſonnes to wayte on they ppynted offyce: and the ſtraunger that cometh nye, ſhall be ſlayne.

And the Lord ſpake vnto Moſes, ſaying: beholde, I haue taken the Leuites from among the chyldzen of Iſraell, for all the fyrſte borne, that openeth the matryce amonge the chyldzen of Iſraell, and the Leuites ſhall be myne: becauſe all the fyrſte borne are myne: for the ſame daye that I ſmote all the fyrſte borne in the lande of Egypte, I halowed vnto me all the fyrſt borne in Iſraell, both man and beaſte, and myne they ſhall be: I am the Lord. And the Lord ſpake vnto Moſes in the wylderneſſe of Sinai: ſaying: Nombze the chyldzen of Leui after the houſes of they fathers in they kynredes. All that are males, from a moneth olde and aboue ſhalte thou nombze. And Moſes nombzed them accordyng to the commaundement of the Lord, and as he had commaunded. * And theſe were the chyldzen of Leui in theyre names: Gerson and Cahath, and Merari. And theſe are the names of the chyldzen of Gerson in theyre kynredes: Libni and Semei. The ſonnes of Cahath in theyre kynredes: Amram, Jezebar, Hebzon and Oziel. And the ſonnes of Merari in theyre kynredes, Gabel and Muſi. Theſe are the kynredes of the

Leuites, accordyng to the houſes of they fathers. Of Gerson came the kynred of the Libnites and the kynred of the Semeites. Theſe are the kynredes of the Gersonytes.

And the ſum of them (after the number of all the males frome a moneth olde and aboue) was ſeuene thouſande and ſyue hundred. And the kynredes of the Gersonites ſhal ppyche behynde the habitacyon weſtward. The captayne and moſt auncyente of the houſe of the Gersonites, was Eliasaph the ſonne of Lael. And vnder the keepinge of the chyldzen of Gerson in the tabernacle of wytnes was the habitacyon and the tent the couerynge thereof, and the hanginge of the doore of the tabernacle of wytnelle and the hanginges of the courte, and the curtayne of the doore of the courte: whyche is rounde aboute the Tabernacle, and the aultar, and the cordes of it for all the ſeruyce thereof. And of Cahath came the kynred of the Amramites, and the kynred of the Jezebarites: the kynred of the Hebzonites, and the kynred of the Ozielites. Theſe are the kynredes of the Cahathites. And the nombze of all the males frome a moneth olde and aboue, was eyght thouſande and ſyre hundred, & theſe ſhall kepe the thynges that are to be kepte in the holy place. And the kynred of the chyldzen of Cahath ſhall ppyche on the ſouthſyde of the Tabernacle. The captayne and moſt auncyent of the houſe of the kynred of the Cahathites, was Eliſaphan the ſonne of Oziel, & vnder theyre keepinge was the arke, the table, the candelſtycke, and the aultars, and all the veſſels of the ſanctuary that they minyſter in, and the vayle, and what ſoener belonged to the minyſtracyon thereof. And Eleazar the ſonne of Aaron the preaſt, was captayn ouer all the captaynes of the Leuites, and had the ouerſyghte of them that wayted vpon the ſanctuary. And of Merari came the kynred of the Gabelites, and the kynred of the Muſites.

Theſe are the kynredes of Merari. And the ſumme of them accordyng to the nombze of all the males, frome a moneth olde and aboue was ſyre thouſande and two hundred. The captayn and the moſt auncyent of theyre houſe that were of the kynred of Merari, was zuriel the ſonne of Abihael: and theſe ſhal ppyche on the northſyde of the tabernacle. And vnder the cuſtody of the ſonnes of Merari ſhal be the bordes of the dwelling, and the barres, pylles and ſockettes thereof, all the veſſel thereof, and all that ſerueſſe thereof: and the pylles of the courte rounde aboute, with theyre ſockettes, theyre pynnes and theyre cordes. But on the fore front of the habitacyon befoze the tabernacle of wytnelle eaſtward ſhall Moſes and Aaron and theyre ſonnes ppyche and wayte to kepe the ſanctuary, and to kepe the chyldzen of Iſraell. And the ſtraunger that cometh nye, ſhall be ſlayne. And the whole ſumme of the Leuites whyche Moſes and Aaron nombzed, at the commaundemente of the Lord thowout theyre kynredes (euen all the males frome a moneth olde and aboue) was .xxii. thouſand

And the Lord ſayde vnto Moſes: Nombze all the fyrſt borne that are males amonge the chyldzen

xx. xvi. s

Open of Israel (from a moneth olde and aboue) and take the nombze of theyr names. And thou shalt appoynte the Leuites to me (for I am the Lorde) for all the fyrste borne of the chyldzen of Israel, and the cattell of the Leuites, for all the fyrste gendred of the cattell of the chyldzen of Israel. And Moles nombzed as the Lorde comaunded hym, all the fyrst borne of the chyldzen of Israel. And all the fyrste borne males reherfed by theyr names (from a moneth olde and aboue, accordyng to theyr nombze) were. xxii. thousand two hundred and. lxxiii. And the Lorde spake vnto Moles, saying: take the Leuites for all the fyrst borne of the chyldzen of Israel, and the cattell of the Leuites for theyr cattell, and the Leuites shall be myne. I am the Lorde. And for the redempcyon of the two hundred & lxxiii. (whych are mo then the Leuites in the fyrste borne of the chyldzen of Israel) take fyue syles of euery head after the weyght of the Sanctuary, * the syle conteyning twenty halpens. And geue the money wherwith the odde nombze of them is redeemed vnto Aaron and his sonnes. And Moles toke the redempcyon money, of þ ouerplus that were mo then the Leuites: of the fyrste borne of the chyldzen of Israel toke he this money: euen a thousande thre hundred and. lxx. syles, after the syle of the Sanctuary. And Moles gaue the money of them that were redeemed, vnto Aaron and his sonnes, accordyng to the worde of the Lorde, euen as the Lorde comaunded Moles.

The. liii. Chapter.

The offyces of the Leuites.

A



And the Lorde spake vnto Moles, and Aaron sayinge: Take the sum of the chyldzen of Cabath from amonge þ sonnes of Leni, after their kynredes & houses of theyr fathers (from thyrre pere and aboue vntyll fyfthe) all that are able to go furth to the warre: for to doo the worke in the tabernacle of wytnesse. The offyce of the chyldzen of Cabath in the Tabernacle of wytnesse, is most holy. And when the host remoueth, Aaron and his sonnes shall come and take downe the bayle, that hangeth betwene & wrappe the arke of wytnesse in it: and shall put thereon a couerpyng of tarus skynnes, and shall sprede vpon it a clothe that is altogether of yelowe sylke, and put in the barres thereof. And vpon the shewe table, they shall sprede abroade a cloth of yelowe sylke, and put thereon the dysches, spones, flat peces, and pots to powze wyth and there shall be bread thereon continually: and they shall sprede vpon them a couerpyng of purple, and couer the same with a couerpyng of tarus skynnes and putte in the barres thereof. And they shall take a clothe of yelowe sylke, and couer the candelsycke of lycht, with his lampes tonges, and snoffers, and all the oyle vessels: which they occuppe about it, and they shall put both it, and all the vessel therof within a couerpyng of tarus skynnes, and put it vpon a bar.

And vpon the golden altar they shall sprede a cloth of yelowe sylke, and couer it with a couerpyng of tarus skynnes, and putte in the barres

thereof. And they shall take all the thynges, (which they occuppe to minyster within the holye place) and put a clothe of yelowe sylke vpon them, and couer them with a couerpyng of tarus skynnes, and put them on a barre.

And they shall take awaye the ashes from the altar, and sprede a purple cloth thereon: and put vpon it all the vessels therof that they minister withall: euen the cole pannes, the fleshpokes, the shouels, the basens, and the other vessels of the altar, & they shall sprede vpon it a couerpyng of tarus skynnes, and put in the bars of it. And when Aaron and his sonnes haue made an ende of couerpyng the holy thynges, and all the vessels of the sanctuary (agaynst that the hosteremoue) then the sons of Cabath shall come in for to beare, but they shall not touche any holy thing lest they dye. And this is the charge of the sonnes of Cabath in the tabernacle of wytnesse. And to the offyce of Eleazar the sonne of Aaron þ prest pertayneth the oyle for the lycht, the swete cens the dayly meate offerpyng, and the anoyntpyng oyle, and the ouersyghte of all þ tabernacle, and of all that therein is, both in the Sanctuary and in all the vessels therof.

And the Lorde spake vnto Moles and Aaron, sayinge: Ye shall not destroye the trybe of the kyned of the Cabathites, from amonge the Leuites. But thus do vnto them, that they may lyue and not dye, when they goo vnto the moste holy thynges: Let Aaron and his sonnes go in, and take them downe, to euery one after his serpyce, and after his charge. But let them not go in, to se when the holy thynges are folden vp, lest they dye. And the Lorde spake vnto Moles, sayinge: Take also the summe of the chyldzen of Gerson, thowout the houses of theyr fathers and thowout theyr kynredes: from thyrre pere and aboue, vntyll fyfthe shalt thou nombze them, all that are able to go forthe to the warre for to do serpyce in the tabernacle of wytnesse. And this is the serpyce of the kyned of the Gersonites, to serue and to beare. They shall beare the curtaynes of the dwellinge, and the rouse of the tabernacle of wytnesse, his couerpyng, and the couerpyng of tarus skynnes, that is an hye aboue vpon it, and the hanging of the doze which is in the Tabernacle of wytnesse: and the hangynges of the court, and the hangyng that is in the entrepyng in of the gate of the court round aboute the dwellinge and the altar, with þ cordes, and al the instrumentes that serue vnto the and all that is made for to serue them.

At the mouth of Aaron and his sons, shall al the serpyce of the chyldzen of the Gersonites be done, in all theyr charges and in al theyr serpyce and ye shall nombze vnto them all theyr byrdes to kepe. And this is the serpyce of the kyned of the chyldzen of Gerson in the tabernacle of wytnesse, and theyr watche shall be vnder the hande of Ithamar the sonne of Aaron the Priest. And thou shalt nombze the sonnes of Merari after theyr kynredes, and after the houses of theyr fathers: from thyrre peres and aboue vnto fyfthe shalt thou nombze them, euery one that is able to go

Exo. xxx. b.
Le. xxviii. b.
Exo. xlv. b.

to go forth to the warre, to do the seruyce of the Tabernacle of wytnesse. And this is the charge that they muste wayte vpon, accordyng to all theyr seruyce in the tabernacle of wytnesse. The lordes of the dwellynge, wyth the barres, pyl- lers and sockettes thereof, and the pyl- lers that are rounde aboute the courte, with theyr socket- tes, pyms and cordes, and wythall the instru- mentes of it, for all theyr seruyce. And by name ye shal reken the thynges that they must wayte vpon to beare. This is the seruyce of the kynre- des of the sons of Merari accordyng to all theyr offyce in the Tabernacle of wytnesse vnder the hande of Ithamar the sonne of Aaron the prest.

And Moyses and Aaron and the prynces of the multitude nombred the sonnes of the Caba- thites, after theyr kynredes and houses of their fathers from thyrty yere and aboue vnto fyfty, all that were able to go forth to the warre, to do seruyce in the Tabernacle of wytnesse. And the numbers of them thowowe out theyr kynredes were two thousande, seuen hundred and fyfye. This is the nombze of the kynredes of Caba- th: namely, all that myght do seruyce in the taber- nacle of wytnesse, which Moyses and Aaron did nombze accordyng to the comaundement of the Lorde by the hande of Moyses. These are the nom- bzes of the sonnes of Gerson thowowe out theyr kynreds and houses of theyr fathers, from thyrty yere vnto fyfty all that were able to go forth to the warre, for to do seruyce in the taber- nacle of wytnesse. And the nombzes of them tho- rowe out theyr kynredes, and houses of theyr fathers, were two thousande syxe hundred and thyrtye. This is the nombze of the kynredes of the sonnes of Gerson of all that dyd seruyce in the tabernacle of wytnesse, whiche Moyses and Aa- ron dyd nombze accordyng to the commaunde- mente of the Lorde. And these are the nombzes of the kynreds of the sonnes of Merari thowow- out theyr kynredes and houses of theyr fathers from thyrty yere vnto fyfty: all that wente forth to the warre, and serued in the tabernacle of wytnesse. And the nombzes of them after their kynredes were thre thousand and two hundred. This is the summe of the kynredes of the sons of Merari, whiche Moyses and Aaron nombred accordyng to the worde of the Lorde, by the hande of Moyses. And so all the nombzes of the Leui- tes, which Moyses, Aaron and the Lordes of Is- rael nombred, after theyr kynreds and hou- ses of theyr fathers, from thyrty yere vnto fyfty every one that came to do his offyce and ser- uyce and to beare his burthen in the Tabernacle of wytnesse: were (when they wer nombred) viii thousande syxe hundred and lxxx. Accordyng to the worde of the Lorde dyd (Aaron) nombze them by the hande of Moyses, every one accordyng to theyr seruyce and charge, & accordyng to their offyces: as the Lorde comaunded Moyses.

The v. Chapter.

The knowyng of synne. The clensyng of synne. The lawe of the fyfth cruete, and of gelousye.

And the Lorde spake vnto Moyses, sayng: I commaunde the chyldzen of Israell that they put out of the hoste, every leper and eue-

ry one that hath an yllue, and whosoever is despy- led vpon a soule. Both male and female shal ye put out: euen oute of the hoste shal ye put them, that they despyle not the tentes amonge which I dwel. And the chyldzen of Israell dyd so, and put them out of the hoste, euen as the Lorde spake vnto Moyses, so dyd the chyldzen of Israell.

And the Lorde spake vnto Moyses, sayng: speake vnto the chyldzen of Israell: whether it be man or woman. If they haue comytted any synne that a man doth, & haue trespassed against the Lorde, that soule hath done amysse: Therefore they shal knowlege theyr synne whiche they haue done, and let hym restore agayne the hurte that he hath done in the hole, and putte the fyfte parte of it moze thereto, and geue it vnto hym, whome he hath trespassed agaynst.

But and yf there be not a man to restore the hurte vnto, nor a kynsman of hym, lette the tres- pace be made good vnto the Lorde, and it shalbe the prestes, besyde the ram of the attonement, wherby an attonement shalbe made for hym. And every heue offering that is made of the ho- ly thynges of the chyldzen of Israell whiche they byng vnto the prest, shalbe his, and every mans halowed thynges shal be his: and what so euer any man geueth the prest, it shalbe his. And the Lorde spake vnto Moyses, sayng: Speake vnto the chyldzen of Israell, and saye vnto them. If any mans wyfe go asyde & trespace agaynst hym, so that another man lye with her fleshy, & it be hyd from the eyes of her husbände, & is not come to lyght that she is despyled, and there is no wytnesse agaynst her, neyther she taken with any maner, and the sprete of gelousy cometh vpon hym, so that he is gelouse ouer his wyfe, whiche is despyled: or yf the sprete of gelousy come vpon hym, so that he is gelouse ouer his wyfe whiche is yet vndespyled: then let the man byng his wyfe vnto the prest, and byng with her an offering for her: the tenth part of an Ephah of barley meale but let hym put none oyle vpon it, nor put fran- kenscens thereon: for it is an offering of gelousy an offering for a remembraunce, calsyng the synne to be thought vpon.

And the prest shal byng her: and let her befoze the Lorde, and let hym take holy water in an erthen vessel, and of the dust that is in the floore of the habitacyon, and put it into the wa- ter. And let the prest let the woman befoze the Lorde, and vncouer the womans heade, and put the memoyal of the offering in her handes which is the gelousy offering, and the prest shal haue bytter and cursed water in his hande, & the prest shal charge her, and saye vnto the woman. If no man haue lye with the, neyther haste gone asyde to vncleynesse without thy husbände, then haue thou no harme of this bitter and cursed wa- ter. But and yf thou haste gone asyde behynde thyne husbände, and art despyled, and some othe- ran hath lye with the besyde thyne husbände, (and the prest shal charge the woman with an horrible curse, and the prest shal saye vnto the woman) the Lorde make the to be an abhominacyon and a curse amonge the people: when the Lorde

Lozde doth make thy thyre rotte, And thy belly swell: These cursed waters go into the bowels of the, that they maye make thy belly swell, and thy thyre rot, and let the woman saye, Amen, Amen. And let the preast wyte these curses.

D And when they be clesed, let hym cast the in to bytter waters, and geue the woman those bitter and cursed waters to drynke, that those cursed and bytter waters maye enter into her. And then the preast shall take the gelousye offer yng out of the womans hand, and waue it befoze the Lozde, and byng it vnto the aultar and ppreest shall take an handfull of the offer yng for a me-morall, and burne it vpon the aultar, and then make the woman drynke the water: and when he hath made the woman drynke the waters, (yf she be defyled and haue trespassed agaynst her husbnde:) then shall the cursed and bytter waters go into her, and her belly shall swell, and her thyre shall rot, and the woman shall be a curse amonge her people. And yf the woman be not defyled, but is clean, she shall haue no harme but shall conceane and bare. This is the lawe of gelousye, when a wyfe goeth asyde behynd her husbnde, and is defyled, or when the spete of gelousye cometh vpon a man and he byng gelowse ouer his wyfe, both byng her befoze the Lozde. And the preast shall do accordyng vnto al this lawe, and the man shall be gylelesse, and the woman shall beare her synne.

The vi Chapter.

The lawe of abstinence. The blessing of the people.

A And the Lozde spake vnto Moyses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: when e-ther man or woman dothe seperate them selues to vowe a vowe of an abstepner, & appoynt them selues vnto the Lozde he shall seperate hym selfe from wyne & strong drynke, and shall drynke no vyneagre of wyne or of stronge drynke, nor shall drynke whatsoeuer is pressed out of grapes: & shall eate no fre the grapes, nether yet dyped. As longe as his abstep-nence endureth, shall he eate no thyng that is made of the vyne tre, or of the carnels, or of the huske of the grape. And as longe as he voweth, & is sepe-rated, there shall no rasure come vpon his heade: but vntyll his dayes be oute, in the which he se-perateth hym selfe vnto the Lozde, he shall be holy, and shall let the lockes of his heare growe.

B As longe as he consecrateth him selfe vnto the Lozde, he shall come at no dead body: he shall not make hym selfe vncleane at the deathe of his fa-ther, mother, brother, or sytler: because that the vowe of the abstinence of his God is vpon his heade. All the dayes of his abstinence he is holy vnto the Lozde. And yf it fortune that any man by chaunce dye sodenly befoze hym, the heade of his abstepnence shall be defyled, and he shall haue his heade the dayes of his clesyng: euen the seventh daye he shall haue it. And the eyght day he shall bynge two turtels or two yonge pyge-ones to the preast, befoze the doze of the taberna-cle of wytnesse. And the preast shall offer the one for synne, and the other for a burnt offering, and

make an attouement for hym as concerninge he synned vpon a soule, & shall halowe his heade the same daye, and he shall consecrate hym selfe vnto the Lozde (the tyme of his abstepnence) and shall bynge a lambe of a yere olde for trespase: but the dayes that were befoze are lost, because his abstepnence was defyled. This is the lawe of the abstepner, when the tyme of his abstepnence is out, he shall be brought vnto the doze of the ta-bernacle of wytnesse, and he shall bynge his of-fer yng vnto the Lozde: an he lambe of a yere olde without blemyshe for a burnt offering, and a she lambe of a yere olde without blemyshe for synne, a ram without blemyshe also for a peace-offeryng, and a basket of swete breade, euen ca-kes of fyne floure myngled wpyth oyle, and wa-fers of swete breade anoynted wpyth oyle, wpyth theyr meat offer ynges and drynke offer ynges.

And the preast shall bynge hym befoze the Lozde, and offer his syn offer yng and his burnt-offeryng and shall offer the ram for a peace offe-ryng vnto the Lozde, wpyth the basket of swete breade, and the preast shall offer also his meate-offeryng and his drynke offer yng. And he shall haue the heade of the abstepner in the doze of the tabernacle of wytnes: euen the head of his abstep-nence, and shall take the heare of his sober head and put it in the fyre, whiche is vnder the peace-offeryng. And the preast shall take the soden shulder of the ram, and one swete cake out of the basket, and one swete wafer also, and put them vpon the bandes of the abstepner (after he hath shauen his abstepnence of) and the preast shall waue them befoze the Lozde. And these holy thynges shall be the prestes with the wauebest and heue shulder, and then the ab-stepner maye drynke wyne. This is the lawe of the abstepner whiche hath vowed his offer yng vnto the Lozde for his consecracyn: Besydes those thynges that his hande can get, accordyng to the vowe whiche he vowed, euen so he muste do after the lawe of his abstepnence. And the Lozde spake vnto Moyses, sayinge: speake vnto Aaron and his sons, sayinge: of this wyse ye shall blesse the chyldren of Israel, and saye vnto them.

The Lozde blesse the, and kepe the.

The Lozde make his face shyne vpon the and be merciful vnto the. The Lozde lyft vp his coun-tenaunce vpon the, and geue the peace. And they shall put my name vpon the chyldren of Israel, and I will blesse them.

The vii Chapter.

The offer ynges of the Lozdes and heades of Israel.

A And it fortuneth in that daye, when Moyses had full set vp the habyta-cyn, and anoynted and sanctified it and all the apparell therof, the Aul-tar also and all the vesselles thereof, and had anoynted them and sanctified them, the the prynces of Israel heades ouer the houses of theyr fathers which were the Lozdes of the try-bes, standyng in theyr offyces, offered & brought theyr sacrifice befoze the Lozde: syxe covered cha-rettes, and twelue oxen: one charer for two Loz-des, and for one an ox, and they broughte them befoze

Job. xlii. a.
Amos. ii. d.

Act. xiii. d.

before the habitation. And the Lorde spake vnto Moles, sayinge: take it of them, & they maye be to do the scrupce of the tabernacle of wytnes and thou shalt geue them vnto the Leuytes, to euery man accordyng vnto his offyce. And Moles toke the charets and the oxen, and gaue the vnto the Leuytes: two charettes and thre oxen he gaue vnto the sonnes of Gerson, accordyng vnto theyr offyce. And foure charets and epyght oxen he gaue vnto the sonnes of Merari (accordyng vnto theyr offyces) vnder the bande of Achamar the sonne of Aaron the Priest. But vnto the sonnes of Cahath he gaue none, because they had vpon them the offyce of holy thynges, which they dyd beare vpon shulders.

25 And the Prynces offered for the dedicatyng for the aultar (in the daye that it was anoynted) and brought theyr sacrifyces before the aultar. And the Lorde sayde vnto Moles: The Prynces shall bypunge theyr offerynges, euerye daye one Prynce, for the dedicatyng of the aultar.

And so on the first daye dyd Nabesson the sonne of Aminadab of the trybe of Iuda offer his sacrifyce: And his offeryng was a syluer charger of an hundred and thyrtye cycles: a syluer boule of .lxx. cycles after the weyght of the Sanctuary: and they were both full of fyne wheten flour, myngled wyth oyle for a meate offeryng: a spone of .x. cycles of gold, full of cens, a bullocke a ram, a lambe of a yere olde for a burnt offeryng an hegote for a syn offeryng: and (for a peace offeryng) two oxen, fyue rammes, fyue hegotes, and fyue lambes of a yere olde: thys was the gyft of Nabesson the son of Aminadab. The seconde daye Nathanael, the sonne of Zuar, captayne ouer Isachar dyd offer: And he offered for his gyft a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentie cycles after the cycle of the Sanctuary: both full of fyne flour myngled wth oyle for a meate offeryng: a golden spone of .x. cycles, full of cens: a bullocke, a ram, a labe of a yere olde for a burnt offeryng: and an hegote for synne: and (for a peace offeryng) two oxen, fyue rammes, fyue hegotes, fyue lambes of one yere olde. This was the offering of Nathanael the sonne of Zuar. The thyrde daye, Eliab the sonne of Helon captayne of the chyldren of Zabulon dyd offer. And his gyfte was a syluer charger of an hundred & thyrtye cycles: a syluer boule of seuentie cycles after the cycle of the Sanctuary and both were full of fyne flour myngled with oyle for a meate offeryng: a golden spone of ten cycles full of cens: a bullocke, a ram, a lambe of a yere olde for a burnt offeryng: an hegote for synne: and (for a peace offeryng) two oxen, fyue rammes, fyue hegotes, fyue lambes of one yere olde. This was the offering of Eliab the sonne of Helon. The fourth daye, Elizur the sonne of Sedeur captayne of the chyldren of Ruben dyd offer. And his gyfte was a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentie cycles, after the cycle of the Sanctuary, and they were both full of fyne flour myngled with oyle for a meate offeryng, a golden spone of ten cycles full of cens: a bullocke, a ramme, a lambe

of a yere olde for a burnt offeryng, an hegote for synne: and (for a peace offeryng) two oxen, fyue rammes, fyue hegotes, and fyue lambes, of one yere olde. This was the offering of Elizur the sonne of Sedeur. The fyfte daye, Delumiel the sonne of Zuri Sadai, captayne of the chyldren of Simeon offered. His gyfte was a syluer charger of an hundred & thyrtye cycles, a syluer boule of seuentie cycles: after the cycle of the Sanctuary and they were both full of fyne flour myngled with oyle for a meate offeryng: a golden spone of ten cycles full of cens: a bullocke, a ram, a labe of a yere olde for a burnt offeryng: an hegote for synne: and for a peace offeryng two oxen, fyue rams, fyue hegotes, fyue lambes of a yere olde.

This was the offering of Delumiel the son of Zuri Sadai. The syxte daye, Elisaph the sonne of Deguel captayne of the chyldren of Gad, offered. His gyfte was a syluer charger of an hundred and thyrtye cycles, a syluer boule of seuentie cycles after the cycle of the Sanctuary, both full of fyne flour myngled with oyle for a meate offeryng: a golden spone of ten cycles full of cens: a bullocke, a ramme, a lambe of a yere old, for a burnt offeryng an hegote for synne. And for a peace offeryng two oxen, fyue rammes, fyue hegotes, fyue lambes of one yere olde. Thys was the offering of Elisaph the sonne of Deguel.

The seuenth daye, Elisama the son of Amiad captayne of the chyldren of Ephraim, offered. And his sacrifyce was a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentie cycles: after the cycle of the Sanctuary, both full of fyne flour myngled with oyle, for a meate offeryng a golden spone of ten cycles, full of cens: a bullocke, a ramme, a lambe of a yere olde for a burnt offeryng: an hegote for synne, and for a peace offeryng two oxen, fyue rammes, fyue hegotes, fyue lambes of a yere olde. This was the offering of Elisama, the sonne of Amiad. The epyghte daye, offered Gamaliel the sonne of Bedazur, the captayne of the chyldren of Manasse. And his offeryng was: a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentie cycles after the cycle of the Sanctuary, both full of fyne flour myngled with oyle for a meate offeryng: a golden spone of ten cycles, full of cens: a bullocke, a ram, a lambe of a yere olde for a burnt offeryng: an hegote for synne: and for a peace offeryng two oxen, fyue rammes, fyue hegotes, fyue lambes of a yere olde. This was the offering of Gamaliel the sonne of Bedazur.

The nynt daye, Abidan the sonne of Gedeon captayne of the chyldren of Beniamin offered. And his gyfte was a syluer charger of an hundred and thyrtye cycles: a syluer boule of .lxx. cycles, after the cycle of the Sanctuary both full of fyne flour mingled with oyle for a meate offeryng a golden spone of ten cycles, full of cens, a bullocke, a ram, a lambe of one yere old for a burnt offeryng: an hegote for synne: and for a peace offeryng two oxen, fyue rammes, fyue hegotes, v. lambes of one yere olde. This was the offering of Abidan the sonne of Gedeon.

The tenth daye: Abiezzer the sonne of Amiad Sadai

The offering of Delumiel.

The offering of Elisaph.

The offering of Elisama.

The offering of Gamaliel.

The offering of Abidan.

The offering of Abiezzer.

The offer-
ring of Isa-
giel, or
his son.

The offer-
ring of Ahi-
ra.

mi Sadai, captayne of the chyldren of Dan of-
fered. And hys offerynge was a syluer charger
of an hundred and thyrtye cycles: a syluer boule
of seuentie cycles after the cycle of the sanctuary
both full of fyne floure myngled with oyle for a
meat offerynge: a golden spone of ten cycles full
of cens: a bullocke, a ram, a lambe of a yere olde
for a burnt offerynge: an hegote for synne: and
for a peace offerynge two oxen, fyue rammes,
fyue hegotes, fyue lambes of a yere olde. Thys
was the offerynge of Ahiizer the sonne of Ami-
mi Sadai. The eleuenth daye, Dagiel the sonne
of Ocran: captayne of the chyldren of Aser, of-
fered. And hys offerynge was: a syluer charger
of an hundred and thyrtye cycles: a syluer boule
of seuentie cycles after the cycle of the sanctuary
both full of fyne floure myngled with oyle for a
meat offerynge: a golden spone of ten cycles, full
of cens a bullocke, a ram, a lambe of a yere olde
for a burnt offerynge an hegote for synne: and
for a peace offerynge: two oxen, fyue rammes,
fyue hegotes, fyue lambes of one yere old. This
was the offerynge of Dagiel the sonne of Ocran.
The twelue daye, Ahira the sonne of En-
nan, captayne of the chyldren of Repehall of-
fered. And hys offerynge was: a syluer charger
of an hundred and thyrtye cycles: a syluer boule
of lxx. cycles after the cycle of the sanctuary, both
full of fyne floure myngled with oyle for a meat
offerynge: a golden spone of .x. cycles, full of cens,
a bullocke, a ram, a lambe of one yere olde for a
burnt offerynge: an hegote for synne: and for a
peace offerynge two oxen, fyue rammes, fyue he-
gotes, fyue lambes of one yere olde. Thys was
the offerynge of Ahira, the sonne of Enan.

C This was the dedicacyon of the aultar in y
daye when it was anoynted: vnto the whiche
was broughte of the princes of Israell, twelve
chargers of syluer twelve syluer boules twelve
spones of golde: euery charger contaynyng an
hundred and thyrtye cycles of syluer, euery boule
lxx. And all y syluer vessel contayned two thou-
sande and foure hundred cycles after the cycle of
the sanctuary. And the golden spones were .xii.
full of cens contayning .x. cycles a pece after the
cycle of the sanctuary: so that all the golde of the
spones, was an hundred and twenty cycles.

All the bullockes for the burnt offerynge:
were twelue, the rammes twelue, the lambes
of a yere olde twelue, with the meate offerynge:
and the hegotes for synne twelue. And all the
oxen for the peace offerynge, were .xxiii. the ram-
mes lxxv, the hegotes .lx. the lambes of a yere
olde lxxv. This was the dedicacyon of the aul-
tar, after that it was anoynted. And when Mo-
ses was gone into the tabernacle of wytnes, to
speake with hym, he hearde y voyce of one spea-
kyng vnto hym from of the merce seate, that
was vpon the arke of wytnes betwene the two
cherubins, and he talked with hym.

C The. viii. Chapter.

The order of the lampes. The for me of the candellspcke.
The cleansing and offerynge of the Leuites.



And the Lorde spake vnto Moles, &
sayinge: speake vnto Aaron, & saye
vnto hym: * when thou puttst on
the lampes, the same seuen lampes
shall geue lychte toward the fore-
fronte of the candellspcke. And Aaron dyd euery
so, and lychted the lampes toward y fore front
of the candellspcke, as the Lorde commaunded
Moses, and the worke of the candellspcke was
of styffe golde, bothe the shafte and the floures
therof: accordynge vnto the visyon whiche the
Lorde had shewed Moses, euen so he made the
candellspcke. And the Lorde spake vnto Moses
sayinge: take the Leuites from amonge the chy-
ldren of Israel, and cleanse them. But thus shalt
thou do vnto them, when thou cleansest the: sprin-
kle water of purifyenge vpon them, and let the
make a rasure to runne a longe vpon al the flesh
of them, and let them washe their clothes, and so
make them selues cleane.

Then lette them take a bullocke with hys
meat offerynge: euen fyne floure myngled with
oyle: and another bullocke shalt thou take for
synne. And when thou dost bapnge the Leuites
before the tabernacle of wytnesse, thou shalt ga-
ther the whole myltitude of the chyldren of Is-
rael together, and bapng the Leuites before the
Lorde, and the chyldren of Israel shall put theyr
handes vpon y Leuites. And Aaron shall waue
the Leuites before the Lorde, for a waue offer-
ynge of the chyldren of Israel, that they maye
execute the ministracyon of the scrupce of y lord.
And the Leuites shall put theyr handes vpon y
heades of the bullockes, and thou shalt offer the
one for synne, and the other for a burnt offerynge
vnto the Lorde, that thou mayst make an atto-
nement for the Leuites. And thou shalt set the
Leuites before Aaron and hys sons, and waue
them for a waue offerynge before the Lorde. And
thus thou shalt seporate y Leuites from among
the chyldren of Israel, and the Leuites shall be
myne: after that shall the Leuites go in, to do y
seruice of the tabernacle of wytnesse. And thou
shalt cleanse them and waue them, for they are ge-
uen and deliuered vnto me from amonge y chy-
ldren of Israel, for suche as open euery wombe:
euen for the fyrste borne of all the chyldren of Is-
rael haue I taken them vnto me.

* For all the fyrst borne of the chyldren of Is-
rael, are myne both man and beast: sens the daye
that I smote euery fyrste borne in the lande of
Egypte. I sanctified them for my selfe: and I
haue taken the Leuites for all the fyrst borne of
the chyldren of Israel, and haue geuen the Le-
uites as a gyfte vnto Aaron, and his sonnes fro
amonge the chyldren of Israel, to do the scrupce
of the chyldren of Israel in y tabernacle of wyt-
nesse, to make an attouement for the chyldren of
Israel, that there be no plage amonge the chy-
ldren of Israel, of the chyldre of Israel come nye
vnto the holy thynges. And Moses And Aaron
and all the congregacyon of the chyldren of Is-
rael dyd with the Leuites, accordynge vnto al
that the Lorde commaunded Moses concernynge
the Leuites: euen so dyd the chyldren of Israel
vnto

unto them. And the Leuites were purifyed and washed theyr clothes. And Aaron waied them before the Lorde, and made an attonement for them, and blessed them. After that went the Leuites into the seruyce in the Tabernacle of wytnesse, before Aaron and his sonnes: as the Lorde had commaunded Moyses concerning the Leuites, euen so they dyd vnto them.

And the Lorde spake vnto Moyses, sayenge: **Thys** is it that belongeth vnto the Leuites: * fro xxv. pere vppwarde they shall go in, to wayte vpon the seruyce of the tabernacle of wytnes, and from the age of fyfye pere, they shall cease waytyng vpon the seruyce therof, and shall serue no more: but shall minystr vnto theyr brethren in the tabernacle of wytnes, to wayte, but shall do no more seruyce. Thus therfore shalt thou do vnto the Leuites in theyr watche.

¶ The .ix. Chapter.

¶ The passouer. Of the cloude.

And the Lorde spake vnto Moyses in the wyldernes of Synai, in the first moneth of the seconde pere, after they were come out of the land of Egypt sayenge: lette the chyldren of Israel offer passeouer in this season: euen the fourtene daye of this moneth at euen lette hym kepe it in this season, accordyng to all the ceremonyes of it, and accordyng to all the maners therof. And Moyses spake vnto the chyldren of Israel, that they shoulde offer passeouer, & they offered passeouer the fourtene daye of the fyfthe moneth at euen in the wyldernes of Synai, accordyng to all that the Lorde commaunded Moyses, euen so dyd the chyldren of Israel.

And certayne men were defiled vpon the soule of a man, that they myghte not offer passeouer the same daye. And they came before Moyses and Aaron the same daye. And the men sayde vnto hym: We are defiled vpon the soule of man, wherfore ate we keppe backe that we maye not offer an offering vnto the Lorde in the due season, amonge the chyldren of Israel. And Moyses sayd vnto them: Stande still, and I wyll heare what the Lorde wyll commaunde concernyng you.

And the Lorde spake vnto Moyses sayenge: speake vnto the chyldren of Israel and saye: Ye any man amonge you or your chyldren after you be vncleane, by the reason of a cozle, or is in the wayefarre from you, and wyll offer Passeouer vnto the Lorde: the fourtene daye of the seconde moneth at eue let them offer it, and eate it with swete breade and sowte herbes: lette them leaue none of it vnto the moornyng: nor breake anye bone of it. But accordyng to all the ordinaunce of the passeouer, let them offer it.

But the man that is cleane & is not in a journey, and yet was negligent to offer Passeouer: the same soule shall perishe from his people, because he brought not the offering of the Lorde in his due season: that man shall beare his synne. And if a straunger dwel amonge you, and wyll offer Passeouer vnto the Lorde, accordyng to the ordinaunce of Passeouer and maner therof,

he shall offer it thus. Ye shall haue one lawe both for the straunger, and for hym that was borne at home in the lande.

At the same daye that the Tabernacle was reared vp, a cloude couered the habitacon, whiche was a tabernacle of the wytnesse: and at euen there was vpon the habitacon, as it were the sympletyude of fyre vntyll the moornyng.

So it was alwaye, the cloude couered it by day and the sympletyude of fyre by nyght. And when the cloude was taken vp from the tabernacle, then the chyldren of Israel iourneyed: and where the cloude abode, there the chyldren of Israel pitched theyr tentes. At the mouth of the Lorde the chyldren of Israel iourneyed, and at the mouth of the Lorde they pitched. And as longe as the cloude abode vpon the habitacon they laye still: and when the cloude tarped still vpon the habitacon longe tyme, the chyldren of Israel kepte the watche of the Lorde, and iourneyed not. And it chaunced that when the cloude abode a fewe dayes vpon the habitacon, they abode in theyr tentes, according to the commaundement of the Lorde: and they iourneyed also at the commaundement of the Lorde.

And it happened that when the cloude abode vpon the habitacon from euen vnto the moorning, & was taken vp in the moornyng, then they iourneyed. Whether it was by day or by night the cloude was takē vp they iourneyed. Of yf the cloude taried two dayes or a moneth, or a longe season vpon the habitacon, and remayned thereon, the chyldren of Israel abode still, and iourneyed not. And as sone as the cloude was taken vp, they iourneyed. At the mouth of the Lorde they rested in the tentes, and at the commaundement of the Lorde, they iourneyed, keepyng the watch of the Lorde, at the commaundement of the Lorde by the hande of Moyses.

¶ The .x. Chapter.

¶ The trumpettes of synner. The Israelites departe from Synai. The captaynes of the hoste are nombred. Balaab refuseth to go with Moyses.



And the Lorde spake vnto Moyses, sayenge: Make the two trumpettes of siluer: of an whole pere shalt thou make them, that thou mayest ble them to call the congregacion together, and when the hoste shall iourney. Therfore shall they blowe with them, that all the multitude may resorte to the before the doore of the tabernacle of wytnesse. And if they blowe but one trumpette, then the prynces whiche are heades ouer the thousandes of Israel shall come vnto the. But if ye trumpe, & hostes flye on the east partes shall go forwarde. And if ye trumpe the seconde tyme, the hoste that lyeth on the south syde shall take theyr iourney: for they shall trumpe whē they take theyr iourneys. But when the congregacion is to be gathered together, they shall blowe only, and not trumpe. And the sonnes of Aaron the prestes shall blowe with theyr trumpettes, & ye shall haue them as a lawe for euer in your generacions.

And if ye go to warre in your lande agaynst

your

your enemyes that were you, ye shall blow with the trumpets, and ye shall be remembered before the Lord your God to be saved from your enemyes. Also in the daye of your gladnesse, and in your feast dayes, and in the begynnyng of your monethes, ye shall blowe the trumpettes ouer your burnt sacrifices and peaceofferynges, that they may be a remembrance for you before your God. I am the Lord your God.

And it came to passe the twentieth daye of the seconde moneth in the second pere, that the cloude was taken up from of the habitation of witness. And the chyldren of Israel toke theyr journey out of the deserte of Sinai, and the cloude rested in the wyldernes of Pharan. And the fyrst toke theyr journey at the mouth of the Lord, by the hand of Moses. In the fyrst place went the standarde of the hoste of Juda, accordyng to theyr armyes: whose captayne was Nabalson the son of Aminadab. And ouer the hoste of the tribe of the chyldren of Issachar, was Nathanael the sonne of Zuar. And ouer the hoste of the trybe of the chyldren of Zabulon, was Eliab the sonne of Helon. And the habitation was taken downe: and the sonnes of Gerson and Merari wente forthe bearyng the habitation.

And the hoste of Ruben went forth with theyr standarde and armyes, whose captayne was Elisur the sonne of Sedeur. And ouer the hoste of the trybe of the chyldren of Simeon was Salamiel the sonne of Suri Saddai. And ouer the hoste of the trybe of the chyldren of Gad was Eliasaph the sonne of Deguell. The Capathites also went forwarde and bare the sanctuary, & the other dyd set up the habitation against they cam. And the standarde of the hoste of the chyldren of Ephraim went forth accordyng to theyr armyes whose captayne was Elisama the sonne of Amiad. And ouer the hoste of the tribes of the sonnes of Manasse, was Gamaliel the sonne of Pedazur. And ouer the hoste of the trybe of the sonnes of Beniamin was Abidan the sonne of Gedeon.

And the standarde of the hoste of the chyldren of Dan came forth (haupnge all the hostes together) thowout theyr armyes: whose captain was Abizer the sonne of Ammi Saddai. And ouer the hoste of the trybe of the chyldren of Aser, was Dagiel the sonne of Othram. And ouer the hoste of the trybe of the chyldren of Reueben, was Abira the sonne of Ena. These are the journeyes of the chyldren of Israel thowout theyr armyes: and thus the hostes remoued.

And Moses sayde vnto Hobab the sonne of Raguell the Midianite: whych was Moses father in lawe: we go into the place of whiche the Lord sayde: I wyl geue it you. Come thou therfore with vs, & we wyl do the good: for the Lord hath promysed good vnto Israel. And he answered him: I wyl not go: but wyl depart to myne owne lande & to my kynred. He sayde: Oh naye, leane vs not: for thou knowest our manions in the wyldernesse: & thou hast bene to vs in steade of eyes. And if thou go with vs loke what goodnesse the Lord sheweth vnto vs the same wyl we shewe vnto the.

And they departed from the mount of the Lord the dayes journey: & the arke of the testament of the Lord went before the in the thre dayes journey, to searcho out a resting place for them. And the Lord made a shadowe for them thowout the cloude by day, whē they went out of the tent.

And it fortuned, that when the arke wente forthe Moses sayde: * Ryle up Lord, and lette thyne enemyes be scattered: and lette them that hate the, flye before the. And when the arke rested, he sayde: Returne O Lord vnto the many thousandes of Israel.

The xi. Chapter.

The people murmured. They despye flesh. They loth man. The waiering faith of agosles. The Lord deuideth the burden of agosles to seuerall of the assidues, and they praye. He rayneth quailles. The flesh rauens are punished.



And it fortuned, that when the people dyd wyckedlye, it was a displeasure in the eares of the Lord. And when the Lord harde it bys countenance was prouoked to wrath, and the fyre of the Lord burnt amonge the, and consumed them & were the uttermost of the host. And the people cryed vnto Moses. And whē Moses made intercessio vnto the Lord, the fyre quethed. And the name of the place was called Chaberah, because the fyre of the Lord burnt amonge the.

And the rascal people that was amonge them, fell a lustyng, and turned the selues and wepte (euen as dyd also the chyldren of Israel) & sayd who shall geue vs fleshe to eate? we remember the fysh whiche we dyd eate in Egypt for naught and the cucumbers and melons, lekes, onions & garleke. But now our soule is dryed awaye, for we can se nothyng els saue Manna.

The Manna was as coriander seede, & (to se to) lyke Bedellio. And the people went about and gathered it, & ground it in mylles, or bet it in morters, & baked it in pannes, & made cakes of it. And the taste of it was lyke vnto the taste of an oyle cake. And whē the dew fel downe vpon the host in the nyght, the Manna fell vpon it.

And when Moses herde the people wepe thowout theyr householdes, euery man in the doore of his tente, the face of the Lord was prouoked vnto wrath exceedinglye: and it grieved Moses also. And Moses said vnto the Lord: wherfore hast thou dealt cruelly with thy seruants? And wherfore haue I not founde fauour in thy sight, seing that thou putteth the weyght of all this people vpon me: haue I concyued all this people? Or haue I begotten them: that I shuldest say vnto me: carry them in thy bosome (as a nurse beareth the suckyng chylde) vnto the lande, whych thou swarest vnto theyr fathers: where shuld I haue fleshe, to geue vnto all this people, which wepe before me, sayeng: geue vs flesh & we maye eate? I am not able to beare all this people alone, seing it is to heuy for me. If thou deale thus with me, kyl me, I praye the, for I haue founde fauoure in thy sight, that I se not my wretchednes.

And the Lord sayd vnto Moses, * gather vnto me. lxx. men of the elders of Israel, whych I knowest, & they are the elders of the people & officers ouer

and thou shalt bringe them vnto the
tabernacle of wyrtneſſe, that they maye ſtande
there byt the. And I wyll come downe, and
ſpake wyth the there, and take of the ſpyete whych
is vpon the, and put vpon them, and they ſhall
be the burthen of the people wyth þ, leſt thou
be conſtrayned to beare it alone.

And ſaye thou vnto the people be halowed
agaynſte to morowe, and ye ſhall eate fleſhe: for
your whynnyng is in the eares of the Lorde, ſe-
ynge ye ſayde: who ſhall geue vs fleſhe to eate
we were happye in Egypte: therfore the Lorde
wyll geue you fleſhe, and ye ſhall eate. Ye ſhall
not eate one daye nor two, nor thye dayes, ney-
ther ten, nor twentye dayes: but euen a moneth
longe vntill it come out at the noſtreils of you:
and make you to perbryſke, becauſe that ye haue
caſte the Lorde aſyde whych is amonge you: and
haue wepte before hym, ſayinge, why came we
thus out of Egypte? And Moſes ſayde: A ſyre
hundred thouſande ſotemen are there of the peo-
ple, amonge whych the Jam. And thou haſt ſayde
I wyll geue them fleſhe, that they maye eate a
moneth longe. Shall the ſhepe and the oxen be
ſlayne for them, to fynde them: ether ſhall all the
fyſhe of the ſee be gathered together for them to
ſerue them? And the Lorde ſayde vnto Moſes:
Shall the Lordes hande be waxed ſhort?

Thou ſhalte ſe now whether my worde ſhall
come to paſſe vnto the, or not.

And Moſes wente out, and tolde the people
the ſayinge of the Lorde, and gathered the lxx.
elders of the people, and ſet them rounde aboute
the tabernacle. And the Lorde came downe in a
cloude, and ſpake vnto hym, and toke of þ ſpyete
that was vpon hym and gaue it vnto the lxx. el-
ders. And it fortuned, that when the ſpyete re-
ſted vpon them, they prophesied, and dyd not
ceſſe. But there remayned two of the me in the
hoſte: the name of the one was Eldad, and the
name of the other Medad. And the ſpyete, reſted
vpon them, and they were of them þ were wyrt-
ten, and wente not out vnto the tabernacle, but
prophesied in the hoſt. And there ranne a yonge
man, and tolde Moſes and ſayde: Eldad & Me-
dad do prophesie in the hoſte. And Joſua the ſon
of Nun the ſeruaunt of Moſes one of hys yonge
men, answered and ſayde: maſter Moſes, for-
byd them. And Moſes ſayde vnto hym, enyſt
thou for my ſake? wolde God that all the Lor-
des people coulde prophesie, and that the Lorde
wolde put hys ſpyete vpon them. And Moſes
gat hym into the hoſte, he and the elders of Is-
raell. And there went forth a wynde from the
Lorde: and broughte quayles from the ſee: and
let them fal aboute the hoſte, euen a dayes iour-
ney rounde about on euery ſyde of the hoſte, and

as it were two cubites highe
ouer the earthe. And the people ſtoode vp, and
all that daye and all that nyght, and on the mo-
row they gathered quayles. And he that gathe-
red a lyle, gathered ten homers full. And they
ſpyed them abrode rounde about the hoſte:

* And whyle the fleſhe was yet betwene they
teeth, and yet it was chewed vp: beholde the cou-

ſequence of the Lorde was moued agaynſte the
people, and the Lorde ſawe the people with an
exceedyng greuous plague. And the name of þ place
was called, the graue of iuſte, becauſe they bur-
yed the people that luſted there. And the people
toke they iourney from the graue of iuſte vnto
hazereth, and habat hazeroth.

The xii. Chapter.

And Moſes and Aaron ſpake vnto the people, ſayinge: Ye haue ſpoken agaynſte the Lorde, and healeth at the prayer of Moſes.



Moſes and Aaron ſpake vnto the people, ſayinge: Ye haue ſpoken agaynſte the Lorde, becauſe of the wo-
man of Inde whych he had taken: for he had taken to wyfe one of Inde. And they ſayde: ha the the Lorde in-
dede ſpoken only thow Moſes? ha the he not
ſpoken alſo by vs? And the Lorde harde it. But
Moſes was a very meke man, aboue all þ men
of the earthe. And the Lorde ſpake at once vnto
Moſes vnto Aaron and to Miriam, come out
ye thre vnto the tabernacle of wyrtneſſe, & they
came out all thre. And the Lorde came downe in
the ſpyer of the cloude, and ſtoode in the doore of
the tabernacle, and called Aaron and Miriam.

And they went and ſtoode before him. And he ſayd
heare my wordes. If there be a prophet of þ Lor-
des amonge you, I wyll be knowne of hym in a
viſyon: and wyll ſpeake vnto hym in ſlepe. My
ſeruaunt Moſes is not ſo, whych is ſaythfull in
all myne houſe. Vnto hym wyll I ſpeake a mouth
to mouth in a viſyon: but in rydes and ſimply-
tudes doth not he ſe the Lorde. Wherefore then
were ye not affrayed to ſpeake agaynſte my ſer-
uaunt Moſes? And the Lorde was moued vnto
wrauth agaynſt them, and he went hys way: and
the cloude departed from the tabernacle. And he
hold Miriam was become leprous, as it were
ſnowe. And Aaron looked vpon Miriam & be-
holde, ſhe was leprous, and Aaron ſayde vnto
Moſes: I beſeeche the my Lorde, put not the ſyn
vpon vs, whych we haue folowly comytted and
ſinned. Oh, let her not be as one that cometh out
of his mothers wombe, and whoſe halfe fleſh is
eaten a waye. And Moſes cryed vnto the Lorde
ſayinge: Heale her O God, I beſeeche the.

And the Lorde ſayd vnto Moſes: If her fa-
ther had ſpyt in her face, ſhoulde ſhe not be aſha-
med ſeven dayes? let her be ſhut out of the hoſte
ſeven dayes, and after that let her be receyued in
agayne. And Miriam was ſhut out of the hoſt
ſeven dayes, and the people remoued not, tyll ſhe
was broughte in agayne. And afterwarde the
people remoued from hazeroth, and pitched in
the wylderneſſe of Pharan.

The xiii. Chapter.

Certaine men are ſent to ſearch the lande of Canaan.



And the Lorde ſpake vnto Moſes, ſayinge:
Sende men out to ſearch the lande of Ca-
naan whych I geue vnto þ chyldren of Is-
raell: of euery trybe of they fathers ſhal ſende
a man, and let them all be ſuche as are rulers a-
monge them. And Moſes at the commande-
ment of þ Lord ſent forth out of the wylderneſſe
of Pharan ſuch men as were at heades of þ chy-
ldren of Iſraell: They names are theſe. Of the
trybe of Ruben, Sammua the ſonne of Iſacur.

g. ii. Of the

Of the tribe of Simeon, Saphat the sonne of Hori. Of the tribe of Iuda, Caleb the sonne of Iephune, of the tribe of Machab, Igeal the sonne of Joseph. Of the tribe of Ephraim, Osea the sonne of Nun. Of the tribe of Beniamin, Palti the sonne of Raphu. Of the tribe of Zabulon, Gadiell the sonne of Sadi. Of the tribe of Joseph, namelpe of the tribe of Manasse, Gadthi the sonne of Sadi. Of the tribe of Dan, Amiel the sonne of Gemali. Of the tribe of Aser, Sethur the sonne of Michaell. Of the tribe of Nephtali, Nabebi the sonne of Naphtali. Of the tribe of Gad, Gueli the sonne of Warhi. These are the names of the men, whiche Moles sent to spye out the lande. And Moles called the name of Osea the sonne of Nun, Iosua.

And Moles sent them forth to spye out the lande of Canaan, and sayde vnto them: get you vp this waye southwarde, that ye maye go vp into the hie countrey, and se the lande what manner chynge it is, and the people y dwelleth therein: whether they be stronge or weake, ether few or manye, and what the lande is that they dwell in, whether it be good or bad: and what maner of cities they be, that they dwell in whether they dwell in tentes or walled townes: and what maner of lande it is: whether it be fat or leane, and whether there be trees therein or not. Be of a good corage, and byng of the frute of the lande. And it was about the tyme that grapes are first ripe. And so they went vp, and searched out the lande from the wyldernesse of zin vnto Rehob, as men come to Hemath, and they ascended vnto the south, and came vnto Hebron, where Abimam was and Sefai and Calmani, the sonnes of Enack. Hebron was buylte seuen yere before ioan in Egypte. And they came vnto the ryuer of Escoll, and cut downe there a braunche wyth one cloustre of grapes and twayne bare it vpon a staffe: and they broughte also of the pomgranates and of the fygges. And the place was called the ryuer Escoll, because of the cloustre of grapes whych the chyldren of Israel cut downe thence. And they turned backe againe from searching of the lande after forty dayes. And they wente and came to Moles and Aaron and vnto all the multitude of the chyldren of Israel in the wyldernes of Phara: which is cadex, & brought them worde, and also vnto all the congregacion, and shewed them the frute of the lande. And they tolde hym, and sayde: we came vnto the lande whither thou sendest vs, and surely it floweth wyth mylke and honye: and here is of the frute of it. Neuerthelesse, the people be stronge that dwell in the lande, and the ctytes are walled and excedynge greate: and mozeouer, we sawe the chyldren of Enack there. The Amalechites dwell in the south countrey, and the Hethites, Jebusites, and the Amorites dwell in the mountaynes, and the Cananites dwell by the see and by the coste of Iordan.

And Caleb stilled the people (murmure that was raised by) Of the people before Moles, saying: we wyl go vp, and conquere it: for we be able to overcome it. But the men that wente by wyth hym, sayde

We be not able to go vp agaynst the people: for they are stronger then we. And they brought vp an euell reporte of the lande which they had searched, sayinge vnto the chyldren of Israel: the lande whych we haue gone thow we to searche it oute, is a lande that eateth vp the inhabiters therof: and the people that we sawe in it, are men of a greates stature. And there we sawe also grauntes, the chyldren of Enack, whych come of the grauntes. And we seemed in oure syght as it were greshoppers, and so we dyd in theyr syght.

The. xiiii. Chapter.

The people murmure agaynst God, and wolde haue stoned Moles and Aaron. The searchers of the lande spe. Amalech killeth the Israelites.



And all the multitude of the people crept out, and wepte thowout that nyght, and all the chyldren of Israel murmured agaynst Moles and Aaron. And the whole congregacion sayd vnto them: Wold God that we had dyed in the lande of Egypt, ether that we had dyed in this wyldernes. Wherefore hath the Lord brought vs vnto this lande: to fall vpon the swerde: and that our wyues, & our chyldren shulde be a praye: Were it not better that we retorne vnto Egypte agayne? And they sayd one to another: We wyl make a captain and retorne vnto Egypte agayne.

But Moles and Aaron fell on theyr faces before all the congregacion and multitude of the chyldren of Israel: And Iosua the sonne of Nun, and Caleb the sonne of Iephune (whych were of them that searched the lande) rent theyr clothes, and spake vnto all the companie of the chyldren of Israel, sayinge: The lande whych we walked thow we to searche, it is a very good lande. If the Lord haue lust to vs, he wyl bring vs into his lande and geue it vs, whiche is suche a lande as floweth wyth mylke and honye. But in any wyse rebel not ye agaynst the Lord.

*Nether nede ye to feare the people of the land for they are but breade for vs. Theyr shadowe is departed from them, and the Lord is with vs feare them not therfore.

But all they whych were in that multitude had stoned them wyth stones. And the glorie of y Lord appeared in the Tabernacle of wytnesse, before all the chyldren of Israel. And the Lord sayde vnto Moles: howe longe do this people prouoke me, and howe longe wyl yt be per they helene me: for all the signes whych I haue shewed amonge them: I wyl smyte them with the pestilence and destroye them: and wyl make of the a greater nacyon and myghtyer then they.

And Moles sayde vnto the Lord: then the Egyptians shall heare it, for thou broughtest this people in thy myght from amonge them. And it wyl be tolde to the inhabytors of this lande also: for they haue harde lyke wyse, that y Lord arte amonge this people: and that thou Lord arte sene face to face, and that thy cloude standeth ouer them, and that thou goest before them by daye tyme in a pyller of a cloude, and in a pyller of fyre by nyght.

If thou

if thou shalt kill all this people as they were but one man, then I pray thee, which have heard the same of the, wyl saye: The Lorde is not able to bring in this people into the lande, whiche he swore vnto them: but hath slayne them in the wyldernesse. And nowe I beseeche the, let the power of my Lorde be greates, accordynge as thou hast spoken: sayinge the Lorde is longe per he be angrye, and full of merce, and suffereth iniquitye, and sinne, and leaueth no man innocent, and visiteth the vnrightheousnesse of the fathers vpon the chyldren, in the thyrde and fourth generation: be mercifull I beseech the vnto the synne of this people, accordynge vnto thy greates merce, as thou hast forgiven this people from Egypte, even vntill nowe. And the Lorde sayde: I have forgiven it, accordynge to thy request. But as tyme as I lyue, al the earth shal be fylled wyth the glorie of the Lorde. But all those men whiche haue sene my glorie and my myracles whiche I dyd in Egypte and in the wyldernesse and haue tempted me nowe thys ten times and wyl not hearken vnto my voyce, shall not see the lande whiche I swore vnto theyr fathers: neither shall any of them that prouoked me se it. But my seruante * Caleb: wyth whome there was another maner of sperte: & because he hath folowed me vnto the vtmost, hym wyl I bring into the lande whiche he hath walked in, and hys sede shal inheret it, and also the Amalechites & Cananites whiche dwell in the playne countrey. To morow turne you, and get you into the wyldernesse: even by the waye of the red see.

And the Lorde spake vnto Moyses and Aaron, sayinge: howe longe doth this euell multitude murmur agaynst me? I haue heard I murmurings of the chyldren of Israel, wyth the whiche they murmur agaynst me: Tell them therefore: As truly as I lyue (sayeth the Lorde) I wyl doo vnto you even as ye haue spoken in myne eares. Your carkasses shal lye in this wyldernesse. And all you that were tolde thowdoute your nombres, from twenty yere & aboue, (whiche haue murmured agaynst me) shall not come into the lande, ouer whiche I lyfted up myne hande, to make you dwell therein, saue Caleb the sonne of Iephane, and Josua the sonne of Nun.

But your chyldren, whiche ye sayde shulde be a praye, them wyl I bringe in, and they shal know the lande whiche ye haue refused, and your carkasses shal lye in this wyldernesse. And your chyldren shal wander in this wyldernesse, forty yeres, and suffre for your whoredome, vntill your carkasses be wasted in the wyldernesse, after the nombze of the dayes in whiche ye serched out the lande, even forty dayes, & every daye for a yere shal ye beare your vnrightheousnesse even forty yeres, and ye shall know my displeasure: I the Lorde haue sayde, that I wyl do it vnto all this euell congregacion that are gathered together agaynst me. If in this wyldernesse they shal be consumed, and here they shal dye.

And the men whiche Moyses sente to searche the lande, and whiche (when they came agayne) made all the people to murmur before hym and

brought up a sclander vpon the land, even those men that dyd bring up that sclander vpon it, as though it had bene euell, dyed in a greates plage before the Lorde. But Josua the sonne of Nun and Caleb the sonne of Iephane whiche were of the men that wente to searche the lande, lpyed still. And moyses tolde these saynges vnto all the chyldren of Israel, & the people toke greates sorowe. And they rose vp early in the mornynge, & gatte them vp into the toppe of the mountayne, sayinge: * lo, we be here, and wyl go vp vnto the place of whiche the Lorde sayde vnto vs, for we haue sinned. And Moyses sayde: wherefore wyl ye go on this maner, beyonde the worde of the Lorde? it wyl not come well to passe: go not up therefore: (for the Lorde is not amonge you) that ye be not slayne before your enemies. For the Amalechites and the Cananites are there before you, and ye wyl fall vpon the swerde because ye are turned awaye from the Lorde, and the Lorde wyl not be wyth you.

But they presumed obstynately to go up into the hyll toppe. Nevertheless, the Arke of the testamente of the Lorde, and Moyses departed not out of the holte. Then the Amalechites and the Cananites, whiche dwelte in that hyll came downe and smote them, and bewed them, even vnto hozma.

The .xv. Chapter.

The burne offerynges of them that entre into the lande. The punishment of him that cometh of arrogancy of pryde.



And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Israel, & saye vnto them: * when ye be come into the lande of your habitacions, whiche I geue vnto you, and wyl offer an offeryng vnto the Lorde: namely a burnt offeryng or a speciall sacrifice, ether of a bowe or of a wollynge mynde, and in your pryncypall feastes, to make a swete sauoure vnto the Lorde of the oxen or of the floske.

Then * let hym that offereth hys offeryng vnto the Lorde, bringe also a meate offeryng of a tenth deale of flour myngled wyth the fourth parte of an hyne of oyle, and the fourth parte of an hyne of wyne for a burne offeryng, and offer wyth the burnt offeryng or any other offeryng when it is a lambe. Or if it be a ram, thou shalt offer for a meate offeryng, two tenth deales of flour myngled wyth the thyrde parte of an hyne of oyle: and for a burne offeryng, thou shalt offer the thyrde part of an hyne of wyne for a swete sauoure vnto the Lorde.

And when thou offerest a bullocke for a burnt offeryng or for a speciall bowe or peace offering vnto the Lorde, let hym bringe wyth a bullocke a meate offeryng of thre tenth deales of flour myngled wyth halfe an hyne of oyle. And thou shalt bringe for a burne offeryng: even halfe an hyne of wyne, for an offeryng of a swete sauoure vnto the Lorde. After this maner shall it be done for an ore, or for a ram, or for a lambe or a kyd. Like what nombze thou makest in these, such a nombze shalt thou make in them also.

And accordynge to the nombze of such offerynges thou

thou shalt eentrease the meatofferynges and the drynkofferynges. All that are of your selues shall do these thynges after this maner, to offer an offerynge of swete sauoure vnto the Lorde. And yf a straunger sogezorne wyth you, or who-soeuer be amonge you in your generacions, and wyll offer an offerynge of a swete sauoure vnto the Lorde: euen as ye do, so he shall do. One offerynge shall be bothe for you of the congregacyon, and also for the straunger. It shall be an offerynge for euer in your generacions, both vnto you and to the straunger before the Lorde. One lawe and one maner shall serue, bothe for you and for the straunger that sogezorneth wyth you. And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Israell, and saye vnto them: * When ye be come into the lande to the whiche I brynge you, then when ye wyll eate of the breade of the lande, ye shall take vp an heue offerynge vnto the Lorde.

Deu. xiii. c

E Ye shall take vp a cake of the fyrste of your dowe for an heueofferynge, * as ye do the heueofferynge of the barne, euen so ye shall heue it. Of the fyrste of your dowe ye shall geue vnto the Lorde an heueofferynge in your generacions. And yf ye ouerle your selues, and obserue not all these commaundementes, which the Lorde hath spoken vnto Moyses, euen all that the Lorde hath commaunded you by the hande of Moyses frome the fyrste daye that the Lorde commaunded Moyses, and hence forwarde amonge your generacions. If it happen that ought is commytted ignorantly of the congregacyon, al the multitude shall offer a bullocke for a burnt offerynge, to be a swete sauour vnto the Lorde, wyth the meatofferynge and drynkofferyng thereto, accordyng to the maner, and an he goate for synne. And the preast shall make an attonement for al the multitude of the chyldren of Israell, and it shall be forgiven them: for it is ignorance. And they shall brynge theyr offerynge for a sacrifice vnto the Lorde: and theyr synofferynge before the Lorde for theyr ignorance. And it shall be forgiven vnto all the multitude of the chyldren of Israell, and vnto the strainger that dwelleth amonge you: seynge all the people were in ignorance.

Leui. xiii. c

I * If any one soule synne thowowe ignorance he shall brynge a he goate of a yere olde for syn. And the preast shall make attonement for the soule that sinned ignorantly, wyth the synofferynge before the Lorde to reconcele hym: & that it maye be forgiven hym. And bothe thou that arte borne of the chyldren of Israell, & the strainger that dwelleth amonge you, shall haue bothe one lawe, who so doth synne thowowe ignorance. But the soule that doth synne presumptuously, whether he be an Israelyte or a strainger, the same blasphemeth the Lorde. And that soule shall be roted out frome amonge hys people, because he hath despyed the worde of the Lorde, & hath broken hys commaundemente, that soule therefore shall perishe, & hys synne shall be vpon hym. And whyle the chyldren of Israell were in synne, they founde a man that gathered styc-kes vpon the Sabboth daye,

Exo. xxxi. c

And they that founde hym gathering styc-kes, brought hym vnto Moyses and Aaron, and vnto all the congregacyon: * and they put hym in warde, seynge it was not declared what shoulde be done vnto hym. And the Lorde sayde vnto Moyses: Let the mandye: and let all the multitude stone hym wyth stones wythout the hoste. And all the multitude broughte hym wythout the hoste, and stoned hym wyth stones, and he dyed as the Lorde commaunded Moyses. And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Israell and byd them that they * make them gardes in the quarters of their garments thowout theyr generacions, and put vpon the garde of the quarters a rybande of yelowe sylke. And the garde shall be vnto you to loke vpon it, that ye maye remembre all the commaundementes of the Lorde, and doo them: and that ye seke not after youre owne harte, or youre owne eyes: after the whiche ye vse to go a whorpyng: but ye shall remember rather and doo all my commaundementes, and be holy vnto your God: I am the Lorde your God, which brought you oute of the lande of Egypte, for to be your God: I am the Lorde your God.

The xvi. Chapter.

The rebellion of Corah, Dathan and Abiram.



AND * Corah the sonne of Jezehar, the sonne of Cahath, the sonne of Leui, and Dathan, and Abiram the sonne of Eliab and On the sonne of Bel-leth, the sonne of Ruben: rose vp before Moyses, wyth other men of the chyldren of Israell, two hundred and fftyfe, whiche were Captaynes of the multitude, great and famous men in the congregacion: and they gathered them selues together, agaynst Moyses and Aaron, and sayde vnto them: ye make muche to doo, seynge all the multitude are holpe euerie one of them, and the Lorde is amonge them. Why heue ye youre selues vp above the congregacyon of the Lorde? And when Moyses hearde it, he fell vpon hys face, and spake vnto Corah and vnto all hys company, sayinge: to morowe the Lorde wyll shewe who are hys, who are holy, and who oughte to appoche nye vnto hym, and who he hath chosen to come to hym. Chys do therefore, take you fyrepans, both Corah and all his company and do fyre therein, and put cens in them before the Lorde to morowe.

And the man which the Lorde doth chose, the same shall be holy. Ye make muche to do, ye chyldren of Leui. And Moyses said vnto Corah: * hear ye chyldren of Leui: It is but a smal thyng vnto you that

that the God of Israel hath separated you from the multitude of Israel: and broughte you to hymselfe, to do the seruice of the dwelling place of the Lorde, and to stande before the multitude and to minister vnto hym: he hath taken the to hym and all thy brethren the sons of Levi with the, and sette ye the office of the priest also: For which cause both thou and all thy company are gathered together agaynst the Lorde. And what is Aaron, that ye murmur agaynst hym?

And Moses sente, and called Nathan, and Abiram the sonnes of Eliab, whyche sayde: We wyll not come vp. Is it a small thyng that thou hast broughte vs out of a lande of floweth with mylke and honye, to kyll vs in the wyldernesse, and to raygne ouer vs also? Hast thou brought vs vnto a lande that floweth with mylke and honye, and geuen vs inheritaunce of feldes and vineyardes? Wylt thou pull out the eyes of these men? We wyll not come vp. And Moses wared very angrie, and sayde vnto the Lorde. Turne not thou vnto theyr offeringe. I haue not taken so muche as an asse from them, neyther haue I hurte any of them. And Moses sayde vnto Corah: Be thou and all thy company before the Lorde: both thou, they, and Aaron to morowe. And take euery man hys censur, and put cens in them, that ye maye offer before the Lorde: euery man of the two hundred and fyfthe take his censur, thou also Aaron, that euery one may haue hys censur. And they toke euery man hys censur, and put fyre in them, and layed cens thereon, and stode in the doore of the Tabernacle of wytnesse with Moses and Aaron. And Corah gathered all the congregacion agaynst them vnto the doore of the tabernacle of wytnesse.

And the gloze of the Lorde appeared vnto all the congregacion. And the Lorde spake vnto Moses and Aaron laying: seporate youre selues from amonge this congregacion, that I maye consume them at once. And they fell vpon theyr faces and sayde. * O moost myghty God of the spytes of all flesh, if one man hath sinned, wylt thou be wroth with all the multitude? And the Lorde spake vnto Moses, sayinge: speake vnto the congregacion and say: Get you a way from aboute the dwellinge of Corah, Nathan, and Abiram. And Moses rose vp, and wente vnto Nathan and Abiram, and the elders of Israel folowed hym. And he spake vnto the congregacion, sayinge: departe frome the tentes of these wycked men, and touche nothinge of theyr: lest ye perishe in all theyr synnes. And so they gate them from the dwellinge of Corah, Nathan and Abiram on euery syde. And Nathan and Abiram came out and stode in the doore of theyr tentes with theyr wyues, theyr sonnes, and theyr lytle chyldren. And Moses sayde: Here by ye shall knowe that the Lorde hath sente me to do all these workes, and that I haue not done them of myne owne mynde. If these men dye the comē death of all men, or yf they be vylted after the vyltacion of all men, then the Lorde hath not sente me. But and yf the Lorde make a newe thyng, and the earth open her mouth, and swa-

lowe them by wyth all that they haue: and they go downe quicke into hell: then ye shall understande, that these men haue prouoked the Lorde.

And it fortunēd that as lone as he had made an ende of speakyng all these wordes, the ground cloue a sunder that was vnder them: and perthe opened her mouth, and swallowed them vp, and theyr houles, and all the men that were with Corah, and all theyr goodes. And they and all that they had, went downe a lyne vnto hell, and the earth closed vpon them: and they perisshed from amonge the congregacion. And all Israel that were aboute them fled at the crye of them.

And they sayde: lest the earth swallowe vs vp also. And there came out a fyre from the Lorde, and consumed the two hundred and fyfthe men that offered cens. And the Lorde spake vnto Moses sayinge: Speake vnto Eleazar, the sone of Aaron the Priest that he take vp the censers out of the burnyng and skater the fyre here and there, for the censers of these synners are halowed in theyr deatthes: and lette them make of them thyne beaten plates for a couerynge of the altar. For they offered them before the Lorde, and therefore they are halowed, & they shalbe a sygne vnto the chyldren of Israel. And Eleazar the prest toke the brasen censers whyche they that were burnt had offered, and beate them thyne for a couerynge of the altar, to be a remembraunce vnto the chyldren of Israel, that no straunger whyche is not of the seide of Aaron, come nere to offer cens before the Lorde, that it happen not vnto hym: lyke as vnto Corah and hys companye, as the Lorde sayde of hym by the hande of Moses. But on the morowe all the multitude of the chyldren of Israel murmured agaynst Moses and Aaron, sayinge: ye haue kyllled the people of the Lorde. And it fortunēd that when the multitude was gathered agaynst Moses and Aaron, they looked towarde the Tabernacle of wytnesse. And beholde, when they were entred in the cloude couered it, and the gloze of the Lorde appeared. And Moses and Aaron came before the Tabernacle of wytnesse. And the Lorde spake vnto Moses, sayinge: Get you from amonge this congregacion, that I may consume them quicke. And they fell vpon theyr faces. And Moses sayd vnto Aaron: take a censur, and put fyre therein out of the altar, and poure on cens, and go quicke vnto the congregacion, that thou mayste obtayne the forgyuēse for the. For there is wrath gone out from the Lorde, and there is a plage begone.

And Aaron toke as Moses commanded hym and ranne into the myddes of the congregacion and behold, the plage was begonne amonge the people, and he put on cens, and made an attonement for the people. And when he stode betwene the deade and them that were alpyue, the plage ceased. They that dyed in the plage were foure tene thousande and seven hundred: belyde them that dyed aboute the busynesse of Corah. And Aaron went agayne vnto Moses before the doore of the tabernacle of wytnesse, & the plage ceased.

The xvii. Chapter.

g. liii.

Aarons

Drut. xi. a.
Nu. xvi. d.
Psal. cxi. c

Aarons rod buddeth, and beareth blossoms.

And the Lord spake vnto Moles, say-
inge: speake vnto the chyldren of Is-
raell: and take of euery pynce of the
a rodde, after the houses of theyr fa-
thers, eue twelue rodde: and wyte
euery mans name vpon hys rodde. And wyte
Aarons name vpon the rodde of Levi: for euery
rodde is for an house of theyr fathers. And put
them in the Tabernacle of wytnesse, euen in the
place where I mete you. And the mans rod whō
I chuse, shall blossom. And I wyll make ceasse
from me the grudgynge of the chyldren of Is-
raell wherby they grudge agaynst you.

And Moles spake vnto the chyldren of Is-
rael, and all the pynces gaue hym euery pynce
ouer theyr fathers houses, a rodde, euen twelue
rodde: and the rod of Aaron was amonge the
rodde. And Moles put the rodde before the
Lorde, in the Tabernacle of wytnesse. And on
the morowe, Moles wente into the Tabernacle
of wytnesse: and beholde, *the rod of Aaron for
the house of Levi was budded, & bare blossoms
and almondes. And Moles broughte out all the
rodde from before the Lorde vnto all the chy-
ldren of Israel: and they looked vpon them, & toke
euery man hys rod. And the Lorde sayde vnto
Moles: byynge Aarons rod agayne before the
wytnesse to be kepte for a token of the chyldrens
rebellion, and that theyr murmurynge may cease
from me, and that they dye not. And Moles dyd
as the Lorde commaunded hym, euen so dyd he.
And the chyldren of Israel spake vnto Moles
sayinge: beholde, we are wasted awaye and con-
sumed: we all come to nought, who so euer com-
meth nye the dwellynge of the Lorde, dyeth.
Shall we vtterly consume awaye?

The. xviii. Chapter.

*The office of the Leuytes. The tythes and fyfte frutes
must be geuen them. Aarons heritage.*

And the Lorde sayde vnto Aaron, &
thy sones and thy fathers house
wyth the shall beare the faute of that
whych is done amysse in the holpe
place. And thou and thy sones wyth
the shall beare the faute of that whych is done
amysse in your preasthode. * And the brethren
of the trybe of Levi and of theyr fathers house-
holde thou shalt take vnto the, that they maye
be ioyned vnto the and mynstre vnto the: euen
vnto the and thy sones wyth the before the ta-
bernacle of wytnesse. They shall wayte vpon the
and vpon all the tabernacle: onely let them not
come nye the vessels of the sanctuary and the al-
tar, that they and ye also dye not. And they shall
be by the, and wayte on the Tabernacle of wyt-
nesse for all the seruyce of the tabernacle, and let
no straunger come nye vnto you.

Therefore shall ye kepe the holy place and the
aultar, that there fall no more wrath vpon the
chyldren of Israel: beholde, I haue taken your
brethren the Leuytes from amonge the chyldren
of Israel, whiche as a gyfte of yours are geuen
vnto the Lord, to do the seruyce of the tabernacle
of wytnesse. Therefore shalt thou and thy son-
nes wyth the take hede vnto your preastes office

for all thynges that pertayne vnto the aultar,
and for al that are within the vayle. And se that
ye serue: for I haue geuen your preastes office
vnto you as a gyfte: and therefore the straunger
that cometh nye, must be slayne. And the Lorde
spake vnto Aaron: beholde, I haue geuen the the
kepyng of myne heue offerpnynges, of all the ba-
lowed thynges of the chyldren of Israel. Euen
vnto the, I haue geuen them for the anoyntynge
and to thy sones, for a dutte for euer. Thy shall
be thynne of most holy from the fyre of the aultar.
All theyr sacrifyses for all theyr meate offerpny-
ges, synofferings of trespasses offerpnynges, which
they byynge vnto me, are most holy. It is thynne
and thy sones. In the most holy place shalt
thou eate it: and all that are males shall eate of
it, let it be holy vnto the. And thys also is thynne
*the heue offerpnynges of theyr gyftes, thow
out all the waueofferpnynges of the chyldren of Is-
rael: I haue geuen them vnto the and thy sones
and thy daughters wyth the, to be a dutte for e-
uer, and all that are cleane in thy house, shall eate
of it, all the fat of the oyle, and all the fat of the
wyne and of the corne, which they shall offer vn-
to the Lorde for fyft frutes, the same haue I ge-
uen vnto the. And what soffer is fyfte rype in
theyr lande whych they byynge vnto the Lorde
shall be thine, & all that are cleane in thynne house
shall eate of it. All dedicate thynges in Israel,
shall be thynne. All that breaketh the matryce in
all fleshe that men byynge vnto the Lorde, whe-
ther it be of men or beastes, shall be thynne. Neuer
thelater the fyfte bozne of man shalt thou redeme
and the fyfte bozne of vncleane beastes shalt
thou redeme lyke wyse. Those that are to be re-
demed, shalt thou redeme from the age of a mo-
neth, for the value of y moneth, namely for fyue
syckles after the syckle of the Sanctuarye. A syckle
maketh twenty halpys. But the fyfte bozne
of oxen, shepe and goates shalt thou not redeme.
For they are holy: therefore thou shalt spraynle
theyr bloude vpon the aultar, and shalt burne
theyr fat vpon the sacrifys for a swete sauoure
vnto the Lorde. And the fleshe of them is thynne
*as the wauebrest and the ryght shulder. These
are thynne. All y holy heueofferpnynges whych the
chyldren of Israel offer vnto the Lorde, haue I
geuen the, and thy sones and thy daughters w-
the, to be a dutte for euer, let it be a salted con-
nauente for euer: before the Lorde, both vnto the
and to thy seide wyth the. And the Lorde spake
vnto Aaron: *thou shalt haue none inheritance
in theyr lande, neyther shalt thou haue any part
amonge them. I am thy parte and thy enheri-
taunce amonge the chyldren of Israel. Beholde
I haue geuen the chyldren of Levi all the tenthe
in Israel to inheret, for the seruyce whych they
serue in the tabernacle of wytnesse. Nether must
the chyldren of Israel henceforth come nye the
tabernacle of wytnesse, lest they beare synne, and
dye. But the Leuytes shall do the seruyce in the
tabernacle of wytnesse and beare theyr synne.
It shall be a lawe for euer in youre generacions
that amonge the chyldren of Israel, they pos-
sele none enherytaunce. But the tythes of the
chyldren

Debye. fr. a

Num. iii. b

D

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chyldezen of Israel, whych they pape as an heue offering vnto the Lorde, I haue geuen the Leuites to inheryte. And therfore I haue sayde vnto them. Amonge the chyldezen of Israel ye shall possesse none enherytaunce. And the Lorde spake vnto Moyses, sayinge: speake vnto the Leuites: and saye vnto them, when ye take of the chyldezen of Israel the tythes whych I haue geuen you of them for your enherytaunce, ye shall take an heue offering of that same for the Lorde: euen the tenth parte of the tyth. And thys your heue offering shalbe reckened vnto you, eue as though it were of the corne of the barne, or out of the fulnesse of the wyne presse. Of thys maner ye shall therfore separte an heue offering vnto the Lorde of all your tythes whiche ye receyue of the chyldezen of Israel, and ye shall geue therof vnto the Lorde an heue offering, whych shalbe belonge to Aaron the prest. Of all your gyftes, ye shall take out all the bestes heue offerings, euen the fatte of theyr halowd thynges. Therfore thou shalt saye vnto them: when ye haue taken away the fat of it from it it shalbe counted vnto the Leuites, as yf it were the encrease of the corne flore, or the encrease of the wyne presse. And ye shall eate it in all places, both ye and your households for it is your rewarde for your seruyce in the tabernacle of wytnesse. And ye shall beare no syn by the reason of it, when ye haue taken frome it the fat of it: neyther shall ye vnhalowe the holy thynges of the chyldezen of Israel, lest ye dye.

The. xix. Chapter.

Of the red kowe. The lawe of hym that dyeth in the tabernacle, & of hym also that toucheth any vncleane thyng.



And the Lorde spake vnto Moyses, and Aaron sayinge: thys is the ordynance of the lawe: whych the Lorde hath commaunded, sayinge: speake vnto the chyldezen of Israel that they byngne the a red kowe wythout spot, and wherin is no blemyshe, and vpon which neuer came poke. And ye shall geue her vnto Eleazar the preaste, that he maye byngne her wythoute the hoste, and cause her to be slayne before his face. And let Eleazar the preaste take of her bloude wyth his synger, and spynkle it before the Tabernacle of wytnesse seuen tymes. And cause the kowe to be burnt in his syght with her skynne, fleshe and bloude. And the dunge of her shall be burne also. And let the preaste take Cedar wood, and ysope and purple clothe, and cast it vpon the kowe as she burneth. Then let the preast washe hys clothes, and he shall bath his fleshe in water, and then come into the hoste and the preast shalbe vncleane vnto the euen.

And he that burneth her, shal washe his clothes in water, and bath his fleshe in water, and be vncleane vntill euen. And a man yf is cleane shal take vp the ashes of the kowe, and put the without the hoste in a cleane place. And it shalbe kepte for the multitude of the chyldezen of Israel: for a spynklynge water and for an attonement of synne. Therfore he that gathereth the ashes of the kowe, shal washe his clothes, and remayne vncleane vntill euen. And this shalbe

vnto the chyldezen of Israel and vnto the stranger that dwelleth amonge them, a statute for euer. * He that toucheth the deade bodye of any man, shalbe vncleane seuen dayes. And he shall purifye hym selfe with this water the thyrde daye and the seuenth daye, and he shalbe cleane.

But yf he purifye not hym selfe the thyrde daye and the seuenth daye, he shall not be cleane. Who so euer toucheth the corse of any man that is deade, and spynkleth not hym selfe, despyeth the dwellinge of the Lorde, and that soule shalbe rote out of Israel, because the spynklynge water was not spynkled vpon hym. He shalbe therfore vncleane, and hys vncleannesse shal remayne vpon hym. This is the lawe of the man that dyeth in a tente: all that come into the tent, and all that is in the tente shalbe vncleane seuen dayes. And all the vesselles that be open whych haue no yd nor couerynge vpon them shalbe vncleane. And who so euer toucheth one that is slayne with a sword in the felde, or a dead person, or a bone of a deade man, or a grane shalbe vncleane seuen dayes. Therfore, for an vncleane persone they shall take of the burnt ashes of the synofferynge, and runnyng water shal be put thereto in a vessel. And let a cleane person take ysope and dippe it in the water, and spynkle it vpon the tent, and vpon all the vesselles, and on the soules that were therein, and vpon hym that touched a bone, or a slayne persone, or a dead bodye, or grane. And yf a cleane person shal spynkle vpon yf vncleane the thyrde daye & the seuenth daye & the seuenth daye he shal purifye hym selfe, & washe his clothes, and bath hym selfe in water, & shalbe cleane at euen. But the man that is vncleane and spynkleth not hym selfe, yf same soule shalbe destroyed from amonge the congregacyon: because he hath despyed the holy place of the Lorde and the spynklynge water hath not bene spynkled vpon hym, therfore shal he remayne vncleane. And this shalbe a perpetuall lawe vnto them. And he that spynkleth the spynklynge water, shal washe his clothes. And he that toucheth the spynklynge water, shal be vncleane vntill euen. And what so euer the vncleane persone toucheth: shal be vncleane. And the soule that toucheth it, shalbe vncleane vntill the euen.

The. xx. Chapter.

Of Miriam. The people murmure. They haue water euen out of the rocke. Edom denge the Israelytes passage thow shew hys realme. The death of Aaron in whose rowme Eleazar succeedeth.



And the chyldezen of Israel came with the whole multitude into the deserte of Syn in the fyrste moneth, and the people abode at Cadis. And there died Miriam, and was buried there. But there was no water for the multitude, and they gathered themselves together agaynst Moyses and Aaron. And the people chode wyth Moyses, and spake, sayinge: wolde God that we had perished, when oure brythren dyed before the Lorde. Why haue ye brought the congregacyon of the Lorde vnto thys wyldernes? that both we and our catell shulde dye in it? * Wherefore haue ye made vs to goo oute of Egypte, to geue byng

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xxx. d.

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nu. xix. d

exo. xlii. a

g d byng

byynge vs into this vngacious place, which is no place of sede nor of fygs, nor vynes, nor of p^r granates, neither is there any water to drynke.

W And Moyses and Aaron went from the congregacyon, vnto the doze of the Tabernacle of wytnesse, and fel vpon theyr faces.

And they cryed vnto the Lorde and sayde, O Lorde God, heare the crye of this people, and open them thy creature, euen a fountayne of lyuynge water, that they maye be satisfied, and that theyr murmurynge maye cease. And the gloze of the Lorde appeared vnto them.

And the Lorde spake vnto Moyses, saying: take the rodde, and gather thou and thy brother Aaron the congregacyon together, and speake vnto the rocke before their eyes and it shal geue forth his water. And thou shalt byynge them water out of the rocke, to geue the

company drynke, and theyr bestes also. * And Moyses toke the rodde from before the Lorde, as he comaunded hym. And Moyses and Aaron gathered the congregacyon together before f rock and Moyses sayde vnto them: heare ye rebellions: must we fet you water out of this rocke?

And Moyses lyfte vp his hande, & with his rodde he smote the rocke two tymes, & the water came out abundantly, and the myltitude dranke and theyr bestes also. And the Lorde spake vnto Moyses and Aaron: because ye beleued me not, to sanctifye me in the eyes of the chyldren of Israel, therfore ye shall not byynge this congregacyon into the lande which I haue geuen them

C This is the water of stryfe, because the chyldren of Israel stroue wth the Lorde, and he was sanctified in them. * And Moyses sent messengers from Cades vnto the kynge of Edom.

Thus sayth thy brother Israel: Thou knowest all the tranayle that hath happened vs. Our fathers wente downe in to Egypte, and we haue dwelte in Egypte a longe tyme, and the Egyptians vexed vs and our fathers. And when we cryed vnto the Lorde, he hearde oure voyce, and sent an aungel, and hath fet vs vp out of Egypt. And beholde we are in Cades, euen in the vtermost cite of thy border. We wyl go nowe thowowe thy countrey: but we wyl not go thowowe the felde of vynyardes, nether wyl we drynke of the water of the fountaynes: we wyl go by f kynges hye waye, and nether tourne vnto the ryghte hande nor to the lefte, vntyll we be past thy countrey. And Edom answered hym.

D Thou shalt not go by me: lest I come out agaynst the wyth the swearde. The chyldren of Israel sayde vnto hym: we wyl go by the beaten waye: and yf I and my cattell drynke of thy water, I wyl paye for it, I wyl but only (with out any harme) go thowowe on my fete. He answered: Thou shalt not go thowow. And Edom came out agaynst hym with muche people, and with a myghtye power. And thus Edom denyed to geue Israel passage thowowe his countrey wherfore Israel turned a waye from hym. And the chyldren of Israel departed from Cades, & came vnto mount Hoz with all the congregacyon. And the Lorde spake vnto Moyses and Aaron in mount Hoz, harde by the coiste of the lande of Edom, sayinge: Aaron shalbe gathered vnto his people, for he shall not come in to the lande,

whiche I haue geuen vnto the chyldren of Israel, because ye dylobyed my mouthe at the water of stryfe. Take Aaron and Eleazar his son, and byynge them vp into mount Hoz, and thou shalt strypppe Aaron out of his vestimentes and put them vpon Eleazar his sonne, and Aaron shall be gathered vnto his people, and shall dye there. And Moyses dyd as the Lorde comaunded and they went vp into mount Hoz in the syght of all the myltitude. And Moyses toke of Aarons clothes, and putte them vpon Eleazar his son, * & Aaron dyed there in the top of the mount. And Moyses and Eleazar came downe oute of f mount. When all the myltitude sawe that Aaron was dead, they mourned for Aaron thyrty dayes, thowowt all f householdes of Israel.

¶ The .xxi. Chapter.

¶ Israel banqueth kyng Arab. The fyre serpentes kyng them. The kynges Schon & Og are overcome in battayle.



And when kyng * Arab the Canaanite whych dwelt toward the south hearde tell that Israel came by the waye that the spies had founde out he fought agaynst Israel, and toke some of them prysoners. And Israel bowed a-vowe vnto the Lorde, and sayde: Vt thou wylt delpyner this people into my hande, I wyl utterly destroye theyr ctyes. And the Lorde hearde the voyce of Israel, and delpynered them the Cananites. And they destroyed them and theyr ctyes, and called the name of the place: Hozma.

* And they departed from mount Hoz by the waye of the red see: to compasse the lande of Edom. And the soule of the people saynted by the waye. And the people spake agaynst God and agaynst Moyses: wherfore hast thou brought vs out of Egypte, for to dye in the wyldernesse, for here is nether breade nor water, and oure soule lotheth this lyght breade. * Wherfore the Lorde sent fyrry serpentes amonge the people whiche stonge them: and muche people of Israel dyed. Therfore the people came to Moyses & sayde: we haue synned, for we haue spoken agaynst the Lorde and agaynst the, * make intercessyon to the Lorde, that he take awaye the serpentes from vs. And Moyses made intercessyon for the people. And the Lorde sayde vnto Moyses: make the a fyrry serpente, and set it vp for a sygne, that as many as are bytten, maye lye vpon it, and lyue. * And Moyses made a serpente of brasse, and set it vp for a sygne. And when serpentes had bitten any man, he behelde the serpente of brasse, and was healed. * And the chyldren of Israel departed thence, and pyched in

¶ both

Oboth. And they departed from Oboth, & pitched at the heapes of Abarim: euen in the wilderness which is by the playne of Moab on the east syde. And they remoued thence, and pitched vpon the ryuer of zarad. And they departed thence and pitched on the other syde of Arnon, which is in the wilderness, and cometh oute of the coastes of the Amozites: for Arnon is the border of Moab, betwene Moab and the Amozites.

Wherefore it is spoken in the booke of the war of the Lorde, what thyng he dyd in the red see, and in the ryuer of Arnon. And the heade of the ryuer that goeth downe to the dwelling of Ar, and stretcheth vnto the border of Moab, frome thence it turneth vnto Beer. The same is Beer or well wherof the Lorde spake vnto Moles: gather the people together, and I will geue them water. Then Israell sang this songe. Arple ye well, synge ye vnto hym. The pyres dygged thys well, the captaynes of the people dygged it, with the teacher, and with theyr staues.

And from the wilderness they went to Matana, and from Matana to Nabaliel, and from Nabaliel to Bamoth, and from Bamoth to the valey that is in the felde of Moab, vnto the top of the hill that apereth before Jeshimon. And Israell sent messengers vnto Sehon, kynge of the Amozites, sayinge: * I will go thorowe thy lande: we wyl not turne into the felde or vnpardes, neyther drynke of the waters of the well but we wyl go alonge by the kynges hye waye, vntill we be passe thy countrey. * But Sehon wolde geue Israell no lycence to passe thorowe his countrey, but gathered all his people together and went out agaynst Israell into the wilderness. And he came to Iabesa, and fought agaynst Israell. * And Israell smote hym in the edge of the sword, and conquered his lande from Arnon vnto Iabok, and vnto the chyldren of Ammon. For the border of the chyldren of Ammon was stronge. And Israell toke all these cityes and dwelt in all the cityes of the Amozites: in Heshon and in all the townes that long therto. For Heshon was the cite of Sehon the kynge of the Amozites whych fought before agaynst the kynge of the Moabites, and toke all his lande out of his hande, euen vnto Arnon. Wherefore they saie in the proverbe: come to Heshon, and let the cite of Sehon be buylte and repared: for there is a fyre gone oute of Heshon, and a flame from the cite of Sehon, and hath consumed Ar in Moab, and the enherytours of the hye places in Arnon. Wo be to the Moab: o people of Chamos, ye are vndone, he hath put his sonnes to dryght, and his daughters to captiuite vnto Sehon the kynge of the Amozites. Their empyre is losse from Heshon vnto Dibon, and we made a wilderness euen vnto Nophah, whych reacheth vnto Mediba. And thus Israell dwelt in the lande of the Amozites. And Moles sent to search out Iazer, and they toke the townes belongyng therto, and roted out the Amozites that were therein. * And they turned and wente vnto ward Ba-san. And Og the kynge of Ba-san came oute agaynst them, he and all his people to fyghte at

Adrei. And the Lorde sayde vnto Moles, feare hym not, for I haue deliuered hym in thy hande and all his people, and his land. And thou shalt do to hym as thou dydest vnto Sehon the kynge of the Amozites which dwelt at Heshon. They smote hym therfore, and his sonnes, and all his people, vntill there was nothyng lefte hym. And they conquered his lande.

The xxii. Chapter.

The kynge Balac sendeth for Balaam (whose name in the Hebrew is Balaam) Balaams alle speaketh.



And the chyldren of Israell departed and pitched in the felde of Moab on the other syde of Iordane, ouer agaynst Jericho. And Balac the sonne of ziphor sawe all that Israell had done to the Amozites: and the Moabites were sore afrayde of the people, because they were many, and stode in feare of the chyldren of Israell. And Moab sayde vnto the elders of Madian: now what this company lycke vnto that are rounde aboute vs, as an ore lycketh vnto the grasse of the felde. And Balac the sonne of ziphor was kynge of the Moabites at that tyme.

He sente messengers therfore vnto Balac the sonne of Beor in Bethor (whych is by the ryuer of the land of the chyldren of his folke) to call hym, sayinge: beholde, there is a people come out of Egypte, and beholde, they couer the face of the earth, and dwell ouer agaynst me. Come nowe therfore, and curse thys people for my sake. For they are to myghte for me, yf so peradventure I myght be able to smyte them & to dryue them out of the lande. For I wote that he whome thou blestest, is blessed, and whome thou cursest, is cursed. And the elders of Moab and the elders of Madian departed, hauyng the rewarde of the southsayinge in theyr hande. And they came vnto Balaam, and tolde hym the wordes of Balac. He answered them: tary here this nyght, and I will brynge you worde, euen as the Lorde shall saye vnto me. And the Lordes of Moab abode wyth Balaam.

And God came vnto Balaam: and sayde, What men are these with thee? And Balaam sayde vnto God: Balac the sonne of ziphor, kynge of Moab hath sent vnto me, saying: behold, there is a people come out of Egypte and couereth the face of the earth: come nowe therfore, and curse them for my sake, yf so peradventure I maye be able to ouercome them in battell, and to dryue them oute. And God sayde vnto Balaam: Go not thou with them, neither curse the people, for they are blessed. And Balaam rose vp in the morninge, and sayde vnto the Lordes of Balac: get you vnto your lande: for the Lorde wyl not suffer me to go with you. And the lordes of Moab rose vp, and went vnto Balac and sayde: Balaam wolde not come with vs. And Balac sente agayne a greater company of Lordes and more honorable then they: whych came to Balaam, and tolde hym: Thus sayth Balac the sonne of ziphor: oh, lette nothyng let the, but come vnto me, for I will greatly promote the vnto greate honoure, and wyl doo what so euer thou sayest vnto

nu. xliii. c.

unto me, come I praye the, curse thys people for my sake. And Balaam answered and sayde vnto the seruantes of Balac: * If Balac wolde geue me his house full of silver and golde, I can not go beyonde the worde of the Lorde my god, to do lesse or more. Howe therfore sarpe ye here this nyght: that I maye wete, what the Lorde wyll saye vnto me more. And God came vnto Balaam by nyght, and sayde vnto hym: If the men come to call the, ryse vp and go with them, but loke what I saye vnto the, that shalte thou do. And Balaam rose vp early, and saddled hys asse, and went with the Lordes of Moab.

And the countenaunce of God was angry, because he wente. And the aungell of the Lorde stode in the waye agaynst hym, as he rode vpon his asse, and his two seruantes were with him. And when the asse sawe the aungell of the Lorde stande in the waye, and hauinge a sword drawen in his hande, the asse turned asyde oute of the waye, and went out into the felde. And Balaam smote the asse, to turne her into the waye.

But the aungell of the Lorde stode in a path betwene the bynepardes, and there was a wall on the one syde, and another on the other. And when the asse sawe the aungell of the Lorde, she wrenched vnto the wall, and thruste Balaams fote vnto the wall, and he smote her agayne. And the aungell of the Lorde went further and stode in a narrowe place, where was no waye to turne, eyther to the ryght hande or to the lyfte. And when the asse sawe the aungell of the Lorde she fell doونه vnder Balaam: & Balaam was wrooth, and smote the asse with a staffe. And the Lorde opened the mouth of the asse, and she sayde vnto Balaam: what haue I done vnto the, that thou haste smytten me nowe thre tymes? And Balaam sayde vnto the asse: because thou haste mocked me: I wolde also there were a swerde in myne hande, for euery nowe wolde I kylle the. And the asse sayde vnto Balaam: am not I thynne asse which thou hast rydden vpon sence I was borne vnto this daye? Was I euer wont to doo so vnto the? he sayde: naye.

And the Lorde opened the eyes of Balaam: and he sawe the aungell of the Lorde standynge in the waye, hauinge a swerde drawen in hys hande. He bowed hym selfe therfore, and fell flatte on hys face. And the aungell of the Lorde sayde vnto hym: Wherefore haste thou smytten thynne asse thre tymes? beholde, I cam out as an aduersarye, because thou makest thy waye contrary vnto me, and the asse sawe me, and wente backe from me thre tymes: or elles if she had not turned from me, I should haue slayne her in the waye. I had surely slayne the, and saved her a lyue.

Balaam sayde vnto the aungell of the Lorde: I haue synned: for I wyl not that thou stodest in the waye agaynst me. Howe therfore if it displease the I will turne home agayne. The aungell sayde vnto Balaam, go with the men: but what I saye vnto the, that shalte thou speake. And so Balaam went with the Lordes of Balac. And when Balac heard that Balaam was come, he wente out to mete hym vnto a Citie of

Moab, which is in the border of Arnon, euen in the vtmost east. And Balac sayde vnto Balaam: byd I not send for the, to call the? And wherfore comest thou not vnto me, because I am not able to promote the vnto honour? And Balaam made answer vnto Balac: Lo, I am come vnto the. And can I now saye any thyng at all? The worde that God putteth in my mouth, that shall I speake. And Balaam wente with Balac, and they came vnto a citie of stretes.

And Balac offered oxen and shepe, and sente oxen (rewarden) for Balaam and for the Lordes that were with hym. And on the morow Balac toke Balaam, and brought hym vp into a hye place of Baal, that thence he myght see the vttermoost parte of the people.

The. xliii. Chapter.

Balaam blasphemeth the people.

And Balaam sayde vnto Balac: I buylde me here seuen altars, and prepare me here seuen oxen, and seuen rammes. And Balac byd as Balaam sayde. And Balac and Balaam offered on euery altar, one ore and a ram. And Balaam sayde vnto Balac: stande by the sacrifice, and I wyll go, yf happlye the Lorde wyll mete me: and what so euer he sheweth me, I wyll tell the, and he wente forth alone. But God met Balaam, & Balaam sayde vnto hym, I haue prepared seuen altars, and haue offered vpon euery altar, an ore and a ramme. And the Lorde put a saying in Balaams mouth, & sayde go agayne to Balac and saye on this wyse. And when he went agayne vnto hym, lo, he stode by his sacrifice, he and all the lordes of Moab.

And he toke vp his parable and sayde, * Balac the kynge of Moab hath fet me from Mesopotamia out of the mountaynes of the east (saying) come curse Iacob for my sake: come and despyse Israel. Howe shall I curse hym, whom God hath not cursed: or howe shall I despyse hym whom God hath not despyed? from the top of the rocks I se hym, and from the hylls I beholde hym: lo the people shall dwell by them selues, and shall not be rekened amonge the nacyns. Who can tel the dust of Iacob, and the number of the fourth parts of Israel? I praye God, that my soule maye dye the deathe of the ryghteous, and that my last ende maye be lyke his. And Balac sayde vnto Balaam: what hast thou done vnto me? I fet the to curse myne enemyes, & beholde, thou haste blessed them. He answered and sayde: must I not kepe that and speake it, whiche the Lorde hath put in my mouth? And Balac sayde vnto hym: come I praye the with me vnto an other place, whence thou mayst see them, and thou shalt see but the vtmost parte of theym, and shalt not see them all: curse them out of the place for my sake.

And he brought hym into a felde (where men myght see farre of) euen to the topp of an hyll, and buylt seuen altars, and offered an ore and a ram on euery altar. And he sayde vnto Balac stande here by the sacrifice, whyle I go yonder. And the Lorde met Balaam, and put a worde in his mouth, and sayde: go agayne vnto Balac: and

lac, and sape thus. And when he came to hym: beholde, he stode by hys sacrifice, and the Lozdes of Moab wyth hym. And Balac sayde vnto hym: what hath the Lozde sayde?

And he toke vp hys parable and answered: ryle vp Balac and heare, and berken vnto me þ some of ziphor. * God is not a man þ he shulde lye, neyther the sonne of a man that he shulde repent: shulde he saye: & not do: or shulde he speake and not make it good: beholde I haue taken vpon me to blesse, for he hath blessed, and it is not in my power to alter it. he behelde no vanytie in Jacob, nor sawe trauayle in Israel. The Lozde his God is with him, and the presence of þ hyng is amonge them. * God brought them out of Egypte, he hath strength as an vncorne. There is no sorcery in Jacob, nor sothsayinge in Israel. It is nowe tolde vnto Jacob and Israel, what God hath wrought. Beholde, the people shall ryle vp as a lyoness, and heue vp hym selfe as a Lyon. he shall not lye done, vntill he eat of the praye, and drynke the blood of them that are slayne. And Balac sayde vnto Balaam: neyther curse them nor blesse them.

But Balaam answered and sayde vnto Balac: tolde not I the saying, all þ the Lozde speake, that I must do: And Balac sayd vnto Balaam: come I praye the, and I wyl byynge the yet vnto another place, þ peradventure it wyl please God, that thou mayste thence curse them for my sake. And Balac brought Balaam vnto the toppe of Beor, that boweth towarde þ wyl-dernes of Ielymmon. And Balaam sayd vnto Balac: make me here seuen aulters, and prepare me here seuen oxen, and seuen rammes. And Balac dyd as Balaam had sayde, and offred an ox and a ram on euery aultare.

¶ The. xliii. Chapter.

Balaam propheseth of the kyngdome of Israel and of the coming of Christ. Balac is angry with Balaam. The destruction of the Amalakites, and of the Kenites.



And when Balaam saw that it pleased the Lozde, that he shulde blesse Israel, he went not as he dyd twise before to set forth sayinge: but set hys face towarde the wyldernesse.

And Balaam lyfte vp his eyes, and looked vpon Israel, as he laye accordynge to his trybes, and the spiryte of God came vpon hym. * And he toke vp his parable and sayde. Balaam the son of Beor hath sayde, and the man whose eye is open hath sayde: he hath sayde, whyche heareth the wordes of God, and seyth the visyons of the almyghtye: and falleth downe with open eyes.

Howe goodly are thy tentes, O Jacob, and thyne habitacions, O Israel! Euen as the valleys are they layd abroad, and as gardens by þ ryuers syde: as the tentes which the Lozde hath pytched, and as cyppers trees besyde the waters. The water droppeth oute of hys boket, and hys sede shalbe many waters: and his kyng shalbe hyer then Agag. And his kyngdome shalbe exalted. * God brought hym out of Egypt: as the strength of an unicorne is he vnto hym. he shal eate the nacions his enemyes, and gnawe they:

bones, and pearce them throughte with hys arrowes. * he couched hym selfe, and layde downe as a Lyon, and as a lyones, who shal lere hym vp: blessed is he that blesseth the, and cursed is he that curseth þ. And Balac was wroth wyth Balaam, and smote his handes together: * Balac sayde vnto Balaam: I sente for the to curse myne enemyes, and beholde, þ hast blessed them this tyme. Therefore nowe get the quickly vnto thy place. I thoughte that I wolde promote the vnto honoure, but loo, the Lozde hath kepte the backe from worshipp.

Balaam answered vnto Balac: tolde I not thy messengers which thou sentest vnto me, sayinge: * If Balac wolde geue me hys house full of syluer and golde, I can not passe the worde of the Lozde, to do ether good or bad of myne owne mynde. But what the Lozde sayth: þ am I compelled to speake. And nowe beholde, I go vnto my people: come therfore, and I wyl aduertise þ what this people shal do to thy folke in the later dayes. And he toke vp his parable & sayde: Balaam the son of Beor hath sayde the man whose eye is open, hath sayde. he hath sayde that heareth the wordes of God, and hath þ knowledge of the most hygh, and beholdeth the visyon of þ Almyghtye, and that falleth with open eyes: I shal se hym, but not nowe. I shal beholde hym, but not nygh. * There shal come a starre of Jacob, and ryle a scepter of Israel, and shal smyte the costes of Moab and vndermyne all the chyl- dren of Seth. * And Edom shalbe possessed, and Seir shal fall to the possession of theyr enemyes and Israel shal do manfully.

Out of Jacob shal come he that shal haue domynon, and shal destroye the remnaunte of the Citie. And when he looked on Amelech, he toke vp his parable, and sayde: Amelech is the fyrste of the nacions * but hys latter ende shal perishe utterly. And he looked on the Kenites, & toke vp hys parable, and sayde: stronge is thy dwellynge place, and thou putttest thy neste in a rocke. Nevertheless, the Kenite shal be roted out, vntill Assur take the prysoner. And he toke vp his parable & sayd: Alas, who shal lye whe God doth this! The Assyres also shal come out of the coastes of Italy, & subdue Assur, and subdue Eber, and he hym selfe shal perishe at þ last. And Balaam rose vp, and wente and returned to his place: and Balac also went his waye.

¶ The. xlv. Chapter.

The people commyttech fornicacyon with the daughters of Moab. Whichees kylleth samri and Cozbi. God commaundeth to kyll the Moabianites.



And Israel dwelt in Sittim and the people beganne to commyt whoze- dome with the daughters of Moab which called the people vnto the sacrifice of theyr gods. * And the people dyd eate, and worshipped theyr goddes, and Israel coupled hym selfe vnto Baal Beor. And the indignacyon of the Lozde was prouoked agaynst Israel, and the Lozde sayde vnto Moses: take all the heades of the people, & hang them by before the Lozde agaynst þ sonne, that the

the wrath of the Lordes countenance maye be turned awaye frome Israel. And Moyses sayde vnto the Judges of Israel: every one slaye his men that were ioynd vnto Baal Deoz.

And beholde, one of the chyldren of Israel came and brought vnto his brethren a Midianitish wyfe in the syghte of Moyses, and in the syght of all the multitude of the chyldren of Israel, that kepte before the doore of the Tabernacle of witness. And when Phinehes the sonne of Eleazar the sonne of Aaron the Priest sawe it, he rose vp out of the myddes of the companye and toke a weapon in his hande, and went after the man of Israel into the tent, and thrust them thorow: both the man of Israel and also y^e woman, euen thorow the belly of her. And y^e plague ceassed from the chyldren of Israel. And there dyed in the plague. xlii. thousande.

And the Lord spake vnto Moyses, saying: Phinehes the sonne of Eleazar the son of Aaron the priest, hath turned myne anger awaye fro the chyldren of Israel, whyle he was gelous for my sake amonge them that I had not consumed the chyldren of Israel in my gelousye. Wherefore I saye: beholde, I geue vnto hym my couenaunt of peace, and he shall haue it, and his seed after hym, euen the couenaunte of the Priestes offyce for euer: because he was gelouse for mys Goddes sake and made an attonemente for the chyldren of Israel. The name of the Israelyte, which was slayne with the Midianitish wyfe was zamri the son of Salu, a Lord of an house and kynred of Simeon. And the name of the Midianitish wyfe that was slayne, was Cozbi the daughter of zur, a heade ouer the people of an house and kynred of Midian.

And the Lord spake vnto Moyses, sayinge: These were the Midianytes, I saye them, for they trouble you with theyr wyfes, which haue begyled you by disceate in the cause of Deoz, and in y^e cause of theyr syster Cozbi y^e daughter of a lord of the Midianites, whiche was slayne in y^e daye of the plague for Deozs sake.

The xxvi. Chapter.

And it fortuned that after the plague the Lord spake vnto Moyses, & Eleazar the sonne of Aaron the priest sayinge: take the nombre of al the multitude of the chyldren of Israel from twenty yere and aboue thorow out theyr fathers houses, all that are able to goo to waire in Israel. And Moyses and Eleazar the priest spake vnto them in the felde of Moab, by Iordane ouer agaynst Jericho from twenty yere & aboue, as the Lord commaunded Moyses and y^e chyldren of Israel, when they were come out of Egypt. Ruben the eldest sonne of Israel. The chyldren of Ruben: Hanoch, of whome cometh the kynred of the Hanochites, & Salu of whome cometh the kynred of the Saluities. Of Heliron cometh the kynred of the Helironytes, of Carmi, cometh the kynred of the Carmities. These are the kynredes of the Rubenytes. And they were in nombre. xlii. thousande seuen hun-

dred and thyrty. And the sonnes of Bala: Gadd and the sonnes of Chab: Gemel: Dathan and Abiram. Thys is that Dathan and Abiram, whiche were famous in the congregacion, and y^e stroue agaynst Moyses and Aaron in the companye of Cozab, when they stroue agaynst the Lord. And the earth opened her mouth, and swallowed them vp: Cozab also was in y^e death of that multitude, what tyme y^e fyre consumed two hundred and fyfye men, and they became a sygne: Forwithstandynge, the chyldren of Cozab dyed not. And the chyldren of Simeon after theyr kynredes were Gemel, of whome cometh the kynred of the Gemelites: Jamin of whome cometh the kynred of the Jaminities: Jachin, of whome cometh the kynred of y^e Jachinites: of Zareb, cometh the kynred of the Zarebites. And of Saul, cometh the kynred of y^e Saulytes. These are the kynredes of Simeon: euen. xlii. thousande and two hundred.

The chyldren of Gad after theyr kynredes were Zephon, of whome cometh the kynred of the Zephonites: Haggi, of whome cometh the kynred of the Haggites: Sumi of whome cometh the kynred of the Sumites: Of Aleri, cometh the kynred of the Alerites: and of Eri, cometh the kynred of the Erites: Of Arod, cometh the kynred of the Arodites. Of Ariel, cometh the kynred of the Arielites. These are the kynredes of the chyldren of Gad accordyng to theyr nombres forty thousande and fyue hundred.

The chyldren of Iuda, Er and Onan: and Er and Onan dyed in the land of Canaan. But the chyldren of Iuda after theyr kynredes, were Sela, of whome cometh the kynred of the Selanites: Phares, of whome cometh the kynred of the Pharesytes, Zareb, of whome cometh the kynred of the Zarebites. And y^e chyldren of Phares were Helson, of whome cometh the kynred of the Helsonytes: Hamul, of whom cometh the kynred of the Hamulites. These are the kynredes of Iuda, after theyr nombres. lxvi. thousande and fyue hundred.

The chyldren of Issachar after theyr kynredes were: Thola, of whome cometh the kynred of the Tholaites: Phuna of whome cometh the kynred of the Phunaites: of Jasub cometh the kynred of the Jasubites, of Shimon cometh the kynred of the Shimonites. These are the kynreds of Issachar after theyr nombres. lxiii. thousande and thre hundred. The chyldren of Zabulon after theyr kynredes were Sered, of whom cometh the kynred of the Seredites: Elon, of whom cometh the kynred of the Elonytes: Jabeliel, of whome cometh the kynred of the Jabelytes. These are the kynredes of the zabulonytes after theyr nombres: thre score thousande and fyue hundred. The chyldren of Joseph thorowout theyr kynredes were Manasse and Ephraim. The chyldren of Manasse: Machir, of whome cometh the kynred of the Machirites. And Machir begat Geliad, and of Geliad cometh the kynred of the Geliadites. And these are the chyldren of Geliad: Hieser, of whom cometh the kynred of the Hieserites: Helech, of whome cometh

commeth the kynred of the Helechites: & Asriel of whom commeth the kynred of the Asrielites and Sicheim, of whom cometh the kynred of the Sicheimites: Simida, of whome commeth the kynred of the Simidites: and Heber of whom cometh the kynred of the Heberites. And *zelaphead the sonne of Heber had no sonnes but daughters. And the names of the daughters of zelaphead wer: Habela, Noa, Hagla, Melcha & Thirza. These are y^e kynredes of Manasse, and the number of the. lii. thousande & seven hundred.

These are the chyldre of Ephraim after their kynredes. Suthelah, of whom cometh the kynred of the Suthelahites: Becher, of whom cometh the kynred of the Becherites: Tachen, of whom commeth the kynred of the Tachenites. And these are the chyldren of Suthelah: Eran, of whom commeth the kynred of the Eranites. These are y^e kyndredes of the chyldre of Ephraim after they^r nombres. xxxii. thousande and fyue hundred. And these are the chyldren of Joseph after they^r kynredes.

These are the chyldren of Ben Jamin after they^r kynredes: Bela of whom cometh the kynred of the Belaites: Abiel, of whom cometh the kynred of the Abielites: Abiram, of whom cometh the kyndred of the Abiramites: Supham of whom commeth the kynred of the Suphamites: Supham, of whom cometh the kynred of y^e Suphamites. And the chyldren of Bela were, Ard and Raaman, frome whence commeth the kynred of the Ardites, and of Raaman the kynred of the Raamites. These are y^e chyldren of Ben Jamin after they^r kynredes, & after they^r nombres. xlv. thousande and fyve hundred.

These are the chyldren of Dan after they^r kynredes: Supham, of whom commeth the kynred of the Suphamites. These are the householdes of Dan after they^r kynredes. All the kynredes of the Suphamites were after they^r nombres lxiii. thousande, and foure hundred.

The chyldren of Aser after they^r kynredes, were Jemna, of whome commeth the kynred of the Jemmites. Jesui, of whome cometh the kynred of the Jesuites: Bria, of whome commeth y^e kynred of the Brites. The chyldrenne of Bria were Heber of whome cometh the kynred of the Heberites: Walchiel, of whome came the kyndred of the Walchielites. And the daughter of Aser was called Sarah. These are the kynredes of Aser after they^r nombres. liii. thousande & four hundred. The chyldren of Rephail, after they^r kynredes were Jabeziel, of whome came y^e kynred of the Jabezielites, Guni, of whome came y^e kynred of the Gunites: Jeser, of whome came y^e kynred of the Jeserites: Selem, of whom came the kynred of the Selemites. These are the kynredes of Rephail accorpyng to the householdes, whose nombze is. xlv. thousande and foure hundred. These are the nombres of the chyldren of Israel: fyve hundred thousande, & a thousand seven hundred, and thyrtye.

And the Lorde spake vnto Moses, sayinge vnto these the lande shall be deuyned to enheret, accorpyng to the number of names. * To ma-

ny thou shalt geue the more enherytaunce, and to seue the lesse: to euery trybe shall the enherytaunce be geuen accorpyng to the nombre thereof. Notwithstandyng, the lande shall be deuyned by lotte, and accorpyng to the names of the trybes of they^r fathers, they shall enheret, accorpyng to the lot shall the posselion thereof be deuyned betwene many and fewe.

* These are the nombres of the Leuites, after they^r kynredes: Gerson of whome came the kynred of y^e Gersonites: Cabath of whom came the kynred of the Cabathites: Merari of whom came the kynred of the Merarites. These are the kynreds of the Leuites, the kyndred of y^e Libnites the kynred of the Hebronites: the kynred of the Habelites: the kynred of the Husites: the kynred of the Karabites. Cabath begat Amram & Amrams wyfe was called * Jochebed a daughter of Leui, whiche was bozne vnto Leui in Egypte. And she bare vnto Amram Aaron, Moyses and Miriam they^r sister. And vnto Aaron were bozne Nadab and Abihu, Eleazar & Ithamar. * And Nadab and Abihu dyed when they offered straunge fyre befoze the Lorde. And after they^r nombres, there were * thre and twentye thousand, all males from a moneth olde and aboue. For they were not nombzed amonge the chyldren of Israel, because there was no enherytaunce geuen the amonge y^e chyldren of Israel.

These are the nombres, when Moses and Eleazar the preaste nombzed the chyldren of Israel in the playne of Moab, fast by Jordan, ouer agaynst Jericho. And amonge these there was not a man of theym, whome Moses and Aaron nombzed, when they tolde the chyldren of Israel, in the wyldernesse of Synay. For the Lorde sayde of them: they shall dye in the wyldernesse, and there was not lefte a man of them: saue Caleb the son of Iephune, & Joshua the son of Nun.

The xxvi. Chapter.

The lawe of the heritage of the daughters of zelaphead The land of promys is shewed vnto Moses, in whose dead is appointed Joshua.

And the daughters of * zelaphead y^e sonne of Heber, the sonne of Gilead the sonne of Machir, the son of Manasse: of the kynred of Manasse the sonne of Joseph (whose names wer Habela, Noa, Hagla, Melcha, and Thirza) came, and stode befoze Moses, and Eleazar the preast, and befoze the Lordes, and all the multitude by the doore of the tabernacle of wytnesse, sayinge: our father dyed in the wyldernesse: and * was not in the compagne of them that gathered them selues together agaynst the Lord in y^e congregacyon of Corah. But dyed in his owne synne, and had no sonnes. Wherefoze then is the name of oure father taken awaye from amonge his kynred, because he hath no sonne?

* Geue vnto vs therfore a posselion amonge the brethren of our father. And Moses brought they^r cause befoze the Lord. And y^e Lorde spake vnto Moses, sayinge: The daughters of zelaphead spake ryghte: thou shalt geue them a posselion to enheret amonge their fathers brethren and shalt carue the enherytaunce of they^r father vnto

Num. iii. 1

Exod. vi. 8.

Num. iii. 2

Num. iii. 4

Ex. xxi. 10 and xxvi. 10

Num. xvi. 10

Num. xxi. 1

unto them. And thou shalt speake vnto the chyldren of Israel, saying: If a man die and haue no so, ye shall turne his inheritaunce vnto his doughter. If he haue no doughter, ye shall geue hys inheritaunce vnto hys brethren. If he haue also no brethren, ye shall geue his inheritaunce vnto his fathers brethren. And if his father haue no brethren, ye shall geue his inheritaunce vnto hym that is nexte to hym of hys kynred, and he shall possesse it. And this shall be vnto the chyldren of Israel a lawe of iudgement, as y^e Lorde hath commaunded Moyses.

Deut. xxi. d.
ano. xliii. a

Exo. xlii. c.

And the Lorde sayde vnto Moyses: * get the vp into this mount Abarim, and beholde y^e land whiche I haue geuen vnto the chyldren of Israel. And when thou hast sene it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered. For ye were disobediente vnto my mouth in the deserte of Syn, in y^e streyfe of the congregacyon. Neether dyd ye sanctifie me in the waters befoze they^e eyes. * That is the water of streyfe in Cadis in the wyldernesse of Syn. And Moyses spake vnto the Lorde, saying: let the Lorde God of the spyetes of al fleshe set a man ouer the congregacyon, whiche maye go out and in befoze them, and leade them out & in: that the congregacyon of the Lorde be not as shepe whiche haue not a shepe hearde.

Ex. xxxiii. e

Actes. vi. d.

And the Lorde sayde vnto Moyses: take Josua the sonne of Nun, in whom is the sprete, and put thyne handes vpon hym, and let hym befoze Eleazar the preast, and befoze all the congregacyon: and geue him a charge in their syght. And put of thy prayle vpon hym, that all the company of the chyldren of Israel maye be obedyente. And he shall stande befoze Eleazar the preast, whiche shall aske counsell for hym * after the iudgement of Urim befoze the Lorde. And accordyng vnto his worde shall they go out and in, both he and all the chyldren of Israel with hym and all the congregacyon. And Moyses did as the Lorde commaunded hym: and he toke Josua, and let hym befoze Eleazar the preast, and befoze all the congregacyon: * and put his handes vpon hym, and gaue hym a charge, as the Lorde commaunded thowowe the hande of Moyses.

The xxviii. Chapter.

What must be offered on euery feaste daye.

And the Lorde spake vnto Moyses, sayinge: Commaunde the chyldren of Israel, and saye vnto them: My offerynge and my breaude for my sacrifices whiche are made for a swete sauoure, shall ye obserue in they^e due season.

Exo. xxix. g

Num. xv. a

And thou shalt saye vnto them: * This is the offerynge whiche ye shall offer vnto the Lorde, two lambes of a yere olde without spot daye by day, for a continual burnt offering. One lambe shalt thou offer in the moornyng, and the other at euen. * And therto the tenth parte of an Ephah of flour for a meat offering mingled with beaten oyle cōtepyning the fourth parte of an hin. It is a dayly burnt offeringe lache as was ordeyned in the mounte Synai for a swete sauoure, a sacrifice vnto the Lorde. And let the drynke offe

ryng of the same be the fourth part of an hin for one lambe, and in the holy place shalt thou commaunde the wyne to be powred vnto y^e Lorde.

And the other lambe thou shalt offer at euen after the maner of the meate offeringe, and the drynke offeringe of y^e moornyng: a sacrifice shalt thou offer for a swete sauoure vnto the Lorde. And on the Sabbath daye two labes of a yere olde a pece, and without spot, & two tenth deales of flour for a meat offering mingled with oyle and the drynke offeringe thereto. The burnt offeringe of the Sabbath muste be done in the selfe Sabbath, besydes the dayly burnt offeringe, and his drynke offeringe. And in the begynnyng of your monethes, ye shall offer a burnt offeringe vnto the Lorde: two yonge bullocks, and a ram, and seuen lambes of a yere olde without spot: & thre tenth deales of flour for a meate offering mingled wth oyle for one bullocke, and two tenth deales of flour for a meate offeringe, mingled with oyle for one ram. And a tenth deale of flour mingled wth oyle for a meate offeringe vnto one lambe, for a burnt offeringe and a swete sauoure, and a sacrifice vnto the Lorde.

And they^e drynke offeringes shall be halfe an hin of wyne vnto one bullocke, and the thyrde parte of an hin of wyne vnto a ram, & the fourth parte of an hin vnto a lambe. This is the burnt offeringe of the moneth in his moneth, thowowout the monethes of the yere: and one hegoate for a syn offeringe vnto the Lorde shall be offered, after the dayly burnt offeringe and his drynke offeringe. * And the fourtenth daye of the fyfth moneth, is the passeouer of the Lorde. And in the fyfteenth daye of the same moneth is y^e feast, and seuen dayes longe shall vntenened breade be eaten. In the fyfthe daye shall be an holy conuocacyon, ye shall do no maner of seruile worke therein. But ye shall offer a sacrifice for a burnt offeringe vnto the Lorde, two yonge bullocks, one ram, and seuen lambes of a yere olde, without spot, and let they^e meat offering be of flour mingled wth oyle: thre tenth deales also shall ye offer for a bullocke, & two tenth deales for a ram: one tenth deale shalt thou offer for euery lambe of the seuen lambes: and an hegoate for synne to make an attonement for you.

Ye shall offer these, besyde the burnt offering in the moornyng, whiche is a continual burnt sacrifice. After this maner ye shall offer thowowout the seuen dayes: the fode of the sacrifice for a swete sauoure vnto the Lorde. And it shall be done besyde the dayly burnt offeringe and hys drynke offeringe. And in the seuenth daye ye shall haue an holy conuocacyon, and ye shall do no seruile worke. Therfoze in the daye of youre fyfthe frutes, when ye bynge a newe meate offeringe vnto the Lorde (accordyng to your workes) ye shall haue an holy conuocacyon, and ye shall do no scruple worke in it: but offer a burnt offering for a swete sauoure vnto the Lorde, two yonge bullocks, a ram, * and seuen lambes of a yere olde a pece, with they^e meat offeringes of flour mingled with oyle, thre tenth deales vnto a bullocke, two tenth deales to a ram, and one tenth deale

deale vnto a lambe thowout the seven lambes, and an he gote to make an attonement for you. Thys ye shall do besydes the contynual burnt offeringe, and hys meate offeringe: and they shalbe vnto you wythoute spot, with theyr dypnke offeringes.

The. xxix. Chapter.

What must be offered the eighth day: & dayes of the seventh moneth.



And in the fyrste daye of the seventh moneth ye shal haue an holy conuocacyon: * ye shall do then no scruple worke. For it is a daye of blowyng vnto you. But ye shall offer a burnt offeringe for a swete sauoure vnto the Lorde: one yonge bullocke, one ram, and seven lambes of a yere olde a pece that are pure. And theyr meate offeringe shal be made of floure myngled wyth oyle, thre tenth deales vnto the bullocke, and two vnto a ram: and one tenth deale vnto one lambe thowout the seven lambes. And an hegoate for synne to make an attonement for you, besyde the dayly burnt offeringe of the moneth, and hys meate offeringe, and besyde the dayly burnt offeringe and hys meate offeringe and the dypnke offeringes of the same, whiche must be done accordyng vnto the maner of them for a sauoure of swetnesse of the sacrifice of the Lorde. * And ye shal haue the tenth daye of that same seventh moneth an holy conuocacyon: and ye shal humble your soules, and shal do no maner worke therein. But ye shal offer a burnt offeringe vnto the Lorde for a swete sauour: one bullocke, a ramme, and seven lambes of a yere olde a pece, whiche shal be vnto you wythoute faute. Theyr meate offeringe shal be of floure myngled wyth oyle thre tenth deales to a bullocke, and two to a ramme, and a tenth deale vnto a lambe, thowout the seven lambes.

An hegoate for synne, besyde the synne offeringe of attonement and dayly burnt offeringe and the meate and dypnke offeringes that longe to the same. * And in the fyfteenth daye of the seventh moneth ye shal haue an holy conuocacyon, & do then no scruple worke, & ye shal kepe a feast vnto the Lorde seven dayes longe. And ye shal offer a burnt offeringe for a sacrifice of a swete sauoure vnto the Lorde thys tene bullockes, two rams, and fourtene lambes of a yere olde, whiche shalbe wythout blemyshe. And theyr meate offeringe shalbe of floure myngled wyth oyle thre tenth deales vnto every one of the thys tene bullockes, two tenth deales to ether of the rams, & one tenth deale vnto eache of fyfourtene lambes. And one gote for synne, besyde the dayly burnt offeringe wyth his meate and dypnke offeringe.

And the seconde daye, ye shal offer twelue yonge bullockes, two rams, fourtene pearlyng lambes wythout spot: and let theyr meate offeringe and dypnke offeringes vnto the bullockes, rams, and lambes be accordyng to the nombze of them and after the maner. And an hegoate for synne, besyde the dayly burnt offeringe and hys meate and dypnke offeringes. And the thyrde daye ye shal offer eleuen bullockes two rams, &

fourtene pearlyng lambes wythout spot: & let theyr meate and dypnke offeringes vnto the bullockes rams, and lambes be after the nombze of them & accordyng to the maner. And there shalbe offered an hegoate for synne, besyde the dayly burnt offeringe and hys meate and dypnke offeringe.

And in the fourth daye ye shal offer ten bullockes two rams, & fourtene lambes pearlynges and pure: let theyr meate and dypnke offeringes vnto the bullockes, rams, and lambes be accordyng to the nombze of them and after the maner. And an hegoate for synne, besyde the dayly burnt offeringe and hys meate and dypnke offeringe. In the fyfth daye ye shal offer nync bullockes, two rams, and fourtene lambes of one yere olde a pece without spot. And let theyr meate and dypnke offeringes vnto the bullockes, rams, and lambes be accordyng to the nombze of them, and after the maner. And an hegoate for synne, besyde the dayly burnt offeringes and hys meate and dypnke offeringe.

And in the syxte daye, ye shal offer eyght bullockes, two rams, and fourtene pearlyng lambes wythout spot. And let theyr meate & dypnke offeringes vnto the bullockes, rams and lambes be accordyng to the nombze of them, and after the maner. And an hegoate for synne, besyde the dayly burnt offeringe, and hys meate and dypnke offeringes. In the seventh daye, ye shal offer seven bullockes, two rams and fourtene lambes that are pearlynges and pure. And let theyr meate and dypnke offeringes vnto the bullockes, rams & lambes be accordyng to theyr nombze, and after the maner. And an hegoate for synne, besyde the dayly burnt offeringe, and hys meate and dypnke offeringe. In the eyght daye, ye shal haue a collection of the feaste vnto you, and ye shal do no scruple worke therein. But ye shal offer a burnt offeringe, a sacrifice for a swete sauoure vnto the Lorde: one bullocke, one ram and seven pearlyng lambes without spot. Let theyr meate & dypnke offeringes vnto the bullocke, ram and lambes be accordyng to the number, and accordyng to the maner. And an hegoate for synne, besyde the dayly burnt offeringe and hys meate and dypnke offeringes. These thynges ye shal do vnto the Lorde in your feastes: besyde your vowes and free wyl offeringes, in your burnt offeringes, meate offeringes, dypnke offeringes, and peace offeringes. And Moyses tolde the chyldre of Israel all that the Lorde commaunded hym.

The. xxx. Chapter.

Of vowes when they shalbe kepte, and when not.



And Moyses spake vnto the heades of the trybe of the chyldren of Israel sayinge: this is the thing whiche the Lorde hath commaunded. * If a man vow a vow vnto the Lorde, or sweare an othe to bynde hys soule: he shal not go backe wyth hys worde: but shal fulfill all that is proceeded out of hys mouth.

If a woman also vow a vow vnto the Lorde and bynde her selfe byng in her fathers house: in the tyme of her yowth, and her father hear her voyce and vowe which she hath made vpon her

h.i. soule

Deu. xxi.

soule, and holde hys peace thereto: then all her vowes and bondes whiche she hath made vpon her soule, shall stande in effecte. But and yf her father forbyd her the same daye that he heareth it, none other vowes nor bondes which she hath made vpon her soule shall be of value: and the Lorde shall forgiue her, because her father forbade her. Yf she had an husbände when she vowed or pronounced ought out of her lippes, wherewith she bounde her soule, and her husband heard it and helde hys peace there at the same daye he hearde it, then her vowes and her bondes wherewith she bounde her soule shall stande in effecte. And yf her husbände forbade her the same daye that he heard it: and made her vowe whiche she hath vpon her of none effecte, and released the opening of her lippes, wherewith she bounde her soule, the Lorde shall forgiue her.

But euerye vowe of a toydowe, and of her that is deuorced (that they haue bounde theyr soule wythall) shall stande in effecte wyth them. If she vowed in her husbandes house, or bounde her soule wyth an othe, and her husbande heard it, and helde hys peace, and forbade her not, then all her vowes and bondes wherewith she bounde her soule, shall stande. But yf her husbande dysanulled them, the same daye that he heard them then nothyng that proceedeth oute of her lippes in vowes and bondes (wherewith she bounde her soule) shall stande in effecte: for her husbande hath loosed them. And the Lorde shall forgiue her. All vowes and othes that bynde to humble the soule, maye her husbande stablyshe or bryake. But yf her husbande holde hys peace frome one daye vnto another, then he stablysheth all the vowes and bondes whiche she had vpon her, because he held hys peace the same day that he hearde them. But yf he bryake them, after that he hath hearde them, he shall beare her synne hym selfe. These are the ordynances which the Lord commaunded Moses, betwene a man and his wyfe: and betwene the father and hys doughter, beyng yet a damsell in her fathers house.

The xxxi. Chapter.

The Mediantes and Balaam are slayne. The plage is equally deuyded. A present given of Israel.



And the Lorde spake vnto Moses, sayinge: *auenge the chyldren of Israel of the Mediantes, and afterward shalt thou be gathered vnto thy people. And Moses spake vnto the folke, sayinge: Harnesse some of you

vnto warre, and let them go vnto the Mediantes, and auenge the Lorde of the Madianites. Let there be chosen a thousand out of euery tribe of Israel, that out of all the trybes ye maye sende some to the warre. And there were taken out of the thousands of Israel, twelue thousande prepared vnto warre, of euery trybe a thousande.

And Moses sente them to the warre, euery thousande of euery trybe, and wyth them, Phineas the sonne of Eleazar the prest, and the holpe vesselles: and the *trompets to blowe were in his hande. And they warred against the Madianites, as the Lorde commaunded Moses, and slue all the males. And they slue the kynges of Madian amonge other that were slayne: namely, Eui and Rekem, zur and Hur and Reba five kynges of Madian wyth Balaam, the sonne of Beor, whom they slue wyth the swearde: And the chyldren of Israel toke all the wemen of Madian prisoners, and theyr chyldren, and spoyled all theyr cattel, and all theyr flockes, and all their goodes. And they burnt all theyr cyties wherin they dwelte, and all theyr castels wyth fyre.

And they toke all the spoyle and all that they coulde catche both of men and beastes. And they brought the captynes and that whiche they had taken and the spoyle vnto Moses and Eleazar the prest, and vnto the company of the chyldren of Israel, euen vnto the hoste that were in the felde of Moab by Jordā, ouer agaynst Jericho. And Moses and Eleazar the prest, and all the lordes of the congregacion went out of the host agaynst them. And Moses was angry wyth the officers of the hoste, wyth the captaines ouer thousandes and ouer hundredes, whiche came from the warre and battayle: and Moses sayde vnto them: haue ye saued all the wemen alpyue? beholde, *these caused the chyldren of Israel to rowe the counsell of Balaam*, to commyt treason agaynst the Lorde, in the busynesse of Beor, and there folowed a plage amonge the congregacion of the Lorde. Nowe therfore, *slaye al the men chyldren, and the wemen that haue lyen wyth men fleshly. But all the wemen chyldren that haue not lien with men, kepe a liue for your selues. And ye shall remayne wythout the hoste seven dayes, all that haue kyllid anye persone: *and all that haue touched any deade bodye, and purifye both your selues and your prisoners the thyrde daye and the seuenth. And sprayle all your raymentes and all that is made of skynnes and all worke of goates heare, and all thynges made of wood.

And Eleazar the prest sayde vnto the men of warre, whiche came from the battayle: this is the ordynance of the lawe whiche the Lorde commaunded Moses, golde, syluer, brasse, and yron, synne, and leade, and all that maye abyde the fyre, ye shall make it goo thowow the fyre, and it shall be cleane. Neuerthelesse, it shall be sprayled wyth spraylyng water. And all that suffereth not the fyre: ye shall make go thowow the water. And washe youre clothes the seuenth daye, and ye shall be cleane.

And afterwarde come into the host. And the Lorde

Forde spake vnto Moles, sayinge: take þe summe of the prape that was taken both of the women and of catel: thou and Eleazar the preste, and the auncient fathers of the congregacyon. And deuyde it into two partes betwene them that toke the warre vpon them, and went out to battayle and all the congregacyon. And take a porcyon vnto the Forde of the me of warre, which wente out to battayle: one soule of fyue hundred, both of the women, and of the oren, and of the asses, and of the shepe: and ye shall take it of theyr halfe and geue it vnto Eleazar the preste, as an heue-offerynge of the Forde.

And of the halfe of the chyldren of Israell, thou shalt take one porcyon of fyfty, of the women, of the oren, of the asses, and of þe shepe, and of all maner of beastes: and geue them vnto the Leuytes, whyche wayte vpon the habitacion of the Forde. And Moles and Eleazar the preste dyd as the Forde commaunded Moles. And the shepe, and the prape whyche the men of warre had caughte, was fyve hundred thousande, and lxxv. thousande shepe, and lxxii. thousande oren lxi. thousande asses: and xxxii. thousande soules of women, that had lye by no man. And the halfe whyche was the parte of them that wente out to warre was thre hundred thousande: and seven and threty thousande & fyue hundred shepe. And the Fordes part of the shepe was fyve hundred and lxxv. And the oren were xxxvi. thousande, of whyche the Fordes parte was lxxii.

And the asses were xxx. thousande and fyue hundred, of whyche the Fordes parte was lxi. And the soules of women were xvi. thousande, of whyche the Fordes parte was xxxii. soules. And Moles gaue that summe whyche was the Fordes heue-offerynge, vnto Eleazar the preste as the Forde commaunded Moles. And the other halfe of the chyldren of Israell whyche Moles seperated from the men of warre, (that is to wete the halfe that pertayned vnto the congregacyon) was thre hundred thousand, and xxxvii. thousande and fyue hundred shepe: and xxxvi. thousande oren: and xxx. thousande asses, and fyue hundred and xvi. thousande soules of women. And Moles toke of thys halfe that pertayned vnto the chyldren of Israell, one porcyon of fyfte, bothe of the women and of the cattell, and gaue them vnto the Leuytes, whyche wayted vpon the habitacyon of the Forde, as the Forde commaunded Moles. And the officers of thousandes of the hoste, the captaynes ouer the thousandes, and the captaynes ouer the hundredes came forth, and sayde vnto Moles: Thy seruantes haue taken the sum of the men of warre whych are vnder our authoryte, and there lacketh not one man of vs.

We haue therfore broughte a presente vnto the Forde what euery man founde of iewelles of golde, cheynes, bracelettes, rnynges, eare rnynges, and spangelles, to make an attonemente for oure soules before the Forde. And Moles and Eleazar toke the golde of them, iewelles of all manerfashyons. And all the golde of the heue-offerynge that they heued vp to the Forde, (of

the captaynes ouer thousandes and hundredes) was syxtene thousande seven hundred and fyfty cycles, for the men of warre had spoyled, euery man for hym selfe. And Moles and Eleazar the preste, toke the golde of the captaynes ouer the thousandes, and of the captaynes ouer the hundredes, and broughte it in to the Tabernacle of wytnesse, for a memoiall of the chyldren of Israell before the Forde.

The xxxii. Chapter.

To Ruben and Gad and to halfe the trybe of Manasses, is promysed the possession beyonde Jordan. Eastwarde.



he chyldren of Ruben, and the chyldren of Gad had an exceeding great multitude of cattel. And when they sawe the lande of Jazer, and þe lande of Gilead, that it was an apte place for cattell, the chyldren of Ruben and the chyldren of Gad came and spake vnto Moles and Eleazar the preste, and vnto the Fordes of the congregacyon, sayinge: The lande of Astaroth and Dibon Jazer, and Remrah, Hesbon and Elealeh, Sabam and Bebo and Beon: whyche countrey the Forde smote before the congregacyon of Israell: is a lande mete for catell, and we thy seruantes haue catel: wherfore (sayd they) if we haue founde grace in thy syghte, let thys lande be geuen vnto thy seruantes to possesse, and bypunge vs not ouer Jordan.

And Moles sayde vnto the chyldren of Gad and of Ruben: Shall poure brethren go to warre and ye shall sytte here? Wherfore dyscourage ye the parte of the chyldren of Israell: if they shulde not go out into the lande, which the Forde hath geuen them? * Thus dyd poure fathers when I sente them from Cades Barne to see the lande. For when they wente vpon vnto the ryuer of Escoll, and sawe the lande: they dyscourage the hartes of the chyldren of Israell, that they shulde not goo into the lande, whyche the Forde hath geuen them.

And the Forde was wrothe the same tyme, and swaure, sayinge: * None of the men that came out of Egypte from twentye yere olde and above, shall see the lande whyche I swaure vnto Abraham, Isahac, and Jacob, because they haue not wholye folowed me: saue Caleb the sonne of Iephune the Kenelyte, and Josua the sonne of Nun: for they haue folowed the Forde. And the Forde was angrie wyth Israell, and made them wander in the wyldernesse forty yere, vntyll all the generacyon that had done euell in the syght of the Forde were consumed.

And beholde, ye are rysen vp in your fathers stede, as an encrease of synful men, to augment the fearce wrathe of the Forde, towarde Israell. For if ye turne away fro after hym, he wyll yet agayne leaue the people in the wyldernesse, and ye shall destroye all thys folke. And they wente nere hym and sayde: we wyll buylde shepe foldes here for our shepe and for our catell, & we wyll cityes for oure chyldren. But we oure selues wyl go ready armed before the chyldren of Israell, vntyll we haue broughte the vnto their place.

b.ii. And

And oure chyldren (and what so ever we maye haue) shall dwell in the fenced ctytes, because of the inhabytors of the lande. We wyll not retorne vnto our houses, vntyl the chyldren of Israel haue enhereted, euerye man hys enherptaunce. After that wyll we enheret with them on yonder syde Jordan forwarde, because oure enherptaunce is fallen to vs on this syde Jordan eastwarde.

And Moyses sayde vnto them: yf ye wyll do this thynge, and go harnessed befoze the Lorde to warre, and wyll go all of you in harnesse ouer Jordan befoze the Lorde, vntyll ye haue caste oute hys enemyes befoze hym: and vntyl þe lande be subdued befoze the Lorde, then ye shall retorne and be wythout synne befoze the Lorde, and befoze Israell: and this lande shall be your possession befoze the Lorde. But and yf ye wyll not do so, beholde: ye haue synned agaynst the Lorde: be sure your synne wyll fynde you out.

Nowe therfore, buylde ctytes for your chyldren, and foldes for your shepe, and doo that ye haue spoken. The chyldren of Gad and the chyldren of Ruben spake vnto Moyses, sayinge: thy seruantes wyll do as my Lorde commaundeth. Our chyldren, our wyues, our shepe, and our castell shall remayne here in the ctytes of Gilead, *Josu. iiii. c* But * thy seruantes wyll goo all harnessed to warre, and vnto battayle befoze the Lorde, as my Lorde sayeth. And for theyr sake Moyses commaunded Eleazar the p̄easte, and Josua the sonne of Nun, and the auncyente fathers of the trybes of the chyldren of Israell: & Moyses sayde vnto them: Yf the chyldren of Gad and the chyldren of Ruben wyll go wyth you ouer Jordan, all prepared to fight befoze the Lorde, then whē the lande is subdued befoze you, ye shall geue them the lande of Gilead to possesse: but and yf they wyll not go ouer with you in harnesse, they shall haue theyr possessions amonge you in the lande of Canaan.

And the chyldren of Gad and the chyldren of Ruben answered, sayinge: as the Lorde hath sayde vnto thy seruantes, so wyll we doo.

Josu. xiii. a * We wyll goo harnessed befoze the Lorde into the lande of Canaan: that the possession of oure enherptaunce maye be on this syde Jordan.

And Moyses gaue vnto the chyldren of Gad, and to the chyldren of Ruben, & vnto halfe the trybe of Manasse the sonne of Joseph, the kyngdome of Sehon kyng of the Amozites, and the kyngdome of Og: kyng of Basan, the lande wyth the ctytes therof in the costes and ctytes of the countrey rounde aboute. And the chyldren of Gad buylt Dibon, and Ataroth, and Aroer, and Atroth, Hophan, Jaaser, and Jegabea, Bethnimra, and Betharan, fenced ctytes, and they buylt foldes for the shepe.

And the chyldren of Ruben buylte Hesbon, Celale, Kiryataim, Nebo, Baall, Meon, and turned theyr names, and Sibama also: & gaue other names vnto the ctytes whiche they buylde. And the chyldren of Machir: the sonne of Manasse went to Gilead, & toke it and put oute the Amozites that dwelte therein. And Moyses gaue Gilead vnto Machir the sonne of Manasse,

and he dwelt therein. And * Jachir the sonne of Manasse went & toke the small townes therof, and called them Manoth Jachir. And Robah went and toke Kenath, and the townes lōgyng therto and called it Robath, after hys owne name.

The xxxiii. Chapter.

The iourneys of Israel are nombred. They are commaunded to kyll the Cananites.

These are the iourneys of the chyldren of Israel, whych went out of þe land of Egypt wyth theyr armyes vnder the bande of Moyses and Aaron. And Moyses wrote theyr going out by theyr iourneys accordyng to the commaundement of the Lorde: euen these are the iourneys of theyr goinge out. They departed from Rameses the fyftene daye of the fyfthe moneth, on the morowe after * Pasche: and the chyldren of Israel went out with an hye bande in þe sight of all the Egyptians. For the Egyptians buryed all theyr fyfthe bozne, whiche the Lorde had smytten amonge them. And vpon theyr goddes also the Lorde dyd executyon.

And the chyldren of Israell remoued from Rameses, and pytched in Socoth. And they departed fro * Socoth, and pytched theyr tentes in Ethan, whiche is in the edge of the wylbernesse. And they remoued from Ethan, and turned agayne vnto * Bihroth whiche is befoze Baalzephon: and pytched befoze Migdoll. And they departed from the playne of Huroth: and * wente thozowe the myddes of the see into the wylbernesse, and went thre dayes iourney in the wylbernesse of Ethan, and pytched in Marah. And they remoued from Marah, and came vnto * Elim, where were twelue fountayns of water, and .lxx. palme trees, and they pytched there.

And they remoued from Elim, and laye fast by the red see. And they remoued from the red see, and laye in the * wylbernesse of Sin. And they toke theyr iourney out of the wylbernesse of Sin, and set vp theyr tentes in Daphka. And they departed from Daphka and laye in Alug. And they remoued from Alug, and laye at * Raphedim, where was no water for the people to drynke. And they departed from Raphedim, and pytched in the * wylbernesse of Sinai.

And they remoued from the deserte of Sinai, and pitched at the * graues of Iust. And they departed from the sepulchres of Iust, and laye at * Hazereth. And they departed from Hazereth, and pytched in Rithma. And departed from Rithma, and pytched at Rimon Parez. And they departed from Rimon Parez, and pytched in Libna. And they remoued from Libna, and pytched at Risa. And they iourneyed from Risa, and pytched at Rebelatha. And they wente from Rebelatha, and pytched in mounte Saphar. And they remoued from mounte Saphar, and laye in Harada. And they remoued from Harada, and pytched in Wakeheloth. And they remoued from Wakeheloth, and lay at Tabath. And they departed from Tabath, & pytched at Charath. And they remoued from Charath, & pytched in Mithca. And they went fro Mithca, and

and pitched in Halmona. And they departed fro Halmona, & laye at Holeroth. And they departed from Holeroth and pitched at Bane Jakan. And they remoued from Bane Jakan, & laye at Hozgadgad. And they went from Hozgadgad & pitched in Jathbatha. And they remoued from Jathbatha, and lay at Abzona. And they departed from Abzona, and lay at Ezeon gaber. And they remoued from Ezeon gaber, and pitched in the wylderneſſe of Sin, whych is Cades.

And they remoued from Cades, and pitched in mount Hoz, whych is in the edge of the lande of Edom. * and Aaron the Preſte wente vp in to mounte Hoz at the commaundemente of the Lorde, and dyed there, euen in the fourtyeth yere after the chyldren of Iſrael were come out of the lande of Egypte, and in the fyrſt day of the fyrth moneth. And Aaron was an hundred and .xxiii. yere olde when he dyed in mount Hoz. And kynge Arad the Cananyte, whych dwelt in the ſouth of the lande of Canaan, hearde of the comynge of the chyldren of Iſrael.

And they departed from mounte * Hoz, and pitched in zalmona. And they departed from zalmona, and pitched in Bhumun. And they departed from Bhumun, and pitched in Oboth.

And they departed from Oboth, and pitched in Igehabarim, and towarde the border of Moab. And they departed from * Igitim, and pitched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblatthaim.

And they remoued from Almon Diblatthaim, and pitched in the mountaynes of Abarim befoze Raho. And they departed from the mountaynes of Abarim, and pitched in the feldeſ of Moab, faſte by Iordane: ouer a gapynſte Jericho. And they pitched by Iordan, frome Beth Haleſmoth * vnto the playne of Sittim in the feldeſ of Moab.

And the Lorde ſpake vnto Moſes in the feldeſ of Moab, by Iordan ouer agaynſte Jericho ſaying: ſpeape vnto the chyldren of Iſrael, and ſaye vnto them: * when ye are come ouer Iordan to entre into the lande of Canaan, ye ſhall dyue out all the inhabyters of the lande befoze you, and deſtrope all theyr pyctures, and breake a ſunder all theyr ymages of metall, and plucke downe all theyr aultars. And poſſeſſe the lande and dwel therein, for I haue geuen you the lande to enioye it. And ye ſhall deuyde the enherytaunce of the lande by lot amonge youre kynredes, * and geue to many, the moze enherytaunce and to the fewe the leſſe enherytaunce. And youre enherytaunce ſhalbe in the trybes of your fathers, euerye mans enherytaunce in the place where hys lot falleth. * But and yf ye wyl not dyue out the inhabyters of the land befoze you, then thoſe whych ye let remayne of them, ſhall be pyckes in youre eyes, and darter in youre ſydes, and ſhall bere you in the lande wherein ye dwell. Moreover, it wyl come to paſſe, that I ſhall do vnto you, as I thought to do vnto the.

The .xxiii. Chapter.

The cooſtes and borders of the lande of promiſſe. Ceuſtayne men are aſſigned to deuyde the lande.



And the Lorde ſpake vnto Moſes, ſaying: commaunde the chyldren of Iſrael, and ſaye vnto them, when ye come into the lande of Canaan, thys is the lande that ſhall fal vnto youre enherytaunce, the lande of Canaan wpth her coaſtes. * And your ſouthquarter ſhalbe fro the wylderneſſe of Sin: a longe by the coaſte of Edom, ſo that youre ſouthquarter reache vpon the ſyde of the ſalte ſee eaſtwarde: and ſet a compaſſe from the ſouthe vp to Acrabim: and reache to zinna. And go out from the ſouthe to Cades Barne, and go out alſo to Hazar Adar, and goo alonge to Azmon, and ſet a compaſſe agayn fro Azmon vnto the ryuer of Egypte, and ſhall goo oute at the ſee.

And let youre weſtquarter be the greate ſee. let the ſame ſee be your weſtcoſte. And thys ſhal be your nozthquarter: ye ſhal compaſſe your bozder from the greate ſee vnto mounte Hoz. And from mount Hoz, ye ſhall deſcrybe your bozder, tyll it come vnto Hemath, & the ende of the coſte ſhalbe at zebada, and the cooſt ſhal reache out to ziphron, and goo oute at Hazar Enan. Thys ſhal be youre nozthquarter.

And ye ſhal compaſſe your eaſtquarter from Hazerenan to Sephan. And the coaſte ſhall go downe from Sephan to Ribla on the eaſte ſyde of Ain. And the ſame bozder ſhall deſcende and goo out at the ſyde of the ſee of Cenereth eaſtwarde. And then go downe alonge by Iordan, and leaue at the ſalte ſee. And thys ſhalbe youre lande wth the coſtes therof rounde about.

And Moſes commaunded the chyldren of Iſrael, ſaying: thys is the lande whiche ye ſhal enherit by lot, and whych the Lorde commaunded to gyue vnto myne tribes and an halfe: * for the trybe of the chyldren of Ruben, accordyng to the houſholdes of their fathers, and the trybe of the chyldren of Gad, accordyng to theyr fathers houſholdes, and halfe the trybe of Manaſſe, haue receyued theyr enheritaunce: two tribes & an half haue receyued theyr enheritaunce on the other ſyde of Iordan, ouer agaynſt Jericho eaſtward. And the Lorde ſpake to Moſes, ſaying: theſe are the names of the men whiche ſhall deuide the land vnto you: Eleazar the preſte, & Joſua the ſonne of Nun. And ye ſhall take alſo a lorde of euerye trybe when ye deuyde the lande.

The names of the men are theſe: Of the tribe of Juda, Caleb the ſonne of Iephune. Of the trybe of the chyldren of Simeon, Semuel the ſonne of Amiad. Of the trybe of Ben Jamin, Elidad: the ſonne of Cillon. Of the trybe of the chyldren of Dan, the lorde Bucki, the ſonne of Jagli.

From amonge the chyldren of Joſeph for the tribe of the chyldren of Manaſſe, the lorde Haniel, the ſonne of Ephod. Of the trybe of the chyldren of Eſſaym, the lorde Camuel, the ſonne of Siphthan. Of the trybe of the ſonnes of Zabul6, the lorde Elizaſhan: the ſonne of Barnache. Of the trybe of the chyldren of Iaſſachar, the lorde Baltiel: the ſonne of Alan. Of the trybe of the ſonnes of Aſer, the lorde Abihud the ſonne of Salomi.

h. iiii. Of the

Of the trybe of the chyldren of Repehall, the lord Bedael, the sonne of Ammihud. These are they whome the Lord commaunded to deuyde the enheritaunce vnto the chyldren of Israel in the lande of Canaan.

The xxxv. Chapter.

¶ Vnto the Leuites are gyuen cyties and suburbs. The cyties of refuge. The lawe of manquelling. For one mannes wytnesse shall no man be condemned.

Isol. xli. a

And the Lord spake vnto Moses in the feldeg of Moab by Jorda, ouer agaynst Jericho, saying: comaund the chyldren of Israel, & they gyue vnto the Leuites of þ enheritaunce of theyr possessyon, * cytyes to dwell in. And ye shall gyue also vnto the cytyes of the Leuites, suburbs harde by theyr cytyes rounde aboute them. The cyties shal they haue to dwell in, and the suburbs for theyr cattell, and for theyr possessyon and all maner of beastes of theyrs. And the suburbs of the cyties whiche ye shall gyue vnto the Leuites, shall reache from the wall of the citie outwarde, a thousande cubites rounde about. And ye shall measure wythout the cytye of the east syde, two thousande cubytes. And of the south syde, two thousande cubytes. And of the west syde two thousand cubites. And of the north syde two thousande cubytes also: and the citie shalbe in the myddes. And these shalbe the suburbs of theyr cytyes.

Isol. xli. a

B And from amonge the cyties which ye shall gyue vnto the Leuites, * there shall be syxe cyties for refuge, whych ye shall appoynt to that entent, that he whych killeth, may fflye thither. And to them ye shal adde. xlii. cities mo: so that all the cyties whych ye shal gyue the Leuites, may be. xl viii. wyth theyr suburbs. And the cyties whiche ye shal gyue, shalbe out of the possessyon of the chyldre of Israel. They that haue many, shall gyue many. But of them that haue fewe, ye shall take fewe. Eury one shal gyue of hys cytyes vnto the Leuites, accordyng to the enheritaunce whych he enheriteth. And the Lord spake vnto Moses, saying: speake vnto the chyldren of Israel, and say vnto them: * whe ye be come ouer Jordane into the lande of Canaan, ye shall appoynte you cyties to be cytyes of refuge, for you: that he whych sleeth a soule vnwares, maye fflye thither. And the cytie shal be to fflye from the auenger of bloode, that he whych killeth, dye not, vntyll he stande before the congregation in iudgement.

Exod. xxi. b
Deu. xix. a
Isol. xli. a

C And of these syxe free cytyes whych ye shall gyue, ye shal gyue thre on this syde Jorden, and thre in the lande of Canaan. And these syxe free cytyes shalbe a refuge bothe for the chyldren of Israel, and for the straunger, and for hym that dwelleth amonge you, that all they whych kyll any personne vnwares, maye fflye thither.

Exo. xxi. b

* And yf any man smyte an other w an instrument of yron that he dye, then is he a murderer, and shal dye for it. Yf he smyte hym with a throwyng stone that a man may dye with, and yf he dye, he that smote hym is a murderer, let

the same murderer be slayne therfore. Or yf he smyte hym wyth a handeweapon of wood that a man dye wyth: then yf he dye, he is a murderer, let the murderer be slayne therfore.

The Justyce of blood shall slaye the murderer: when he meteth hym, he may slay him. But yf he thrust at hym * of hate, or hurle at hym a laynge of wayte, that he dye, or smyte hym w hys hande of enuye, that he dye, he that smote hym shal dye, for he is a murderer. The Justyce of blood shall slepe the murderer as soone as he fyndeth hym.

But and yf he pushed hym by chaunce, and not of hate, or cast at hym wyth anye maner of thyng, and not of laynge of wayte: or cast any maner of stone at hym (that a man may dye with) and save hym not. And he caste it vpon hym and he dye, and was not his encmye, neyther sought hym anye harme. Then the congregation shal iudge betwene the sleper and the executer of bloode in suche cases. And the congregation shal deliuer the sleper out of the hande of the auenger of bloode, and the congregation shal restore hym agayne vnto the cytye of hys refuge, whycher he was fled.

And he shal byde there vnto the deathe of the hye preist, whych was anoynted with holy oyle. But and yf the sleper come wythoute the borders of hys priuileged cytie whycher he was fledde, yf the auenger of bloode fynde hym without the borders of his free towne, and slepe the murderer, he shal be gylelesse, because he shulde haue bydden in his free towne, vntyll the death of the hye preist, and after the death of þ hye preist: to retorne agayne vnto the lande of hys possessyon.

These Commaundementes shal be a lawe vnto you, for youre generacions in all youre dwellynge. Whoso euer killeth a soule, the same manslayer muste be slayne hym selfe, thorowe * wytnesses. Neyther shal one wytnesse aunswere to put a man to deathe. Moreouer ye shal take none amendes for the lyfe of the murderer, whych is worthe to dye: But he shal be put to death.

Also ye shall take no monye of hym that is fledde to a free cytye, that he shoulde come agayne, and dwell in the lande, before the death of the hye preiste. And se that ye pollute not the lande whych ye shal dwell in: for bloode defyleth the lande. And the lande can none otherwyle be clenfed of the blood that is shedde therein, but by the blood of hym that shedde bloode. Defyle not therfore the lande whych ye shal inhabit, for I am in the myddes therof: Euen I the Lord dwell amonge the chyldren of Israel.

The xxxvi. Chapter.

¶ An ordie for the maryage of the daughters of Zelaphead. One of the trybes maye not marie wyth an other.



And the auncient fathers of the chyldre of Gilead, the sonne of Machir the son of Manasse, of the kynrede of the chyldre of Joseph came forth & spake before Moses, & the prynces and auncient fathers of þ chyldren of Israel and

The fyfth booke of

Moses, called in the hebrue: Ellehad-
debarim, and in the Latyn, Deu-
teronomium.

The fyrst Chapter.

A bryefe reherfall of thynges done before.



These be þe wordes which Mo-
ses spake vnto all Israel, on þe
other syde Jordan in the wyl-
dernesse: in the playne ouer a-
gaynst þe red see, betwene Pha-
ram and Chophel, Laban, Ha-
zerot, & Disabab, eleuen dayes
iourney fro Hozeb vnto Tades barne, by mount
Seir. And it fortuned the fyrste daye of the ele-
uenth moneth in the .xl. yere þe Moses spake vn-
to the chyldren of Israel accordyng vnto al that
the Lorde had gyuen him in comaundement vn-
to them, after that he had syncten * Sithon the
kyng of the Amozites which dwelt in hesoon,
and Og kyng of Basan, which dwelt at Asta-
roth in Edrai. On the other syde Jordan in the
lande of Moab beganne Moses to declare thys
lawe, saying: the Lorde our God spake vnto vs
in Hozeb, sayinge: ye haue dwelt longe ynough
in this mount, departe therfore and take poure
iourney, and go vnto the hyll of the Amozites,
and vnto all places nye therunto: both vnto the
playne and hylls and dales: to the south, to the
lees syde, to the lande of Canaan, and vnto Li-
banon: euen vnto the great ryuer Euphrates.

Beholde, I haue set that lande before you: **B**
go in and * possesse the lande whiche the Lorde
swore vnto your fathers Abrahā, Isahac, and
Jacob, to gyue vnto them and theyr seed after
them. And I spake vnto you the same season,
sayinge: I am not able to beare you my selfe a-
lone. For the Lorde your God hath multiplyed
you: and beholde, ye are this daye as the starres
of heuen in nombze (the Lorde God of your fa-
thers make you a thousand tymes so many mo
as ye ar, & blesse you, as he hath promysed you)
how can * I my self alone beare the cūbzance,
charge and tryfe that is amonge you: bypunge
(from amonge you) men of wylsom and of vn-
derstandyng, and experte, accordyng to poure
trybes, and I wyl make them rulers ouer you.

And ye answered me and sayde: that whych
thou hast spoken is good for vs to do. And so
out of your trybes I toke the captaynes, (men
of wylsome: and that were experte) and made
them rulers ouer you, captaynes ouer thousan-
des, and

and sayde: * The Lorde comaunded my lorde
to gyue the lande to enheryte by lot to the chy-
ldren of Israel. And my lorde comaunded in
Gods behalfe, to gyue the enheritaunce of * ze-
laphead our byother vnto hys doughters. Whō
yf any of the sonnes of the other tribes of Isra-
el take to wyues, then shall theyr enheritaunce
be taken from the enheritaunce of our fathers,
and shall be put vnto the enheritaunce of the
trybe whych they are receyued into: and shall be
taken from the lotte of our enheritaunce. And
when the yere of Jubelye of the chyldren of Is-
rael cometh, then shall theyr enheritaunce be
put vnto the enheritaunce of the trybe wherein
to they are receyued: and so shall theyr enheri-
taunce be taken awaye from the enheritaunce
of the trybe of our fathers.

And Moses comaunded the chyldren of
Israel, accordyng to the worde of the Lorde,
saying: the chyldren of the trybe of Joseph haue
sayde well. This therfore doth the Lorde com-
maunde the doughters of zelaphead, sayinge:
* let them be wyues, to whome they them selfe
thynke best, onelye to the kynrede and trybe of
theyr father shall they mary, so shall not the en-
heritaunce of the chyldren of Israel remoue fro
trybe to trybe, when the chyldren of Israel a-
byde euery man in the enheritaunce of the trybe
of hys fathers.

And euery doughter that posseseth anye en-
heritaunce in any trybe of the chyldren of Isra-
el, shall be wyfe vnto one whych is of the kyn-
red of the trybe of her father, that the chyldren
of Israel maye enioye euerye man the enheri-
taunce of hys father. Neyther ought the enhe-
ritaunce to goo from one trybe to an other: but
euery one of the trybes of the chyldren of Israel
must abyde in hys owne enheritaunce.

And as the Lorde comaunded Moses: e-
uen so dydde the doughters of zelaphead. And
Mabelā, Chirza, Hagla, Milcha, & Noa were
maryed vnto theyr fathers byothers sonnes,
whych were of the kynredde of the chyldren of
Manasses: the sonne of Joseph, and so theyr en-
heritaunce remayned in the trybe of the kynred
of theyr father.

These are the comaundementes and lawes
whych the Lorde comaunded by the
hande of Moses, vnto the chyldren
of Israel in the felde of Mo-
ab: by Jordane ouer a-
gaynst Jericho.

(,)

The ende of the fourth booke of Mo-
ses, called in the hebrue: Ele-
dabber: and in the Latyn
Numeri.

des and ouer hundredes, ouer fyfty, and ouer. x. and officers amonge your trybes.

C And I charged your Iudges that same tyme, sayinge: heare the cause of youre brethren, and iudge ryghtously betwene euery man and his brother, and the straunger that is wyth hym.

John. vii. d. **Pro. xxiij. d.** **Eze. xviij. d.** So that ye knowe no fautes in iudgement: *but heare the small as well as the greate, and be a frayde of no man, for the iudgement is Gods.

And the cause that is to *harde for you, bypunge vnto me, and I wyll heare it. And I commaunded you the same season, all the thynges whiche ye shulde do. And when we departed from Horeb, we wente thowowe all that greate and terrible wildernesse, as ye haue sene alonge by the way of the hyll of the Amozites, as **the Lord our God** commaunded vs, and came to Cades barne.

D And I sayde vnto you: Ye are come vnto the hyll of the Amozites, which the Lord our God wyl gyue vnto vs. Beholde, the Lord thy God hath set the lande before the: go vp and conquer it, as the Lord God of thy fathers hath sayde vnto the: *feare not, neither be discoraged. But ye came vnto me euery one and sayde: we wyl sende men before vs, to searche vs out the lande and to bypunge vs worde agayne, what way we must go vp by, and vnto what cytyes we shall come. And the sayinge pleased me well, and I toke twelue men of you, of euery trybe one.

Deut. xx. a. **Num. xiii. a.** Which departed, and went vp into the hye countrey, and came vnto the ryuer Escol, & searched it out, and toke of the frute of the lande: **(to declare the plentifulnesse thereof)** in theyr handes, and brought it vnto vs, and brought vs worde agayne, and sayde: it is a good lande, whiche the Lord our God doeth gyue vs.

E Notwithstanding, ye wolde not consent to go vp, but were disobedient vnto the mouth of the Lord your God, and murmured in your tentes, and sayd: bycause the Lord hated vs, therefore hath he brought vs oute of the lande of Egypte, to deliuer vs into the hande of the Amozites, and to destroye vs. How shall we go vp? Our brethren haue discoraged our hertes, sayinge: *the people is greater and taller then we, and haue cyties great and walled, euen vnto heauen, and mozeouer we haue sene the sommes of the Enakims there. And I sayde vnto you: drede not, nor be afrayd of the. The Lord your God whiche goeth before you, he shall fyght for you, accordynge to all that he dyd vnto you in Egypt before your eyes. In the wildernesse also thou hast sene howe that the Lord thy God bare the, euen as a man doeth beare his sonne in all the waye whiche ye haue gone by, vntill ye came vnto this place. And yet in this thyng ye dyd not beleue the Lord your God. He went in the waye before you, to searche you out a place to pitche your tentes in, *in fyre by nyght, & by daye he shewed you what way to go, & in a cloude by daye.

Exod. xvi. d. **Num. xxiij. d.** **and. xvi. g.** And the Lord hearde the voyce of your wordes, and was wroth, and swaie, sayinge: *there shall not one of these me and of this forward generation, se that good lande whiche I swaie to gyue vnto youre fathers, saue Caleb the son of

Iephune, he shall see it, *and to hym wyll I gyue the lande that he hath troden vpon, and to hym chyliden, bycause he hath folowed the Lord.

(wonderfull was the indignacion agaynst the people, saying, &c.) *The Lord was angry with me, lyke wise for your sakes, sayinge: thou shalt not go in thither. But Josua the sonne of Nun whiche standeth before the, shall go in thither. Golden him therefore, for he shall cause Israel to inheret the lande. *Mozeouer, your chyliden which ye said shulde be a pray, and your sonnes which in that day had no knowledge betwene good and euyl, they shall go in thither, and vnto them wyll I gyue it, and they shall enioye it. But as for you: turne your faces, and take your iourneye into the wildernesse: euen by the waye of the red see. Then ye answered & sayde vnto me: *We haue synned agaynst the Lord: we wyll go vp, and fyghte, accordynge to all that the Lord our God commaunded vs.

And when ye had gyde on euery man bys weapons of warre, beholde, ye were redy to go vp into the hyll. And the Lord sayde vnto me: saye vnto them that they go not vp, & that they fyght not, for I am not amonge you: lest ye fall before your enemyes. I tolde you therefore, and ye wolde not heare, but disobeyed the mouth of the Lord, and went presumptuously vp into the hyll. And the Amozites which dwelt in that hyll came out agaynst you, and chased you (as bees vse to do) and smot you in Seir, euen vnto Horema. And ye came agayne, and wepte before the Lord: but **the Lord wolde not heare your voyce,** nor gyue you audience. *And so ye abode in Cades a longe season, accordynge vnto the tyme ye remayned in other places.

The. ii. Chapter.

(That which was done from the tyme they departed from Cades barne, vnto the battayl agaynst the hyrges Sehon and Og.)

I **H**e we *turned our face, and toke our iourney into the wildernesse, euen by the waye of the redde see, as the Lord spake vnto me. And we compassed mount Seir a longe tyme. And the Lord spake vnto me, sayinge: Ye haue compassed this mountayne longe ynough, turne you northwarde. And warne thou the people, sayinge: ye shall go thowowe the coast of your brethren the chyliden of Esau which dwell in Seir, and they shall be afrayde of you: Take ye good heed vnto your selues therefore. Ye shall not prouoke them, for I wyl not gyue you of theyr land, no not so moch as a fote bredth, *bycause I haue gyuen mount Seir vnto Esau to possesse, ye shall bye meat of them for money to eate, and ye shall procure water of them for money to drynke. For the Lord thy God hath blessed the in all thy workes of thy hande. He knewe thy entrynge into this great wildernesse this fourtye yeres, and **the Lord thy God hath be with the,** so that thou hast lacked nothyng. And when we were departed from our brethren the chyliden of Esau which dwell in Seir, the playne way from Elath, and from Ezion Gaber, we turned and went by the way of the wildernes of Moab. And the Lord sayd vnto

unto me: * Thou shalt not fyght agaynst the Moabites, neyther prouoke them to batell, for I wyl not geue the of thes lande to possesse, because I haue geuen Ar vnto þ children of Loth to possesse. The terrible people the * Emims dwelt therein in tymes past, a people great, many and tall, as the Enakims whiche also were taken for gyautes as the Enakims: whom the Moabites call Emims. The Horims dwelt in Seir before tyme, whose possession the chyl- dren of Esau occupied, and destroyed them be- fore them, and dwelt in thes steade: as Israel dyde vnto the lande of hys possession, whiche the Lorde gaue them.

C Nowe tyme vp (sayde I) and get you ouer the ryuer zared: and we went ouer the ryuer zared. The space in which we came from Eades barne vntyll we were come ouer the ryuer zared was: xxxviij. yeres, vntyll all the generacyon of the men of warre were wasted out from among the hoste, as the Lorde swaue vnto them. * For in dede the hande of the Lorde was agaynst them, to destroy them from among the hoste, tyl they were consumed. And so it came to passe, that all the men of war were consumed and deade from amonge the people. And the Lorde spake vnto me, saying: Thou shalt go thorowe Ar the cost of Moab this daye: and when thou comest nye vnto the children of Ammon, thou shalt not lay sege vnto them, nor moue warre agaynst them.

D For I wyl not geue the of the lande of the chyl- dren of Ammon a possession: but I haue ge- uen it vnto the chyl- dren of Loth to possesse. That also is taken for a lande of gyautes, and gyautes dwelt therein in olde tyme whom the Ammonites call zanzumims. * A people that was great, many and tall, as the Enakims. But the Lorde destroyed them before them, and they succeeded them in the inheritaunce & dwelt in thes steade: as he dyd for þ chyl- dren of Esau * which dwelt in Seir, when he destroyed þ Ho- rims before them: they conquered thes posses- syon, and dwelt in thes steade vnto this daye. And the Anims which dwelt in Hazarim euen vnto Aza, the Capthozims which came out of Capthoz destroyed them & dwelt in their stead

E Ryle vp therfore, and take your iourney ou- er the ryuer Arnon. Beholde, * I haue geuen into thy hande Sehon þ Amorite kyng of Hes- bon, and his lande. Go to therfore and conquer, and prouoke hym to batell. This daye wyl I begynne to send the feare and drede of the, vpon all nacyns that are vnder all the heuen: so that they whiche here speake of the shal tremble and quake before þ. And so I sent messengers out of the wyl- derness of Iredemoth vnto Sehon kyng of Hesbon, wyth wordes of peace, sayinge: * I wyl go thorowe thy lande I wyl go a longe by the hys waye: I wyl neyther turne vnto þ right hande nor to the left. Thou shalt sell me meate for money for to eat, and geue me water for mo- ney for to drynke: Only graunt me, that I may go thorow on my fote (as the chyl- dren of Esau whiche dwelt in Seir, and the Moabites which dwelt in Ar, dyd vnto me) vntyll I be come ouer

Jordane, into the lande whiche the Lorde oure God geueth vs. But Sehon the kyng of Hes- bon wolde not let vs passe by hym, for the Lorde thy God hardened his spere, and made his bert- toughe, because he wolde deliuer hym into thy hande, as it is come to passe this daye.

And the Lorde sayde vnto me: beholde, I haue begonne to set Sehon and his land before the: go to and conquer, and possesse hys lande. * Then both Sehon and al his people came out agaynst vs to fyght at Jaza. And the Lorde set hym before vs, and we smote hym, and his sons, and all hys people. And we toke all hys cyties, the same ceason and slewe the men, women, and chyl- dren of al the cities, & let nothing remayne, saue the catell only we caught vnto our selues, and the spoyle of the cities which we toke from Aror which is by the bynke of the ryuer of Ar non, and from the cite that is in the ryuer, vnto Gilead: there was not one cite to strong for vs. The Lorde our God deliuered all vnto vs: on- ly vnto the land of the chyl- dren of Ammon thou camst not, nor vnto euer place of the ryuer Ja- bok, nor vnto the cities in the mountaynes, nor vnto whatsoeuer the Lorde oure God forbad vs.

The iij. Chapter.

C Thynges þ chaunged from the bycropp of the two kyn- ges Sehon and Og vnto the iustitucion of Israel in Mo- ses steade.

Then we turned & went by the way to Ba- san. * And Og the kyng of Ba- san came out agaynst vs, he and all his people to battel at Edrai. And þ Lorde sayd vnto me: feare hym not, for I wyl deliuer hym, and all hys people, and his lande into thy hande, and thou shalt do vnto hym, as thou dydest vnto Sehon kyng of the Amozites, whiche dwelt at Hesbon. And so the Lorde our God deliuered into our handes, Og also the kyng of Ba- san and all his folke. And we smote hym, vntyll none was lefte hym alpye. And he toke all his cyties the same ceason (ney- ther was there a cite which we toke not from them) euen the score cyties thorowe out all the regyon of Argob, the kyngdome of Og in Ba- san. All these cities also were made stronge w- hys walles, gates and barres, besyde vnwalled townes a gret meany. And we utterly destroy- ed them, as we dyd vnto Sehon kyng of Hes- bon, bynngynge to noughte all the cyties, wyth men, women, and chyl- dren. But all the catell and the spoyle of þ cyties, we caught for our selues

And thus we toke the same ceason, out of the hande of two kynges of the Amozites, the lande that was on the other syde Jordan from the ri- uer of Arnon vnto mount Hermon (which Her- mon the Sidons call Sirion, and the Amozites call it Senir) all the cyties that laye in þ playne and all Gilead and all Ba- san vnto Salecha & Edrai, cyties of the kyngdom of Og in Ba- san. For onely Og kyng of Ba- san remayned of the remnaunte of þ gyautes, whose bed was a bed of yron. And is it not yet at Rabah amonge the chyl- dren of Ammon: ix. cubytes dothe þ length ther of contere, and foure cubites the bredth of þ v it, after

Num. xxi. c. Exo. xxi. b

Num. xxi. g Deu. xxi. b

B

An. xxxij. f.
Deu. xxxij. b
Iou. xij. a.

it after the cnyte of a mā. And so we conquered this lande the same tyme, from Aror whych is by the ryuer of Arnon, vnto halfe mount Gilead; * and the cityes therof gaue I vnto the Rubenites and Gaddites. And the rest of Gilead, and all Basan of the kyngdome of Og, gaue I vnto the halfe tpybe of Manasse: euen all the regyon of Argob with all Basan: which is called the lande of giauntes. Jair the sonne of Manasse toke all the regyon of Argob, vnto the costes of Sesuri and Maachati, and called them after his owne name: Basan hauoth Jair vnto this daye. And I gaue Gilead vnto Machir.

C And vnto the Rubenites & Gaddites I gaue halfe Gilead vnto the ryuer of Arnon, halfe the valey and beyond, euen vnto the ryuer Iabock, whyche is the bozder of the chyldren of Ammō: the playne also * (of the wyldernes) and Jordan & the cost therof, from Ceneroth euen vnto the see whyche is in the playne, euen the salt see vnder the spyrnges of the byll, eastwarde. * And I commaunded you the same tyme sayinge: the Lorde your God hath geuen you this lande to enioye it: ye shal go harnessed before your bzethern the chyldren of Israel al that are mete for the war. Your wyues onely, your chyldren, and your cattell (for I wote that ye haue much cattell) shal abyde in your cityes, whyche I haue geuen you, vntyll the Lorde haue geuen rest vnto your bzethern as well as vnto you, and vntyll they also haue conquered the lande, which the Lorde your God hath geuen them beyonde Jordan: and then shal ye retourne agayne, euery man vnto his posselion whyche I haue geuen you.

An. xxxij. d

D * And I warned Josua the same tyme, sayinge: thyne eyes haue sene al that the Lorde your God hath done vnto these two kynges, euen so shal he do vnto all kyngdoms whyther thou goest. Ye shal not feare them: for the Lorde your God, he shal fyght for you. And I besought the Lorde the same tyme, sayinge: O Lorde God, I haue begonne to shewe thy seruauent thy greatnesse and thy myghty hande, for elles where is there a God in heuen or in earth, that can do after thy workes, and after thy power: let me go ouer and se the good lande that is beyonde Jordan that goodly mountayne, and Libanon.

Deuter. i. f.
and. iij. c.

An. xxxij. c.
De. xxxij. a.

* But the Lorde was angrye wth me for youre sakes, and wolde not heare me. And the Lorde sayd vnto me: be content, speake nomore vnto me of this matter. * Get the vp into the top of the byll, and lyfte vp thyne eyes westwarde, northwarde, southwarde, and eastwarde, and behold it with thyne eyes, for thou shalt not go ouer this Jordan. But charge Josua: and courage hym, and bolden hym. * For he shal go before this people, and he shal deuyde vnto them the lande whyche thou shalt se. And so we abode in the valley ouer agaynst the house of Deoz.

An. xxxij. d.
Ios. xij. a.

The. iij. Chapter.

An exhortacion to geue dyligent hede vnto the lawe. Images may not be made to worship. The thre cityes of refuge.

A And nowe herken O Israel vnto the ordinaunces and lawes whyche I teache you for to do them, that so ye maye lyue and

go in and conquer the lande, whyche the Lorde God of your fathers geueth you. * Ye shall put no thynge vnto the worde whyche I commaunded you, neyther do ought therefrom, that ye maye kepe the commaundementes of the Lorde your God whyche I commaunde you. Your eyes haue sene what the Lorde dyd vnto Baal Deoz: * For all the men that folowed Baal Deoz, the Lorde your God hath destroyed from amonge you.

But ye that cleaue vnto the Lorde your God, as al yeue every one of you this day. Behold, I haue taught you ordinaunces and lawes, such as the Lorde my God commaunded me, that ye shulde do euen so in the lande, whither ye go to possesse it. Kepe them therfore and do them, for that is your wysdome and vnderstandyng in the syght of the nacyns: that they maye heare all these ordinaunces, and saye: Surelye it is a wyse and vnderstandyng people: it is a great nacyn.

For what other nacyn is so great, that God shal come so nye vnto: as the Lorde our God is nye vnto vs, in all thynges * as ofte as we call vnto him: Ye and what nacyn is so great, that hath ordinaunces and lawes so ryghteous, as all this lawe whyche I set before you this daye. Take hede to thy selfe therfore, & kepe thy soule diligently, that ye forget not the thynges which thyne eyes haue sene, and that they departe not out of thyne herte, all the dayes of thy lyfe: but * teache them thy sonnes and thy sonnes sonnes. Specially the daye that thou stodest before the Lorde thy God in Horeb, when the Lorde sayde vnto me: gather me the people together, & I will make them heare my wordes, that they maye learne to feare me al the dayes & they shal lyue vpon the earth: and that they maye teach theyr chyldren: ye came: and stode also vnder the byll and the byll burnt with fyre: euen vnto the myddes of heuen, and there was darknesse, cloudes and myst. And the Lorde spake vnto you out of the myddes of the fyre, and ye heard the voyce of the wordes: but sawe no Image, saue heard a voyce onely. And he declared vnto you his couenant which he commaunded you to do, euen ten verses which he wrote vpon two tables of stone. And the Lorde commaunded me that same reason, that I shoulde teache you ordinaunces and lawes, whyche ye ought to do in the lande whither ye go to possesse it.

Take therfore good hede vnto your selues, as pertainyng vnto your soules, for ye sawe no maner of ymage in the day that the Lorde spake vnto you in Horeb out of the myddes of the fyre: lest ye marre your selues and make you a graue ymage and ppycture of any maner of fygure: the lykenesse of man or woman, the lykenesse of any maner of beast that is on earth, or the lykenesse of any maner feathered foule that flyeth in the ayre: or the lykenesse of anye maner worme that crepeth on the earth, or the lykenesse of any maner fyre that is in the waters beneth the earth.

* Ye and lest thou lyfte vp thyne eyes vnto heauen, and when thou seest the lone the mone and starres with all the hoste of heauen, shuldest be deceyued, and shuldest worship & serue the thynges,

ges, whyche the Lorde thy God hath made to serue all nacjons vnder the whole heauen.

But the Lorde hath taken you and brought you out of the yron forname: euen out of Egypte to be vnto hym a people and enheritaunce as ye be this daye. Furthermore, the Lorde was angry with me for your wordes, and swaie that I shulde not go ouer Iordane, and that I shuld not go in vnto that good lande, which the Lorde thy God geueth the to enheritaunce. * But I must dye in this lande, and shal not go ouer Iordan. But ye shall go ouer, & conquer that good lande. Take hede vnto your selues, that ye forget not the appointment of the Lord your God which he made with you, and that ye make you no graue ymage, nor any picture that the Lorde thy God hath forbydden the: for the Lorde thy God is a consuming fyre, and a gelous God.

If thou doest beget chyldren and chyldrens chyldren, and when ye haue dwelt in the lande, ye do wickedly, and make any maner of grauen ymage & worke euill in the syght of the Lorde thy God, to prouoke hym to angre, I call heauen and earth to recorde agaynst you this daye, that ye shal shortly perishe from of the lande, whither ye go ouer Iordan to possesse it: ye shal not prolonge your dayes therein, but shal vterly be destroyed. And the Lorde shall scatter you amonge the nacjons, and ye shal be leste fewe in nombre amonge the people, whither the Lorde shal byng you: and there ye shal serue goddes whyche are the worke of mans hand, wood and stone, whiche neyther se, nor heare, nor eate, nor smell. And there thou shalt seke the Lorde thy God: and shalt fynd him, yf thou seke hym with all thyne herte, and wyth all thy soule. When thou arte in tribulation, & when all these thynges (that be here spoken of) are come vpon the, euen in the later dayes, thou shalt retourne agayne to the Lorde thy God, and be obedyent vnto his voyce. For the Lorde thy God is a mercifull God: he wyl not forsake the, nether destroye the: nor forget the appoyntemente of thy fathers, whyche he swaie vnto them.

For aske of the dayes that are past, whyche were before the, sence the daye that God created man vpon the earth, and (aske) fro the onesyde of heauen vnto the other, yf euer there came to passe suche a great thyng, or whether any suche lyke thyng hath bene hearde. Wyl euer a nacjon heare the voyce of God speakyng out of the myddes of a fyre, as thou hast heard, and yet lyued? yether whether God assayed to go & take hym a people from amonge nacjons thow we temptacions, sygnes, wonders, warre, a myghty hande, a stretched out arme, & thow we great syghtes, accordyng vnto al that the Lorde your God byd vnto you in Egypt before your eyes?

Vnto the it was shewed, that thou mightest knowe, howe that the Lorde he is God, and that there is none other but he. Out of heauen he made the heare his voyce, that he myght nourture the, & vpon earth he shewed the his great fyre, and thou heardest his voyce out of the myddes of fyre. And because he loued thy fathers,

he chose theyr sede after them, and broughte the out in his syght, and with his myghtye power out of Egypt: to thrust out nacjons great and myghty then thou, before the, & to byng the in, and to gyue the theyr lande to enheritaunce: as it is come to passe this daye.

Understande therfore this daye, and tourne it into thyne harte, that the Lorde, he is God in heuen aboue, and vpon the earth beneth: neither is there any other. Thou shalt kepe therfore his ordynaunces, and his comaundementes whiche I commaund the this daye, that it may go well with the, and with thy chyldren after the, & that thou mayst prolonge thy dayes vpon the erth, whyche the Lorde thy God geueth the thy lyfe longe. * Then Moyses leuered the cyties on the other syde Iordan toward the sonne risinge: he shoulde syle thither, whyche had kyled his neyghboure vnwares, & hated hym not in tyme paste, & therfore shuld syle vnto one of the same cyties, and lyue: Namely Bezer in the wyldernes: euen in the playne countrey of the trybe of Ruben, & Ramoth in Gilead of the trybe of Gad and Golan in Basan of the trybe of Manasse.

And so this is the lawe which Moyses set before the chyldren of Israel. These are the wytnesses, statutes, and ordynaunces, whiche Moyses tolde the chyldren of Israel after they came out of Egypte, on the other syde Iordan, in the valley ouer agaynst the house of Deor, in the lande of Sehon kynge of the Amozites whiche dwelt at Heshbon: whom Moyses and the chyldren of Israel smote, after they were come out of Egypt and conquered his lande, and the lande of Og, kynge of Basan, two kynges of the Amozites, whiche were on the other syde Iordan toward the sonne risinge: from Aroer whiche is by the banke of the ryuer Arnon, vnto mount Syon: whiche is Hermon, and all the playne on the other syde Iordan estward, eue vnto the see, which is in the playne vnder the sprynges of the hyll.

The. v. Chapter.

The ten commaundementes.



And Moyses called all Israel, & sayde vnto them. Heare O Israel the ordynaunces & lawes whiche I speake in your eares this daye, that ye may learne them, and fulfill them in dede.

The Lorde our God made an appoyntment wth vs in Horeb. The Lorde made not this bonde wth oure fathers, but with vs: euen with vs, whiche are all here alvye this daye. The Lorde talked with you face to face in the mount, out of the myddes of the fyre. And I stode betwene the Lorde and you the same tyme, & shewed you the worde of the Lorde. For ye were a frayde at the syght of the fyre, & went not vp into the mount, and he sayde: * I am the Lorde thy God, which broughte the out of the lande of Egypt from the house of bondage. Thou shalt haue none other goddes in my presence.

* Thou shalt make the no grauen ymage of any maner of lykenesse that is in heuen aboue, & that is in the earth beneth, and that is in the waters beneth the earth. Thou shalt neyther bowe thy

thy self vnto them, nor serue them, for I þ Lord thy God, am a gelouse God, vispytting the wyc kednesse of the fathers vpon the chyldren, euen in the thyrde and fourth generacyon amonge the that hate me: and shewe mercy vpon thousands amonge them that loue me, and kepe my Commaundementes.

Exod. xix. c.

¶ Thou shalt not take the name of the Lord thy God in vayne: for þ Lord wyll not holde hym gylelesse, þ taketh his name in vayne. Kepe the Sabbath day, that thou sanctifye it, as the Lord thy God hath commaunded the. * Syre dayes thou shalt labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God: thou shalt not do any worke, thou and thy sonne, thy daughter, thy seruaunte, and thy mayde, thyne ore and thyne asse, and all thy catel, and the straunger þ is within thy gates, that thy seruaunte and thy mayde maye reste as well as thou. Remember that thou wast a seruaunt in the lande of Egypt and howe that the Lord thy God broughte the out thence throzowe * a myghty hand & a stretched out arme. For whiche cause the Lord thy God commaunded the to kepe the Sabbath daye.

Leu. xix. a.
Ex. xix. b.

pl. xxxvi. a.

1 ro. ix. b.

Math. xv. a.

Eph. vi. a.

Mar. vi. b.

1 Math. v. c.

Luk. xix. b.

Rom. xix. c.

1 Rom. vii. b.

* Honour thy father and thy mother, as the Lord thy God hath commaunded the: that thy dayes maye be prolonged, and that it maye goe well with the in the lande, whiche the Lord thy God geueth the.

* Thou shalt not slaye.

* Thou shalt not breake wedlocke.

* Thou shalt not steale.

* Thou shalt not beare false wytnesse agaynst thy neyghboure.

* Thou shalt not lust after thy neyghbours wyfe, þ shalt not couet thy neyghbours house, his feld, his seruaunt, or his mayde, his ore, his asse, or ought that thy neyghboure hath. These wordes the Lord spake vnto al your multitude in the mount out of the myddes of the fyre, cloud and darkenesse, with a greate voyce, and added nomore therto, and wrote them in two tables of stone, and deliuered them vnto me.

¶ And it fortuned, þ when ye heard the voyce oute of the myddes of the darkenesse, and sawe, that the hyll dyd burne with fyre, ye came vnto me with the captaynes of your trybes and your elders, and ye sayde: beholde, the Lord our God hath shewed vs his glozy and his greatnes, and we haue hearde his voyce out of the myddes of the fyre: we haue sene this daye that God dothe talke with a man, and he yet lyueth. Howe therefore, why shulde we dye þ this great fyre shulde consume vs? If we heare the voyce of the Lord our God any more, we shall dye. For what flesh hath it bene, that euer hearde the voyce of the lyupnge God speakynge oute of the myddes of the fyre (as we haue done) and yet did lyue? So thou and heare all that the Lord our God sayth, and tell thou vnto vs al that the Lord our God sayth vnto the * and we wyl heare it and do it.

Exod. xix. d.

Exod. xix. a.

¶ And the Lord heard the voyce of your wordes, when ye spake vnto me, and the Lord sayd vnto me: I haue hearde the voyce of the wordes of this people, whiche they haue spoken vnto the

they haue well sayde all that they haue spoken.

* Oh that there were such an hart in them that they wolde feare me, and kepe all my commaundementes alwaye, that it myght go well wyth them, and with theyr chyldren for euer. So and say vnto them: get you into your tentes agayn but stand thou here by me, and I wyl tell the al the commaundementes, ordinaunces, and lawes, whiche thou shalt teache them, that they may do them in the lande whiche I geue them to possesse. Take hede therfore, that ye do in dede as the Lord your God hath commaunded you, and * turne not aside eyther to the ryght hand or to the left, but walke in all the wayes whiche the Lord your God hath commaunded you, that ye maye lyue, and that it maye go well wyth you, and that ye maye prolonge your dayes in the land whiche ye shall possesse.

¶ The vi. Chapter.

¶ The lawe of God may not be forgotten.

¶ These are the commaundementes, ordinaunces, and lawes, whiche the Lord poure God commaunded me to teache you, that ye myght do the in the lande: whither ye go to possesse it: namely, that thou myghtest * feare the Lord thy God, and kepe all his ordinaunces, and commaundementes whiche I commaunde the: thou and thy sonne, and thy sonnes sonne al dayes of thy lyfe, that thy dayes maye be prolonged. Heare therfore, O Israel, and take hede that thou do thereafter, that it may go well with the, and that ye maye encrease mightely, euen as the Lord God of thy fathers hath promysed the a lande, that floweth wyth mylke and hony.

* Heare O Israel, the Lord our God is Lord onely, and * thou shalt loue the Lord thy God with all thyne harte, and with al thy soule, and with all thy myght: * And these wordes whiche I commaund the this day, shalbe in thyne hart and thou shalt shewe them vnto thy chyldren, & shalt talke of them when thou arte at home in thyne house, and as thou walkest by the waye, and when thou lyst downe, and when thou restest vp: and thou shalt bynde them for a sygne vpo thyne hande. And they shalbe warnynges, betwene thyne eyes, and thou shalt wypte them vpo the postes of thy house, & vpon thy gates.

¶ And when the Lord thy God hath brought the into the lande, whiche he swore vnto thy fathers, Abraham Isahac, and Jacob, and geueth the, grete and goodly ctytes whiche thou buildest not, houses ful of al maner of goods whiche thou fyllest not, and wels dygged whiche thou diggest not, vineyardes and olyue trees whiche thou plantedst not, and when thou haste eaten and arte full: Then beware lest thou forget the Lord, whiche brought the oute of the lande of Egypt, from the house of bondage.

* Thou shalt feare the Lord thy God, and serue hym, and sweare by his name. So that ye walke not after straunge goddes: the goddes of the nacjons whiche are aboute you. For þ Lord thy God is a gelouse God amonge you: lest the countenance of the Lord thy God be moued to wrath

what he agaynst the, and destrope the frome of the earth. * He shall not tempte the Lorde your God, as he dyd in the temptacyon. But kepe the commaundementes of the Lorde your God, and his wytnesses and his ordynaunces: whyche he hath commaunded the, and thou shalt doo that which is ryght and good in the syght of the Lorde that thou mayst prosper, and that thou mayst go in, and conquere that good lande whyche the Lorde sware vnto thy fathers, to caste oute all thyne enemyes before the as the Lorde hath sayde.

* And when thy sonne asketh the in tyme to come, sayinge: What meaneth these wytnesses, ordynaunces, and lawes, whiche the Lorde our God hath commaunded you? Then thou shalt say vnto thy sonne: We were Pharaos bondmen in Egypt, and the Lorde brought vs out of Egypt with a myghty hande. And the Lorde shewed signes and wonders great & euell vpon Egypt vpon Pharaos and vpon all his household, before our eyes, but broughte vs oute from thence: to bringe vs in, and to geue vs the lande which he sware vnto our fathers. And the Lorde hath commaunded vs, to do all these ordynaunces, and to feare the Lorde our God, for oure welth all the dayes of our lyfe, as it is come to passe this day. Moreover, thys shall be our ryghteousnesse before the Lorde our God, if we take hede & kepe all these commaundementes, as he hath commaunded vs.

The vii. Chapter.

The Israelites may make no covenannt with the Gentiles. They must destrope theyr ydols. Idolaters must be slayne.

When the Lorde thy God hath brought the into the lande whither thou goest to possesse it, and hath caste oute many nacjons before the: namely the Hethites, the Gergesites, the Amorites, the Cananites, the Pherezites, the Hivites and the Jebusites, seven nacjons greater and myghtyer then thou, * and when the Lorde thy God hath set them before the, & shalt smyte them, and utterly destroy them, and make no covenannt with them, nor haue compassion on the. Thou shalt make no marriages with them, neyther geue thy daughter vnto his sonne, nor take his daughter vnto thy sonne. For they wyl dysceyue thy sonne that he shulde not feare me, and they shall serue straunge goddes, and then wyl the wrath of the Lorde waxe whote against you and destroye you shortly.

But thus ye shal deale with them: * Ye shal ouerthrow theyr altars, & breake downe theyr pylers, cut downe theyr groves, and burne theyr grauen ymages with fyre. * For thou arte an holy nacjon vnto the Lorde thy God: the Lorde thy God hath chosen the, to be a seuerall people vnto hym selfe, aboue all nacjons that are vpon the earth. It was not because of the multitude of you aboue all nacjons, that the Lorde had lust vnto you and chose you, for ye were fewest of all nacjons. But because the Lorde loved you and because he wolde kepe the * other whyche he had sworne vnto your fathers, therefore hath the Lorde brought you out thowowe a myghty hand and deliuered you oute of the house of bondage:

from the hande of Pharaos kynge of Egypte.

Understande therefore, the Lorde thy God he is God, and that a trewe God * which kepeth appoyntment and mercye vnto them that loue hym and kepe his commaundementes, euen thowowe out a thousande generacions, and rewardeth them that hate hym before his face, so that he bringeth them to naught, and doth not deface the tyme, but rewardeth hym that hateth hym, before his face. Kepe thou therefore the commaundementes, and ordynaunces and lawes, whiche I commaunde the this daye that thou do them.

* If ye hearken vnto these lawes, and obserue and do them, the Lorde thy God also shall kepe vnto the the apoyntment, and the mercye which he sware vnto thy fathers. He wyl loue the, and blesse the, and multiplye the: he wyl also blesse the frute of thy wombe, and the frute of thy land thy corne, thy wyne, and thyne oyle, and the increase of thine oren, and the flockes of thy shepe in the lande, whiche he sware vnto thy fathers to geue the. Thou shalt be blessed vnto all nacjons: there shall be nether man nor woman vnfutell amonge you, nor any thyng vnfutell amonge your cattell. Moreover, the Lorde wyl * take awaye from the all maner infirmities, and wyl put none of the euell dysceases of Egypt (whyche thou knowest) vpon the, but wyl sende them vpon all them that hate the.

Thou shalt consume all nacjons whiche the Lorde thy God shall deliuer the: thyne eye shall haue no pitye vpon them, nether shalt thou serue theyr gods, for that shal be thy decaye. If thou saye in thyne harte: these nacjons are mo then I howe can I caste them oute? * Thou shalt not feare them, but remember what the Lorde thy God dyd vnto Pharaos and vnto all Egypt: the greates temptacions whiche thyne eyes sawe, & the signes and wonders, and the myghty hand and stretched out arme, wherewith the Lorde thy God brought the out, euen so shall the Lorde thy God do vnto all the nacjons, of whom thou arte afraid. * Moreover, the Lorde thy God wyl sende hornets amonge them vntyll they that are left, and hyde them selues from the, be destroyed. Thou shalt not feare them, for the Lorde thy God is amonge you a myghty God: and a terrible. For the Lorde thy God wyl put out these nacjons before the by a lytle and a lytle: thou mayst not consume them at once, lest the bestes of the felde increase vpon the.

But the Lorde thy God shall geue them ouer before the, and shall destroye them with a myghty tempeste, vntyll he haue broughte them to nought. * And he shal deliuer their kyn ges in to thyne hande, and thou shalt destroye theyr name from vnder heauen. There shall no man be able to stande before the, vntyll thou haue destroyed them. The grauen ymages of theyr goddes shalt thou burne with fyre and couet not the golde & syluer that is on them, nor take it vnto the, lest thou be snared therein. For it is an abhominacyon before the Lorde thy God.

Bring not therefore abhominacyon into thyne house: lest thou be a damned thyng, as it is: but utterly

utterly desyre it & abhor it, for it is a dāned thig.

¶ The viii. Chapter.

¶ Moses putteth the Israelites in remembrance what God hath done to them in the wyldeynes.

All the commaundementes whiche I commaunde the this daye, shal ye kepe for to do them þe ye maye lyue: and multiplie & go in, and possesse the lande whiche the Lorde swaue vnto your fathers. And thou shalt thynke on all the waye whiche the Lorde thy God led the thyse fortye yere in the wyldeynes, for to humble the and to proue the, and to wete what was in thine herte, whether thou woldest kepe his commaundementes or no. He * humbled the, and suffered the to hunger, and fed the with Manna, whiche neyther thou nor thy fathers knewe of, to make the to knowe, þe a man doth not lyue by breade onely: but by euerye (worde) that procedeth oute of the mouth of the Lorde, doth a man lyue.

Exo. xxi. b.
Num. xxi. b.

1. Cor. x. a.

Deu. xxi. a.

* Thy rayment waxed not olde vpon the: neyther dyd thy fote swell those fortye yeres.

B This also shalt thou consyder in thyne herte that as a man nurtereth his son, euen so þe Lorde thy God nourtereth the. Therfore shalt þe kepe the commaundementes of the Lorde thy God: that thou walke in his wayes, and feare hym.

For the Lorde thy God bringeth the into a good lande, a lande in the whiche are ryuers of water and fountaynes and springes that sprayge out of valeys and hylls: a lande wherin is wheate and barley, vnyardes, fygtrees, and pomegranates: a lande wherin is oyle olyue and honey: a lande wherin thou shalt eate bread wout scarcenes, neyther shalt thou lacke any thyng: a lande whose stones are yron, and oute of whose hylls thou shalt dygge brasie. When thou hast eaten therfore and fylled thy self, thou shalt blesse the Lorde thy God in that good lande, which he hath geuen the.

Job. xxi. b.

C Beware that thou forget not the Lorde thy God, that thou woldest not kepe his commaundementes, his lawes & his ordynances whiche I commaunde the this daye: * yee, and when thou haste eaten and fylled thy self, and haste buylte goodly houses and dwelt therein, and when thy beastes, and thy shepe are waxed many, and thy syluer and golde is multiplied, and all that thou haste is encreased, then beware lest thyne harte ryle and thou forget the Lorde thy God, whych broughte the out of the lande of Egypte, & from the house of bondage, and which was thy guide in the greate and terryble wyldeynes (wherin were) fyre serpentes, scorpions, and drouthe: without any water. But he brought out water for the, euen out of the rocke of synte: he fed the in the wyldeynes with Manna, whiche thy fathers knewe not, euen for to humble the, and to proue the, and that he myght so doo the good at thy latter ende. Lest thou shouldest saye in thyne herte * my power and the myghte of myne owne hande hath prepared me this aboundaunce: But remember the Lorde thy God, howe that it is he whiche geueth the power to get the substance for to make good the promise whiche he swaue

Num. xxi. b.
1. Cor. x. a.

1. Reg. ii. b.

vnto thy fathers, as this daye doth wytnesse. And yf thou forget the Lorde thy God, and walke after straunge * goddes, and serue them, and worshyppe the, I testifie vnto you this daye ye shall surely perishe. As the nacjons whiche the Lorde destroyeth before you, euen so ye shall perishe because ye wolde not be obedyente vnto the voyce of the Lorde your God.

¶ The ix. Chapter.

¶ They are forbydden to trust in theyr owne strength.



Care O Israell, thou passest ouer Jordan this daye, to go in, and conquer nacjons greater and myghty er then thy selfe: Cities greete and walled vp to heuē, * a people great and tall, euen the chyldren of þe Enakims, which thou knowest of, and of whom thou hast heard saye, who wyll stande before the chyldren of Enacker. Understande therfore this daye, that the Lorde thy God is euen he whiche goeth ouer befoze the as a god (deuourynge and) a conlumynge fyre, he shall destroye them and he shall byynge them downe before thy face. He shal cast them out and byynge them to nought quykely, as the Lorde hath sayde vnto the. Speake not thou in thyne harte (after that the Lorde thy God hath caste them out before the) sayinge: for my ryghteousnesse the Lorde hath broughte me in, to possesse this lande. Hape: but for the wyckednesse of these nacjons the Lorde hath caste them out before the. It is not for thy ryghteousnesse sake, or for thy ryghte harte, that thou goest to possesse the lande. * But for the wyckednesse of these nacjons, the Lorde thy God doth cast them out before the, euen to perfourme the worde whiche the Lorde thy God swaue vnto thy fathers, Abraham, Isahar, and Jacob.

Understande therfore, that it is not for thy ryghteousnesse sake, that the Lorde thy God doth geue the this good lande to possesse it, seying thou arte a stiffnecked people. Remember, and forget not, howe thou prouokedst the Lorde thy God in the wyldeynes, sence the daye that thou dydest departe out of the lande of Egypt vnto this place: ye haue rebelled against the Lorde. * Also in Horeb ye angered the Lorde so that the Lorde was wroth with you: euen to haue destroyed you, when I was gone vp in to the mounte, to receaue the tables of stone, the tables of appoyntmente, whiche the Lorde made with you. And I abode in the hyll fortye dayes and fortye nyghtes, when I nether dyd eat bread nor dranke water. * And the Lorde deliuered me two tables of stone, wyrtten wyth the fynger of God, and in them was accordynge to all the wordes whiche the Lorde sayde vnto you in the mounte out of the myddest of the fyre in the daye of the gatherynge together.

And when the fortye dayes and fortye nyghtes were ended, the Lord gaue me þe two tables of stone, the tables of the couenaunt and þe Lorde sayde vnto me. * Up, and get the downe quykely from hence, for thy people whiche thou haste broughte out of Egypte, haue marred all.

They are turned at once out of þe waye, which I com-

I commaunde them, and haue made them a molten ymage. Furthermore, the Lorde spake vnto me, saying: I haue sene this people, and beholde it is a stifnecked people, let me alone, that I may destroye them, and put out the name of them fro vnder heauen, and I wyll make of the a myghty nation: and greater then they be.

And I turned me, and came downe from the hyll (euen from the hyll that burnte with fyre) & the two tables of the appoyntment were in my handes. And I looked, and beholde: ye had synned agaynst the Lorde your God, and had made you a molten calfe, and had turned attonce out of the waye whiche the Lorde had commaunded you: * And I toke the two tables and cast them oute of my two handes, and brake them before your eyes. * And I fell downe flatte before the Lorde: euen as at the fyrste tyme, & forty dayes, and forty nyghtes I dyd nether eate breade nor drynke water, because of all your synnes, which ye synned: in doyng wyckedly in the syghte of the Lorde in that ye prouoked hym vnto wrath.

For I was afrayd that for the wrath and fearenesse wherewith the Lorde was moued agaynst you, he wolde haue destroyed you. But the Lorde hearde me at that tyme also.

The Lorde was very angry with Aaron also euen to haue destroyed him, & I made intercessyon for Aaron also the same tyme. And I toke your synne: the calfe whiche ye had made, and burnt hym with fyre, and stamped hym & grounde hym a good, euen vnto small duste. And I caste the duste thercof in to the brooke, that descended oute of the mounte. Also at the burnynge * at the temptacyon, and at the sepulchres of luste ye angered the Lorde, lyke wyse when the Lorde sente you from Cadex Barne, saying: go vp, and conquer the lande whiche I haue geuen you: ye disobeyed the mouth of the Lorde your God, and nether beleued hym, nor harkened vnto his voyce. Ye haue bene disobedient vnto the Lorde, sence the daye that I knewe you.

And I fell downe flat before the Lorde forty dayes and forty nyghtes whiche I laye there for the Lorde sayde, that he wolde destroye you. I made intercessyon therfore vnto the Lorde, & sayde: * O Lorde God, destroye not thy people and thyne inheritaunce, whiche thou haste deuyluered thowowe thy gractnesse and whiche thou haste brought out of Egypte thowowe a myghty hand. Remember thy seruantes Abraham Isaac, and Jacob, and loke not to the stubbornnesse of this people, nor to theyr wyckednes and synne: lest the lande whence thou broughtest the saye: The Lorde is not able to bypunge them in to the lande whiche he promysed them: and because he hated them, therfore hath he carryed the oute, to slaye them in the wyldernes. Beholde, they are thy people, & thyne inheritaunce whiche thou broughtest oute in thy myghty power and in thy stretched oute arme.

The .x. Chapter.

The remynge of the tables. An exhortacyon to geue heed to the lawe.



At the same reason the Lorde sayd vnto me, * Hewe the two tables of stone lyke vnto the fyrste, and come vp vnto me into the mounte, and make the an arke of wood, and I wyll wyte in the tables, the wordes that were in the fyrste tables whiche thou brakest, and thou shalt put the in the arke. And I made an arke of sethe wood, and hewed two tables of stone lyke vnto the fyrste, and went vp into the mountaine, hauing the two tables in myne hande.

And he wrote in the tables: accordyng to the fyrste wytyng (the ten verses whych the Lorde spake vnto you in the mount out of the myddes of the fyre, in the daye of the gatherynge together) and the Lorde gaue them vnto me. And I departed, and came downe from the hyll, and put the tables in the arke whiche I had made: & there they be, as the Lorde commaunded me.

* And the chyldren of Israel toke theyr iourney from Beroth of the chyldren of Isahan to Mosera, where Aaron dyed, and was buryed, and Eleazar his sonne became heauest in his steade. From thence they departed vnto Gadgad: and from Gadgad to Jathbath a lande whiche hath ryuers of water. The same reason the Lorde separated the tribe of Leui to beare the arke of the appoyntment of the Lorde, and to stande before the Lorde, and to minyster vnto hym, & to blesse in his name vnto this daye. * Wherfore the Leuites haue no parte nor inheritaunce with their brethren. But the Lorde is theyr inheritaunce as the Lorde thy God hath promysed them.

* And I carryed in the mount, euen as at the fyrst tyme forty dayes and forty nyghtes, and the Lorde herkened vnto me at that tyme also, and the Lorde wolde not destroye the. And the Lorde sayde vnto me: vp, and go forth in the iourneys before the people, that they maye go in and conquer the lande whiche I swaie vnto theyr fathers, to geue vnto the. And nowe Israel, what doeth the Lorde thy God requyre of the: but to feare the Lorde thy God, and to walke in all his wayes, to loue hym, and to serue the Lorde thy God with all thyne harte and with all thy soule. Namely, that thou kepe the commaundementes of the Lorde, and his ordynaunces whiche I commaunde the this daye, for thy welth.

Beholde, heauen and the heauen of heauens is the Lordes thy God, and the earthe with all therein is: Not withstandynge, the Lorde had a lust vnto thy fathers to loue them, & those theyr seds after them, euen you, aboue all nacyns, as thou seyst this daye.

* Circumcise therfore the foreskyn of your herte: and be nomore styfnecked: For the Lorde your God, is God of goddes, and Lorde of lordes, a great God a myghty & a terrible: whiche regardeth no mans personne nor taketh gyfte. He doth ryghte vnto the fatherlesse and wydow and loueth the straunger, to geue hym fode and rayment. * Loue ye therfore the straunger also: for ye were straungers your selues in the lande of Egypte. * Thou shalt feare the Lorde thy God, and hym (onely) shalt thou serue, to hym shalt

Gen. xlii. c
Gen. xlii. a
shalte thou cleue, and sweare by hys name: he is thy prayse and thy God, that hath done for the these greates and terrible thynges, whiche thyne eyes haue sene. Thy fathers wente downe into Egypte with lxx. soules, and nowe the Lorde thy God hath made the and multiplied the, as the starres of Heauen.

The xi. Chapter.

An exhortacion to regard the lawe.

Therfore, thou shalte loue the Lorde thy God and kepe his obseruances his ordynaunces, his lawes, and hys commaundementes alwaye. Call to poure mynde thys daye that whiche your chyldren haue neyther knowne nor sene: euen the nurtour of the Lorde your God, his greatnesse, his myghty hande, and hys stretched out arme, his myracles, and his actes whiche he dyd in the myddes of Egypte, euen vnto Pharaon the kynge of Egypte and vnto all his lande: & what he dyd vnto the hoste of Egypte, vnto theyr horses and charettes howe he broughte the water of the red see vpon them: as they chased you beynde, and howe the Lorde hath broughte them to nought vnto this daye, and what he dyd vnto you in the wylterne, vntill ye came vnto this place: and what he dyd vnto Dathan and Abiram the sonnes of Eliab the son of Ruben, howe the earth opened her mouth, & swallowed them wyth theyr householdes and theyr tentes, and all theyr substance that was in theyr possession, in the myddes of Israel.

Woutlesse, your eyes haue sene all the great actes of the Lorde whiche he dyd. Therfore shal ye kepe all the commaundementes, whiche I commaunde you this daye, that ye maye be stronge: and go in and conquer the lande whither ye go to possesse it, and ye maye prolonge your dayes in the lande whiche the Lorde swaie vnto your fathers, to geue vnto them and to theyr seide, a lande that floweth with mylke and honye. For the lande whither thou goest to possesse it, is not as the lande of Egypte that ye came out of, where thou sowedst thy seide: and wateredst it as thy fete as a garden of hearbes: but the lande whither ye go ouer to possesse it, is a lande that hath hylles and valleyes, and drynketh water of the rayne of heauen. This lande doth the Lorde thy God care for, and the eyes of the Lorde thy God are alwayes vpon it, from the begynnyng of the yere, vnto the ende of the yere.

Ye shall hearken therfore vnto my Commaundementes, whiche I commaunde you this daye, that ye loue the Lorde your God and serue hym with all your hart, and with all your soule. I also will geue rayne vnto your lande in due season: the fyrste rayne and the latter, that thou mayste gather in thy corne, thy wyne, and thine oyle. And I will sende grasse in thy felde for thy catel: that thou mayste eate, and fyll thy selfe. But beware that your harte deceaue you not: ye turne asyde, and serue straunge goddes, and worshipp them, and then the Lorde being wroth agaynst you, & shutt up the heauen, that there be no raine, and that your lande yelde not her frute

and lesse ye perishe quykely frome of the good lande, whiche the Lorde geueth you.

Therfore shall ye putte vpon these my wordes in your harte and in your soule, and bynd them for a sygne vpon your hande, that they maye be as a warnyng betwene your eyes, and ye shall teach them in your chyldren that they maye talke of them, when thou sittest in thine house & when thou walkest by the waye: when thou lyekest downe, and when thou rylest vp: yee, and thou shalt wyte them vpon the doze postes of thyne house, and vpon thy gates, that your dayes maye be multiplied, and the dayes of your chyldren in the lande whiche the Lorde swaie vnto poure fathers to geue them, as longe as the dayes of heauen laste vpon the earth. For if ye kepe all these commaundementes, whiche I commaunde you so that ye do them: Namely, that ye loue the Lorde your God: and walke in all his wayes and cleue vnto hym. Then will the Lorde caste out all these nacyns before you, and ye shall be the heyres of great nacyns and of them that are myghtyer then your selues. All the places whercon the soles of your fete shall treade, shall be yournes euen from the wylterne and from Libanon, & from the ryuer Euphrates, euen vnto the uttermost see, shall your coste be. There shall no man be able to stande before you: for the Lorde your God shall caste the feare and drede of you vpon all the lande that ye shall tread vpon, as he hath sayde vnto you.

Behold, I set before you this daye a blessinge and a curse: a blessinge: if ye obey the commaundementes of the Lorde your God whiche I commaunde you this daye. And a curse: if ye will not obey the commaundementes of the Lorde your God: but turne out of the waye, whiche I commaunde you this daye, to go after straunge goddes, whiche ye haue not knowne. When the Lorde thy God therfore hath broughte the in to the lande, whither thou goest to possesse it, thou shalt put the blessinge vpon mount Garizim, and the curse vpon mount Ebal, whiche (mountaynes) are on the other syde Jordan on the backe syde of the waye towarde the goynge downe of the sunne, in the lande of the Canaanites whiche dwelle in the playne ouer agaynst Gilgal besyde the groue of Ebro. For ye shall passe ouer Jordan, to go in, and possesse the lande, whiche the Lorde your God geueth you, & ye shall conquer it, and dwel therein. Take hede therfore that ye doo all the commaundementes and lawes, whiche I sette before you this daye.

The xii. Chapter.

Thou shalt not make the image of any thing that is in heauen, or on the earth, or under the earth: for thou shalt worshippe them, and they shall be a snare vnto thee.

These are the ordynaunces and lawes, whiche ye shall obserue and doo in the lande which the Lorde God of thy fathers geueth the to possesse it as longe as ye lyue vpon the earth. Ye shall destroye all places wherin the nacyns whiche ye shall conquer serued the goddes, vpon hye mountayns on hylles, and vnder euerye thycke tree.ouerthrowe theyr altars, and breake theyr pillars and

de. xlii. a
110. 11. f
Amo. xlii. b

de. xlii. c
110. 11. f
Amo. xlii. a

and burne they: groues wth fyre, and hew downe
p^r grauen ymages of the goddes that they haue,
and byng the names of them to nought out of
that place. Ye shal not so do vnto the Lord your
God, but ye shal seke the place which the Lord
your God shall haue chosen out of all your try-
bes, to put his name there, and there to dwell.
And whither thou shalt come, and thither ye
shal bynge your burnt sacrifices, your offerin-
ges, your tythes, and heue offeringes of your
hande, your vowes, your freewill offeringes and
the first gendered of your oxen & of your shepe.
And there ye shall eate before the Lord your
God, and ye shall reioyce in all that ye put your
hand vnto both ye and your householdes, wher-
in the Lord thy God hath blessed the.

B Ye shall not do after all these thynges that
we do here this daye, euerye man what semeth
hym good in his owne eyes. For ye are not yet
come to rest, & to the inheritaunce which y^e Lord
your God gyueth you. But whē ye go ouer Ior-
dan, and dwell in the lande which the Lord your
God hath gyuen you to inheret, & when he hath
gyuen you rest from all your enemyes round a-
bout, so that ye dwell in safetie, thā vnto y^e place
which y^e Lord your God hath chosen, to put his
name there, ye shal bring al that I commaund you:
namely your burnt sacrifices, your offeringes,
your tythes, the heue offeringe of your hande, &
al your special vowes which ye vow vnto the
Lord. And ye shal reioyce before the Lord your
God, ye and your sones & your daughters, your
seruautes, and your maydens, and the Leuite y^e
is within your gates * forasmuch as he hath no
parte nor inheritaunce with you. Take hede y^e
thou offere not thy burnt offeringes in euery place
that thou seest: but in the place which the Lord
shal haue chosen in one of thy tribes, there thou
shalt offere thy burnt offeringes, and there thou
shalt do al y^e I commaund the. Notwithstanding
thou mayst kyl & eat flesh in al thy cities, what
soener thy soule lusteth after, accordynge to the
blessyng of the Lord thy God which he hath ge-
uē the. Both the vncleane & the cleane may eate
therof, euē as the roo, or y^e hart: only ye shal not
eat y^e blood, but poure it vpon y^e earth as water.

C Thou mayest not eat win thy gates the tythe
of thy corne, of thy wine & of thy oyle, & the first
gendered of thyne oxen, & of thy shepe, neither any
of thy vowes which y^e vowest, nor thy freewill-
offeringes or heue offeringe of thyne hande: but
thou must eat them before the Lord thy God, in
the place which the Lord thy God hath chosen,
thou and thy son, & thy daughter, thy seruaunt,
and thy mayde, & the Leuite that is within thy
gates, & thou shalt reioyce * (and be refreshed) be-
fore the Lord thy God, in all that thou puttest
thyne hāde to. * Beware, that thou forsake not
the Leuit, as longe as thou lyuest vpon y^e earth.

Pf (when the Lord thy God hath enlarged
thy border * as he hath promysed the) thou say,
I wyle eat flesh, because thy soule logeth to eate
flesh: thou mayst eat flesh whatsoener thy soule
lusteth. Pf the place whiche the Lord thy God
hath chose to put his name there, be to far from

the, then thou shalt kyl of thy oxen, and of thy
shepe which the Lord hath gyuen the, as I haue
commaunded the, and thou shalt eate in thyne
owne cytye, whatsoener thy soule lusteth.

And as the roo and the harte is eaten, euē so
thou shalt eat them: both the cleane and the vn-
cleane shall eate of them. But be stronge y^e thou
eate not the blood. For the blood, that is y^e lyfe,
& thou mayst not eat the lyfe with the fleshe: y^e
shalt not eate it: but poure it vpon the earth as
water. Se thou eat it not, that it maye go well
wth the and wth thy chyldren after the: But
thou shalt do that which is ryght in the syghte
of the Lord. But thy holy thynges which thou
hast, and thy vowes thou shalt take, and come
vnto the place whiche the Lord hath chose, and
thou shalt offere thy burnt offeringes both flesh
and blood vpo the altar of the Lord thy God,
and the blood of thyne offeringes shall be pou-
red out vpon the altar of the Lord thy God, &
thou shalt eate the flesh. Take hede and heare al
these wordes which I commaund the, that it maye
go well wth the and wth thy chyldre after the for-
euer, if thou doest that which is good and ryght
in the syght of the Lord thy God.

When the Lord thy God hath destroyed the
nacyons before the, whither thou goest to con-
quere them, and y^e succeedest in their inheritaunce
and dwellest in theyr lande: Beware, that thou
be not taken in a snare after them, after y^e they
be destroyed before the, and y^e thou aske not af-
ter theyr goddes, saying: howe dyd these nacyons
serue theyr goddes? I wyl do so lykewyse. Nay
* thou shalt not so do vnto y^e Lord thy God: for
all abhominacyons, and that whiche the Lord
hateth, y^e same haue they done vnto theyr god-
des: & for they burne both theyr sones and their
daughters with fyre before theyr goddes. Ther-
fore whatsoener I commaund you, that take hede
you doo (only vnto the Lord) & * put thou noughte
thereto, nor take ought therefrom.

The. xiii. Chapter.

C The false prophet must be put to death. God proueth
our sayth by false myracles.

If there aryle amonge you a * prophet
a dzemer of dzemes, & gyue the a signe
or wondre, & y^e signe or wondre which
he hath said come to passe, & the say: let
vs go after strange gods, which y^e hast not kno-
wen, & let vs serue them: herke not thou vnto y^e
wordes of y^e prophet or dzemer of dzemes * For
the Lord thy God proueth you, to wpt whether
ye loue y^e lord your god w^{al} your hert, and w^{al}
your soule: Ye shal walke after y^e Lord your god
& feare hym, kepe his commaundementes, & her-
ke vnto his voyce, serue him, & cleue vnto him.

And y^e prophet or dzemer of dzemes shal dye
because he hath spokē to turne you a waye from
the Lord your God (which brought you out of y^e
lāde of Egypte, & deliuered you out of the house
of bondage) to thrust the out of y^e way, which y^e
Lord thy God commaunded the to walke in: and
therfore thou shalt put the euyl away from the.
Pf thy brother, the sone of thy mother, or thyne
owne son, or thy daughter, or the wyfe that ly-
eth in

Deu. xxi. b

Jer. xix. a

Joel. i. b
Deu. xiii. a
Joel. xiii. b
Isa. lxxv. a
Apoc. xxi. b

Math. vii. c

Deu. xxi. a

eth in thy bosom: or thy frende which is as thyne owne soule vnto the, entyce the secretly, saying let vs go and serue straunge goddes, which thou hast not knowen, nor yet thy fathers. And they be of the goddes of the people which are rounde about you, whether they be nye vnto the or far of from the, from the one ende of the earth vnto the other. Thou shalt not consent vnto him, nor herken vnto hym: thyne eye shal not ppytie hym, neither shalt thou haue compassion on him, nor kepe hym secreete, *but cause hym to be slayne.

Deut. xlii. b.

Thyne harte shal be fyrst vpo hym to kyll hym, and then the handes of all the people. And thou shalt stone him with stones that he dye, bicause he hath gone aboute to thruste the awaye from the Lorde thy God, whiche brought the oute of the lande of Egypt, and from the house of bondage. And al Israel shal heare & feare, and shall do nomoze anye suche wyckednesse as this is amonge you. If thou shalt heare saie in one of thy cyties which the Lord thy God hath gyuen the to dwel in, that certayne me being the chyldren of Belial are gone out from amonge you, and haue moued the inhabytters of theyr cytye, saying: let vs go & serue straunge goddes, which ye haue not knowen. Then thou must seke, and make searche and enqurye diligentely. And behold, yf it be true, & the thyng of a suretie, that suche abhominacion is wrought amonge you: then thou shalt smyte the dwellers of that cytie in the edge of the swerde, and destrope it utterly, and al that is therein, and euen the very catell therof with the edge of the swerde. And gather all the spoyle of it into the myddes of the strete therof, & burne with fyre both the cytie & all the spoyle therof euery whitt, for the Lord thy God. And it shalbe an heape for euer, and shal not be buylt agayn. *And there shal cleaue nought of the damned thyng in thyne hand, that thy Lord may turne from the scarcenes of his wrath, and shewe the mercy, & haue compassion on the, and multiplye p, as he hath swayne vnto thy fathers. *Therefore shalt p herke vnto the voyce of the Lord thy God, to kepe al his comaundementes which I comaunde the this day, that thou do it which is ryght in p eyes of the Lorde thy God.

Deut. xlii. b.

Ex. xli. a

The. xliii. Chapter.

The maners of the Gentyles maye not be folowed. What beastes are cleane to be eaten, and what not.

Leuit. x. b.

Deut. xlii. a & xvi. b

Leuit. xi. a

Yare the children of the Lord your God. *Ye shall not cut your selues, nor make you any baldnesse betwene your eyes for any deed man. *For thou arte an holpe people vnto the Lord thy God, & the Lord hath chosen the to be a seueral people vnto hym selfe, aboue all the nacjons that are vpon the earth. Thou shalt *eate no maner of abhominacion. These are the beastes which ye shal eate, oren, shepe, and gootes, hart, roo & bugle, wilde gote, vnicorne, wylde oxe, and camelion. And all the beastes that cleaue the hofe, and slit it in p two clawes, and chewe the cud, them ye shal eate. Neuerthelesse, these ye shal not eate: of them that chewe cud, and of them that deuide & cleaue the hofe: the camell, the hare, & the cony: whiche

chewe cud, but deuide not the hofe: therfore are they vncleane vnto you: & also p swyne, though he deuide the hofe, yet he cheweth not cud, therfore is he vncleane vnto you: ye shal not eate of the flesh of suche, nor touch the deed carkasse of them. *These ye shal eate, of all that are in the waters: All that haue fynnes and scales shal ye eat. And whatsoeuer haue no fyns & scales, of p ye shal not eate, but let it be vncleane vnto you.

Of all cleane byrdes ye shal eate: but these are they of which ye shal not eate: the Eagle, the goshawke, the cormeraunt, the Trion, the vultur, the kyte, after her kynde, & all kynde of rauen, the estrych, the nyghtcrowe, the kuckowe and the sparowhawke, after her kynde, the lytle owle, the great owle, the backe, the bitture, the ppe, the storke, the heron, the iay in his kynd the lapwing, the swalowe. And let all crepyng foules be vncleane vnto you, and not be eate of: but of al cleane foules ye maye eate.

Ye shal eate of nothyng that dyeth alone: But thou shalt gyue it vnto the straunger that is in the cytie, that he eate it, or thou mayest sell it vnto an aliaunt. For thou art an holy people vnto the Lord thy God. Thou shalt not *seeth a kynd in his mothers mylke: Thou shalt eate of al the encrease of thy seed, that p felde bringeth forth yere by yere. And thou shalt eate before p Lord thy God (in the place which he hath chosen, and where he hath put his name) the tythe of thy corne, of thy wyne, and of thyne oyle, and the first gendzed of thyne oren and of thy shepe, p thou mayest learne to feare the Lord thy God alwaye. *Yf the waye be to longe for the, so that thou art not able to cary it, and if the place be far from the, which the Lorde thy God hath chosen to set his name there (and the Lorde thy God hath blessed the) tha shalt p make it in money, and take the money in thyne hande, and go vnto p place which the Lord thy God hath chosen, and bestowe the money for whatsoeuer thy soule lusteth after: for ore, and shepe, wyne and strong drynke, and for whatsoeuer thy soule desireth, and eate there before the Lord thy God, and be merve: both thou & thyne housholde, and the Leuite that is within thy gates, shalte thou not forsake, *for he hath neyther parte nor inheritance with the. *At the ende of thre yere thou shalt bring forth al the tythes of thyne encrease the same yere, and lay it vpon within thyne owne gates: And the Leuite which hath no parte nor inheritance with the, shall come, & the straunger, the fatherlesse, and the wydowe, which are within thy gates, shal eate, and be fylled: that the Lorde thy God may blesse the in al the workes of thyne hande which thou doest.

The. xlv. Chapter.

The forgyuenesse of dettes in the seventh yere.

In the vii. yere p shalt make a fredome. *And this is p maner of p fredome. Who soeuer lendeth ought to his hande vnto his neyghbour, may not aske agayn (p which he hath lent) of his neyghbour or of his brother, by cause it is called p Lordes fre yere: yet of a straunger (p of an aliaunt) p mayst call it home agayne. But

But

But * be that is thy brother, hym shall thynne hand remyt. Nevertheless there shall be no begger amonge you. For the Lord shall blesse the in the lande, whiche the Lord thy God gyueth the, an inheritaunce to possesse it: so that thou herken vnto the voyce of the Lord thy God to obserue and do al these commaundementes, whiche I commaunde the this daye. For the Lord thy God hath blessed the as he hath promysed the, and * thou shalt lende vnto many nacyons, but thou thy selfe shalt not borowe: And thou shalt raygne ouer many nacyons, & they shall not raigne ouer the. If one of thy brethren amonge you be poore win any of thy gates in thy lande, whiche the Lord thy God gyueth the: thou shalt not harden thy herte, nor shut thynne hand from thy poore brother: But open thynne hand vnto him and lend hym sufficient for his nede whiche he hath. Beware that there be not a wicked poynt in thynne hert, that thou woldest saue.

The seventh yere, the yere of fredome is at hand, and therfore it greueth the to loke on thy poore brother, and gyuest hym nought, and he then crye vnto the Lord agaynst the, and it be synne vnto the: But gyue him, & let it not greue thynne hert to gyue vnto hym. Becaue that for thys thyng, the Lord thy God shall blesse the in all thy workes, and in all that thou putteste thynne hande to. * The lande shall neuer be without poore: And therfore I commaunde the, saying: Thou shalt open thynne hande vnto thy brother that is nedye and poore in thy lande.

* If thy brother an hebreue sell hym selfe to the, or an hebreuelle, and serue the syxe yere, in the seventh yere thou shalt let hym go free from the. And when thou sendest hym oute free from the, thou shalt not let hym go away empty, but shalt gyue hym of thy shepe, of thy corne, and of thy wyne, and gyue him of that, wherewith the Lord thy God hath blessed the. And remember that thou wast a seruaunt in the land of Egypt, and the Lord thy God deliuered the thence: and therfore I commaunde the this thyng todaye.

* And if he saue vnto the: I will not goo away from the, because he loueth the & thy house and is well at ease wth the. Then shalt thou take a naule, & naye his eare to the dooze therewith, and let hym be thy seruaunt for ever: And vnto thy maydeseruaunte thou shalt do lyke wyse. And let it not greue thynne eye, when thou lettest hym go out free from the, for he hath ben worth a double hyred seruaunt to the in his seruyce syxe yeres. And the Lord thy God shall blesse the in all that thou doest.

* All the fyrste gendred that come of thynne oxe, and of thy shepe that are males, thou shalt halowe vnto the Lord thy God. Thou shalt do no worke with the fyrst gendred of thynne oxe, nor sheare the fyrst gendred of thy shepe. * Thou shalt eate it before the Lord thy God yere by yere, in the place whiche the Lord hath chosen, both the and thynne household. * If there be any deformitie therein, as if it be lame or blind, or haue any other euyl fauourdnes, thou shalt not offre it vnto the Lord thy God. But shalt eate it wth thynne

owne * gates, & vncleane, & the cleane indifferently, as the ro & the herte. Only eate not the blood therof, but poure it vpon the ground as water.

The xvi. Chapter.

Of enter, whysontyde, and the feast of tabernacles, what offycers ought to be ordeyned.



Obserue the * moneth of newe corne that thou maist offre & passeouer vnto the Lord thy God. For in the moneth when corne begynneth to rypp, the Lord thy God brought the out of Egypt by night. Thou shalt therfore offre passeouer vnto the Lord thy God (and shepe & oxen) * in the place whiche the Lord shall chole to put his name there. Thou shalt eat no leuened bred with it: but seven dayes shalt thou eate vncleanned bred therewith: euen the bred of tribulatio (for thou camest out of the land of Egypt in haste) & thou mayest remembre the day when thou camest out of the lande of Egypt, al dayes of thy lyfe. And there shall be no leuened bred sene in al thy cosses seven dayes long, nei ther shall there remayne any thyng of the flesh whiche thou offrest the fyrst day at euen, vntyll the moynyng. Thou mayest not offre passeouer within any of thy gates, whiche the Lord thy God gyueth the: but in the place whiche the Lord thy God shall chole to set his name in, there thou shalt offre passeouer at euen about the goyng downe of the sunne, euen in the season that thou camest out of Egypt. And thou shalt seeth and eate it, in the place whiche the Lord thy God hath chosen, and depart on the morow, and get the vnto thy tent: Sixe dayes shalt thou eat swete bred and the seventh day is a gathering together before the Lord thy God: thou shalt do no worke therein. * Seven weekes shalt thou nembre vnto the and begyn to nembre the vii. weekes, when thou shalt put thy shekel to the corne, & * kepe the feast of weekes vnto the Lord thy God, wth a free wylofferyng of thynne hande, whiche thou shalt gyue vnto the Lord thy God, accordyng as the Lord thy God hath blessed the. And reioyce before the Lord thy God, & thy son, thy daughter, thy seruaunt, & thy mayde, and the Leuite & is wth in thy gates, & the straunger, & fatherlesse, & the widow, & are amonge you, in the place whiche the Lord thy God hath chole to put his name there. And remembre that thou wast a seruaunt in Egypt & thou shalt obserue and do these ordinaunces.

Thou shalt also obserue the feast of tabernacles. vii. dayes, after that thou shalt gathered in thy corne and thy wyne. And thou shalt reioyce in the feast: thou & thy son, thy daughter, thy seruaunt and thy mayde, the Leuite, the straunger, and fatherlesse, & the wydow, that are within thy gates. Seven dayes shalt thou kepe holy day vnto the Lord thy God, in the place whiche the Lord shall chole: for the Lord thy God shall blesse the in all thy frutes, & in al the workes of thynne handes, therfore shalt thou be glad. * These tymes in the yere shall al the males apere before the Lord thy God in the place whiche he shall chole: in the feast of swete bred, in the feast of weekes, and in the feast of tabernacles. And they shall not appere before the Lord empty, but euery man accordyng to the

i. ii. to the

to the gyfte of his hande, and accordynge to the blessinge of the Lorde thy God, whiche he hath gyuen the. Judges and officers shalt thou make the in all thy cyties, whiche the Lorde thy God gyueth the thowout thy tribes: and they shall iudge the people ryghteously. *Wrest not thou the lawe, nor knowe anye person, neyther take any rewarde: for gyftes blynde the wyse, and peruerste the wordes of the ryghteous. That which is iust and ryght, shalt thou folowe, that thou mayest lyue, and enioye the lande whiche the Lorde thy God gyueth the.

Deut. i. c.
Leuit. xix. c.
Exo. xxiii. a
Eccl. xx. d.

i. reg. xv. c.
ii. reg. xviij. d

Thou shalt plant the no grone, of whatsoeuer trees it be, nye vnto the aultar of the Lorde thy God, whiche thou shalt make the. Thou shalt set the vp no pyller, whiche the Lorde thy God hateth.

The. xviii. Chapter.

The punishment for ydolatre. The punishment of a rebell. The institution of a kynge.

Leu. xxii. c
Deu. xv. d

iii. reg. xlviii. c
iiij. reg. x. d



Deu. iij. d

i. reg. xlviii. b.

ii. reg. xv. d
Deu. xix. c.

Dou shalt offre vnto the Lorde thy God no oxe nor shepe * wherein is blemish or any defozmitie, for that is an abhominaciō vnto the Lorde thy God. * If there be found among you win any of thy gates, which the Lorde thy God gyueth the, mā or womā f hath wrought wyckednes in the syght of the Lorde thy God, so that they haue gone beyonde his appoyntment, and gone and serued straunge goddes, and worshypped them, * the sunne or moone, or anye of the hoost of heauen, whiche I haue not comaunded, and it is tolde the, and thou haste hearde of it: * then shalt thou enqyre diligently. And yf it be true, and the thyng of a suretie, that sucche abhominacion is wrought in Israel, then shalt thou bryng forth that man or woman (which haue commytted that wicked thyng) vnto the gates, & shalt stone them with stones, tyll they dye. * At the mouth of two or thre wytnesses shall he that is worthy of death, dye: and at the mouth of one wytnes, let no man dye. The handes of the wytnesses shall be fyrste vpon hym, to kyll hym, and afterwarde the handes of all the people, and thou shalt put the wycked awaye from the. If there ryse a matter to harde for the in iudgement betwene bloode and bloode, bytwene ple and ple, bytwene plage and plage, & the matters come to stryfe within thy gates.

Then shalt thou aryse, and get the vp vnto the place which the Lorde thy God hath chosen, and come vnto the preistes the Leuites, and vnto f iudge that shall be in those dayes, and aske, and they shall shewe the, the sentence of iudgement, & thou must do accordynge to that whiche they of that place (whiche the Lorde hath chosen) shewe the, & thou shalt obserue to do, accordynge to all that they enfourme the. Accordynge to the sentence of f lawes which they teach the, and according to the iudgement which they tel the shalt thou do, and how not from that which they shewe the, neyther to the ryght hande, nor to the left. And that man that wyll do presumptuously, & wyll not herken vnto the preist (that standeth before the Lorde thy God to mynister)

or vnto the iudge, that mā shall dye, & thou shalt put away euill from Israel. And all the people shall heare f they maye feare, and do nomore presumptuously. When thou art come vnto f lande whych the Lorde thy God gyueth the, & eniopest it, and dwellest therein: and yf thou shalt saye: * I wyll set a kynge ouer me: lyke as all the nacyns that are about me, then thou shalt make hym kynge ouer the, whom the Lorde thy God shall chose, euen one from amonge thy bzyethren shalt thou make kynge ouer the, and f mayst not set a straunger ouer the, whiche is not of thy bzyethren. * But he shall not multiply horses to hym selfe, nor bryng the people agayne to Egypte thowowe the multitude of horses, forasmoch as the Lorde hath sayd vnto you: ye shall henceforth go nomore agayn that way. Also he ought not to multiply wyues to him self, lest his hert turne away, neither shall he gather him syluer & gold to moche. And when he is set vpon the seate of his kyngdome, he shall wypte hym out a copy of this lawe in a booke before the preistes the Leuytes. And it shall be with hym, and he ought to reade therein * all dayes of his lyfe, that he may learne to feare the Lorde his God, & to kepe all the wordes of this lawe, and these ordinaunces, for to do them: and that his hert arise not aboue his bzyethren, and that he turne not from the comaundement, to the ryght hande or to the left, but that he may prolong his dayes in his kyngdome: he and his chyldren in Israel.

The. xix. Chapter.

The Leuites had no possessions. Ydolatre must be fled. The prophet Chyft is promysed. The false prophet must be slayne, and how he maye be knowen.



The preistes, the Leuites, and all f tribe of Leui * must haue no parte nor enherytaunce with Israel: but shall eate f offer ynges of the Lorde, and hys enherytaunce: Therefore shall they haue no enherytaunce amonge they bzyethren: but the Lorde, he is the y enherytaunce, as he hath sayd vnto the. And this is the preistes butye of the people, and of them that offre sacrifice, whether it be oxe or shepe: They must gyue vnto the preist, the shulder, and the two chekes, and the mawe, the fyrst frutes also of thy corne, wyne, and oyle, and the fyrste of the wolfe of thy shepe shalt thou gyue hym: * for the Lorde thy God hath chosen hym out of all thy trybes, to stande and to mynister in the name of the Lorde: he and his sonnes for euer. If a Leuyte come out of any of thy cyties of all Israel, where he is a soiourner, and come with al the lust of his hert vnto the place which the Lorde hath chosen: he shall mynister in the name of the Lorde his God, as his other bzyethren the Leuites do, which remayne there before the Lorde. And they shall haue lyke porcions to eate besyde that whiche cometh to hym of the patrimonie of hys elders.

* When thou arte come into the lande whych the Lorde thy God gyueth the, se that f learne not to do after the abhominacyons of those nacyns. Let there not be founde amonge you any one that maketh his son or doughter to go thowow f fyre, or that sleth witchcraft, or a choser out

out of dayes * or that regardeth the flyinge of
foules, or a sozcerer, or a charmer, or that coun-
seleth with spirites, or a sothlayr, or that as-
keth * (the truthe) at them that be deed.

For all that do suche thynges, are abhomi-
nation vnto the Lorde, and bycause of these ab-
hominacions the Lord thy God doth cast them
out before the. Thou shalt be perfecte therfore

*(and without blemyshe) in the syght of the Lord thy
God. For these nacions whych thou shalt con-
quer, herken vnto chosers out of dayes, and vn-
to sozcerers: But the Lorde thy God hath not
suffered the so to do. The Lorde God wyl * stere
vp vnto the a prophet amonge you: euen of thy
brethren, lyke vnto me: vnto hym ye shal hear-
ken, accordyng to all that thou despydest of the
Lord thy God in Egipt, in the day of the gathe-
ryng together, when thou saydest: * Let me
heare the voyce of my Lord God nomore, nor se
this great fyre any more, that I dye not.

And the Lorde sayd vnto me, they haue wel
spoken, I wyl rase them vp a Prophete from
amonge they: brethren lyke vnto the, and wyl
put my wordes in his mouth, and he shal speake
vnto the all that I shall comaunde hym. * And
whosoener wyl not hearken vnto the wordes,
whiche he shal speake in my name, I wil require
it of hym. * But the prophete whych shall pre-
sume to speake a worde in my name, whych I
haue not comaunded hym to speake, or that spe-
keth in the name of straunge goddes, the same
prophet shal dye. And if thou say in thyne hert,
how shall we knowe the worde which the Lorde
hath not spoken? * (This token shalt thou haue) Euen
when a prophet speaketh in the name of the Lord
if the thyng folowe not, nor come to passe, that
is the thyng which the Lorde hath not spoken.
But the prophet hath spokē it presumptuously.
Thou shalt not therfore be afrayed of hym.

The xix. Chapter.

The fraunchised towncs. The punishment of hym
that beareth false wytnesse.

When the Lorde thy God * hath rooted
out the nacions, whose lande the Lord
thy God gyueth the, and thou succedeest
in they: enheritaunce, and dwellest in they: cy-
ties, and in they: houses: thou shalt appoynte
* thre cyties for the in the myddes of the lande
whych the Lorde thy God gyueth the to possesse
it: thou shalt prepare the waye, and deuyde the
coostes of the lande, whiche the Lorde thy God
giueth the to enheret, into thre partes, that who
soeuer comytteth murder, maye flye thither.

* For this cause muste the slayer flye thither,
that he maye lyue. Whoso killeth his neygh-
bour ignorantly, & hated hym not in tyme pas-
sed: As when a man goeth vnto the wood w his
neyghboure to heve wood, *(thyngunge no harme,)
and as hys hande fetcheth a stroke with the axe
to cut downe the tree, the heed slippeth fro the
helue, and smyteth hys neyghbour that he dyeth
the same shal flye vnto one of the same cyties,
and lyue. Lest the executer of blood folowe after
the slayer whyle hys herte is hote, and ouertake
hym, bycause the waye is longe: and slaye hym,

and yet ther is no cause worthy of death in him,
inasmuche as he hated hym not in tyme past. d.
Wherfore I commaund the, saying: thou shalt
appoynt out thre cyties for the.

And if the Lorde thy God enlarge thy coo-
stes (as he hath sworne vnto thy fathers) and
gyue the all the lande whiche he sayde he wolde
gyue vnto thy fathers, thou shalt kepe all these
commaundementes to do them, whych I com-
maunde the this daye, that thou loue the Lorde
thy God: and walke in hys wayes euer, & adde
thre cyties mo for the vnto those thre, that inno-
cent blood be not shed in thy land, which the Lord
thy God gyueth the to enheret, & so blood come
vpon the. * But and if a man hate his neygh-
bour, and laye wayte for hym, and ryle agaynst
him, and smyte him that he dye, and then flyeth
vnto any of these cyties: the elders of hys cytye
shal sende and fetch hym thence, & deliuer hym
into the handes of the Justyce of bloode, that he
maye dye. Thyne eye shal not spare hym, but
thou shalt put a waye innocent blood from Is-
rael, that it may go well with the. * Thou shalt
not remone thy neyghbours marke, whiche they
of olde tyme haue set in thyne enheritaunce, that
thou shalt enheret in the lande, whiche the Lorde
thy God gyueth the to enioye it.

* One wytnesse shal not ryle agaynst a man
for any maner trespasse, or for any maner synne,
or for any maner faute, that he offendeth in.

* But at the mouth of two wytnesses or of thre
wytnesses shal the matter be stablyshed. If
an vnrighteous wytnesse ryle vp agaynst a ma
to accuse hym of trespasse: then bothe the men
whych steyne together, shal stande before the
Lorde, before the preistes and iudges, whiche
shal be in those dayes, and the iudges shal make
diligent inquisition. And if the wytnes be found
falle, and that he hath gyuen false wytnesse a-
gaynst his brother, then shal ye do vnto him as
he had thought to doo vnto hys brother, & thou
shalt put euill awaye from the. And other shal
heare, and feare: and shall henceforth comyt no
more any suche wyckednesse amonge you. And
thyne eye shal haue no compassion, but * lyfe
for lyfe, eye for eye, toth for toth, hand for hand
fote for fote, shalt thou requyre.

The xx. Chapter.

Who ought to go to battayl. The lawe of armes. The
Cananytes must they kill.

When thou goest out to battell agaynst
thyne cneymes, and seeest horses and
charettes, and people mo then thou,
be not * afrayd of them, for the Lord
thy God is with the, whiche brought the out of
the lande of Egipt. And when ye are come nye
vnto the battayle, the preist shal come forth to
speake vnto the people, and shal say vnto them
heare O Israel, ye are come vnto batell agaynst
your enemies * let not your hertes faynte, ney-
ther feare, nor be amaled nor adzed of them. For
the * Lorde your God goeth with you, to figt
for you agaynst your enemies, and to saue you.
* And let the officers speake vnto the people, say-
ing: If any man haue buyt a new house, & haue
not dedicate it, let him go & returne to his house
lest

Ex. xxxv.

Job. xxi.

Ex. xxxv. d

Deut. xxi. a
Mat. xxi. c
John. viii. c
1 Cor. xii. a
1 Tim. v. c
Deut. x. c

Exod. xxi. c
Leu. xxi. d
Dan. xxi. g
Mat. v. f

Deut. xxi. d

Ex. xxi. b
1 Mac. iii. a
De. xxi. a

1. Reg. iii. g

lest he dye in the battell, and an other man dedicate it. And yf any man haue plated a vyneard, and haue not made it comen (and lawfull for euery man to cate of) let hym go and returne agayne vnto his house, lest he dye in the battayl, and another make it comen. * And if any man be betrouthed vnto a wyfe, and haue not taken her, let him go and returne agayne vnto his house, lesse he dye in battayle, and an other man take her.

B And let the officers speake further vnto the people, and say: * Yf any man feare and be faynt herted, let hym go & returne vnto his house, lest he make his brothers hert faynte as wel as his. And when officers haue made an ende of speaking vnto the people, they shall make captaynes of warre ouer them. When thou comest nye vnto a citie to fyght agaynst it * offre the peace. And yf they answer the agayne peaceablye, and open vnto the, then let all the people y is founde therein, be tributaries vnto the, and serue the. And yf they wyll make no peace with the, but make warre agaynst the, thou shalt besiege it. And when the Lord thy God hath deliuered it into thyne handes, thou shalt smyte all y males therof with the edge of the sword. But the women and the chyldren, * and the cattell, and all that is in the citie, and al the spoyles therof shalt thou take vnto thy selfe, and cate the spoyles of thyne enemyes whiche the Lord thy God hath gyuen the. Thus shalt thou do vnto all the cyties whiche are a greete waye of from the, and not of the cyties of these nations.

C But of the cyties of these nations, which the Lord thy God shall gyue the to enherete, thou shalt saue alpye nothynge that bzyetheth. * But shalt destroye them without redemption, namelye, the Hethytes, the Amozites, the Canaanites, the Pherezites, the Heuites, and the Jebusites, as the Lord thy God hath commaunded the, that they teache you not to do after all theyr abominacions, which they haue done vnto theyr goddes, and so ye shaloe synne agaynst the Lord your God. When thou hast besieged a citie longe tyme, and made warre agaynst it to take it, destroye not the trees thereof, that thou woldest thrust an ax vnto them. But eat of the and cut them not downe, for the trees of the fel-des are nomen, to come agaynst the, & to besege the. Only those trees whiche thou knowest that they are not frutefull, (but wyld & fyr for other vses) those shalt thou destroye and cut downe, & make bulworkes agaynst the cytie that maketh war with the, vntyll thou subdue it.

The. xxi. Chapter.

Inquisition for murther. Punishment for chyldren that disobey father and mother.

A If one be founde slayne in y land, which the Lord thy God gyueth y to possesse it, & lyeth in the felde: and it is not knownen who hath slayn him, Then thyne elders and thy iudges shal come forth and mete vnto the cities that are rounde about the slayne. And let the elders of that cytie whiche is nexte vnto the slayne man, take oute of the droue, an heyfer that is not labourd with, nor hath dya-

wen in the yoke, and let the elders of that cytye bypunge the heyfer vnto an harde valley, which is neyther eared nor sownen, and stryke of the heyfers necke there in the valley.

* And the prestes the sonnes of Levi (whome the Lord thy God hath chosen to minister, and to blesse in the name of y Lord) shall comeforth and at theyr mouth shal all stryfe and plage be tryed. And all the elders of the cytie that come forth to the slayne man, shal washe theyr handes ouer the heyfer that is beheaded in the valley, and shal answer and say: our handes haue not shed this blood, neither haue our eyes sene it. Be mercyfull Lord, vnto thy people Israel, whiche thou hast deliuered, * and lape no innocent bloode vnto thy people of Israels charge: and the blood shalbe forgyuen the. And so shalt thou put innocent blood from the, when y shalt haue done that which is right in the sight of the Lord. When thou goest to war agaynst thyne enemyes, and the Lord thy God hath deliuered them into thyne handes, and thou hast taken the captiue, and seest amonge the captiues a beautifull woman, and haste a desyre vnto her, that thou woldest haue her to thy wyfe.

Thou shalt bypunge her home to thyne house, & let her haue her heed, & let her nayles growe, and put her raimet that she was taken in from her, and let her remayne in thyne house, and bewepe her father and her mother a moneth long and after that shalt thou go in vnto her, & marrye her, and she shall be thy wyfe. And yf thou haue no sauoure vnto her, then let her go whither she lusteth, and sell her not for monye, nor make chevisaunce of her, bycause thou hast humbled her. Yf a man haue two wyues, one loued and an other hated, & they haue bozne him chyldren, both the loued & also y hated: Yf the fyrste bozne be the sonne of the hated, then when the tyme cometh, y dealeth hys goodes amonge hys chyldren, he may not make the sonne of the beloued fyrst bozne, before the son of the hated, which is indede y first bozne: But he shal knowe the sonne of the hated for the fyrst bozne, & gyue hym double porcyon of all that he hath. For he is the fyrste of hys strength, and to hym belongeth the ryght of the fyrst bozne.

* Yf any man haue a sonne that is stubburne and disobedient, that he wyl not hearken vnto y voyce of hys father, & voyce of hys mother, and they haue chastened hym, and he wolde not hearken vnto them: Then shall hys father and hys mother take hym, and bypunge hym out vnto the elders of that cytye, and vnto the gate of that same place, and say vnto the elders of the cytie: This our sonne is stubburne and bysobydent, and wyl not hearken vnto our voyce: he is a ypotour, and a dyonkarde: And all the men of that cytye shal stone hym wyth stones vnto death. And thou shalt put euyl a waye from the, that al Israel maye heare and feare. * Yf a man haue commytted a trespasse worthy of death, and is put to death for it, and thou hangest hym on tre, hys body shal not remayne all nyght vpon the tree, but thou shalt burye hym the same daye.

For

For the curse of God is on hym that is baged. Defyle not thou thy lande, whych the Lorde thy God gyueth the to enheret.

The. xxii. Chapter.

What thou oughtest to doo, when thou syndest thy neyghbours beaste goinge astraye. A man shall not weare womens clothyng, or a woman mannes clothyng. To weare a cote of wol and of flaxe is also forbydden. The punishment of hym that accuseth a man vnrightheously, of an aduourcer also, and of hym that rauyneth a mayde.

Thou shalt not se thy brothers ore or shepe go astray, & withdraue thy selfe from them: But shalt byynge them agayne vnto thy brother. And yf thy brother be not nio vnto the, or if thou know him not, then byynge it vnto thyne owne house, & it shall remayn to the, vntil thy brother aske after them, & then deliuer hym them agayne. In lyke maner shalt thou do with his asse, and so shalt thou do with his rayment, and with all lost thynges of thy brother which he hath lost, and thou hast found, shalt thou do lyke wyse, for thou mayest not hyde it. * Thou shalt not se thy brothers asse or ore fall down by the way, and withdraue thy selfe fro them: but shalt helpe hym to heue hym vp agayne. * The woman shall not weare y whych the perterpeth vnto the ma, neither shall a man put on womans rayment. For all that do so, ar abhominacion vnto the Lorde thy God. Yf thou chance vpon a byrdes nest in the waye, in whatsoeuer tree it be, or on y ground, whether they be ponge or egges, and the dam sytting vpon y ponge, or vpon the egges: Thou shalt not take the dam w the pong. But shalt in any wyse let the dam go and take the ponge to the, that thou mayest prosper and prolonge thy dayes. When thou buyldest a newe house: thou shalt make a batelmēt on the roof, that y lade not blood vpon thyne house, yf any man fall therof. * Thou shalt not sowe thy vyneyard with dyuers seedes: lest the frute of y seed which thou hast sown, and the frute of thy vyneyard be defyled. Thou shalt not plowe w an ore & an asse together. Thou shalt not weare a garment made of woll and flaxe together.

* Thou shalt make the gardes (in the hemmes) vpon the. iiii. quarters of thy vesture, whereto thou couerest thy selfe. Yf a man take a wyfe, & when he hath lye wth her, hate her, and laye shameful thynges vnto her charge, & bringe vp an euill name vpon her, & saye: I toke this wyfe, and whē I came to her I found her not a mayd. Then shall the father of the dāsell and y mother byynge forth the tokens of the dāssels virginite vnto the elders of the cytie in the gate. And the dāssels father shall say vnto the elders: I gaue my doughter vnto this man to wyfe, and he hateth her: and lo: he layeth shameful thynges vnto her charge, saying: I found not thy doughter a mayd. And yet these are y tokens of my doughters virginite. And they shall spede the vesture before the elders of the citie. And the elders of y citie shall take that man and chastice hym, and merce hym in an hundred sylvers of syluer, and gyue them vnto the father of the dāsell, bycause he hath brought vp an euill name vpon a mayd of Israel. And she shall be his wyfe, and he maye

not put her awaye all his dayes. But and yf the thing be of a surety, that the dāsell be not found a virgin, they shall bring the dāsell to the doze of her fathers house, & the men of that cytie shall stone her with stones to death, bycause she hath wrought follye in Israel, to playe the whoze in her fathers house. And so thou shalt put euill away from the.

* Yf a man be found lying with a woman that hath a wedded husband, they shall dye eyther o: ther of them: bothe the man that laye wth the wyfe, and also the wyfe: and so thou shalt put awaye euill from Israel. Yf a mayde be handfasted vnto an husband, and then a man synde her in the towne and lye with her, ye shall bring the both out vnto the gates of the same citie, & shall stone them with stones to death. The dāsel bycause she cryed not, beinge in the cytie. And the man, bycause he hath humbled hys neyghbours wyfe, and y shalt put awaye euill from the. But yf a man synde a betrothed dāsell in the felde, & force her, and lye w her: Then the man that laye with her shall dye alone: but vnto the dāsell y shalt do no harme: because there is in the dāsell no cause of death. For as when a man ryseth agaynst his neyghbour and slepeth hym, euē so is this matter. For he found her in the felde, & the betrothed dāsell cryed: and there was no man to succour her. * Yf a man synde a mayde that is not betrothed, and take her, and lye with her, & they be founde: Then the man that lay with her shall gyue vnto the dāssels father fyftee sylvers of syluer. And she shall be his wyfe, bycause he hath humbled her: and he may not put her awaye all hys dayes. * No man shall take hys fathers wyfe, nor vnhale hys fathers couerynge.

The. xxiii. Chapter.

What maner of men may not be admytted into the church. Of pollucions that happen in the nyght. Yf a man be gelded or hath his preuie

None that is gelded or hath his preuie members cut of, shall come into the congregation of the Lorde. And he that is borne of a comen womā, shall not come into y congregacion of y Lorde, no not in y tenth generacion he shall not entre into the congregacion of the Lorde. * The Ammonites & the Moabites shall not come into the congregacion of y Lorde, no, not in the tenth generacion, nor they shall neuer come into y congregacion of y Lorde bycause they met you not with byeed and water in the way, when ye came out of Egypt, and because they byred agaynst the * Balaam the son of Beor, of Bethor, of Mesopotamia, to curse y Reuerthelesse, the Lorde thy God wold not herken vnto Balaam, but the Lorde thy God turned the curse to a blessing vnto the, bycause the Lorde thy God loueth the. Thou shalt not seke the prosperite or wealth of the al thy dayes for euer. * Thou shalt not abhorre an Edomite, for he is thy brother, neither shalt y abhorre an Egyptian, bycause thou wast a straüger in his land. The children y are begotten of them shall come into the congregacion of the Lorde, in the thyrde generacion. When thou goest out with the host agaynst thyne enemies, kepe y from all wyched

W nelle. If there be among you any man that is uncleane by the reason of uncleannes that chaunceth hym by nyght, let hym go out of the host, & not come in agayne into the host, but at even let hym wash him selfe with water, and then when the son is downe, let hym come into the host agayne. Thou shalt haue a place also without the host whither thou shalt resort to, & (for thy naturall necessitie) and thou shalt haue a sharpe point vpon thy weapon, and when thou wilt ease thy selfe, dyg therewith, and turne and couer the whyche is departed from the. For the Lord thy God walketh in the midst of thyne host, to rypd the, & to set thyne enemies before the. Therefore thou shalt place of thyne host be pure, that he se no uncleane thyng in the and so turne hym selfe from the. Thou shalt not deliuer vnto his master a seruauit which is escaped from his master vnto the. He shall dwel with the, euen among you in what place he hym selfe lyketh best, in one of thy cities where it is good for him, and thou shalt not vex him. There shall be no whoze of the daughters of Israel, nor whoze keeper of the sonnes of Israel. * Thou shalt neither bring a hyze of an whoze, nor the price of a dog into the house of the Lord thy God in any manner of vow: for euen both of them are abominacions vnto the Lord thy God. * Thou shalt not hurt thy brother by vsury of moneye, nor by vsury of corne, nor by vsury of any thing that he may be hurt withal. Vnto a straunger thou mayst lend vpon vsury, but not vnto thy brother: for the Lord thy God may blesse the in al that thou settest thyne hande to, in the land whither thou goest to conquer it. * When thou hast vowed a vow vnto the Lord thy God, thou shalt not slacke to paye it. For the Lord thy God wyl surely requyre it of the, and it shall be syn in the. If thou shalt leaue vowing, it shall be no syn in the, but if whyche is ones gone out of thy lippes, thou must kepe and do, accordyng as thou hast vowed vnto the Lord thy God of a freewill: and as thou hast spoken with thy mouth. When thou comest vnto thy neyghbours vyneyard, thou mayest eat grapes thy belly full at thyne owne pleasure: but thou shalt put none in thy vessel: Euen so when thou comest into thy neyghbours corne, thou mayest plucke the eares with thyne hande, but thou shalt not moue a speckle vnto thy neyghbours corne.

The. xliiii. Chapter.

Divorcement is permitted. He that is newly married shall not be compelled to go to warre.

When a man hath taken a wife and married her, if she fynde no fauour in his eyes, because he hath espied some uncleannes in her. * He let him write her a bill of divorcement, and put it in her hande, & send her out of his house. And when she is departed out of his house, let her goe, and be an other mans wyfe. And if the seconde husband hate her, let him write her also a letter of divorcement, and put it in her hand, & send her out of his house: or if the seconde man dye which took her to wyfe, her first man which sent her away, may not take her agayne to be his wife, after she is defyled. For it is abhominacion in the sight of the Lord. And thou shalt not cause the land to syn, whych

the Lord thy God shall gyue the to inheret.

* When a man taketh a newe wyfe, he shall not go a warfare, neither shall he be charged w any business: but shall be free at home one yere, and reioyse with his wyfe whiche he hath taken. * No man shall take the nether nor the upper milstone to pledge, for then he shall hurt a mans lyfe. * If any man be found stealing any of his brethren the chyldren of Israel, & abuse th hym, or selleth hym, the these shall dye. And thou shalt put euyl awaye from the, take hede to thy selfe as concerning the plague of leprosy, that thou obserue diligently. And ye shall do accordyng to al that the preist of the Levites shall teach you. Euen as I commaunded the, so ye shall obserue to do. Remembre what the Lord thy God dyd vnto * Miriam by the way after ye were come out of Egypt. When thou dost lede thy brother any thing: thou shalt not go into his house to fetch a pledge from thence: but thou shalt stande wout, and the man that hath borrowed it of the, shall bring the pledge out vnto the: Furthermore if it be a poore bodye, thou shalt not sleepe with his pledge: but thou shalt deliuer him his pledge agayne when the sun goeth downe, so he may sleepe in his owne raiment, and blesse the. And it shall be rightousnesse vnto the, before the Lord thy God.

* Thou shalt not defraude an hyred seruauit that is nedy and poore, whether he be of thy brethren, or of the straungers that are in thy lande within thy gates. * But thou shalt gyue him his hire the same day, & let not the sun go downe thereon. For he is nedy, and therewith sustenteth his life, lest he crye agaynst the vnto the Lord, and it be syn vnto the. * The fathers shall not dye for the chyldren, nor the chyldren for the fathers: but euery man shall dye for his owne syn. Thou shalt not hynder the ryght of the straunger nor of the fatherles, nor take a widows raiment to pledge. But remembre that thou wast a seruauit in Egypt, and how the Lord thy God deliuered the thence. And therefore I commaund the to do this thyng.

* When thou cuttest downe thyne harvest in the felde, and hast forgotten a shefe in the felde, thou shalt not go agayne to fet it. But it shall be for the straunger, the fatherlesse, & the wydow, that the Lord thy God maye blesse the in all the workes of thyne hande. When thou beatest downe thyne olyue tree, thou shalt not turne agayne to gather vp that thou ledest behynde the, but it shall be for the straunger, the fatherlesse, and the wydow. When thou gatherest thy vyneyard, thou shalt not gather the grapes cleane after thee, but leaue them for the straunger, the fatherlesse and the wydow. And remembre that thou also wast a seruauit in the lande of Egypt: and therefore I commaunde the to do this thyng.

The. xlv. Chapter.

The punishment of the offenders. The lawe of rapynge seede to the brother that is dead. Measures and weyghtes.

If there be stryfe betwene men, they shall come vnto the law, & let the iudges geue sentence betwene them, & iustify the ryghteous, and condemne the vngodlye. And if any man be vngodly, and worthe of stripes, shall let the iudge cause to take hym downe, & to beat him before his face: accordyng to his trespass, vnto a certayne

Mich. i. b.

Pro. xxv. d.
Leu. xxv. f.Isa. xlv. d.
Eccle. v. a
Baruc. vi. c.

Matth. xli. a.

Iere. iii. a
Mala. ii. d
Matth. v. d
Eccle. i. a
Matth. x. a.

certayn nobre fourty stypes he shal geue hym
and not past: lest yf he shulde excede & beate hym
aboue that w many stypes, thy brother shulde
bappeere vngodly befoze thyne eyes. Thou shalt
not mofel the ore y treadeth out the corne. (in y
barre) * If byt byt dwel together, and one of the
dye & haue no chylde, the wyfe of the dead shall
not mary without vnto a straüger, but his bro-
ther shal go in vnto her, and take her to wyfe, &
occupy the rowm of his kynsmā. And the eldest
son which she beareth, shal succede in y name of
his brother which is deed: that hys name be not
put out of Israel. And yf the man wyl not take
hys brothers wyfe, the let her go vp to the gate
vnto the elders, and say: My husbands brother
refuseth to stire vp vnto his brother a name in
Israel, nether wil he mary me. Then y elders of
his cite shal cal hym, and comen w him. And yf
he stand & say: I wyl not take her, then shal his
kynswomā come vnto hym in the ptesence of y
elders, and lose hys shoo of his fote, & spyt in his
face, and answere, & saye: So shal it be done vn-
to that man, y doth not buyde vp hys brothers
house. And his name shal be called i Israel, y vn-
chod house. Yf when men stypue together, one w
another, the wyfe of the one ron to, for to rid her
husband out of the hands of hym y sympteth him
and put forth her hande, and take hym by the se-
crets: Thou shalt cut of her hand, & let not thine
eye pity her. Thou shalt not haue i thy bag two
maner of weyghtes, a great and a smal: nether
shalt thou haue in thyne house diuerse measures
a great and a smal. But thou shalt haue a right
and iust weyght, and a perfyte & a iust measure
shalt thou haue, that thy dayes may be lengthe-
ned in the land, which the Lord thy God geueth
the. For al that do such thynges, & al that do vn-
ryght, ar abhominacyō vnto the Lord thy God.
* Remēbre what Amalech dyd vnto the by the
way, when ye were come out of Egypt, how he
met the by the way, & smote the hindmost of you
al that were feble and came behynd, when thou
wast faynted and wery, and he feared not God.
Therefore, when the Lord thy God hath geuen
the rest fro all thyne enemies rounde about in y
land which the lord thy god geueth y to enheret
& possesse: se that y put out the remembraunce of
Amalech from vnder heauen, and forget not.

The xxvi. Chapter.

The fyrst frutes and tythes to the Leuytes, fatherlesse, wy-
dowes, and straungers.

When y art come into the land which
the Lord thy god geueth y to enheret,
and haste enioyed it & dwellest therein.
* Take of the fyrst of all the frute of the earthe,
and byyng it out of the lande that the Lord thy
God geueth the, and put it in a maunde, & go vn-
to the place which y Lord thy God shal chose to
set hys name in it. And y shalte come vnto the
preist, that shal be in those dayes, & say vnto him
I knowlege this day vnto the Lord thy God,
y I am come vnto the couñtrei which the Lord
swore vnto our fathers for to geue vs. And the
preist shal take the maund out of thyne hande, &
set it doune befoze the aultar of y Lord thy God
& thou shalt answere & saye befoze the Lord thy

God: The Shiriās went about to destroy my fa-
ther, & he went downe into Egypte, & sojour-
ned there with a fewe folke, & grewe there vnto
a nacion great, mighty, and ful of people. * And
the Egyptians vexed vs, and troubled vs, & la-
ded vs w most cruel bondage. And whē we cry-
ed vnto the Lord God of our fathers, * the Lord
heard our voyce, and looked on our aduersyte, la-
bour and oppressiō. And the Lord brought vs
out of Egypte in a myghty hande, & a stretched
out arme, and in great terriblenesse, and signes
and wonders. * And he hath brought vs into
this place, and hath geuen vs this land that flo-
weth with milke and hony. * And now * lo, I
haue brought the fyrst frutes of the land which
thou (O Lord) hast geuen me. And y shal set it
befoze the Lord thy God, & worshyp befoze the
Lord thy God, & reioyce in all the good thynges
which the Lord thy God hath geuen vnto the
& to thyne house, thou and the Leuite, & the straü-
ger that is amonge you. When y haste made an
ende of tithyng all the tythes of thyne encrcale:
the third pere, which is the pere of tithyng: thou
shalt geue it vnto the Leuite, the straungers, the
fatherles and the wydowes, that they may eat
within thy gates, and fyl the selues. And thou
shalt say befoze y lord thy god. * I haue brouzt
the halowed thynges out of myne house, & haue
geuen the vnto the Leuites, the straungers, the
fatherles and the wydowes, according to al thy
cōmaundementes whiche thou hast cōmaunded
me: I haue not ouerskyped thy cōmaundemen-
tes, nor forgotten the. I haue not eaten thereof
in my mourning, nor suffred ought to perily the
row vncleynesse, nor geuen ought therof for the
dead, but haue hekened vnto y voyce of y Lord
my god, & haue done * after al that thou hast cō-
maunded me. * * * * * Loke downe therfoze fro
thy holy habitacion, euen from heuen and blesse
thy people Israel, & the lande whiche thou haste
geuen vs (as thou swarest vnto oure fathers) a
lande that floweth with mylke and hony. This
day the Lord thy god hath cōmaunded the to do
these ordinaunces, and lawes, kepe thou the, &
do the with al thyne hert, & al thy soule. * Thou
hast set vp the Lord this day to be thy God, and
to walke in his wayes, & to kepe hys ordinaun-
ces, his cōmaundementes, and his lawes, and to
herken vnto his voyce. * And the Lord hath set
the vp this day, to be a seuerall people vnto him
(as he hath promysed the) & that thou kepe hys
cōmaundementes, & to make the hygh aboue al
naciōs (whiche he hath made) in prais, in name
and honour: * & that thou mayst be an holy peo-
ple vnto the Lord thy God, as he hath sayd. *
The xxvii. Chapter.

They buyde an aultar. The blesynges in the hyll Garzym.
The curses in the hyll Ebal.

And Moyses with the elders of Israel com-
maunded the people, saying, kepe al the cō-
maundementes, whiche I cōmaunde you
this daye. * And when ye be come ouer Jordan
vnto the lande which the Lord thy God geueth
the, thou shalt set the vp great stones, & plaster
them with plaster, and wypte vpon them al the
wordes of this lawe, whē thou art come ouer: be

i v cause

Gen. xlvii. a

Ero. i. b

Ero. iii. b

Ero. xliii. c

Deu. xliii. b

Leu. xviii. i

Ero. xix. a
Deu. ii. c

Ero. xix. b
Deu. vi. a

Ero. xix. b
Deu. vii. a
and. xiii. a

Jer. xlii. b
Deu. vii. a

Jer. xlii. a

cause thou art come into the land which p Lord thy God geneth the: a lande that floweth with mylke and hony, as the Lord god of thy fathers hath promysed the. Therefore when ye be come ouer Iordā, ye shall set vp these stones, which I commaunde you this day in mount Ebal, & thou shalt plaster the wth plaster. * And ther shalt thou buyld vnto the Lord thy God, an altar of stones, & lyfte vpon none pyon vpo them: Thou shalt make the altar of the Lord thy God of whole stones, and offer burntofferings thereon vnto the Lord thy God. And p shalt offer peace offerings, and shalt eat there, & reioyce before the Lord thy God. And thou shalt wyte vpon the stones all the wordes of this lawe, manifestly and well. And Moses and the prestes the Leuites spake vnto all Israel, sayinge: take hede & heare (O Israel) this daye thou arte become the people of the Lord thy God. Thou shalt hearken therfore vnto the voyce of the Lord thy God, & do hys commaundementes, and his ordinaunces which I commaund the this day. And Moses charged the people the same day, saying: These shall stande vpon mount Garisim, to blesse p people when ye are come ouer Iordan: Simeon, Leui, Iuda, Issachar, Ioseph, & Benjamin. And these shall stande vpon mount Ebal to curse: Ruben, Gad, Aser, Zabulon, Dan, and Nephthali. And p Leuites that answered and saue vnto al the men of Israel with a loude voyce.

* Cursed be the man that maketh any carved or molten ymage (an abhominacyon vnto the Lord, the worke of the handes of p craftesman) and putteth it in a secreete place: and all the people shall aunswere, and saue: Amen.

* Cursed be he that curseth his father and his mother, and all the people shall saue: Amen.

* Cursed be he that remoueth hys neyghbours marke, and all the people shall saue: Amen.

* Cursed be he that maketh the blynd go out of his way, and all the people shall saue: Amen.

* Cursed be he that hyndreth the ryght of the stranger, fatherlesse and wydowe, and all the people shall saue: Amen.

* Cursed be he that lyeth wth hys fathers wyfe and vnhealeth his fathers coueryng, and all the people shall saue: Amen.

* Cursed be he that lyeth wth any maner of beast, and all the people shall saue: Amen.

* Cursed be he that lyeth wth hys syster, the doughter of hys father, or the doughter of hys mother, and all the people shall saue: Amen.

* Cursed be he that lyeth wth his mother in lawe, and all the people shall saue: Amen.

* Cursed be he that smyte th his neyghboure secretly, and all the people shall saue: Amen.

* Cursed be he that lyeth wth hys neyghbours wyfe, and all the people shall saue: Amen.

* Cursed be he that taketh a rewarde to slaye the soule of innocent blood: and all the people shall saue: Amen.

* Cursed be he that contynueth not in all the wordes of this lawe, to do them: and all the people shall saue: Amen.

The xxviij. Chapter.

The promyses of the blessings vnto them that regard the commaundementes, and the curses to the contrary.



* thou shalt hearken diligently vnto the voyce of the Lord thy God, & obserue & do al his commaundementes, which I commaunde the this day. The Lord wyl set the on hygh aboue all the nacys of p earth. * And al these blessings shall come on the, & ouertake the, yf p shalt hearken vnto the voyce of the Lord thy God. Blessed shalt thou be in the towne, & blessed in the felde: blessed shalt be the frute of thy body, & p frute of thy ground, & the frute of thy catel, the encrease of thyne oren, and the flockes of thy shepe: blessed shalt be thy basket & thy store. Blessed shalt thou be, when thou goest out, and blessed when p comest in. * The Lord shall gene ouer thyne enemyes that ryle agaynst p , that they may fall before thy face. They shall come out agaynst p one way, and flye before the seuē wayes. The Lord shall put the blessing vpo the in thy store houses and in al that thou lettest thyne hande to, & wyl blesse the in all the lande whych the Lord thy God geneth the. The Lord shall make the an holy people vnto hym selfe, as he hath sworne vnto the: yf thou shalt kepe the commaundementes of the Lord thy God, and walke in his wayes.

And all nacys of the earth shall se that the name of the Lord, is called vpon ouer the, & they shall be afrayde of the. And the Lord shall make the plenteous in goodes, in p frute of thy body, in the frute of thy catell, and in the frute of thy ground, in the lande which the Lord swore vnto thy fathers, to gene the. The Lord shall open vnto the his good treasure, & euen p heuē to geue rayne vnto thy land in due reason, & to blesse all the labours of thy hand. * And thou shalt lende vnto many nacys, but shalt not borrowe thy selfe. And the Lord shall set the before & not behynde, and thou shalt be aboue only, and not beneth: yf that p hearken vnto the commaundementes of the Lord thy God, which I commaunde the this day, to kepe and to do the. And se that thou p bow not asyde fro any of these wordes, which I commaund the this day, ether to the right hand or to the left, that thou woldest go after strange gods to serue them. * But and yf thou wylt not hearken vnto the voyce of the Lord thy God, to kepe and to do al his commaundementes and his ordinaunces which I commaund p thys day: al these curses shall come vpon the, and ouertake the. Cursed shalt thou be in the towne, & cursed in the felde: cursed shalt thy basket be, & thy store. Cursed shalt be the frute of thy body, & the frute of thy lande, and the frute of thyne oren, and the flockes of thy shep. Cursed shalt thou be when p goest in, and cursed when p goest out. The Lord shall sende vpon the cursyng, destruction, and rebuke, in all that thou lettest thy hande to, & that thou doest, vntyl he destroye the, & byng the to noughte quickly: because of the wickednesse of thyne inuencyons, and because thou hast forsaken me. The Lord shall make the pest p^lce cleue vnto the, vntil he haue consumed the from of the lande, whycher p goest to enioy it. * The Lord shall smyte p wth swellynge, wth feuers, heate burnynge

Job. viij. f.
Exo. xii. b.

Dent. xi. b.
Job. viij. g.

Exod. xx. a.
Ezay. lvij. a.

Exo. xxi. b.

Dent. xix. b.

Luk. xix. b.

Dent. xxiij. c.

Leu. xvij. a.
and. xx. b.

Leu. xvij. c.

Leu. xviii. b.

Leu. xviii. b.

Exod. xxi. b.

Ezec. xxij. c.

Gala. iii. b.

burnyng, & wyth the sword, wyth wetherpyng and wyth blastpyng. And they shal folow the vntyll thou perishe. * And the heauen that is ouer thy head shal be brasse, and the earth that is vnder the, yron. The Lord shal turne the rayne of the land vnto powder and dust: euen from heuen shal they come downe vpon the, vntyll thou be brought to nought. And the Lord shal plage þe before thyne enemies: Thou shalt come out one waye agaynst them, and fyve seuē wayes before them, and shalt be scattered amonge all the kyngdomes of the earthe. And thy carcashe shall be meate vnto all maner foules of the ayre, and vnto the bestes of the earth, and no man shal fraye them away. * The Lord wyl smyte the wyth þe botch of Egypt, and the Emeroides, scalle, and maungynes, that thou mayst not be healed therof. * And the Lord shal smyte þe wyth madnes, & blindnes, and dasyng of hert. Thou shalt grope at none dayes, as the bynd gropeth in darknes and shalt not prosper in thy wayes. Thou shalt be oppressed wyth wrong, & be polled euermore and no mā shal succour the. * Thou shalt be betrouthed vnto a wyfe, & another man shal lye wyth her. Thou shalt buylde an house, and not dwell therein. Thou shalt also plant a vineparde & shalt not gather the grapes. Thyne ore shall be slayne before thyne eyes, & thou shalt not eate therof. Thyne asse shal be violently take away euen before thy face, and shalt not be restored to the agayne. Thy shepe shal be geue vnto thyne enemies, and no man shal rescue them.

D Thy sonnes and thy doughtes shal be geuen vnto another nacyō, and thyne eyes shal be it, & dase vpon them al the day longe, and there shal be no myghte in thyne hande. The frute of thy lande and all thy labours shal a nacyō which thou knowest not, eate, and thou shalt contynually suffre violence only, & be oppressed alwaye so that thou shalt be cleane besyde thy selfe, for the spght of thyne eyes whyche thou shalt se. The Lord shal smyte the in the knees and legges, with a mischeuous botch that canos be healed: euen from the sole of thy fote vnto the top of thy head. * The Lord shal bypnyng the & thy kyng (which þe shalt set ouer the) vnto a nacyō, which nether thou nor thy fathers haue knowē, & there thou maist serue straunge gods: euen wood and stone. And thou shalt be wonderd at, spoken of, and iested at amonge all nacyōs, whyther the Lord shal cary the. * Thou shalt cary much sede into the felde: and shalt gather but lytle in, for þe grethoppers shal destroy it. Thou shalt plant a vyneyard and drasse it, but shalt neither drynke of the wyne, nether gather þe grapes, for þe wormes shal eate it. Thou shalt haue olyue trees thorowout all thy costes, but shalt not anoynte thy selfe wyth the oyle, for thine olyue trees shal be roted out. Thou shalt beget sons, and doughters, but shalt not haue them: for they shal be carryed away captiue. All thy trees & frute of thy lande shal be marred wyth blastpyng. The straunger that is among you, shal clyme aboue the vpon hye, and thou shalt come downe beneth alow. He shal lende the, and thou shalt not lende hym:

he shal be before, and thou behynde. **M**oreouer, all these curses shal come vpon the, and shal folow the and ouertake the, tyl thou be destroyed because thou herkenest not vnto the voyce of þe Lord thy God, to kepe his comaundementes, & hys ordinaunces, which he comaunded the, and they shal be vpon the as myzacles and wonders & vpon thy sede for euer, because thou seruedst not the Lord thy God wyth ioyfulnesse & with a good hert, when thou hadst abundaunce of all thynges, therfore thou shalt serue thyne enemy which the Lord shal sende vpon the: in honger and thurst, in nakednes, and in nede of al thyng and he shal put a poke of yron vpon thy necke vntyll he haue brought the to nought. And þe Lord shal bypnyng a nacyō vpon the from far, and fro the ende of the worlde as swyfte as an Egle flyeth: a nacyō whose tonge thou shalt not vnderstande: a harde fauoured nacyō, which shal not regarde the person of the olde, nor haue compasyon of the yonge. The same shal eate the frute of thy catell, and the frute of thy lande vntyll he haue destroyed the: & shal leaue the nether corne, wyne, nor oyle, nether the encrease of thyne ore nor þe flockes of thy shepe: vntill he haue brought the to nought. And he shal kepe the in all thy cityes, vntyll he haue cast downe thy hye wals & stronge holdes, wherin thou trustedst, thorowout al the lande. And he shal besege the in al thy cityes thorowout all thy lande, which the Lord thy God hath geuen the. * And thou shalt eat þe frute of thyne own body: the flesh of thy sonnes and of thy doughters, which the Lord thy God hath geuen the in that straitnes and sege wherewith thyne enemy shal besege the: so that it shal greue the man (that is tender and excedyng delicate amonge you,) to loke on his bzother and vpon his wyfe that lyeth in hys bosome, and on þe remnaunt of hys chyldre, which he hath yet left for feare of geupnyng (vnto any of them) of þe flesh of his chyldren, whō he shal eat, because he hath nothyng left hym in that straitnesse and sege, wherewith thyne enemy shal besege the in al thy cityes. Yee, and the womā that is so tender and delicate, þe dare not aduenture to set the sole of her fote vpon the ground, (for softnes and tendernes) shal be greued to loke on her husbāde & lyeth in her bosome, and on her sonne and on her doughter: and on her after byrth (that is to com out from betwene her legges,) and her chyldren which she shal beare: For whē al thynges lacke she shal eate them secretly, in the sege and straitnes, wherewith thyne enemy shal besege the in thy cityes. **I**f thou wylt not kepe and do al the wordes of this law (þe are wyrtten in this booke) and feare this glorpyous and fearful name of the Lord thy God: the Lord wyl sende vnto the and thy iede, great plagis and of longe continuance, euell sykneses and of longe durance.

Moreouer, he wyl bypnyng vpon the all the diseases of Egypte, and those which thou wast afraid of, shal cleaue vnto the. And al maner sykneses, and al maner plagis which are not written in the booke of this law, wyl the Lord bypnyng vpon the, vntyll he bypnyng the to nought. And ye shal be

iii. re. vi. l.
v. re. vi. l.
v. re. vi. l.
v. re. vi. l.

Deute. x. d. as the *starres of heauen in multytude: because thou woldest not herken vnto the voyce of the Lord thy God. * And it shal come to passe, that as the Lord reioyced ouer you, to do you good, and to multiplie you, euen so he wyll reioyse ouer you, to destroy you, & brynge you to nought.

¶ And ye shalbe wasted from of the lande, whyther thou goest to enioye it. And the Lord shal scatter the amonge all nacions, fro the one ende of the worlde vnto the other, & there thou shalt serue straunge goddes whyche thou nor thy fathers haue knowen: euen wood and stone. And amonge these nacions thou shalt fynde no ease, neyther shal the sole of thy fote haue reste. But the Lord shal geue the there an vnquyet hert, and dasping eyes, and sorow of mynde. And thy lyfe shal hange before the and thou shalt feare both daye and nyght, & thou shalt haue no trust in thy lyfe. In the moornyng thou shalt say wold God it were night. And at night thou shalt say wold God it were moornyng: for feare of thyn herte, whych thou shalt feare and for the syghte of thyn eyes, whyche thou shalt se.

¶ And the Lord shal brynge the into Egypt agayne with shyppes, by the way which I bad the, that thou shuldest * se it nomore. And there ye shalbe solde vnto your enemyes, for bondemen and bondwomen: and no man shal by you.

¶ The. xix. Chapter.

¶ The people are exhorted to obserue the commaundementes whyche ys theyre they are thretened to be plagued.

¶ These are the wordes of * appointmēt which the Lord comaunded Moyses to make with the chyldre of Israel in the lande of Moab besyde the appoyntmēt which he made wyth the in Horeb, & Moyses called al Israel, & sayd vnto them: Ye haue sene all that the Lord dyd before your eyes in the lande of Egypte: vnto Pharaō and vnto all hys seruautes, and vnto all hys lande, the great temptacions which thyn eyes haue sene, those great miracles & wonders: & yet the Lord hath not geue you an hert to perceaue and eyes to se, and eares to hear, vnto this day. And I haue led you fourty yere in the wyldernes and your * clothes are not waxed old vpon you, and thy shoue is not waxed old vpon thy fote. Ye haue eaten no breade: nor dronke wyne: or stronge drinke, that ye myght know, how that I am the Lord your God.

¶ And ye came vnto this place and Sihon the kynge of Hesbon, and Og kynge of Basan came out agaynst vs vnto battell, & we smote them: and toke theyr land, and gaue it for an inherytaunce vnto the Rubenytes, and Gadynes, and to the halfe trybe of Manasse, * kepe therefore the wordes of this appointment and do the that ye may vnderstande al that ye ought to do. Ye stande this daye euery one of you before the Lord your God: your captaynes, your trybes, your elders, your offycers, and all the men of Israel: your chyldre also, your wiues, & the straunger that is in your houte * from the heuer of thy wood, vnto the drauer of thy water: that thou shuldest go into the appoyntmēt of the Lord

thy God, and into hys othe * whyche the Lord thy God maketh with this daye. For to make the a people vnto hym selfe, and that he may be vnto the a God, as he hath sayde vnto the, and as he hath sworne vnto thy fathers Abraham, Isaac, and Jacob.

I make not this bonde and this othe wyth you only, but with hym that standeth here with vs this daye before the Lord our God, and also with hym that is not here with vs this daye. For ye knowe, howe we haue dwelt in the land of Egypt, and howe we came thowre the myddes of the nacions which ye passed by. And ye haue sene theyr abhominacions and theyr ydols (wood and stone, syluer and golde) which were amonge them. Leste there be amonge you man or woman, kynred or trybe, whose hert turneth awaye this daye from the Lord your God, to goo and serue the goddes of these nacions: and lest there be amonge you summe rote that beareth gall and wormewood, so that when he heareth the wordes of this othe, he blysse hym selfe in his herte, sayinge. * I shall haue peace. I wyll walke in the meanyng of myne owne herte, (to put the dronken to the trystie) And so the Lord wyll not consent to be mercifull vnto hym, but then the wrath of the Lord & hys gelousy shal smoke agaynst that man, and al the curses that are wyrtten in this booke, shal light vpon hym, and the Lord shal wote out his name from vnder heauen, and the Lord shal separte hym vnto enell out of all the trybes of Israel, accordyng vnto all the curses of the appoyntmēt, that are wyrtten in the booke of this lawe.

¶ So that the generacion to come of your chyldren, that shall ryle vp after you, and the straunger that shall come from a farre lande shall say whē they se the plagis of that lande, and the diseases wherewith the Lord hath smytten it, how all the lande is burnte by wyth byrmstone and salt, & that it is neyther lowen: nor beareth, nor any grasse groweth therein, lyke as in the place of the ouerthrowyng of * Sodome, Gomor, Adama, and zeboim: which the Lord ouerthrew in his wrath and angre: Euen then shall all nacions saye: * wherfore hath the Lord done of this facyon vnto this lande? Howe feare is this great wrath? And men shall saye, because they leste the testamēt of the Lord God of theyr fathers, whyche he made wyth theym, when he brought them out of the lande of Egypte. For they went and serued straunge goddes and worshypped them: Goddes which they knewe not, and whyche had geuen them noughte. And the wrath of the Lord waxed whote agaynst this lande, to brynge vpon it all the curses that are wyrtten in this booke. And the Lord cast them out of theyr lande in anger, wrath, and great indignacyon, and cast them into a straunge lande as this daye beareth wytnesse. The secretes of the Lord our God * are opened vnto vs, and to our chyldren for ever, that we maye doo all the wordes of this lawe.

¶ The. xxx. Chapter.

¶ The worde of God is at hande.

When al these wordes are come vpon the, * þ blessing & the curse whyche I haue set before þ, thou shalt turne vnto thynne hert, amonge all the nacpions whyther the Lorde thy God hath thrust the, * & come agayne vnto þ Lorde thy God, and herken vnto hys voyce in al these thynges that I commaunde the thys day: thou and thy chyldren with all thynne hert and all thy soule. * And þ Lorde thy God wyl turne thy captiuitie, and haue compassy on vpon the, and wyl turne, and fet the agayne from all the nacpions, among which the Lorde thy God shal haue scattered the. Though thou were caste vnto the extreme partes of heauen, euen fro thence wyl the Lorde thy God gather the, and from thence wyl he fet the, and the Lorde thy God wyl bypunge þ into the lande whiche thy fathers possessed, and thou shalt enioye it.

And he wyl shewe the kyndnesse, and multiplye the aboue thy fathers. * And the Lorde thy God wyl circumsyle thynne harte, and the herte of thy seide, that thou mayste loue the Lorde thy God wyth all thynne herte, and all thy soule that thou mayste lyue. And the Lorde thy God wyl putte all these curses vpon thynne enemyes, and on them that hate the, and that persecute the. But thou shalt turne, and herken vnto þ voyce of the Lorde, and do al his commaundementes, which I comaunde the thys day. And the Lorde thy God wyl make the plenteous in all the workes of thynne hande, in the frute of thy body, and in the frute of thy cattell, and in the frute of thy lande for thy welth. * For the Lorde wyl turne agayne and reioyce ouer the to do þ good, as he reioysed ouer thy fathers. If þ herken onely vnto the voyce of the Lorde thy God to kepe his commaundementes and his ordinaunces which are wyrtte in the booke of thys lawe, & þ thou turne vnto the Lorde thy God with al thynne hert and all thy soule. * For the commaundement which I comaunde the this day, is not seperated from the, neyther farre of.

It is not in heuen, that thou nedest to (complayne and) saye: who shall go vp for vs to heauen, and fet it vs, that we maye heare it, and do it? Neither is it beyonde the see, that thou shuldest saye: who shall go ouer the see for vs, and fet it vs, that we maye heare it, and doo it? But the worde is very nye vnto the: euen in thy mouth and in thynne herte, that thou do it. * Beholde I haue set before the this day lyfe and good, death and euell: For where as I commaunde the this daye, to loue the Lorde thy God, to walke in hys wayes, and to kepe hys commaundementes, hys ordinaunces, and his lawes (þ thou so do) thou shalt lyue and multiply, and the Lorde thy God shall blesse the in the lande, whyther thou goest to possesse it. But and þ thynne hert turne away so that thou wylt not heare: but shalt go astray and worshyp straunge goddes, and serue them, I pronouce vnto you also thys day that ye shall surely perishe, & that ye shal not prolonge your dayes vpo the lande whyther thou passest ouer Jordan to possesse it. * I call heauen and earthe

to recorde thys daye agaynst you, that I haue set before you lyfe and death, blessing and cursynge. Therefore chose lyfe, that both thou & thy seide maye lyue, that thou mayst loue the Lorde thy God, and be obedyent to his voyce, & cleaue vnto hym. For he is thy lyfe, and the lengthe of thy dayes, that thou mayst dwell vpo the earth which the Lorde sware vnto thy fathers: Abrahams, Isahac and Jacob to geue them.

The. xxxi. Chapter.

Moses beyng to dye, ordereth Josua to rule the people in hys steade. Thys booke Deuteronomie is wyrtten and layde in the Tabernacle besyde the Arke. The Leuites are charged to reade it to the people.

And Moses went & spake these wordes vnto all Israel, and sayde vnto them, I am an hundred and twentie yere olde thys daye, and can nomore go out and in. Also the Lorde hath

sayde vnto me: thou shalt not go ouer this Jordan. The Lorde thy God he wyl go ouer before the, and he wyl destroy these nacpions before the and thou shalt conquer them. * And Josua, he shall go before the, as the Lorde hath sayde.

And the Lorde shall do vnto them, as he dyd to * Sehon and Og kynges of the Amozites and vnto the lande of them: whome he destroyed.

And the Lorde shal geue them ouer before your face that ye maye do vnto them accordynge vnto all the commaundementes which I haue commaunded you. Plucke vp your hartes therefore, and be stronge, drede not, nor be afraide of them: for the Lorde thy God hym selfe doth go with þ. He shall not fayle the, nor forsake the.

And Moses called vnto Josua, and sayd vnto hym in the syght of all Israel. * Be stronge & bolde, for thou must go with this people vnto þ lande which the Lorde hath sworne vnto they fathers, to geue them, and thou shalt geue it the to enheret. And the Lorde he doth go before the: he shall not fayle the, neyther forsake the: feare not therefore, nor be dysconforted: And Moses wrote this lawe, and deliuered it vnto the preisttes the sonnes of Leuy (whiche * bare the Arke of the testament of the Lorde) and vnto al the elders of Israel, and Moses commaunded them, sayinge: * At the poynt of seuen yeres in the solemnitie of the free yere, euen in the feast of tabernacles, when all Israel is come to appere before the Lorde thy God, in the place whyche he hath chosen: thou shalt reade thys lawe before all Israel in they eares. Gather the people together: men women, and chyldren, & the stranger that is within thy gates, þ they may heare, and learne and feare the Lorde your God, and kepe, and obserue all the wordes of thys lawe, and that they chyldren which knowe nothyng maye heare, and learne to feare the Lorde your God, as long as ye lyue in the lande: whyther ye go ouer Jordan to possesse it.

And the Lorde sayde vnto Moses: Beholde thy dayes are come, that thou must dye. Cal Josua therefore, and stande ye in the tabernacle of wytnesse that I maye geue hym a charge. And Moses, and Josua went, and stode in the tabernacle

Num. xx. 11.
Deut. xxxi. 1.

Num. xxxi. 1.

Num. xxi. 1.

Deut. xxxi. 1.
Josua. i. 1.
iii. reg. ii. 1.

Num. ix. 1.

Ex. xvi. 1.

C

nacle

Josua is chosen Deuteronomium. in Moses stea

Ex. xxxij. b
I. Reg. viii. b
nacle of wytnesse. And the Lorde appered in the tabernacle, euen in the pyller of the cloude. And the * pyller of the cloude stode ouer the doore of the tabernacle. And the Lorde sayde vnto Moyses: beholde thou shalt slepe wyth thy fathers, and thys people wil ryle vp, and go a whozing after straunge gods of the lande (whyther they go) * & wyll forsake me, & breake the appoyntment, whiche I haue made wyth them.

E And the my wrath wyl ware whote agaynst them, and I wyll forsake them, and wyll hyde my face from them, and they shalbe consumed. And muche aduersyte and trybulacyons shal come vpon them, so that then they wyl say: Are not these troubles come vpon me, bycause God is not wyth me? And I also wyll surely hyde away my face in that daye, for all the euels sake which they shal haue wrought, in that they are toured vnto straunge goddes. Nowe therfore wyte ye this songe for you, & teache it the chyldren of Israel, and put it in theyr mouthes, that this songe may be my wytnes agaynst the chyldren of Israel. For I wyll bryng them into the lande (whiche I sware vnto theyr fathers) that floweth wyth mylke and honye, and they shal eate, and fyll them selues, and ware fat, & turne vnto straunge Goddes, and serue them, & blaspheme me, and breake my couenaunte. And the when muche myschefe and trybulacyon is come vpon them, thys songe shal answere them as a wytnesse. For it shal not be forgotten out of y mouthes of theyr seide: for I knowe theyr ymaginacyon, whych they go aboute euen now, be fore I haue brought them into the lande whych I sware. * Moses therfore wrote this songe y same season & taught it the chyldren of Israel. And he gaue Josua the sonne of Nun a charge, & sayde: * be bolde & stronge, for thou shalt bryng the chyldren of Israel into the lande, whyche I sware vnto them, and I wyll be wyth the.

Josua. i. b.
iii. Reg. ii. a

And when Moses had made an ende of wytyng out of the wordes of thys lawe in a booke vnto the ende of the, Moses comaunded the Leuytes, whyche bare the arke of the testament of the Lord saying: take ye y booke of this law, * & put it in the syde of y arke of the testamēt of the Lord your God, y it may be there for a wytnes agaynst the: For I knowe thy stoburnes & thy styffe necke: whyle I am yet alque w you thys daye, ye haue bene disobedient vnto the Lorde: and howe muche more after my death?

Deute. x. a.

iiii. Regum. xvi. c.
Gala. iii. b.

Gather vnto me al the elders of your trybes and your offycers, that I may speake these wordes in theyr eares, & cal heuen, & earth to recorde agaynst the. For I am sure that after my death ye wyll utterly be corrupt: & turne fro the way which I haue comaunded you: and tribulacyon wyl come vpon you in the latter dayes, because ye shal haue wrought wyckednesse in the syght of the Lorde, to prouoke hym thowowe the workes of your handes. And Moses spake in the eares of all the congregacyon of Israel: the wordes of thys songe, vntyll he had ended them.

The xxxij. Chapter.
The songe of Moses.



Hear O ye Heavens, and * I shall speake, and lette the earthe heare the wordes of my mouth. * My doctrine shall droppe as dothe the rayne, and my speache shal flowe as doth the dewe, as the shower vpon the herbes, & as the droppes vpon the grasse. For I wyll call on the name of the Lorde: & scribe ye honour vnto our God. * Perfecte is the worke of the most myghty God: for all hys wayes are iudgemente. He is a God of truthe, wythout wyckednesse: ryghtuous, and iuste is he.

Frowardly haue they done agaynst hym thowowe theyr deformities: not hys owne chyldre, but a wycked and frowarde generacyon. Do ye sorewarde the Lorde, O foolyshe nacyon and vndyle: * Is not he thy father, and thyne owner? hathe he not made the, and ordeyned the? Remembre the dayes of the world that is past: consyder the yeres fro tyme to tyme. * I sae thy father, and he wyll shewe the: thy elders, & they wyl tell the. * Whē the most hyghest deuyded nacyons, and when he seperated the sonnes of Adam, he put the borders of the nacions fast by the multitude of the chyldren of Israel.

For the Lordes parte is hys folke, and Jacob is the porcyon of hys enderptauce.

He founde hym in a deserte lande, in a voyde grounde, and in a roaryng wyldernesse. He led hym aboute, he gaue hym vnderstandyng, and kepte hym as the apple of hys eye.

As an Egge that stereth vp her nest and fletchereth ouer her yong, & stretcheth out her wynges, so doth he take them vp, and beareth them on his shulders. The Lord alone was his guide and there was no straunge god wyth hym.

He carped hym vnto an hye lande, that he myght eate the encrease of the felde. * And he fed hym wyth honye out of the rocke, and wyth oyle out of the most harde stone. With butter of kyne, and mylke of the shepe, with fat of the lambs and of fat rammes and begoates, wyth the fat of most plenteous wheate, and that y mightest drynke the most pure bloode of the grape.

But he that shulde haue bene vpright, when he waxed fatte, spurned wyth his heile.

Thou art wel fed, thou arte growen thicke, thou art laden wyth fatnesse.

And he forsoke God hys maker, and regarded not the God of hys saluacyon. They prouoked hym to anger wyth straunge Goddes: euen w abhominacyons prouoked they hym. * They offred vnto deuels, and not to God, euen to goddes whom they knew not: to newe goddes that came newly vp, whom theyr fathers feared not. Of God that begate the thou arte vniyndful, & hast forgotten God that made the. The Lord therfore laue it, and was angry, bycause of the prouokynge of his sonnes and of his doughters.

And he sayd: I wyll hyde my face from them, and wyll se what theyr ende shal be. For they are a verpe frowarde generacyon, chyldren in whom is no fayth. They haue angered me wyth that which is no god, & prouoked me wyth their vanities. * And I also wyl prouoke them wyth those

to those whiche are no people, I wyl anger them with a foolyshe nation. * For fyre is kyndled in my wrath, and burneth vnto the botome of hel. And hath consumed the earth with her increase, and set a fyre vnto the bottomes of the mountaynes. I wyl heape mylchenes vpon them, and wyl destroye them with myne arrowes.

They shalbe burnt with hunger, and consumed with heate, and with bitter destruction. * I wyl also sende the teeth of beastes vpon them, with the furpousnesse of serpent in the duste. Without forth, shall the swerd robbe them of theyr chyldre: and within in the chambze feare, both yonge men and yonge women, and the suckelinges with the men of grape heades. I haue sayde: I wyl scatter them abrode: and make the remembraunce of them to cease frome amonge men. Were it not that I feared the wrath of the enemy, lest theyr aduersaries shulde utterly destroye them selues, and lest they shuld saye: our hye hande hath done all this, and not the Lorde.

For it is a nacyon without foretell, neyther is there any vnderstandyng in the: O that they were wyle, & vnderstode thys, that they wolde consider theyr latter ende.

Howe shulde one chase a thousand, & two put tenthousand to flyght: except theyr maker had solde them, & except the Lord had shut them vp?

For theyr God is not as oure God, oure enemies also them selues are Iudges.

For theyr wyne is of the vyneparde of Sodom, and of the felde of Gomorra: Theyr grapes are grapes of Gal, & theyr clusters be bitter.

Theyr wyne is the popson of draggons, and the cruel gall of aspes. Is not this sayde in store with me, and sealed vp amonge my treasures?

* Vengeance is myne, & I wyl rewarde, theyr fete shal lyde in due tyme: For the daye of theyr destruction is at hande, and the thynges y shall come vpon them, make haste.

* For the Lorde shal iudge his people, & haue compassyon on his seruauntes, when he seyth y theyr power is gone, & that they be in a maner shut vp, or brought to nought and forsaken.

And he shall saye * where are theyr goddes? theyr God in whom they trusted.

The fat of whole sacrifices they dyd eat, and dranke the wyne of theyr dynke offerpuges: let them yse vp and helpe you, and be your protection. (in necessitye.)

Se nowe howe that I, * I alone am God, & there is none but I: * I kill, & wyl make alpye: I wounde, and I wyl heale: * neyther is there any that can delpyer oute of my hande,

For I wyl lyfte vp myne hande to heauen, and wyl saye: I lyue euer.

If I whet the edge of my swerde, and myne hande take holde to do iustyce, I wyl recopence vengeance on myne enemies, and wyl rewarde them that hate me.

I wyl make myne arrowes dronke with blood, & my swerde shall eat fleshe, & that for the blood of the slayne, and for theyr captiuitie, sens the begynnyng of the wrath of the enemy.

* Prayse ye hethen bys people, for he wyl a-

venge the blood of bys seruauntes, and wyl avenge hym of his aduersaries, and wyl be mercifull vnto bys lande, and to bys people.

And Moses came and spake all the wordes of this songe in the eares of the people, he & Joshua the sunne of Sun. And Moses spake al these wordes vnto the ende to all the people of Israel and sayd vnto them: * Set your hartes vnto al the wordes which I testifie vnto you this day: and ye shal comaunde them vnto your chyldre, that they maye obserue and do al the wordes of this lawe. And let it not be a vayne worde vnto you: for in it is your lyfe, & thowoe thys worde ye shall prolonge your dayes in the lande whither ye go ouer Jordan to conquire it.

And the Lorde spake vnto Moses the selfe same daye, sayinge, get the vp into thys mountayne Abarim, (that is to saye a passage) vnto the mounte Rebo, whych is in the lande of Moab: ouer agaynst Jericho. And beholde the lande of Canaan, whiche I geue vnto the chyldren of Israel to possesse: And dye in the mounte whych thou goest vp vnto, & thou shalte be gathered vnto thy people. * As Aaron thy brother dyed in mount Hor, and was gathered vnto bys people, because ye trespassed agaynst me among the chyldren of Israel, * at the waters of stryfe, at Cadis in the wyldernes of zin: for ye sanctified me not amonge the chyldren of Israel. Thou shalte therfore se the lande before the, and shalt not go thither, vnto the lande which I geue the chyldren of Israel.

The xxxij. Chapter.

Moses dynged blessed all the trybes of Israel.

This is the blessing wherewith Moses the man of God blessed the chyldre of Israel befoze his death, & said * The Lorde came from Sinai, and he wed his beames: fro Scir vnto them, and appeared from mounte Pharan, and he came with thousandes of sayntes, and in bys ryght hande a lawe of fyre for them. And he loued the people. * All bys sayntes also are in thy handes. They were smytted to go after thy fete, and to receyue of thy wordes. Moses gaue vs a lawe to be an enherptaunce of the congregacio of Jacob. And he was in Israel kyng when the heades of the people, and the trybes of Israel were gathered together.

Let Ruben lyne, and not dye: and be fewe in nobre. Thys same also happen to Juda. And he sayde: heare Lorde, the voyce of Juda, and byngne hym vnto bys people: bys handes shalbe good ynough for hym, yf thou healde hym agaynst bys enemies.

And vnto Levi he sayde: Thumam and Arim shalbe with the, & with euery one that is godly in the. Thou dydest proue hym also in the tentacion, and strydest with hym at the waters of stryfe. He that hath sayd vnto his father and to his mother: I haue not sene him. And he that knewe not bys bethren, nor knewe bys owne chyldren, those are they that haue obserued thy worde, and shal kepe thy couenaunt. They shal teache Jacob thy iudgementes, and Israel thy lawe

Deute. xl. d.
and. c. c.

Num. xx. d.
xxxij. e

Num. x. a.
and. xxxij. c.

Exod. xl. a.
Exo. xxx. a

Sapi. xij. a.

13

lawe. They shall put cens before thy nose, and the burnt sacrifice vpon thyne Altare. Blesse the Lozde thy frutes, and accepte the worke of thy handes, smyte the lopnes of the that ryle agaynst hym, and of them that hate hym, that they ryle not agayne.

E And of Ben Jamin he sayde. The Lozdes derlyng shall dwell in safety vpon hym, and the Lozde shall couer hym all the daye longe, and he shall dwell betwene thy shoulers.

E And of Joseph he sayde: blessed of the Lozde is thy lande for the frutes of heuen, thow we the dewe and sprynges that lye beneth, and for the swete frutes of the increace of the sunne, & rype frutes of the Moone: for the frutes of the principall mountaynes, and for the frutes that the hylles bynge forth for ever and for the frutes of the earth, and fulnesse therof: and for the good wyl of hym that dwelt in the bush, shall the blessing come vpon the head of Joseph, and vpon the toppe of the head of hym that was separated from amonge thy brethren: thy frutes borne ore hath bewte, and his hornes are as the hornes of an Unicorne. And with them he shall trouble the nacions together, euen vnto the endes of the worlde. These are also the many thousandes of Ephraim, and the thousandes of Manasses. And vnto zabulon he sayde: Reioyce zabulon in thy goynge oute, and thou Isacker in thy tentes.

They shall call the people vnto the hyl, and there they shall offer offerynges of ryghteousnesse. For they shall sucke of the abundaunce of the see, and of treasure hyd in the lande.

D And vnto Gad he sayde: blessed be the crowner maker Gad: he dwelleth as a Lyon, that catcheth the arme with the head. He sawe therfore thy begynnyng, and that there was a porcyon there to hyde the lawe geuer, and he came wth the heades of the people, and executed the ryghtuousnesse of the Lozde, and thy Judgementes wth Israel.

And vnto Dan he sayde: Dan is a Lyons whelp, he shall flowe from Balan.

And vnto Nephtali he sayde: Nephtali hath abundaunce of Gods good pleasure, and is fylled with the blessing of the Lozde, and shall haue thy possessyons toward the south west.

And vnto Asser he sayde: Asser shall be blessed with chyldren: he shall be acceptable vnto thy brethren, and shall dyppe his fote in oyle. Thy dwellynge be pzyon and byasse, and thyne age be as thy youth.

There is none lyke vnto the God of Israel: which though he sit vpon the heauen as vpon a horse, yet is he thy helper, whose glory is in the celestial places. The eternal God is thy refuge and vnder the armes of the euerlastynge God: shalt thou lye. He shall cast out the enemy before the, and saye: destroye. Israel then shall dwell in safety, and alone. And the eye of Jacob shall be vpon a lande of corne and wyne, and his heauens shall droppe the dewe. Happy art thou O Israel, who is lyke vnto the people that are lained in the Lozde, whyche is the hyld of

thy helpe, and swearde of thy glory. Thy enemies haue lost thy strength to the warde, and thou shalt treade vpon the hegyth of them.

The xxxiii. Chapter.

Moses dyeth. Israel wepeth. Josua succeedeth in Moses coloure.



And * Moses went from the playne of Moab vnto mount Nebo and vnto the toppe of * the hyl that is ouer agaynst Jericho. And the Lozde shewed hym all the lande of Gilead, euen vnto Dan, and al Nephtaly and the lande of Ephraim and Manasse, and all the lande of Iuda: euen vnto the vtmost see, and the South and the regyon of the playne of Jericho the Citie of palmetrees, euen vnto zoar. And the Lozde sayde vnto hym. * This is the lande whyche I sware vnto Abraham, Isahac and Jacob sayyng: I wyl geue it vnto thy seide, I haue caused the also to se it with thyne eyes, but thou shalt not go ouer thither.

So Moses the seruante of the Lozde dyed there in the lande of Moab, accordyng to the worde of the Lozde. And he buried hym in a valley in the land of Moab ouer agaynst the house of Moab, but no man knoweth of thy sepulchre vnto this daye. Moses was an hundred and twente yere olde when he dyed: thy eye was not dimme, nor thy naturall coloure abated. And the chyldren of Israel * wepte for Moses in the playne of Moab thyrty dayes. And the dayes of wepyng and mournynge for Moses were ended.

And Josua the sonne of Nun was ful of the sperte of wysdome: * for Moses had put his handes vpon hym. And the chyldren of Israel were obedient vnto hym, and dyd as the Lozde comaunded Moses. And there arose not a prophet sence in Israel lyke vnto Moses, whom the

LOZDE

knewe face to face, accordyng vnto all the myracles and wonders whyche the Lozde sent hym to do in the lande of Egypte, vnto Pharaos and all thy seruantes and before all thy lande and accordyng to all that myghty hand and all the greates wysdom, whyche Moses shewed in the syght of all Israel.

The ende of the fyfthe

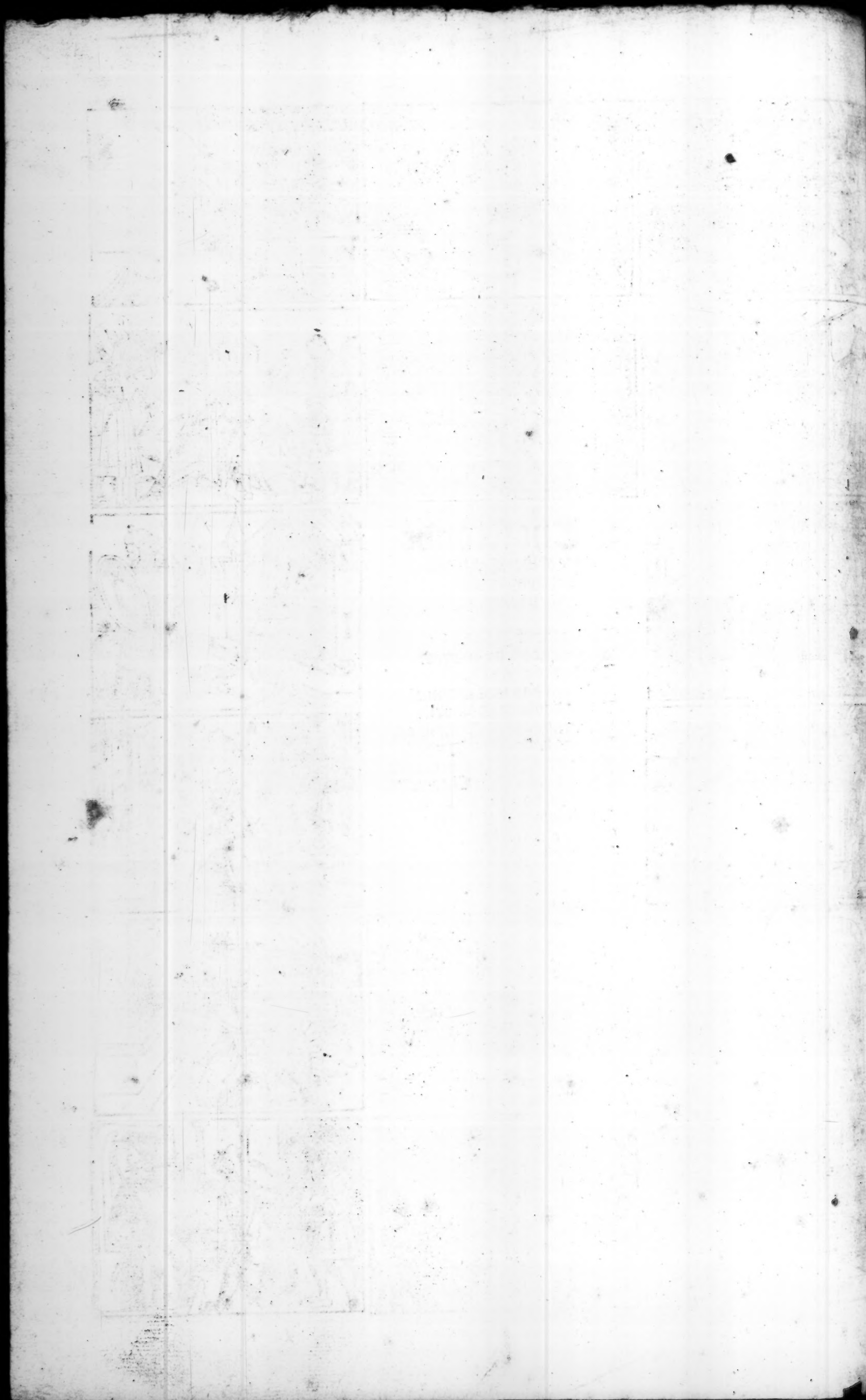
booke of Moses, called in hebreue: Elle: haddebarim, and in the Latyn: Deuteronomium.



The seconde
parte of the Byble con-
taynyng these
bookes.

The booke of Iosua.
The booke of the Iudges.
The booke of Ruth.
The fyrst booke of Samuel.
The .ii. booke of Samuel.
The .iii. booke of the kynges.
The .iiii. boke of the kynges.
The .i. booke of the Chronicles.
The .ii. booke of the Chronicles.
The fyrst booke of Esdras.
The .ii. booke of Esdras.
The booke of Iester.
The booke of Ijob.





The booke of Josua

whome the hebrewes call Jehosua.

The first Chapter.

The Lord courageth Josua to invade the lande of promise, and commaundeth hym continuallye to reade Deuteronomie.



After the death of Moyses the seruaunt of the Lord, it happened also þ the Lord spake vnto Josua the son of Nun, Moyses minister saying: Moyses my seruaunte is deed.

Now therfore vp, & go ouer Jordā, thou & al this people vnto the lande which I gve vnto the chyldren of Israel. * All the places that þ sooles of your feet shall treade vpon, haue I gven you, as I sayd vnto Moyses. Fro the wilderness and this Libanon vnto the greate ruer Euphrates: all the lande of the Hethtes: euen vnto the greate see towarde the going downe of the sunne, shall be your cooste. There shall not a man be able to withstande the all the dayes of thy lyfe. * For as I was wth Moyses, so wyl I be wth the, and wyl not fayle the, nor forsake the. * Be stronge therfore and bolde: for vnto this people shalt thou deuyde the lande which I sware vnto thy fathers to gve thm. Onely be thou stronge, and as bolde as thou canst, that thou mayst obserue and do accordyng to al the law, which Moyses my seruaunte commaunded the. * Turne therefrom neyther to the ryght hande, nor to the left: that thou mayest do wylly in all that thou takest in hande: * let not the booke of this lawe departe oute of thy mouth. But recorde therein daye and nyght, that thou mayest obserue, and do accordyng to all that is wyrtten therein. For then shalt thou make thy waye prosperous, & then shalt thou do wylly. Haue not I commaunded the, that thou shouldest be stronge and hardye, and not feare nor be faynte herted? For I the Lord thy God am wth the, whither soeuer thou goest.

Then Josua commaunded the offycers of the people, sayinge: Go thorowe the myddes of the wood, and commaunde the people, sayinge: prepare you byttayles: for after thre dayes ye shall passe ouer this Jordā, to go in & enioye þ lande, which þ Lord your god giueth you to possesse it. And vnto the Rubenites, Gadites, and halfe the tribe of Manasses, spake Josua, sayinge:

* Remembre the worde, whiche Moyses the seruaunt of the Lord commaunded you, sayinge:

the Lord your God hath gven you rest, and hath gven you this lande: Your wyues, your chyldren, and your cattell shall remayne in the lande which Moyses gane you on this syde Jordane: but ye shall go before your brethren, armed al þ be men of warre, and helpe them vntil the Lord haue gven your brethren rest, as he hath you, and vntyl they also haue obtayned þ lande, which the Lord your God giveth them. And then shall ye returne vnto the lande of your possession and enioy it, whych lande Moyses the Lordes seruaunt gane you on this syde Jordan towarde the sunne rysyng. And they answered Josua, sayinge: * All that thou hast commaunded vs, we wyl do, and whither soeuer thou shalt vs, we wyl go. Accordyng as we obeyed Moyses in al thynges, so wyl we obey the, onely the Lord thy God be wth the as he was wth Moyses. And whosoever he be that doth disobey thy mouth, and wyl not hearken vnto thy wordes in al that thou commaundest hym, let hym dye. Onely be stronge and of good courage.

The ii. Chapter.

Josua sendeth spies to Jericho, which were hyd of Rahab.

And Josua the sonne of Nun sente oute of Bethim two men to spy secretly, saying: go and vewe the lande, and also Jericho. And they wente, and came into an harlottes house, named Rahab, and lodged there. And it was tolde the kynge of Jericho, and sayde: Beholde, there came men in byther to nyght, of the chyldren of Israel, to spy out the countrey.

And the kynge of Jericho sent vnto Rahab, sayinge: bypnyge for the the men that are come to the, and whiche are entred into thyne house, for they be come to searche out all the lande.

And the woman toke the two men, & and hyd them. And sayde thus: in dede there came men vnto me, but I wylte not whence they were. And about the tyme of the shatpyng of the gate whē it was darke, the men went oute, whither the men went I wote not: folowe ye after them quyklye, for ye shall ouertake them. But she brought them vp to the rofe of the house, & hyd them with the stalkes of flaxe, whych she hadde lpyng abrode vpon the rofe. And the men of the cite pursued after the, þ way to Jordā, euen vnto the serpe, & as sone as they whiche pursued after them were gone out, they shut the gate.

And ouer they were a slepe, she came vp vnto them vpon the rofe, and sayd vnto the men: I knowe þ the Lord hath gven you the lande, * for the feare of you is fallen vpon vs, and the enhabiters of the lande faynte at the presence of you. For we haue heard, how the Lord dyed vp the water of the reed see before you, whē you came out of Egypt, and what you dyd vnto the two kynges of the Amorites, that were on the other syde Jordan, * Sehon & Og, whom ye vtterly destroyed: And as sone as we haue heard these thynges, our (we were sore affrayed, &) our hertes dyd faynte. And there remayned nomore courage in any man at the presence of you. For the Lord your God, he is the God in heauen aboue, and in earth beneth.

A.ii. Now

Deu. b. d
Jere. xlii. a.

Jher. xli. c
Jaco. ii. d.

Deu. xxi. f. a
Josua. o. a
Exo. xii. c.

Exo. xxi. f. g

Now therefore (I pray you) I swear unto me
* by the Lord, that as I haue shewed you mer-
cy, ye shall also shewe mercy vnto my fathers
house, & gyue me a true token. And that ye shall
sane alyue, both my father and my mother, my
brethren and my sisters, and all that they haue.
And ye shall deliuer our soules from death.

And the men answered her: our lyues for you
to dye, yf ye utter not thys oure busynesse. And
when the Lord hath gyuen vs the lande * we
wylle deale mercifully and truly wyth the. And
then she let the downe by a coorde, * thorow a
wyndow: For her house was by the towne wall.
And she dwelt by the towne wal. And she sayde
vnto them: get you into the mountayne, leeste
the pursuers mete you, and hyde youre selues
there thre dayes, vntill the pursuers be retour-
ned, and then shall ye go your owne waye.

And the men sayd vnto her: we wyl be blame-
lesse of this thynge oth, which thou hast made vs
swear. Beholde, when we come into the lande
thou shalt hynde this purple coorde in the wynd-
dowe, which thou lattest vs downe by. And
thou shalt bring thy father & thy mother, thy brethren
& al thy fathers household, euen into thy house.

And then whosoener doeth go out at the do-
res of thy house, into the streete, his blood shall
be vpon his owne heed, and we wyl be gylt-
lesse. And whosoener shall be wyth the in the
house, his blood shall be on our heed, yf any man-
nes hande touche hym: And yf thou utter these
our wordes, we wyl be quyte of thy oth which
thou hast made vs swear. And she sayde: I c-
cordyng vnto your wordes, so be it: and she sent
them awaye to departe. And she bounde the
purple coorde in the wyndowe.

And they departed, and came into the moun-
taine, and there abode thre dayes, vntill the
pursuers were returned. And the pursuers sought
them thorowout all the waye, but founde them
not. And the two menne returned, and descen-
ded from the mountayne, and passed ouer, and
came to Josua the sonne of Nun, and tolde hym
all that had chaunced them. And they sayde vn-
to Josua: the Lord trulye hath deliuered into
our handes all the lande, and all the inhabyters
of the countrey saynte at the presence of vs.

The.iii. Chapter.

Josua with the people passe ouer Jordan.

And Josua rose earlye: & they remo-
ued from Bethim, and came to Jor-
dan, he and all the chyldren of Is-
rael, and lodged there, before they
went ouer.

And after thre dayes it fortuneth, that the offi-
cers wente thorowout the hooste, and commaun-
ded the people, saying: when ye se the arke of the
testament of the Lord your God, and the prei-
stes that are Leuites bearynge it: ye shal depart
from your place, and go after it. So yet that
there shalbe a space betwene you and it, about a
two thousande cubites by measure. And ye shal
not come nye vnto it, that ye maye knowe the
waye, by which ye must go: for ye haue not gone
thys waye in tymes past, and betwene, that ye ap-

proche not nye vnto the arke. And Josua sayd vnto the
people: Sanctifye your selues, for tomorrow
the Lord shall do wonders amonge you.

And Josua spake vnto the preistes, saying:
Take vp the arke of the couenante, and go be-
fore the people. And they toke vp the arke of the
testament, and went before the people.

And the Lord sayde vnto Josua: thys daye
wyl I begynne to magnifye the in the syght
of all Israel, that they maye knowe howe that
* as I was with Moyses, so wyl I be with the.
And thou shalt commaunde the preistes that
beare the arke of the couenante, sayinge: when
ye are come to the edge of the waters of Jorda,
ye shall stande styll in it.

And Josua sayd vnto the chyldren of Israel:
come hyther, and heare the wordes of the Lord
your God. And Josua sayde: herebye ye shall
knowe that the lypunge God is amonge you,
and that he wyl wythout fayle cast out before
you, the Cananites, and the Hethtites, the He-
uytes, the Pherehtites, the Gergesites, the Amo-
rytes, and the Jebusites: Beholde, the arke of
the appoyntment of the Lord of all the worlde
goeth before you into Jordan. Nowe therefore
take from amonge you twelue men oute of the
tribes of Israel out of euery tribe a man.

And as soone as the sooles of the feete of the
preistes (that beare the arke of the Lord the
gouernoure of all the worlde) treade in the wa-
ters of Jordan, the waters of Jordane (that me-
beneath, shall runne downe, and) shall be dryed: and the
waters that come from aboue, shall stande styll
vpon an heape. And it fortuneth, that when the
people wer departed fro their tentes to go ouer
Jordan, the preistes bearynge the * arke of the
appoyntment, went before the people. And as
sone as they that bare the arke came vnto Jor-
dan, and the feete of the preistes that bare the arke
were dyped in the byrm of the water. * (For
Jordan vseth to fyl all his bankes all the tyme
of harueste,) the waters also that came downe
from aboue, dyd ryle vp vpon an heape (and ap-
peared as great as a mountayne,) and departed far from
the cytie of Adā, that was besyde Zartan. And
the waters that were beneth towarde the see of
the wyldernes, fel awaye and departed into the
salt see, & the people * went ryght ouer agaynst
Jericho. And the preistes that bare the arke of
the appoyntment of the Lord, stode dreye within
Jordane ready prepared, and all the Israelites
went ouer thorow the dreye, vntill all the pro-
ple were gone cleane ouer thorow Jordan.

The.iii. Chapter.

Josua setteth vp twelue stones in Jordane.

And it fortuneth, that whē the people wer
all gone * ouer Jordan, the Lord spake
vnto Josua, sayinge: Take you twelue
men out of the people, out of euery tribe a man.
And commaunde you them, sayinge: take you
out of the middes of Jordā (cut out of the place
where the preistes stode in a readynesse) twelue
stones, whiche ye shal take
awaye wyth you, and leaue them in the place,
where you shall lodge thys nyght.

And

And Josua called the. xii. men whiche he had prepared of the chyldren of Israel, oute of euery trybe a man, & Josua sayde vnto them: get you before the arke of the Lord your God, euen thow the myddes of Jordan, and take vp euery man of you a stone vpon his shulder accordyng vnto the nombze of the tribes of the chyldren of Israel, that this maye be a sygne amonge you. That when your chyldren aske their fathers in tyme to come, saying: what meane these stones vpon you? ye maye answere them howe & the waters of Jordan deuyded at the presence of the arke of the appoyntment of the Lord. For whē it went ouer Jordan, the waters of Jordan deuyded. And these stones are become a memorial vnto the chyldren of Israel for euer.

And the chyldren of Israel dyd euen so as Josua commaunded, and toke vp twelue stooncs out of the myddes of Jordan, as the Lord sayd vnto Josua, accordyng to the nombze of the tribes of the chyldren of Israel, and carped them awaye wth them, vnto the place where they lodged, and layed them downe there. And Josua sette vp twelue stoncs also in the myddes of Jordan, in the place where the feete of the prestes which bare the arke of the testament, stode.

And there haue they continued vnto this day. For the prestes which bare the arke stode in the myddes of Jordan, vntill all was finished that the Lord commaunded Josua to saye vnto the people, accordyng to all that Moyses charged Josua. And the people hasted and wēt ouer. It fortunēd also, that when all the people were cleane ouer, the arke of the Lord wente ouer also, and the prestes before the people. And the chyldren of Ruben, and the chyldren of Gad, and halfe the trybe of Manasses wēt before the chyldren of Israel armed, as Moyses charged thē. Euen fourty thousand prepared for war, went before the Lord vnto battel, thowoe & playne of Jericho, & that day the Lord magnified Josua in the syght of al Israel, & they feared hym, as they feared Moyses all dayes of his lyfe.

And the Lord spake vnto Josua, sayinge: commaunde the prestes that beare the arke of wytnesse, to come vp out of Jordan. Josua therfore, commaunded the prestes, sayinge: Come ye vp out of Jordan. And whē the prestes that bare the arke of the appoyntment of the Lord were come vp out of the myddes of Jordan, and as soone as the sooles of the prestes feete were set on the drye lande, the waters of Jordan returned agayne vnto theyr place, and went ouer all theyr bankes as they dyd before. And the people came vp out of Jordan the tenth daye of the fyrst moneth, and pytched in Gilgal, euen in the east boorde of the ctyte Jericho.

And the twelue stoncs whiche they toke out of Jordan, dyd Josua pytche in Gilgal. And he spake vnto the chyldren of Israel, sayinge: *Ye your chyldren aske theyr fathers in tyme to come & saye: what meane these stoncs? ye shall shewe your chyldren, and saye: Israel came ouer this Jordan on drye lande. For the Lord your God dyed vp the water of Jordan before you, vn-

till ye were gone ouer, as the Lord your God dyd the red see, which he dyed vp before vs, till we were gone ouer, & al the people of the world may know the hand of the Lord, how mightie it is, & ye may feare the Lord your God for euer.

The. v. Chapter

The Cananites are afraied.



And it fortunēd that whē al the kinges of the Amorites which are beyond Jordan westward, & all the kinges of the Cananites which were by the see, herde how the Lord had dyed vp the waters of Jordan before the chyldren of Israel vntill they were gone ouer, they herthes faynted for feare. And ther was no spirit in thē any more for the presence of the chyldren of Israel. That same tyme the Lord sayde vnto Josua: *Make the sharpe knyues (of stone) & to go agayne & circūcise the chyldren of Israel the second time.

And Josua made hym sharpe knyues (of stone) and circūcysed the chyldren of Israel in the top of the forskynnes. And this is the cause why Josua circūcysed al the people that came out of Egypt: Namely suche as were males, bycause all the men of warre dyed in the wyldernesse by the waye after they came out of Egypt. For all the people that came out were circūcysed. But all the people that were bozne in the wyldernesse by the way after they came out of Egypt were not circūcysed. For the chyldren of Israel walked fourty yeres in the wyldernesse, till all the people of the men of warre that came out of Egypt were consumed bycause they hearkened not vnto the voyce of the Lord.

Wherfore the Lord sware, that he wolde not shewe them the lande, which the Lord sware vnto theyr fathers, that he wolde geue vs, eue a lande: that floweth wth mylke & honny. And theyr chyldren whō he set vp in theyr stede, them Josua circūcysed: for they were vncircūcysed, bycause they circūcysed them not by the waye.

And when they had circūcysed al the people they abode stil together in the host till they were hōle. And the Lord sayd vnto Josua: this daye I haue take away the shame of Egypt fro you: wherfore the name of the same place is called Gilgal vnto this day. And the chyldren of Israel abode in Gilgal & held the feast of passeouer the. xiii. daye of the moneth at eue in the playne of Jericho. And they dyd eate of the corne of the lande, on the morow after passeouer swete cakes & parched corne in the selfe same day. For the. Manna ceased on the morow after they had begone to eate of the corne of the land, neyther had the chyldren of Israel Manna anye more, but dyd eate of the corne of the lande of Canaan that yere.

And it fortunēd, that when Josua was nye to Jericho, he lyft vp his eyes and looked: and he holde, there stode a man agaynst hym, haupnge a swerde drawn in his hande. And Josua wēt vnto hym, and sayde vnto hym: art thou on our syde, or on our aduersarys?

And he sayd: Naye, but as a captayne of the host of the Lord am I now come. And Josua fel on his face to the earth, & dyd reuerēce, & sayd

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Actu. vii. d.

unto hym, what sayth my Lorde vnto his seruante? And the captayne of the Lordes hooste sayde vnto Josua: do thy good of thy fote, for þ place wherō þ stādest, is holy. And Josua did so

The. vi. Chapter.

The walles of Jericho fall, and it is destroyed.

And Jericho was shut vp, & locked, bycause of the chyldren of Israel, neyther myght any man go out or in. And the Lord sayd vnto Josua: behold, I haue gyuen into thy hānd Jericho & her kyng, & the strong men of warre.

And ye shall compasse the ctyte, all ye that be men of warre, & go rounde about it ones, and so shall you do syre dayes. And seuen preistes shall beare before the arke, seuen trompettes of rammes hornes (that be used in the Jubyle.) And the seuenth daye, ye shall cōpasse the citie. vii. tymes, & the preistes shall blowe with the trompettes.

And when they make a longe blast with the rāmes hozne, & ye heare the sounde of the hozne, all the people shall shoute wyth a great shoute. And then shall the wall of the ctyte fall downe, & the people shall ascende vp, euery man streyght before him. And Josua the son of Nun called the preistes & sayd vnto them: take vp the arke of appoyntmēt, & let. vii. preistes beare. vii. trompettes of rammes hornes before the arke of the Lorde. And he sayd vnto the people, go and cōpasse the ctyte: and let him þ is harnessed, go before the arke of the Lorde. And when Josua had spoken vnto the people, the seuen preistes bare the seuen trompettes of rammes hornes, & wēt forth before the arke of the Lorde, and blew wyth the trompettes, and the arke of the cōnaunt of the Lorde folowed them.

And all the men of armes wēt before the preistes, that blew wyth the trompettes, and the comen people came after the arke: & the preistes that went blew wyth trompettes. And Josua commaunded the people, saying: Ye shall not shoute, ner make any noyse wyth poure voyce, neyther shall anye worde procede oute of poure mouth, vntyll the daye I byd you shoute, then shall ye shoute. And so the arke of the Lorde cōpassed the citie, and went aboute it ones: & they retourned into the hoost, and lodged there.

And Josua rose early in the morning, and the preistes toke the arke of the Lorde, and. vii. preistes bare. vii. trōpettes of rammes hornes, and went before the arke of the Lorde, and blew wyth the trompettes. And all the men of armes went before them, but the comen people came after the arke of the Lorde, whiche went before wyth the blowing of the trompettes. And the second day they cōpassed the citie ones, and returned agayne into the hoost, and so they byd syre dayes.

And whē the seuēth day came, they rose early: euen w the dawning of the daye, and compassed the citie after the same maner seuen tymes: only that daye they compassed the citie seuen tymes.

And at the seuēth tyme, when the preistes blew wyth the trompettes, Josua sayde vnto the people, shoute, for the Lorde hath gyuen you the citie. And the citie shall be damned both it and al

that are therein, vnto the Lorde: only Rahab the harlot shall lyue, and al that are with her in the house, bycause she *hyd the messengers that we sent. And in any wyse be ye ware of the excommunicate thynges, lest ye make your selues excommunicate, and take of the excommunicate thynges, and make the hoost of Israel excommunicate and trouble it. But all the syluer, golde, vesselles of brasse, and yron shall be cōsecrate vnto the Lorde, and shall come into hys treasure.

And the people shouted, and blew wyth trompettes. And when the people hearde the sounde of the trōpe, they shouted with a greete shoute: and the *wall fel downe, so that the people wēt vp into the citie, euery man streyght before him and toke the ctyte. And they vterlye destroyed all that was in the ctyte, bothe man and woman, younge, and olde, oxe, shepe, and asse, wyth the edge of the swerde.

Then Josua sayde vnto the two men that had spyed out the countrey: *goe into the harlottes house, and byng out thence the woman, and al that she hath, as ye sware to her. And the yong men that were spyes, went in, and brought out Rahab, and her father and mother, and her brethren, and all that she had. And they brought out all her kynrede, and put them wythoute the hoost of Israel.

And they burnt the ctyte wyth fyre, and all that was therein. Only the syluer and the golde, the vesselles of brasse and yron, they put vnto the treasure of the house of the Lorde. *And Josua saved Rahab the harlotte, and her fathers householde, and all that she had, and she dwelt in Israel euen vnto this day, bycause she hyd þ messengers, whiche Josua sent to spy out Jericho.

And Josua sware at that tyme, saying: cursed be the man before the Lorde, that replēt vp, and buyldeth this ctyte Jericho: he shall laye the foundation in his eldest sonne, and in hys yongest sonne shall he set vp the gates of it. And so the Lorde was wyth Josua, and his fame was noyled thowout all landes.

The. vii. Chapter.

Hai is spyed out. Acan is stoned.

Al pet the chyldren of Israel trespassed in þ *excommunicate thynges. And Acan the sonne of Carmy, the sonne of Zabdi, the sonne of Zareth of þ tribe of Iuda tooke of the excommunicate thynges. And the wraethe of the Lorde waxed whote agaynst the chyldren of Israel.

And Josua sent men frō Jericho to Hai, which is besyde Bethanē, on the east syde of Bethel, & spake vnto the, saying: get you up, & be wyth you a cōtrie. And þ mē wēt vp, & spyed out Hai. And returned to Josua, & sayd vnto hym: let not al the people go vp, but lette as it were a two or thre thousand mē go vp, & smyte Hai, & make not al the people to labour thither, for they are but few.

And so there went vp thither of the people, about a thre thousande men, & they fled before the men of Hai. And the men of Hai smote of them vpon a thyrte and syre men: for they chased them from before þ gate euen vnto Sebarim, & smote

And smote them in the going downe. Wherefore the
bertes of the people * for feare, melted awaye
lyke water. And Josua rente hys clothes, and
fell to the earth vpon his face before the arke of
the Lord, vntyl the euentide, he and the elders
of Israel, and put earth vpon theyr heedes.

And Josua sayde: * Alas, O Lord God,
wherefore haste thou broughte this people ouer
Jordan, to deliuer vs into the hande of the Amo-
rites, and to destroye vs: wolde to God we had
bene content, & dwelt on the other syde Jordan.
O Lord what shal I saye, when Israel turne
theyr backes before theyr enemyes. Surely the
Cananites, and all the inhabitants of the lande
shall heare of it, and shall conspyre agaynst vs,
and destroye the name of vs out of the worlde.
And what wyl I do vnto thy myghty name?

And the Lord sayde vnto Josua: get the vp:
wherefore yest thou thus vpon thy face? Israel
haue synned, and they haue transgressed myne
appoyntmente, whiche I commaunded them: for
they haue taken of the excommunicate thinges, &
haue stolen, and dissembled, and put them vn-
to theyr owne stuffe. And therefore is it that the
chyliden of Israel cannot stande before theyr
enemyes, but shall tourne theyr backes before
their enemyes because they be excommunicate. Nei-
ther wyl I be with you any more, except ye rote
out the excommunicate from amonge you.

¶ And therefore, and sanctifye the people, and
saye: sanctifye youre selues agaynst tomozowe
for so sayde the Lord God of Israel. There is a
damned thyng amonge you (O Israel) & there-
fore ye cannot stande agaynst your enemyes,
vntyl ye haue put the dāned thyng fro amonge
you. Tomozowe moznyng therefore ye shall be
brought accordyng to your trybes. And the tribe
whych the Lord taketh, shall come accordyng
to the kindreds thereof. And the kindred which the
Lord shall fynde gylty, shall come by houthol-
des. And the houtholde whiche the Lord shall
fynde faulty, shall come man by man. And he y
is founde in excommunication, shal be burnt w
fyre he & al y he hath, because he hath trasgessed
y couenaūt of y Lord & wrought folly in Israel.

And so Josua rose vperly in the moznyng and
brought Israel by theyr trybes: & the trybe of
Juda was caught. And he brought y kynredes
of Juda, and toke the kynrede of the zarahytes.
And he brought the kindred of y zarahytes, man
by mā, and zabdi was caught. And he brought
hys houtholde man by man, and Acan the sonne
of Carmy, the sonne of zabdi, the sonne of zareth
in the trybe of Juda was caught.

And Josua sayd vnto Acan: my sonne: I be-
seeche the, gyue glozre to the Lord God of Is-
rael, and gyue hym prayse, and shewe me what
thou hast done, hyde it not from me.

¶ And Acan answered Josua, and sayde: of a
truthe: I haue synned agaynst the Lord God
of Israel, & thus and thus haue I done. I saue
amonge the spoyle a goodly Babylonish gar-
ment, & two hundred sicles of syluer, & a tonge
of golde of fyftie cycles weyght, and I coueted
them, and toke them. And behold they lye hyd in

the earth in my tent, & the syluer is there vnder.

And so Josua sent messengers: whych when
they ranne vnto hys tent, beholde, they wer hyd
in hys tent, and the syluer there vnder.

Therefore they tooke them out of the myddest
of his tent, and brought them vnto Josua, and
vnto all the chyliden of Israel, and layed them
out before the Lord.

And Josua toke Acan the sonne of zareth and
the syluer, and the garment & the tonge of golde
and hys sonnes and hys doughters, hys oren, &
hys asses, his shepe, and hys tent, and all that he
had: and all Israel wyth hym brought them vn-
to the valleye of Acor.

And Josua sayde: In as moche as thou hast
troubled vs, the Lord shal trouble the this day.
And all Israel stoned hym with stones, and bur-
ned them wyth fyre, and ouerwhelmed them w
stones. And they cast vpon hym a greate heape
of stones vnto this daye. And so the Lord tur-
ned from the wrath of his indignacion. And the
name of the place is called the valleye of Acor
vnto this daye.

The viii. Chapter.

The siege & wymping of Hai. The kynge thereof is ban-
ged. Josua setteth vp an altare. He blesteth the people.



And the Lord sayde vnto Josua:
* feare not, neyther be thou saynte
berthed. Take all the men of warre
wyth the and vp, and gette the to
Hai. Beholde, I haue gyuen into
thyne hande the kynge of Hai, and hys people,
hys ctyte, and hys lande.

And thou shalt do to Hai and her kynge, as
thou dydest vnto * Jericho and her kynge. Re-
uerthelesse, the spoyle and cattell thereof shal ye
take vnto your selues. And laye a watche vnto
the towne, on the backsyde thereof.

And so Josua arose, and all the men of warre
to go vp agaynst Hai. And Josua chose out. xxx
thousande stronge men of warre, and sent them
awaye by nyght. And he commaunded them
sayinge: beholde, ye shall laye a wayte vnto the
to wne on the backsyde thereof. So not very far
from the ctyte, but be all readye.

And I and all the people that are wyth me,
wyl appoche vnto the ctyte. And when they
come out agaynst vs, as they dyd at the fyrste
tyme, then wyl we lye before the. For they wyl
come out after vs, and we wyl bynge them out
of the ctyte: For they wyl saye: they lye before
vs as at y fyrst tyme, & we wyl lye before the.
In the meane tyme shal ye ryle vp from lying a-
wayte and destroy the ctyte. For the Lord your
God wyl deliuer it into your hande. And whē
ye haue taken the ctyte, ye shall set it on fyre.

Accordyng to the commaundement of the
Lord shal ye do: beholde, I haue charged you.
Josua therefore sent them forth, and they went
to lye awayte, and abode betwene Bethel and
Hai, on the west syde of the citie of Hai. But Jo-
sua lodged that nyght amonge the people.

And Josua rose vperly in the morning, and
nombred the people and went vp, he & the elders
of Israel before the people agaynst Hai. And al

A.iii. the men

the men of warre that were with hym went vp and dꝛue nye, and came agaynst the cytie, & pitched on the north syde of Hai. And there was a valey betwene them & Hai. And he toke vpon a fyue thousand men, & put them to lye awayte, betwene Bethel and Hai, on the weste syde of the citie. And they put the people (euē all þe hoste that were on the northsyde) agaynst the cyppe & the lvers awayte on the west. And Josua walked the same nyght in the myddes of the valley. And it fortuned, that whē the kyng of Hai saw it, they hastid & rose vp early, and the men of þe cyppe went out agaynst Israel to battayle, he and al his people at a tyme appoynted, euē before the playne, and wiste not that there were lvers awayte on the backsyde, of the cyppe.

And Josua and all Israel sayned them selues to be put to the woꝛke before them, and fled towarde the wyldernesse. And all the people of the towne were called togyther, to folowe after thym. And they folowed after Josua, and were drawen awaye from the cyppe. And there was not a man left in Hai and in Bethel, that went not out after Israel. And they lefte the cytie open, and folowed after Israel.

And the Lorde sayd vnto Josua: stretch out the spere þe is in thyne hande toward Hai, for I wil gyue it vnto thy hand. And Josua stretched out the spere that he had in hys hande, towarde the cytie. And the lvers awayte arose quyklye out of theyꝝ place, and ran allone as Josua had stretched oute hys hande, and they entred into þe cyppe, and toke it, and hastid, and set the citie on fyꝛe. And when þe men of Hai looked backe after them, they sawe the smoke of the citie ascend vp to heauē. And they had no leysure to slype, eyther this way or þe, & the people þe fled to the wyldernesse, turned backe agayne vpon the folowers.

And when Josua and all Israel sawe that the lvers awayte had taken the cytie, and that the smoke of it ascēded, they turned agayne & layed on the men of Hai. And the other ensued oute of the citie agaynst them. And so were they in the myddest of Israel: for these were on the one side of them, and the rest on the other syde. And they layed vpon them, so that they let none of them eschape, nor remayne. And the kyng of Hai they toke alque, & brought him to Josua. And when Israel had made an ende of slayinge all the inhabytors of Hai in the felde of the wyldernesse, where they chaled them, & when they were all fallen on the edge of the swerde, vntyl they wer wasted, all the Israelites returned vnto Hai, & smote it in the edge of the swearde. And all that fell that daye, bothe of men and women, were twelue thousande, euē all the men of Hai.

For Josua plucked not his hande backe agayne which he stretched out vpo þe spere, vntyl he had vtterlye destroyed all the enbaptours of Hai. * Onely the cattell & the spoyle of the cytie, Israel toke vnto the selues, accordyng to the woꝛde of the Lorde, whyche he comaunded Josua. And Josua set Hai on fyꝛe, and made it an hepe for euer, and a wyldernesse, euē vnto this daye. And the kyng of Hai he hanged on a tree,

vntyl euē. And allone as the sunne was downe, Josua commaunded * that they shulde take the carcasle downe of the tree, & cast it at þe entryng of the gate of the citie, and * laye thereon a great heape of stones, that remayneth vnto this day.

Then Josua * buylt an altare vnto the Lorde God of Israel, in mounte Ebal, as Moyses the seruaunt of the Lorde commaunded the chyldren of Israel, and as it is wrytten in the * booke of the lawe of Moyses: an altare of whole stones, ouer which no man hath lyfte any tole of yꝛon. And they sacrificed thereon burnt sacrifices vnto the Lorde, & offred peaceoffringes. And he wꝛot there vpon þe stones, a rehersal of the lawe of Moyses, & wꝛot it in þe presence of the chyldren of Israel.

And all Israel and the elders therof, and theyꝝ officers & Judges stode, parte on this syde the arke, and parte on that syde, before the prestes that were Leuytes, whyche bare the arke of the appoyntment of the Lorde: as well the strainger, as they that were boꝛne amonge them: halfe of them on the forefront of mount Garezin, & halfe of them on þe forefront of mounte Ebal * as Moyses the seruaunt of the Lorde had commaunded before that they shoulde blesse the people Israel.

Afterwarde, he red all the woꝛdes of the lawe, the blessinges and cursynges, accordyng to all that is wrytten in þe booke of the lawe: And there was not one woꝛde of all þe Moyses comaunded, which Josua red not before al the congregation of Israel: The women and chyldren (& the straingers that were come) standyng amonge them.

The ix. Chapter

The Gibeonites obtayne peace of Josua.

And it fortuned, that when all the kynges that dwell on this syde Jordan, in the bylles and valeyes, and alonge by al the crookes of the great see ouer agaynst Libanon. (Namely the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites, and the Jebusites) hearde therof, they gathered them selues togyther, to fyght agaynst Josua, & agaynst Israel wꝛth one accorde.

* And the enbaptours of Gibeon herd what Josua had done vnto Jericho, and to Hai. And they dyd woꝛke wyllye, and went, and made them selues embassadours, and toke ^{olden} ^{tabyles, and} olde sakes vpon theyꝝ asses and wyne bottelles olde, and rent and woꝛne, and old clouted shoes vpon theyꝝ feete, and theyꝝ raymente was olde, and all theyꝝ prouision of breed was dꝛyed vp, and hooꝛed. And they came vnto Josua in to the host, to Gilgal, and sayd vnto hym and vnto al the men of Israel: We be come from a farre countrey, and nowe make agrement wꝛ vs. And the men of Israel sayde vnto the Heuytes: peradventure thou dwellest among vs, and then howe can I make peace with the?

And they sayde vnto Josua: We are thy seruantes. And Josua sayde vnto them agayne: what are ye? and whēce come ye? They answered hym. Fro a very farre countrey thy seruantes are come, for the name of the Lorde thy God: for we haue herd the fame ^(of the power) of him, & all that he dyd in Egypte, & all that he dyd to the two

the two kynges of the Amozites that wer be-
poude Jozdane, Sehon kynges of Hesbon, and
Og kyng of Basan, whych was at Astharoth
Wherfore, oure elders and al the enbaprouers
of oure contrey spake to vs, sayinge: take vy-
tayles wyth you to serue by the waye, and goo
mete them, and saye vnto them: we are your ser-
uauntes, And now make ye a couenāt of peace
wyth vs, Thys oure foode of breade, we toke
wyth vs oute of oure houses whotte, the dape
we departed to come vnto you, But now we be-
holde, it is dyled vp & hored, And these bottels
of wyne which we fylled, were new: and se they
be rent, And these oure garmentes & shoes, are
wozne for oldenes, by the reason of the excea-
dynge longe iourney,

And the men toke of theyr vitayles, and coun-
celed not wyth the mouth of the Lorde. And Jo-
sua made peace wyth them, and made couenāt
wyth them, that they shulde be suffered to lyue:
and the Lordes of the congregacyon swore vn-
to the: And it fortuneth, that .iiij. daies after they
had made peace wyth the, they hearde that they
were theyr neyghbours, & that they dwelt a-
mong the. And the chyldre of Israel toke theyr
iourney, & came vnto theyr cytyes the thyrday
& theyr cytyes were Gibeon, & Caphira, Beroth
& Ariath Jarim. And the chyldre of Israel slewe
the not, because the Lordes of the congregatiō had
sworne vnto them by the Lorde God of Israel.
And al the multitude murmured agaynst the Lor-
des. But al the Lordes sayd vnto all the cōgrega-
cyon: we haue sworne vnto them by the Lorde
God of Israel, and therfore we maye not hurte
them. But this we will do to them. We wyl let
them lyue, lest wrath be vpon vs because of the
othe which we swore vnto the. And the Lordes
sayde vnto them agayne: Let them lyue, & and
hewe wood, & draw water vnto al the cōgrega-
cion & they dyd as the Lordes sayd vnto them.

And Josua sent for them, and talked wyth
them, and sayde: wherfore haue ye begyled vs
saying: We dwel farre from you, whā ye dwell
amonge vs: & now we are ye cursed, and there shal
not lease to be of you, bondmen and hewers of
wood & drawers of water for the house of my god

And they answered Josua and sayde: it was
tolde thy seruauntes, howe that the Lorde thy
God had commaunded his seruaunte Moses to
gyue you all the land, and to destrope all the en-
habitoures therof out of youre syght, and ther-
fore we were excedyng sore afrayde. (& dyd pro-
myse) for our lyues at the ptesence of you, & haue
done thys thyng: and beholde we are in thyne
hande, as it semeth good and ryghte in thyne
eyes to do vnto vs, so do.

And euen so dyd he vnto them, and ryd them
oute of the hande of the chyldren of Israel, and
they slewe them not. And Josua made the that
same daie hewers of wood, & drawers of water
for the cōgregacyon & for the altar of God vnto
thys daie, in the place which God shulde chose.

The .x. Chapter.

The Amozites are overcome of Josua. It rayneth stones.
The sunne standeth still. The syue kynges are hanged.



And it fortuneth, that when Adonize-
dech kyng of Jerusalem had hearde
howe Josua had taken Hai and had
destroied it, and howe that * as he
had done to Jericho and her kyng,
euen so he had done to Hai & her kyng, and how
the enhabitoures of Gibeon had made peace
wyth Israel, and were amonge them, they fea-
red excedynglye, for Gibeon was a greate cy-
tye, as any cytye of that kyngdome, and was
greater then Hai, and all the men thereof were
very myghtye.

Wherfore Adonizedech kyng of Jerusalem sent
vnto Hoham kyng of Hebron, and vnto Piria
kyng of Jarmuth, & vnto Japhia kyng of La-
chis, and vnto Dabir kyng of Eglon, sayinge:
Come vp vnto me, & helpe me, for we maye smyte
Gibeon: for they haue made peace wyth Josua
& wyth the chyldren of Israel. Therfore the syue
kynges of the Amozites, the kyng of Jerusalem,
the kyng of Hebron, the kyng of Jarmuth, the
kyng of Lachis, and the kyng of Eglon gathe-
red the selues togyther: thei with al their hostes
and besieged Gibeon, & made warre agaynst it.

And the men of Gibeon sent vnto Josua, and
to the hoste of Gilgal, sayinge: wythdrawe not
thy hande from thy seruauntes, come vp to vs,
to saue vs: & to helpe vs. For all the kynges of
the Amozites which dwell in the mountaynes,
are gathered togyther agaynst vs.

And so Josua ascended from Gilgal, he and
all the people of warre wyth hym, and all the
men of myght, and the Lorde sayd vnto Josua:
feare them not, for I haue deliuered them into
thyne hande. Nextther shall any of them stande
agaynst the. Josua therfore came vnto them
sodeynly, and went vp from Gilgal all nyghte.
And the Lorde troubled the before Israel, and
slewe them wyth a greate slaughter at Gibeon,
and chased them alonge the way that goeth vp
to Bethoron, and smote them to Elaka & Ma-
kedda. And it fortuneth, that as they fled from Is-
rael, and were in the goynge downe to Betho-
ron, the Lorde caste downe greate stones from
heuen vpon them, vntyl Elaka. And ther were
more dead with the hayle stones, then they were
whom the chyldre of Israel slewe w the swerde

Then spake Josua before the Lorde, in the
dape when the Lorde deliuered the Amozites
before the chyldren of Israel, and he sayde in
the syght of Israel. * Sunne stand thou still vpo
Gibeon, and thou Moone, in Aialon. And the
Sunne abode, and the Moone stode still, vntyl
the people auēged them selues vpo theyr enemies
Is not this wyrtten in the booke of the ryghteous
The sunne (I say) abode in the meddels of hea-
uen, and halted not to go downe by the space of
an hole dape. And there was no dape lyke that
before it, or after it, that the Lorde hearde the
voyce of a mā. For the Lord fought for Israel.

And Josua returned, and al Israel with him
vnto the host of Gilgal: but the syue kynges fled
and were hyd in a caue at Makeda. And it was
told Josua of one, sayinge: the syue kynges are
foude hyd in a Caue which is at Makeda. And

And Josua

Josue. vi. 2.
and. viii. 2.

C

Deut. xxi. 22.

D

The. v. Kynges whom Josua. Josua Destroy

Josua sayde: roule great stones vpon the mouth of the caue, and set men by it, for to kepe them.

And stande ye not styl, but folowe after your enemyes, and smyte all the hyndemost: And suffer them not to entre into theyr cities for þe Lord your God hath deliuered them into your hand. And it fortuned when Josua and the chyldre of Israel had made an ende of slepunge them wpyth an excedyng great slaughter tyll they were wasted, the reste that remayned of them, entred into walled cyties.

And all the people returned to the hoste, to Josua at Makeda in peace, neyther dyd any man moue hym tonge agaynst the chyldren of Israel. Then sayd Josua: open the mouth of the caue, and brynge out these fyue kynges vnto me oute of the caue. And they dyd so, and broughte those fyue kynges vnto hym out of the caue, even the kyng of Jerusalem, the kyng of Hebron, the kyng of Jarmuth, the kyng of Lachys, and the kyng of Eglon.

And it fortuned, that when they broughte oute those kynges vnto Josua: Josua called for all the men of Israel, and sayde vnto the chefe of the men of warre, whyche went wpyth hym: come nere, and put youre fete vpon the neckes of these kynges. And they came nere and putte theyr fete vpon the neckes of them. And Josua sayde vnto them. Ye shall not feare nor be faynt herted: But be stronge and plucke vp your hertes, for thus shall the Lord do to all your enemyes agaynst whom ye fyghte.

And then Josua smote them, and slewe them, and hanged them on fyue trees. And they hanged styll vpon the trees vntyll the euenyng. And at the goyng downe of the sunne, it fortuned that Josua gaue commaundement, and they toke them downe of the trees, and caste them into the caue, (where in they had bene hyd) and layed stones in the caues mouth, whyche remayne vntyll this daye.

And that same day Josua toke Makeda and smote it wpyth the edge of the swearde, and the kyng therof also destroyed he vtterly, wpyth all the soules that were therein, and let nought remayne. And he dyd to the kyng of Makeda as he dyd vnto the kyng of Jericho.

Then Josua went from Makeda, and all Israel wpyth hym vnto Libna, and fought agaynst Libna. And the Lord deliuered it and the kyng therof into the hande of Israel: and he smote it wpyth the edge of the swearde, and all the soules that were therein. He let nought remayne in it, but dyd vnto the kyng therof as he dyd vnto the kyng of Jericho.

And Josua departed from Libna, and all Israel wpyth hym vnto Lachys, and besieged it, & assaulted it. And the Lord deliuered Lachys into the hande of Israel, which toke it the seconde daye, and smote it wpyth the edge of the swearde, and all the soules that were therein, doyng accordyng to al, as he had done to the cite of Libna.

Then Hozai kyng of Gaser came vp to helpe Lachys: And Josua smote hym and hym people, vntyll nought remayned of hym.

And fro Lachys Josua departed, vnto Eglon, and all Israel wpyth hym, and they besieged it, and assaulted it, and toke it the same daye, and smote it wpyth the edge of the swearde, and all the soules that were therein he vtterly destroyed the same daye, accordyng to all that he had done to Lachys.

And Josua departed vp from Eglon and all Israel wpyth hym, vnto Hebron. And they fought agaynst it, and when they had taken it, they smote it wpyth the edge of the swearde, and the kyng therof, and all the townes that perteyned to it, and all the soules that were therein, and he lefte nought remaynyng: but dyd accordyng to all as he had done to Eglon, and destroyed it vtterly, and all the soules that were therein.

And Josua returned, and all Israel wpyth hym to Dabir, and fought agaynst it. And when he had taken it, and the kyng therof, and all the townes that perteyned thereto, they smote them wpyth the edge of the swearde, and vtterly destroyed all the soules that were therein, neyther let he oughte remayne. Euen as he dyd to Hebron, so he dyd to Dabir and the kyng therof, as he had done also to Libna and her kyng.

Josua therfore smote all the hyll countreys, and the southe countreys, and the valleyes, and the hyll sydes, & al theyr kynges, and let nought remayne of them, but vtterly destroyed all that breathed, as the Lord God of Israel commaunded. And Josua smote them from Cadesbarne vnto Asah, and all the countrey of Gossan, enen vnto Gibeon. And those kynges and their lande dyd Josua take at one tyme: because the Lord God of Israel foughte for Israel. And Josua and all Israel returned vnto the hoste that was in Gilgal.

The. xi. Chapter.

The battayle of Josua wpyth dyuers kynges.

And it fortuned, that when Jabin kyng of Hazor had herd those thynges: he sent to Jobab kyng of Hadô, & to þe kyng of Simro, & to the kyng of Achsaph, & vnto þe kynges þe were by þe north in þe mountaynes, & playnes toward the south syde of Ceneroth, & in þe lowe countreys: & in the borders of Dor westwarde, & vnto the Cananites, both by east and west and vnto the Amorites, Hethites, Pherezites, & Jebusites in the mountaynes: & vnto þe Hivites þe were vnder Hermon in the lande of Mizpa: And they came out & all theyr hostes with them, a multitude of folke, euen as the lande that is on the see shore in a grete nombre with horses & charettes excedyng many. And al these kynges met togyther, and came and pytched togyther at the waters of Meron, for to fyghte agaynst Israel.

And þe Lord sayd vnto Josua: be not afrayde at the presence of the: for to morowe about this tyme wpyll I deliuer them all slayne before Israel: thou shalt hough theyr horses, and burne their charettes wpyth fyre. And so Josua came, and all the men of warre wpyth hym agaynst them by the waters of Merom, and sodenly fell vpon

Josu. viii. f

Deute. xx. d

Josua. vi. d

ff

upon them. And the Lorde deliuered them into the hande of Israel: and they smote them, and chased them vnto greete Sidon, and vnto the whot waters, and vnto the valeye of Mizpa whych is Eastwarde: and smote them vntyll they had none remaining of the. And Josua did vnto the, as the Lorde bad him: he houghed their horses, and burnt theyr charrettes wth fyre.

And Josua at that tyme turned backe, & toke Hazor, & smote the kyng therof with y swearde. And Hazor before tyme was y head of al those kyngdomes. And they smote all the soules that were therein wth the edge of the swearde, vnterly destroyeng all: & nothyng that breathed, was let remainy. And he burnt Hazor wth fyre. And all the cityes of those kynges, and all the kynges of the dyd Josua take, & smote the wth the edge of the swearde, & vnterly destroyed the.

as Moses y seruant of the Lorde comaunded.

But Israel burnt none of the cytyes that God syl in their strenght, saue Hazor only that Josua burnt. And all the spoyle of the sayd cyties and the catel, the chyldren of Israel caught vnto them selues. But the men onely they smot wth the edge of the swearde vntyll they had destroyed the, neyther left they ought that had breath. As the Lorde comaunded Moses y seruant, so dyd Moses comaunde Josua, and euen so dyd Josua so that he mynyshed no word of all that the Lorde comaunded Moses.

And so Josua toke all the lande, the hylls and all the south countrey, and all the lande of Golan, and the lowe countrey, and the playne, & the mountayne of Israel, and the lowe countrey of the same, euen from the mounte of partynge, that goeth vp to Seir vnto the playne of Gad in the valeye of Libanon, vnder mount Hermon. And al the kynges of the same he toke, and smote them. And slewe them.

Josua made warre longe tyme wth those kynges: neyther was there any cytye that made peace wth the chyldren of Israel, saue those Hethites that enhabited Gibeon, and the: for all other they toke wth battayle, for it came of the Lorde, whych dyd harden theyr hertes that they shulde come agaynst Israel in battayle & that they shulde destroye them vnterly, & slewe them no merce, but to byngne them to nought: as the Lorde comaunded Moses.

And that same season came Josua, and destroyed the Canakites oute of the mountaynes: Namely out of Hebron, Dabir, Anab, and oute of al the mountaynes of Juda, and oute of al the mountaynes of Israel. And Josua destroyed them vnterly, wth their cytyes. There was not one Canakite left in the lande of the chyldren of Israel, onely in Alab, & Geth, and Alood, there remainyd of them.

And Josua toke y hole lande, accordyng to all y the Lorde sayde vnto Moses, & Josua gaue it for a possessyō vnto Israel: accordyng to theyr parties & trybes: & the lande rested from warre.

The. xxi. Chapter.

What kynges Josua and the chyldren of Israel sylled, whych were in nombre. xxi.

These are the kynges of the lande, whych the chyldren of Israel smote and possessed theyr lande, on the other syde Jordan Eastwarde from the ryuer Arnon, vnto mount Hermon, and all the playne eastwarde. * Herbon kyng of the Amozytes, that dwelt in Herbon, and ruled from Aroer, whiche is besyde the ryuer of Arnon, and from the myddle of the ryuer, and from halfe Gilead vnto the ryuer Jabbok, whych is in the bordre of the chyldren of Ammon. And from the playne vnto the see of Centroth eastwarde, and vnto the see in the playne: euen the salte see eastwarde, the way to Beth Jesmorch, and from the south vnder the springes of the hyll.

And the coaste of Og kyng of Basan which was of the remnaunte of the Gyautes, and dwelte at Astaroth, and Edrai, and reygned in mount Hermon, and in Salcab: and in all Basan, vnto the bordre of the Gselurites, & the Machabites, & halfe mounte Gilead, vnto the borders of Schon kyng of Herbon. Moses the seruant of the Lorde, & the chyldren of Israel smote them, & Moses the seruant of the Lorde, gaue theyr lande for a possessyō vnto the Rubenites, Gaddites, & halfe the trybe of Manasses.

These are the kynges of the countrey which Josua and the chyldren of Israel smote on thys syde Jordan, eastwarde, from the playne of Gad, whych is in the valeye of Libanon: euen vnto the partynge mounte that goethe vp to Seir. Whych lande Josua gaue vnto the trybes of Israel to possesse, to euery man his parte: in the vpper lande, and nether lande, in playnes and hyll sydes, in the wyldernesse, and southe countrey: the Hethytes, the Amozites, the Cananites, y Heresites, y Heuites, & y Jebusites. * The kyng of Jericho: was one. * The kyng of Hai which is besyde Bethel: one. * The kyng of Jerusalem: one. The kyng of Hebron: one. The kyng of Jarmuth: one. The kyng of Lachys: one. The kyng of Eglon: one. The kyng of Gazer: one. The kyng of Debir: one. The kyng of Seder: one. The kyng of Horma: one. The kyng of Arab: one. The kyng of Libna: one. The kyng of Adullam: one. The kyng of Makeda: one. The kyng of Bethel: one. The kyng of Chaphuab: one. The kyng of Hepher: one. The kyng of Aphek: one. The kyng of Lazon: one. The kyng of Madon: one. The kyng of Hazor: one. The kyng of Sunromeron: one. The kyng of Achsaph: one. The kyng of Charnach: one. The kyng of Megiddo: one. The kyng of Kades: one. The kyng of Joknean of Charnel: one. The kyng of Dor, in the countrey of Dor: one. The kyng of the nacyōs of Gilgal: one. The kyng of Thirza: one. Al y kynges together: thyrty and one.

The. xxi. Chapter.

Josua comaunded to deuyde the lande to the chyldren of Israel.

Josua was old, & stryke in yeres, & y Lorde sayd vnto hym thou art olde & stryke in yeres, & there remaineth yet exceeding much lande to be possessyd: This is y lande y yet remaineth: al the regions of the

of the Philistynes: and all Geshuri: from Nilus which is on the outwarde parte of Egypte: vnto the borders of Aekron northwarde, whiche lande is counted vnto Cananie, euen ffor lordshippes of the Philistines, & Matbites, Adonites, Ascalonites, Gethites, Akaronites, & the Euytes. And from the south: all the lande of the Cananites, and the caue that is besyde the Sydonianes, euen vnto Apphek and to the borders of the Amozytes. And the lande of Gilytes, and al Libanon, towarde the sunne rysing from the playne of Gad vnder mounte Hermon, vntyl a mā come to Hemath: al þe inhabitoures of the hyl countrey from Libanon vnto þe whot waters: and al the Sidonianes, wyl I cast out from befoze the chyldren of Israel: only se that thou in any wyse deuide it by lot vnto þe Israelites, to enherite, as I haue commaunded the. Nowe therfoze deuide thys lande to enherite, vnto the nyne trybes and the halfe tribe of Manasses. For wyth the other halfe the Rubenites and the Gadites haue receyued theyr enheritaunce, * which Moles gaue the beyonde Jordan eastwarde: eue as Moles the seruaunt of þe Lord gaue them: from Aroer that lyeth on the bym of the ryuer Arnon, & from the cite that is in the myddest of the ryuer. And all the playn of Medeba vnto Dibon, and all the cytyes of Sehon kyng of the Amozytes, whiche ragged in Hesbon, euen vnto the border of the chyldren of Ammon: and Gilead, and the border of Geshuri and Machati, and all mounte Hermon, wyth all Balan vnto Salcah: eue al the kyngdome of Og in Balan, which reigned in Aitharoth and Edrai: whiche same remayned yet of the reste of the Gyautes. These dyd Moles smyte, and caste them out.

Ex. xxxv. f. ritauce,
Deut. 14. b.

Neuerthelesse, the chyldren of Israel expelled not the Geshurites and the Machathites: But þe Geshurites and the Machathites dwel amonge the Israelites euen vntyl this daye. Only vnto the trybe of Leui, he gaue none enheritaunce: * But the offrynge of the Lord God of Israel is theyr enheritaunce, as he sayde vnto them.

Ex. xlv. c.

Moles gaue vnto the trybe of the chyldre of Ruben enheritaunce, accordyng to theyr kynredes. And their coast was fro Aroer that lyeth on the bancke of the ryuer Arnon, and from the cite that is in the myddest of the ryuer, and all the playne whiche is by Medeba, Hesbon, with all theyr townes that lye in the playne: Dibon and the hyl places of Baal, and the house of Baalmeon: and Jabazah, and Kedemoth and Mephath Kiriatbaim, Shabamath, & zarath zabar in the mounte of the valleie, the house of Beoz, and the sprynges of the hylles: and Beth pheoz, and the sprynges of Bhaigab: and Bethiesimoth: and al the cytyes of the playne. And all the kyngdome of Sehon kyng of the Amozytes, which reigned in Hesbon, whiche Moles smote * wyth the Lordes of Madian, Eui, Rekem, zur and Hur and Reba, the which were dukes of Sehon, dwellinge in the countrey. And Balaam also the sonne of Beoz the soothsayer, dyd the chyldren of Israel slaye wyth the

Ex. xxxv. a.

sworde, amonge other of the that were slayn. And the border of the chyldren of Ruben was Jordan wyth the countrey that lyeth thereon. Thys was the enheritaunce of the chyldren of Ruben after theyr kynredes, cytyes and vylages perterpyng the to.

And Moles gaue enheritaunce vnto the trybe of Gad, euen vnto the chyldren of Gad he gaue by theyr kynredes. And theyr coastes were Jazer: and all the cytyes of Gilead and halfe the lande of the chyldren of Ammon vnto Aroer that lyeth befoze Rabba. And from Hesbon vnto Ramoth, Hazpaph, and Betonim: and fro Mahanaim vnto the borders of Libbi. And in the valeie they had Betharam Bethnimra, Socoth, and Zaphon, the rest of þe kyngdome of Sehon kyng of Hesbon, vnto Jordan and the coastes that lye thereon euen vnto the edge of the see of Ceneroth, on þe other syde Jordan eastward. Thys is the enheritaunce of the chyldren of Gad, after theyr kynredes, theyr cytyes and vylages.

And Moles gaue enheritaunce vnto the halfe trybe of Manasses. And thys was the possession of the halfe trybe of Manasses by theyr kynredes. Theyr coaste was from Mahanaim, euen all Balan, and all the kyngdome of Og kyng of Balan, and all the townes of Jair whiche lye in Balan, euen thyscore cytyes, and halfe Gilead, Aitharoth, and Edrai, cytyes of the kyngdome of Og in Balan * whiche perterpyne vnto the chyldren of Machir the sonne of Manasses, euen the halfe porcion of the chyldre of Machir by theyr kynredes.

These are the thynges which Moles dyd distribute, in the felde of Moab on the other syde Jordan ouer agaynst Jericho eastwarde. * But vnto the trybe of Leui, Moles gaue none enheritaunce for the Lord God of Israel is theyr enheritaunce, * as he sayde vnto them.

¶ The. xliij. Chapter.

¶ Calch requyeth the heritage that was promysed hym and Hesbon was gauen hym.

¶ And these are the countreys whiche the chyldren of Israel enherited in the lande of Canaan, * which Eleazer the preste, and Josua the sonne of Nun and the auncient heades of the trybes of the chyldren of Israel, distributed to them.

* By lotte they receyued theyr possessions, as the Lord commaunded, by the hande of Moles, to gve vnto the nyne trybes, and vnto the halfe trybe. For Moles had gve enheritaunce vnto two trybes and an halfe, on the other syde Jordan. But vnto the Leuites he gaue none enheritaunce amonge them. * For the chyldren of Joseph were two trybes. Manasses and Ephraim. And therfore they gaue no parte vnto the Leuites in the lande, saue cytyes to dwell in, with the suburges of the same, for theyr bestes and cattell. * As the Lord commaunded Moles: euen so the chyldren of Israel dyd whiche they deuied the land.

And the chyldren of Juda came vnto Josua in Gilgal.

in Gilgal. * And Caleb the sonne of Jephune the Kenesite sayde vnto hym: thou wottest what the Lord sayd vnto Moses the mā of God, about my matter & thyne in Cades Barne. * Fourtye yere olde was I when Moses the seruaunt of the Lord sent me from Cades barne to espy out the lande: And I brought hym word agayne enē as it was in myne herte. Neuerthelesse my brethren that went vp with me, dyscouraged the herte of the people. And I folowed the Lord God.

And Moses sware the same day: saying * the lande wheron thy fete haue trode, shal be thyne enherytaunce & thy chyldrens for euer, because thou hast folowed the Lord God. And beholde, the Lord hath kepte me alpye (as he sayd) * this fourtye & fyue yeres euen syns the Lord spake thys worde vnto Moses, whyle the chyldren of Israel wandred in the wyldernes. And nowe lo I am thys daye fourscore and fyue yere olde: and yet am as stronge at thys tyme, as I was when Moses sent me: loke howe strong I was then, so stronge am I nowe, whether to go to warre, or to come agayne.

Now therfore gyue me this mountaine wherof the Lord spake in that day, for thou hardest in that daie, howe the Enakims are there, and the cityes great and walled. Peraduenture the Lord wyl be wyth me, & I shal be able to dyscuss them out, as the Lord sayde. And Josua blessed him, and gaue vnto Caleb the sonne of Jephune, Hebron to enherit: And Hebron therfore became the enheritaunce of Caleb the sonne of Jephune the Kenesite, vnto this day: because he folowed the Lord God of Israel. And the name of * Hebron was called in old tyme, Kariat Arbe. For the same was a great man amonge the Enakims. And the lande ceased from warre.

The. xv. Chapter.

The lotte of the chyldren of Juda, and the names of the cyties and vyllages of the same.

This was the lotte of the trybe of the chyldren of Juda by thei kynredes. Namely, toward the border of Edom in the wyldernes of zin, southward, euen from the vtmost parte of the southe coaste.

* And thei south coaste was from the bynke of the salt see, fro a rocke that leaneth southward. And it wente out to the south syde towarde the goyng vp to Acrabim & went a long to zinna, and ascended vp on the south syde vnto Cades barne: and went along to Hebron, and went vp to Adar, and fet a copasse to Karca. Fro thence went it a longe to Azmon, and reached vnto the ryuer of Egypte and the ende of that coast was on the weste syde. And this is thei south coaste.

Thei east coaste is the salt see, euen vnto the edge of Jordan. And thei border in the north quarter was from the rocke of the see and from the edge of Jordan. And the same border went vp to Bethhagla, and went a long by the north syde of Betharabah, and vp from thence to the stone of Bohen the sonne of Rubē. And agayn, the same border went vp to Dabir from the valepe of Acoz, and so northwarde, turnynge towarde Gilgal, that lyeth befoze the goyng vp

to Adonim, whych is of the southe syde of the ryuer. And the same border went vp to the waters of the fountayne of the Sunne, and ended at the well of Rogel. And then went vp to the valepe of the sonne of Hennon, euen vnto the south syde of Jebusi: the same is Jerusalem. And then went vp to the toppe of the hyll that lyeth befoze the valepe of Hennon westwarde, and by the edge of the valepe of the Gaiantes northwarde: And then it compasseth from the toppe of the hyll vnto the fountayne of the water of Nephtoa, & goth out at the cityes of mounte Ephron: and draweth to Baala, whych is Kiriathiarim, (that is a cytie of woodes,) and then it compasseth fro Balah westward vnto mounte Seir, and then goeth a longe vnto the syde of mount Jarim, which is Chesalon on the north syde. And cometh down to Bethfames, & goth to Chamnah, and goth out agayne vnto the syde of Akarō northward: And the draweth to Secron & goth a longe to mount Balah, and goeth out at Jabnel: & the endes of the coastes leane at the west see. And the west border was the great see, & the same coast was the coast of the chyldren of Juda rounde about in thei kynredes.

And vnto Caleb the sonne of Jephune byd Josua geue a parte amonge the chyldren of Juda, accordynge to the mouth of the Lord, euen * Kiriatharbe of the father of Enack, whych cytie is Hebron. And Caleb droue thence the thre sonnes of Enack, Sesai, and Ahimā, and Chalmā, whiche were, the sonnes of Enack. And he went vp thence, to the inhabitoures of Dabir. And the name of Dabir in the olde tyme was Kariat Sephar, (that is a cytie of letters.) And Caleb sayde: * he that smyteth Kariat Sepher, and taketh it: to hym wyl I geue Achah my daughter to wyfe. And Othniel, the sonne of Kenes, the brother of Caleb toke it. And he gaue hym Achah his daughter to wife: And as she wet in vnto him, she was moued of hi, to ask of her father a felde. And she a lyghted of her asse. And Caleb sayde vnto her, what ayleth the? Who answered: gyue me a blessing: for thou hast geuen me a south (and drye) lande: geue me also springes of water. And he gaue her springes of water, both aboue & beneth. This is the enherytaunce of the trybe of the chyldren of Juda by thei kynredes.

And the vtmost cityes of the trybe of the chyldren of Juda, toward the coastes of Edom southwarde were: Rabzel, Eder, and Jagur: Rimah, Dimonah, and Adada: Kedis, Hazor, and Jephnan: Ziph, Telem & Baloth, Hazor, Hadathah, Kariat Hebron (whiche is Hazor) Emā, Sami, and Moladah: Hazargadah, Halmon and Bethpheleth: Halarual, Bersabe, and Bazothah: Baalah, Jim, and Azen: Eltholad, Cecul, & Horma: zikelag Medemenah and Bensenah: Labaoth, Helhim, Ain and Rimon: al these cityes are twentye and nyne with thei vyllages. And in the lowe cōtreys they had Esthaol, Zarcab & Asenah: zoneah, Engani, Thapuah & Enā: Jarimuth Adulā, Socoh, and Azkab: Saarem, Adithaim, Gederah, and Gederothaim: Fourtene cityes wyth thei vyllages.

zenan,

zenam, Hadazab, and Magdalgad: Deleam Mizpa, and Jektheel: Lachis, Bazcab, & Eglô: Cabon, Lahaman, & Cethlis Caderoth, Beth-dagon, Maamah and Wakebah: Syrtene cyties wyth theyr byllages.

In Lebna, Ether, & Alon: Jephthah, Asnah, and Rezi, Keilah, Kaphezib, & Marelab: nyne cyties wyth theyr byllages. Akron w her townes & byllages. From Akron and from the west, all that lyeth aboute Adod w theyr byllages. Adod wth her townes and byllages. Azab wth her townes and byllages, euen vnto the ryuer of Egypte and the greate see was theyr coaste.

And in the mountaynes, they had Samir Jathir, and Socob, Danah: and Kariath senathe, whych is Dabir: Anah, Esthemoth, and Anim, Gozen, Holon, and Giloh, a leuen cytyes wyth theyr byllages. Arab, Dumah, and Eleam: Jamin, Bethaphuah, and Appheah, Humatah, and Kariath arbe, whych is Hebron and zior: nyne cytyes wyth theyr byllages. Maon, Carmel, Siph, and Iutah: Iesrael, Iukadan, and Sanoth: Cain, Gabaah, and Chamnah: ten cytyes wyth theyr byllages. Halbul, Bethzur, & Gedoz: Maarath, Bethanoth, and Elthebô: Syrtene cyties wyth their byllages. Kariath Baal which is Kariath Jarim: (the cite of woodes) and Harabab: two cytyes wyth theyr byllages.

In the wylde nesse they had Betharabah, Meddin and Macacab: Riblan, the cite of salt, and Engaddi: Syrtene cytyes wyth theyr byllages. Neuertheles, the Jebusites that were the enhabiters of Ierusalê, could not the chyldre of Juda cast out. But the Jebusites dwell wyth the chyldren of Juda at Ierusalem vnto this daye.

The .xvi. Chapter.

The lotte of parte of Ephraim.

And the lotte of the chyldren of Joseph felle from Jordan by Jericho, vnto the water of Jericho Cassewarde, and to the wylde nesse that goeth vpp from Jericho thoro we out mounte Bethel: and goeth out from Bethel to Lus, and runneth a longe vnto the borders of Arcimataroth: and goeth downe agayne westwarde euen to the coaste of Japhletti, and vnto the coaste of Bethozon the nether, and to Galoz, and the endes of theyr coastes leaue at the west see. And so the chyldren of Joseph Manasses and Ephraim toke theyr enheritaunce.

And the border of the chyldren of Ephraim was by theyr kynred. Theyr border on the east syde, was: Ataroth, Adoz, euen vnto Bethhoz the vpper, and went out westwarde to Machmathab on the North syde, and returneth Eastwarde vnto Chaanath Silo, and pass it on the East syde vnto Ionoah, & went downe from Ionoah to Atharoth and Maarath, & came to Jericho, & went oute at Jordan. And theyr border went from Chaphuah westwarde vnto the ryuer kanah, & the endes were the west see. Thys is the enheritaunce of the trybe of the chyldren of Ephraim by theyr kynredes. And the separate cytyes for the chyldren of Ephraim, were among the enheritaunce of the chyldren of Manasses: eue

the cytyes with theyr byllages. And they drave not out the Cananites that dwell in Galoz: but the Cananites dwell among the Ephraimites vnto thys daye, and serue vnder tribute.

The .xvii. Chapter.

The lotte of porcyon of the halfe trybe of Manasses. The Cananites are become tributaries to the Israelites. Manasses and Ephraim requyre a greater porcyon of heritage.

Thys was the lotte of the trybe of Manasses, whych was the eldest sonne of Joseph. And Machir the eldest sonne of Manasses whych was the father of Gilead, who was a man of warre had Gilead and Basan. Thys was the posselcion of the rest of the chyldren of Manasses by theyr kynredes: Namely, of the chyldren of Abiezer: the chyldre of Helck the chyldren of Azriel: the chyldren of Sichem, the chyldren of Hepher: the chyldre of Semida: for these were the male chyldren of Manasses, the sonnes of Joseph by theyr kynredes. * But Zelaphead the sonne of Hepher, the sonne of Gilead: the sonne of Machir, the sonne of Manasses, had no sonnes but doughters whose names are these: Hehela, Noa, Hagla, Melcha & Thirza: whych came befoze Eleazar the preist and befoze Josua the sonne of Nun, and befoze the Lozdes saying * the Lozde commaunded Moses to geue vs an enheritaunce amonge our byethren. And therfore accordyng to the commaundement of the Lozde, he gaue the an enheritaunce among the byethren of theyr father. And there felle ten porcyons to Manasses, besyde the lande of Gilead and Basan, which is on the other syde Jordan, because the doughters of Manasses dyd enheret among his sonnes. And Manasses other sonnes, had the lande of Gilead.

And the coaste of Manasses was from Aser to Machmathab that lyeth befoze Sichem & went a longe on the ryght hande, euen vnto the enhabiters of Entaphuah, & the lande of Chaphuah beloged to Manasses, which Chaphuah is besyde the border of Manasses, & besyde the border of the chyldre of Ephraim. And the coast descended fro thece vnto the ryuer Canah southward eue to the ryuer of the cytyes of Ephraim, & betwene the cytyes of Manasses. The coast of Manasses went also on the north syde to the ryuer, and the endes of it go out at the see, so that the south pertayned to Ephraim, and the north to Manasses, and the see is his border. And they mette together in Aser northwarde, and in Isacar eastwarde. And Manasses had in Isacar and in Aser, Bethlean, and her townes: Jiblei, and byr townes: and the enhabitours of Doz, wyth the townes pertaynyng to the same: and the enhabitours of Endoz wyth the townes of the same: and the enhabitours of Chaanath wyth her townes: and the enhabitours of Gedoz wyth the townes of the same, euen thre cytreys. Yet the chyldren of Manasses could not ouercome those cytyes. But the Cananites presumed to dwell in the same lande. Neuertheles, as sone as the chyldren of Israel were waxed stronge, they put the Cananites vnder tribute, but expelled them not.

And the chyldre of Joseph spake vnto Josua sayinge:

sayinge: why hast thou gyuen me but one lotte and one porcyon to enherit, seing I am a great people, and for as moche as the Lorde hath blessed me hitherto: And Josua answered them: yf thou be moch people, then get the vp to the wod countrye, and prepare for thy selfe there in the lande of the Pheresites and of the gyauntes, yf mount Ephraim be to narrowe for the. And the chyldre of Joseph sayd: The hyl is not ynough for vs: and all the Cananites that dwell in the lowe countrye haue charettes of yron, & so haue they that enhabit Bethsean, and the townes of the same, and they also that dwell in the vallepe of Jezrael. And Josua sayde vnto the house of Joseph, Ephraim, and Manasses: ye be moche people, and haue great power, and shall not therfore haue one lot. Therfore the hyl shalbe yours and ye shal cut downe the wood that is in it: and the endes of it shalbe yours, yf ye cast out the Cananites which haue yron charettes, and are very stronge.

The. viii. Chapter.

Certaine are sent to deuysen the lande to the other seuen trybes. The lot of the chyldren of Ben Jamin.

And the whole congregacyon of the chyldren of Israel came togyther at Silo and set vp the tabernacle of wytnesse there, & the lande was in subiection befoze them. And there remayned amonge the chyldren of Israel seuen trybes, which had not yet receyued theyr inheritance. And Josua sayde vnto the chyldren of Israel: howe longe are ye so slacke to come & possesse the land which the Lorde God of your fathers hath gyuen you? Gyue out fro among you for euery trybe thre men, that I maye send them And that they maye ryle and walke thowowe þ lande, and distribute it accordynge to the enheritaunce thereof, and come agayne to me.

And let them deuysen it, vnto them into seuen partes. And Juda shall abyde in theyr coost on the south, and the house of Joseph shal stande in theyr coostes on þ north. Describte ye the lande therfore into seuen partes, and bypunge ye the description hither to me & I shal cast lottes for you here befoze the Lorde our God. * But þ Leuites haue no part among you, for the presthod of the Lord is their enheritaunce. * And Gad & Ruben & halfe þ tribe of Manasses haue receyued theyr enheritaunce beyonde Jordan eastwarde, which Moses the seruaunt of the Lorde gaue them.

And the men arose, and went theyr waye. And Josua charged them þ went to describe the land saying: departe, and go thowowe the lande, and describe it, and come agayne to me, that I may here cast lottes for you befoze the Lord in Silo. And þ men departed, & walked thowow þ lande, and describted it by cyties into seuen partes in a booke, and retourned to Josua into the hoost at Silo. And Josua caste lottes for them in Silo befoze the Lorde, and there Josua deuysed the lande vnto the chyldren of Israel, to eche theyr porcyon: And the lotte of the trybe of the chyldren of Ben Jamin came by accordynge to theyr kynredes. And the cooste of theyr lotte came wt wene the chyldren of Juda and the chyldren

of Joseph. And theyr north coost was from Jordan, and went vp to the syde of Jericho on the northsyde, and went by thowowe the mountaynes westwarde, and they ended at the wyldernesse of Bethauen: and went fro thence: toward Lus, euen to the south syde of Lus (the same is Bethel) and descended agayne to Atrothadar, vnto the hyl that lyeth on the south syde of the nether Bethhoron. And þ cooste turneth thence and compasseth the corner of the see southward, euen from the hyl that lyeth befoze Bethhoron southwarde, & goeth out at Kiriathbaal which is Kiriath Jarim a citie of the chyldren of Juda, this is the West quarter: and the South cooste goth from the edge of Kiriath Jarim, and goeth out westwarde, and thence it turneth to the water well of Rephthoah, and cometh downe agayne to the edge of the hyl, that lyeth befoze the vallepe of the sonne of Hennon, euen in the valley of the gyauntes northwarde and descended into the vallepe of Hennon besyde Jebus southwarde, and goeth downe to the wel of Rogel, and compasseth from the North, and goeth forth to the well of the sonne, and departeth fro thence to the places of Geliloth, whiche are toward the goinge vp vnto Adomin: and goeth downe to the stone of Bohan the sonne of Ruben: and then goeth alonge toward the syde of the playne northwarde: and goeth downe into the feldeg: and goth alonge to the syde of Bethhaglah northwarde, and endureth at the poynt of the salt see north therefrom, euen at the south ende of Jordan. This is the south coost.

And Jordan kepeth in this coost on the eastsyde, and this is the enheritaunce of the chyldren of Ben Jamin by theyr coostes rounde aboute thowowoute the kynredes. These were the cyties of the trybes of the chyldren of Ben Jamin thowowoute theyr kynredes: Jericho, Bethhaglah, and the playne of Haziz: Betharabah, zammarim, & Bethel: Auim, Pharah, and Ophrah: Chepar, Ammona, Ophni and Gabai, & twelue cyties with theyr byllages. Gibeon, Ramah, & Beroth. Nazpab, Caphairah, & Mozah, Reken, Jarephel, and Charelah, zela, Eleph, and Jebus, whiche is Jerusalem, Gibeath, and Kiriath fourtene cyties with theyr byllages. This is the enheritaunce of the chyldren of Ben Jamin thowowout theyr kynredes.

The. xix. Chapter.

The lottes of partes of Zabulon, Issachar and Aser. Naphtali, Dan, and Josua.



And the seconde lot came out for the trybe of þ chyldre of Simeon by their kynredes. And theyr enheritaunce was in the middes of þ inheritaunce of þ chyldre of Juda. And they had in their enheritaunce, Bersabe, Sabe & Molo-dah, Hazorsual, Balah & Azem, Eltholad, Bethul & Horma, zikelag, Bethmarcaboath & Hasetluah, Bethlebaath, and Saruben. xiii. cities with theyr byllages. Aim, Remon, Ether, and Asan, foure cities with theyr byllages, and ther to all the byllages that were rounde about these cyties, euen vnto Balaath, Beoz, and Ramath southward.

southward. This is þe enheritaunce of þe trybe of the chyldren of Simeon thow out theyr kynredes. Out of þe lotte of the chyldre of Juda, came the enheritaunce of the chyldre of Simeon. For the parte of the chyldren of Juda was to muche for them: & therfore the chyldre of Simeon had theyr enheritaunce in the enheritaunce of them.

B And the thyrde lotte arose for the chyldre of zabulon thow out theyr kynredes. And the coastes of theyr enheritaunce came to Sarid, & went vp westward, and to Marialah, & reached to Dabath, and came thence to the ryuer that lyeth before Jokneuen: and turned from Sarid eastwarde toward the sonne rysynge vnto the border of Chisloth Chabor: and then goeth out to Dabereth, and goth vp to Japhia: and from thence goeth alonge eastwarde, to Gethah. Jepper, Jthah and Jazin, & goeth to Remo, Methoar, and Neoh. And compasseth it on the north syde to Nathan, & endeth in the valley of Jephthabel. And Jatath, Rabalol, Semron, Jedalah, and Bethleh: twelue cyties wth theyr vyllages: This is the enheritaunce of the chyldre of zabulon thow out theyr kynredes, and these are the cyties wth theyr vyllages.

And the fourth lot came out for þe chyldren of Isachar by theyr kynreds. And theyr coast was Israelah, Casuloth, and Sunen. Hapharaim, Sion, and Anaharath: Harabith Kysion, and Abez: Rameth, Euganim, Enbadah, & Bethphazez. And his coast reacheth to Chabor, and Sabazimah and Bethlames, & endeth at Jozdan: Syrtene cyties with theyr vyllages. This is the enheritaunce of the trybe of the chyldren of Isachar by theyr kynredes. And these are the cyties wth theyr vyllages.

And the fyfte lotte came out for the trybe of the chyldre of Aser by theyr kynredes. And their coast was: Helcath, Hali, Beten, and Achsah: Alamelech, Amaad and Hiseal: & came to Carmel westwarde, and to Sihor, Labanath, and turned toward the Sune rysynge to Bethdagon, and cometh to zabulon and to the valeye of Jephthabel, toward the northsyde of Bethemek and Regel, and goeth out on the yfte syde of Cabul: and to Hebron, Rohob, Ramon, and Kanah, euen vnto great Sidon. And then the coast turneth to Ramah and to the stronge citie of zor, and turneth to Hozah, and endeth at the see, by the possession of Achzibah: Amah also & Aphek and Rohob: Twente and two cyties with theyr vyllages. This is the enheritaunce of the chyldren of Aser by theyr kynredes: These are the cyties wth theyr vyllages.

And the syxte lotte came out for the chyldre of Nephtali by theyr kynredes. And their coast was from Heleph and from Elom to zaananim Adami, Rekeb and Jabneel, euen to Lakum, & doth go out at Jozdan. And then the coast turneth westwarde to Alanoth Chabor, and then goeth out from thence to hukokah, and reacheth to zabulon on the southsyde, and goeth to Aser on the westsyde, and to Juda vpon Jozdan toward the Sune rysynge. And theyr stronge cyties are zidin, zer, Hamath, Racah & Cenereth,

Adamah, Hermah and Hazor, Kedesh, Edrai, & Enbazor: Jeron, Magdelel, Heorn, Bethanah and Bethlames, nyntene cyties with theyr vyllages. This is the enheritaunce of the trybe of the chyldren of Nephtali by theyr kynredes: these also are the cyties and theyr vyllages.

And the seuenth lotte came out for the trybe of the chyldren of Dan by theyr kynredes. And the cooste of theyr enheritaunce was: zaraah, Esthaol * Jrlames, Saelabin, Aialo, Jethlah, Eglon & Chenathah, and Akaron, Elthekeh, Gibetho & Baalath, Jethud, Banebarah & Gaththermon, Meiericon and Arcon, wth the border that lyeth before Japho. And the coostes of the chyldre of Dan wet out fro the. And the chyldre of Dan went vp to fyght agaynste Iesen, and toke it, and smote it with the edge of the swerde, and conquered it, and dwelt therein, and called it * Dan after the name of Dan theyr father.

This is the enheritaunce of the trybe of the chyldren of Dan in their kynredes: these also are the cyties with theyr vyllages. When they had made an ende of deuylng þe land by her coostes the chyldre of Israel gaue an inheritaunce vnto Josua the son of Nun among them, accordynge to the worde of the Lorde they gaue hym the cite which he asked, eue * Chanah serah in mount Ephraim And he buylt the cytie & dwelt therein * These are the enheritaunces whiche Eleazar the preast, and Josua the sonne of Nun, and the auncient fathers of the tribes of the chyldren of Israel deuyled by lot in Siloh before the Lord in the doore of the tabernacle of wytnesse, and so they made an ende of deuylng the countrey.

The .xx. Chapter

The cyties of refuge or Sanctuaries.

The Lorde also spake vnto Josua, sayynge: speake to the chyldren of Israel, and saye: * Appoynt out from among you cyties of refuge, whereof I spake vnto you by the hande of Moyses, that the fear that killeth any person vnwares and vnwytynge, maye flye thither. And those cyties shal be your refuge from the auenger of bloude. And he þe doth flye vnto one of those citie, shal stand at the entrynge of the gate of the cytie, and shall shewe his cause in þe eares of the elders of þe citie. And they shal take hym into the cytie vnto them, and geue hym a place, that he maye dwell amonge them.

And yf the auenger of bloude folowe after hym, they shal not deliuer the fear into his hand bycause he smote his frende ignorauntly, and hated hym not before tyme.

And he shal dwell in the sayde cytie vntill he stande before the congregacyon in iudgement, * and vntill the death of the hye preast þe shal be in those dayes: for then shal the fear retourne, and come vnto hym owne cytie, and vnto hym owne house, & vnto the cytie fro whence he fled. And they sanctified Kedesh in Galile in mounte Nephtali, and Sichemin mount Ephraim, and Kyzatharbe (wiche is in Hebron) in the mountayne of Juda. And on the other syde Jozdan ouer against Jericho eastward, they appointed

Bozoz in the wylderneſſe vpon the playne, oute of the trybe of Ruben: and Ramoth in Gilead, out of the trybe of Gad: and Golan in Baſan, out of the trybe of Manaſſes. Theſe were ſ cyties appoynted for al the chyldre of Iſrael, and for the ſtraunger that ſoiourned amonge them, that whoſoener kyled any perſon ignorauntly, the ſame myght ſlye thither, and ſhulde not dye by the hande of the auenger of blood, vntyll he ſtode before the congregacyon ^{or} (to declare his cauſe)

The. xxi. Chapter.

The cyties gauen to the Leuites, in nombre. cxiij.

Ad then came the principall fathers of ſ Leuites vnto Eleazar the preſt and vnto Joſua the ſon of Nun, & vnto the auſpexent fathers ſ were ouer the trybes of the chyldren of Iſrael & ſpake vnto them at Hebron in the land of Canaan, ſaying: * the Lorde commaunded by Moſes, to gyue vs cyties to dwell in, with ſ ſuburbes therof, for our cattell. And the chyldre of Iſrael gaue vnto the Leuites, oute of theyr inherytaunce at the byddyng of the Lorde theſe cyties ſollowynge wyth theyr ſuburbes.

And the lotte came out for ſ kynred of the Cahathites: and the chyldren of Aaron the preſte, whych were of the Leuites, had gauen them by lotte, out of the trybe of Iuda, out of the tribe of Simeon, & out of ſ tribe of Ben Jamin. xiii. cyties. And the reſt of the chyldren of Cahath had by lot, out of ſ kynredes of ſ trybe of Ephraim out of the trybe of Dan, & out of the halfe trybe of Manaſſes: ten cyties. And ſ chyldre of Gerſon had by lotte out of the kynredes of the trybe of Iaſachar, & out of the trybe of Aſer, out of the tribe of Nephtali, & out of the other halfe tribe of Manaſſes in Baſan: thytene cyties. And the chyldren of Merari by theyr kynredes, had oute of the trybe of Ruben, & out of the trybe of Gad and out of the trybe of Zabulon, twelue cyties. And the chyldren of Iſrael gaue by lotte vnto the Leuites theſe cyties wyth theyr ſuburbes, as the Lorde commaunded by Moſes.

And they gaue out of the tribe of the chyldren of Iuda, and out of the trybe of the chyldren of Simeon, theſe cyties by name whych the chyldren of Aaron being of the kynredes of the Cahathites, and of the chyldren of Leui, obteyned for theyr was the fyrſt lotte.

And they gaue them Hebron of ſ father of Enah (whiche is Hebron) in the hyll countrey of Iuda, with the ſuburbes of the ſame rounde aboute it. But the lande that pertayned to the citie, and the byllages therof, gaue they to * Caleb the ſonne of Jephune to be his poſſeſſyon.

C And thus they gaue to the chyldren of Aaron the preſt, a cytie to the whych the ſlayer myght ſlye: euen Hebron with her ſuburbes: Libna with her ſuburbes, and Jathir with her ſuburbes, & Etimoa and her ſuburbes, Holon with her ſuburbes, Dabir with her ſuburbes, Ain with her ſuburbes: Iutah wyth her ſuburbes: Bethſames with her ſuburbes, nyne cyties out of thoſe two trybes. And out of the trybe of Ben Jamin they gaue Gibeon with her ſuburbes: Gaba with her ſuburbes, Anatoth with her ſuburbes: Al-

mon with her ſuburbes: foure cyties. All theſe cyties of the chyldren of Aaron preſtes, were thytene cyties with theyr ſuburbes. And the kynredes of the chyldren of Cahath that were Leuites: that is to ſaye, the other chyldren of Cahath, had cyties gauen for theyr lotte, out of the trybe of Ephraim. For they gaue them the cytie that the ſlayer myght ſlye vnto: Sichem with her ſuburbes, in mount Ephraim: and Gazer wyth her ſuburbes: and Kibzaim with her ſuburbes: and Bethoron with her ſuburbes: foure cyties.

And out of the trybe of Dan, Eltheke wyth her ſuburbes: Sibthon with her ſuburbes: and Aialon with her ſuburbes, Gathremon wyth her ſuburbes: foure cyties.

And out of the halfe trybe of Manaſſes, Thanaach with her ſuburbes: and Gathremon wyth her ſuburbes: two cyties. All the cyties for the other kynredes of the chyldren of Cahath, were ten with their ſuburbes.

And vnto the chyldren of Gerſon which were of ſ kynredes of the Leuites, they gaue oute of ſ other halfe tribe of Manaſſes, ſ cytie of refuge for the ſlayer: Golan in Baſan with her ſuburbes, and Beſſtherah wyth her ſuburbes: two cyties. And oute of the trybe of Iaſachar, Kyſpon wyth her ſuburbes: and Daberah with her ſuburbes, and Jarimoth wyth her ſuburbes: Engannim with her ſuburbes, foure cyties. And out of the trybe of Aſer, Miſael with her ſuburbes, Abdo with her ſuburbes, Balakath wyth her ſuburbes, and Roboh with her ſuburbes, foure cyties. And out of the trybe of Nephtali, the cytie for the ſlayer to ſlye vnto: Kedres in Galile with her ſuburbes: and Hamothdor wyth her ſuburbes: and Carthan with her ſuburbes: thre cyties.

All the cyties of the Gerſonites thowout their kynredes, were. xiii. cyties with theyr ſuburbes.

And vnto the other kynredes of the chyldren of Merari, the reſt of the Leuites, they gaue out of the trybe of Zabulon: Tecnam with her ſuburbes: and Carthah with her ſuburbes: Damna with her ſuburbes, and Nahalal with her ſuburbes: foure cyties. And out of the trybe of Ruben, Bozoz with her ſuburbes, and Jabelah with her ſuburbes: Kedmoth with her ſuburbes, and Maphaath with her ſuburbes: foure cyties.

And out of the trybe of Gad they gaue the cytie for the ſlayer to ſlye vnto: Ramoth in Gilead with her ſuburbes, and Mahanaim with her ſuburbes, Heſbon with her ſuburbes: and Iaſer with her ſuburbes, foure cyties in all, ſo that all the cyties of the chyldren of Merari thowout their kynredes (whych were the reſt of the kynredes of the Leuites) were by theyr lotte, twelue cyties. And all the cyties that the Leuites had amonge the poſſeſſyon of the chyldren of Iſrael were. xlviii. wyth theyr ſuburbes. And theſe cyties laye euery one ſenerallye, haupnge theyr ſuburbes rounde about them thowout all the ſayde cyties. And the Lorde gaue vnto Iſrael al the lande which he ſware to gyue vnto theyr fathers. And they conquered it, and dwelt therein. And the Lorde gaue them reſt rounde about accordynge to all that he ſware vnto theyr fathers:

thers: and there stode not a man of all theyr enemyes before them. The Lorde also deliuered al theyr enemyes into theyr handes. * There escaped nothyng of all the good thynges, whiche the Lorde had sayde vnto the house of Israel. But all came to passe.

The. xxi. Chapter.

Ruben, Gad, and the halfe trybe of Manasses are sent agayne to theyr possessions. They buyde an aulter for a memopall.

When Josua called vnto the Rubenites, the Gaddites, and to þ halfe trybe of Manasses, and sayd vnto them: * ye haue kept all that Moses the seruaunt of the Lorde commaunded you, & haue obeyed my voyce in al that I commaunded you, ye haue not left your brethren of a longe season vnto this daye, but haue kept the commaundement of the Lorde your God.

And now that the Lorde hath giuen rest vnto your brethren as he promysed them, therfore retorne ye and go to youre tentes, and vnto the land of your possession, which Moses þ seruaunt of the Lorde gaue you on the other syde Jordan.

But in anye wyse take diligent hede, and do the commaundement and lawe, whiche Moses the seruaunt of the Lorde charged you: * that ye loue the Lorde your God, and walke in al his wayes, and kepe his commaundementes, and cleane vnto hym, and serue hym with all youre hertes and all your soules. And so Josua blessed them and sent them awaye. And they went vnto theyr tentes.

Vnto the one halfe of the trybe of Manasses Moses gaue the possession in Balan: and vnto the other halfe therof gaue Josua amonge their brethren on this syde Jordan westwarde. And Josua sent them a waye also vnto theyr tentes, and blessed them, and sayde vnto them: retorne with moche ryches vnto your tentes, and wyth a greate multitude of cattell, with syluer and golde, with brasse and yron, and with moch rayment, and * denyde the spoyles of your enemyes, wyth your brethren.

Dent. xx. c.
Josa. viii. f.
I. ac. xxi. f.

And the chyldren of Ruben, the chyldren of Gad, and halfe the tribe of Manasses, returned and departed from the chyldren of Israel out of Silo (whiche is in the lande of Canaan) to go vnto the countrie of Gilead to the lande of theyr possession whych they had obteyned, accordyng to the word of the Lorde by the hande of Moses. And whē they came vnto the place of Geliloth besyde Jordan (that is in the lande of Canaan) there the chyldren of Ruben, the chyldren of Gad, and the halfe trybe of Manasses, buylte an aulter fast by Jordane, and that a great altare to se to. Which when the chyldren of Israel hearde of, they sayde: beholde, the chyldren of Ruben, the chyldren of Gad, and the halfe trybe of Manasses haue buylte an aulter in the forefront of þ lande of Canaan euen in Geliloth besyde Jordan on the syde of þ chyldren of Israel. And whē the chyldren of Israel hearde of it, the whole congregacyon of the chyldren of Israel gathered them togyther at Silo to make battell agaynst

them. And the chyldren of Israel sent vnto the chyldren of Ruben and to the chyldren of Gad, and to the halfe tribe of Manasses into the land of Gilead, Rhinehes the sonne of Eleazar the preeste, and wyth hym ten lordes, of euery cheth house a lorde, thowout all the trybes of Israel, which were heedes of theyr fathers householde amonge the thousandes of Israel. And they wente vnto the chyldren of Ruben, and to the chyldren of Gad, and to the chyldren of the halfe trybe of Manasses, vnto the lande of Gilead, and they spake wyth them, sayinge.

Thus saye the hole congregacion of the Lorde: * What transgression is this that ye haue transgressed agaynst þ God of Israel, to turne away this daye from the Lorde, in that ye haue buylded you an aulter for to rebel this day agaynst the Lorde? Is the * wycked dede of Beor to lettle for vs, whereof we are not yet cleynd vnto this daye, and for the whyche there was in the congregacion of the people a plague of the Lorde? Ye also are touned awaye this daye from the Lorde. And seinge ye rebel todaye agaynst the Lorde, it wyll come to passe, that tomorowe he shalbe wroth wyth all the congregacyon of Israel. Notwithstandyng ye thynke, that the lande of your possession is vncleane, then come ouer vnto the lande of the possession of the Lorde wherein the Lordes Tabernacle dwelleth, and take possession amonge vs. But transgresse not agaynst the Lorde, nor prouoke vs to buylde you any other aulter, saue the aulter of the Lorde oure God. * Wyl not Acan the sonne of Zareth trespasse in the excommunicate thyng, & wrath fell on all the congregacyon of Israel, whiche notwithstandyng that he was but one man, yet he alone persshed not for his wyckednesse?

Then the chyldren of Ruben and the chyldren of Gad, and halfe the tribe of Manasses answered, and sayd vnto the heedes ouer the thousandes of Israel: The God of goddes, the Lorde God of Goddes, euenthe Lorde he knoweth, and also þal Israel knowe. Yf it be to rebell, or to transgresse agaynst the Lorde, thā thou Lorde saue vs not this daye. Or els yf we haue buylte vs an aulter to retorne fro solowpyng þ Lorde, or to offere thereon burnt offerynges or meate offerynges, or to offere peace offerynges thereon: let the Lorde requyre it, (and iudge). And yf we haue not rather done it of a carefulesse & of a sure occasion, sayinge: In tyme to come your chyldren myght saye vnto oures: what haue ye to doo wyth the Lorde God of Israel? the Lorde hath made Jordan a bordre betwene vs and you (ye chyldren of Ruben and of Gad) ye haue no part therfore in the Lorde: and so þal your chyldren make oure chyldren cease from fearyng the Lorde.

Therfore we (toke better aduysment and) sayde: We wyll make vs an aulter, not for burnt offerynges, nor for sacrifyce, but for a * wytnesse betwene vs & you, & oure generacions after vs, & we shoulde serue the Lorde, wyth our offerynges, sacrifyces and peace offerynges before hym: & that your chyldren shulde not saye to oures in tyme

tyme to come: ye haue no parte in the Lorde.

Therefore sayde we, that ye thou shuld so saye to vs or to oure generacions in tyme to come, y we wolde saye agayne: Beholde the fassyon of the aulter of the Lorde, which our fathers made not for burntelacrifyces, but for a wptnesse betwene vs and you, God forbyd, that we shoulde rebell agaynst the Lorde, and turne thys dape from after hym, and buylde any other aulter for burntoffrynges, oblacyons, or sacrifyces, saue the aulter of the Lorde oure God, that is before hys tabernacle.

And when Phinehes the preeft, and the lordes of the congregacyon & heedes ouer the thousandes of Israel which were with hym, hearde these wordes that the chyldren of Ruben, and y chyldren of Gad and the chyldren of Manasses spake, they were wel content. And Phinehes the sonne of Eleazar the preeft sayde vnto the chyldren of Ruben and to the chyldre of Gad, and to the chyldren of Manasses, thys dape we perceyue, that the Lorde is amonge vs, bycause ye haue not done this trespasse agaynst the Lorde: Howe ye haue rydde the chyldren of Israel out of the hande of the Lorde.

And Phinehes the sonne of Eleazar y preeft with the lordes retourned from the chyldren of Ruben, and from the chyldren of Gad out of the lande of Gilead, vnto the lande of Canaan, to y chyldren of Israel, and brought them this word agayne. And the saying pleased the chyldren of Israel, and they blessed God, & dyd not entende to go agaynst them in battel, and to destroy the lande whych the chyldren of Ruben and Gad dwelt in. And the chyldren of Ruben and the chyldren of Gad called the aulter: Our wptnes that the Lorde is God.

The. xxiii. Chapter.

Josua exhorteth the people, that they ioyne not them selues to the Scuryles.

And it came to passe a longe season after that the Lorde had gpyen rest vnto Israel from al theyr enemies rounde aboute, that Josua waxed olde, and was strycken in age. And Josua called for al Israel, and for theyr elders, theyr herdes, theyr iudges and offycers, & sayde vnto them: I am olde and strycken in age.

And ye haue sene all that the Lord your God hath done vnto all these nacpons before you, howe the Lorde your God hath fought for you. Beholde, I haue subdued vnto you these naciōs that remayne, to be an enheritaūce for your tribes: euen from Jordan, & (from the lande) of all the nacpons that I haue destroyed, euen vnto y great see westwarde. (And there remayne yet many nacpons.) And the Lorde your God shall expel them before you, and cast the from out of your syght, and ye shall conquere theyr lande, as the Lorde your God hath layd vnto you.

Go to therefore *as strongly as ye may, that ye take hede & do all that is wypten in y booke of the lawe of Moyses, & that ye bowe not asyde therefrom, to the ryght hande or to the lefte: and lest that when ye come amonge these nacpons,

(euen among these that are left w you) ye make mencyon or sweare by the names of theyr goddes: & that ye neither serue them nor bowe your selues vnto them. But that ye stycke fast vnto the Lorde your God, as ye haue done vnto thys dape. So shall the Lorde caste oute before you greute nacpons and myghtye, as no man hath bene able to stande before you hitherto.

*One man of you shal chase a thousande: for y Lord your God he fyghteth for you, as he hath promysed you. Take good hede therefore vnto your selues, that ye loue the Lorde your God.

Else, yf ye go backe and cleaue vnto the rest of these naciōs that remayne with you, and shal make marpages wyth the, and go vnto them, and they to you: be ye sure, that the Lorde your God wlll nomoze caste oute all these nacpons from before you. *But they shal be snares and trappes vnto you, and scourges in youre sydes, and thornes in youre eyes, vntyll ye peryshe from of thys good lande, whych the Lord your God hath gpyen you.

And beholde, this day do I entre into y way of all the worlde, and ye knowe in all your herites and in all your soules, that *nothyng hath fayled of all the good thynge which the Lorde your God promysed you: But all are come to passe, and nothing hath fayled therof. Therefore as all good thynge are come vpon you, whiche the Lorde your God promysed you, so shall the Lorde byngne vpon you all euyl, vntyll he haue destroyed you fro of this good lande, which the Lorde your God hath gpyen you, when ye haue transgressed the appoyntment of y Lorde your God, whiche he comaunded you: & haue gone, & serued straunge goddes, and bowed your selues to them. Then shal the wrath of the Lord waxe whote vpon you, and ye shal peryshe quychlye from of the good land which he hath gpye you.

The. xxiiii. Chapter.

Josua exhorteth the people to the keeping of the lawe. He dyeth. The bones of Joseph are buryed. Eleazar dyeth.

And Josua gathered all the trybes of Israel to Sichem, and called for the elders of Israel, and for theyr herdes, iudges and offycers, & they presented them selues before God.

And Josua sayd vnto all the people: thus sayth the Lorde God of Israel: *your fathers dwelte on the other syde of the floude in olde tyme: euen Chareth y father of Abraham, and of Nachor, and serued straunge goddes.

And I toke your father Abraham from the other syde of the floude, and brought hym thowout al the lande of Canaan, and multiplied his seed, and *gaue hym Isahac.

And I gaue vnto Isahac, Jacob & Esau. And I gaue vnto Esau mounte Seir, to possesse it. But Jacob & his chyldre wet down into Egypt.

I sent Moyses also & Aaron. And I *plaged Egypte: & when I had so done amonge them, I brought you out, & I brought your fathers out of Egypt. And as they came vnto the see, the Egyptians folowed after your fathers with charrettes & horsemen vnto y red see. *And wpt they cryed

B. ii.

cryed

cried vnto y^e Lorde, the Lorde put darknesse be-
tweene you and the Egyptians, and brought the
see vpo them, and couered them. And your eyes
haue sene what I haue done to the Egyptians.
And ye dwelt in the wylernes a longe season.

Num. xxi. d

And * I brought you into y^e land of the Amori-
tes, which dwelt on y^e other syde Jordane. And
they fought with you: & I gaue them into poure
hand, that ye might coquere they^r countrie. And
I destroyed them from out of your syght.

Num. xxi. a
Deu. xxi. a

* Then Balak the sonne of Zippor kynge of
Moab arose and warred agaynst Israel, & sent
and called Balaam the sonne of Beor for to curse
you. But I wolde not herken vnto Balaam, and
therfore he rather blessed you: And so I deliue-
red you out of his hand. And ye went ouer Jor-
dane, and came vnto Jericho, and the men of Je-
richo fought agaynst you: the Amozites, Hiri-
sites, Cananites, Hethites, Gersonites, Heuites
and Jebusites, and I deliuered them into your
hande. And I sent * hornettes before you, which
cast them out of your syght: euen the two kyn-
ges of the Amozites: but not with poure owne
swearde or with your owne bowe. And I haue
gyuen you a lande, in whych ye dyd not labour,
and cyties whych ye buylte not, and whych ye
dwel in: byneparces also and oliue trees which
ye planted not, and wherof ye do cate.

Deu. bli. f

Leu. bli. a
Job. xlii. c.

* Now therfore feare the Lorde, and serue him
in perfectnesse and truthe: And put awaye the
goddess, which your fathers serued on the other
syde of the floude, and in Egypte, and serue y^e
Lorde. And yf it seme euyl vnto you to serue the
Lorde, then chose you thys dave whome ye wyl
serue, whether the goddess whiche your fathers
serued (that were on the other syde of the floude)
epter the goddess of the Amozites, in whose
lande ye dwell. As for me and my house, we wyl
serue the Lorde.

The people answered and sayde: God forbyd,
that we shoulde forsake the Lorde, & serue straunge
goddess. For y^e Lorde our God, he it is y^e brought
vs and our fathers out of the lande of Egypte,
and from the house of bandage, and whych dyd
those greate myracles in our syght, & preserved
vs in all the waye that we went, and among al
the nacjons whiche we came thoro: And the
Lorde dyd caste oute before vs all the nacjons,
specyally the Amozites which dwelt in the land.
And therfore wyl we also serue the Lorde, for
he is our God.

Jos. xlii. d

And Josua sayde vnto the people. Ye can not
serue y^e Lorde: for he is an holpe God, & a gelous
God, & cannot beare your iniquitie & synne. Yf
ye forsake the Lorde & serue straunge goddess, * he

wyl turne & do you euyl, & consume you, after
that he hath done you good. And y^e people sayde
vnto Josua: naye, but we wyl serue the Lorde.

And Josua sayd vnto the people: ye are wyt-
nesses poure selues, that ye haue chosen you the
Lorde, to serue him: and they sayd: we are wyt-
nesses. Then put awaye (sayd he) the straunge
goddess which are amonge you, and bowe your
hettes vnto the Lorde God of Israel. The peo-
ple sayde vnto Josua: the Lorde oure God wyl
we serue, and his voyce wyl we obeye. And so
Josua * made a couenaunte with the people the
same dave, and set an ordynance and lawe be-
fore them in Sichem.

And Josua wrote these wordes in the booke of
the lawe of God, and * toke a great stoune, and
pytched it on ende in the sayde place, euen vnder
an oke that was in the sanctuarie of the Lorde.
And Josua sayd vnto the people: beholde: * this
stone shalbe a wytnesse vnto vs, for it hath herd
all the wordes of the Lorde which he spake with
vs. It shalbe therfore a wytnesse vnto you, lest
ye denye (and dyssemble wth) your God. And so Jo-
sua let the people departe, euerye man vnto hys
enheritaunce.

And after these thynges it came to passe, that
Josua the sonne of Nun, the seruauit of y^e Lorde
dyed, being an hundred and ten yeres olde. And
they buried him in y^e countrey of his * enheritaunce
euen in Chamnah Sareth, whiche is in mount
Ephraim, on the northsyde of the hyll of Gaas.

And Israel serued the Lorde * all the dayes of
Josua, and all the dayes of the elders that ouer-
lyued Josua, and which had knowen al y^e wo-
kes of the Lorde that he had done for Israel. And
the * bones of Ioseph, which the chyldren of Is-
rael brought out of Egypt buried they in Sichem
in a parcell of grounde whych Jacob bought
of the sonnes of Hemor y^e father of Sichem, for

an hundred peces of syluer, and it became
the enheritaunce of the chyldren of
Ioseph. And Eleazar the
sonne of Aaron dyed,
whome they bu-
ryed in an
hyll

that pertayned to Phinehes his
sonne, whych (hyll) was
gyuen him in mount
Ephraim.

The ende of the booke of Josua,
whom the Hebrues call,
Jehosua.

The booke of Judges

called in the Hebrue *Sophthim*, and in the Latyne *Judicum*.

The fyrst Chapter.

After Josua was deed, Juda was constitute lord over the armie.



went, he counseled hym to aske of her father a felde. And then she byghted of her aile: and Caleb sayde vnto her: What ayleth the: she answered vnto hym, gyue me a blessing: for thou hast gyuen me a southwarde (or drye) land: gyue me also sprynges of water. And Caleb gaue her sprynges both aboue and beneth. And the chyldren of the Kenite, Moses father in lawe went vp * out of the cylie of * palmetrees, with the chyldren of Juda into the wyldernesse of Juda, that lyeth in the South of Arad, and they went and dwelt amonge the people.

Josu. iiii. a.
Deu. xxxviii a.

And Juda went with Simeon his brother, and they slewe the Cananites that enhabited zephath, and utterly destroyed it, * and called the name of the cylie *Horma*. And at the laste Juda toke *Arah* with the coostes therof, and *Alkalon* with the coostes therof. And *Aharod* with the coostes therof. And the Lorde was w Juda, & he conquered the mountaynes, but coude not dryue out the enhabiters of the valeys, because they had charettes of yro. And they gaue * Hebron vnto Caleb, as Moses sayd. And he expelled thence the thre sonnes of * *Enak*.

D
Ru. xxi. a.

* And the chyldren of Ben Jamin dyd not cast oute the Jebusytes, that enhabited Jerusalem, but the Jebusytes dwell with the chyldren of Ben Jamin in Jerusalem vnto this daye.

Jos. xiii. d.

Rum. xiii. c.

Josu. xv. g.

E

* And in lyke maner they that were of the house of Joseph went vp to Bethel, & the Lord was with the, & the house of Joseph serched out Bethel which before time was called *Luz*. And the spyessawe a man come out of the cylie, and they sayd vnto hym: shewe vs the way into the cylie, * and we wpli shewe the merce. And whē he had shewed them the waye into the cite, they smote it with the edge of the swearde, but let the man and all his household go free. And the man went into the landes of the Hethites, and buyt a cylie, and called the name therof *Luz*, whych is the name therof vnto this daye.

Josu. xv. a.

Josu. ii. c.

* Nepther dyd Manasses expell Bethseam with her townes, Chaanach with her townes, the enhabitours of Dor with her townes, the enhabitours of Jezraam with her townes, nepther the enhabitours of Magedo with her townes: but the Cananites were bolde to dwell in the lande. But it came to passe, that asloone as Israel was waxed myghtye, they put the Cananites to tribute, and expelled them not.

Jf
Josu. xvi. c.

* In lyke maner Ephraim expelled not the Cananytes that dwell in Gazer, but the Cananytes dwell still in Gazer amonge them.

Josu. xvi. d.

Nepther dyd Zabulon expell the enhabitours of Metron, nepther the enhabitours of Nahalol: But the Cananites dwelte amonge them, and became trybutaryes.

Nepther dyd Aser cast oute the enhabitours of Acho, nepther the enhabitours of Zidon, and Abalah, Aczib, and Halbab, Aphek, Her of Rohob, but the Aserytes dwelte amonge the Cananytes the enhabitours of the lande, for they myght not dryue them out.

Nepther dyd Nephtalim dryue out the enhabitours of Bethsames, nor the enhabitours of

B. iii. Bethanath

After the death of Josua, it came to passe, that the chyldren of Israel asked the Lorde saying: who shall go vp for vs agaynst the Cananites, and who shall fyrst fyght agaynst them? And the Lorde sayd: Juda shall go vp, * behold, I haue deliuered the land into his handes. And Juda sayd vnto Simeon his brother: come vp with me in my lot, & we maye fyght agaynst the Cananites: And I lyke wyle wyl go with the into thy lotte. And so Simeon went with him. And Juda went vp, and the Lorde deliuered the Cananytes and Hheresytes into theyr handes. And they slewe of them in Bezek ten thousande men. And they founde Adonibezek in Bezek. And they fought agaynst him, and slew the Cananytes, and Hheresytes. But Adonibezek fled, and they folowed after hym, & caught him, & cut of his thombes and his greate toes. And Adonibezek sayd: thre skore and ten kynges haue yung theyr thombes and greate toes cut of, gathered theyr meat vnder my table: * as I haue done, so God hath done to me agayne. And they brought hym to Jerusalem. and there he dyed.

The chyldren of Juda fought agaynst Jerusalem, and toke it * and smot it with the edge of the sweerde, and set the cylie on fyre. Afterwarde the chyldren of Juda went to fyght agaynst the Cananites, that dwell in the mountayne, & towarde the south, & in the lowe countreye. And Juda went agaynst the Cananites that dwelte in Hebron, whiche before tyme was called *Kariath Arbe*. And slewe *Sesai*, *Ahiman* & *Thalmai*. And from thence they went to the inhabitants of *Dabir*, whose name in old tyme was called *Kariathsepher*, (that is a cylie of letters.)

And Caleb sayde: * he that smyterh *Kariathsepher*, and taketh it, to hym wyl I gyue *Asah* my daughter to wyfe. And *Orthoniel* the sonne of *Kenez* Calebs yonger brother toke it, to whome he gaue *Asah* his daughter to wyfe, & as they

Bethanath, but dwelt amongst the Cananites the inhabitants of the lande. Nevertheless the inhabitants of Bethlames and of Bethanath became tributaries unto them.

And the Amorites troubled the children of Dan in the mountayne, and suffered them not to come downe to the valleye. And the Amorites were content to dwell in mount Heres (which is by interpretation, a wynneshinge) in Hailon and in Sallabim. And the hande of Joseph prevailed, so that they became tributaries: and the cooste of the Amorites was from the goinge up to Acrabim, and from the rocke upwarde.

The ii. Chapter.

The angel rebuketh the people, because they had made peace with the Cananites. Idolaters are punished.

And the angel of the Lord came up from Gilgal to Bochim, & sayd: I made you to go out of Egypte: & have brought you unto the lande which I sware unto your fathers.

* And I sayd: I will not breake myne appoyntment that I made to you. And ye also shal make no covenant with the inhabitants of this land, but shal breake downe their alters. Nevertheless, ye have not hearkened unto my voyce, why have ye this done? Therefore, I have lyke wyle determined, that I will not cast the out before you: but they shal be thornes unto you, and their goddes shal be a snare unto you. And when the angel of the Lord spake these wordes unto all the children of Israel, the people cryed oute, and wepte: And called the name of the sayde place:

* Bochim, and offered sacrifices unto the Lord.

And when Josua had sent the people awaye, the children of Israel went every man into his inheritance to possesse the lande. * And the people served the Lord all the dayes of Josua, and all the dayes of the elders that outlived Josua, and had sene all the great workes of the Lord that he dyd for Israel. And Josua the sonne of Nun the servaunt of the Lord * dyed, when he was an hundred and ten yeres olde: whome they buryed in the coostes of his inheritance: even in Chamnath hares in mounte Ephraim on the northsyde of the hill Gaas. And even so all that generacion were put unto their fathers, and there arose an other generacion after them which neither knewe the Lord, nor yet the workes, whych he had done for Israel.

And then the children of Israel * dyd wickedly in the syght of the Lord, and served Baalim, and forsoke the Lord God of their fathers, which brought them out of the land of Egypt, and folowed straunge goddes, even of the goddes of the nacyons that were rounde about the, and bowed them selves unto them, and angered the Lord. They forsoke the Lord, and served Baal and Astaroth, and the wrath of the Lord waxed whote agaynst Israel, and he delivred them into the handes of their enemies: that spoyled them, and solde them into the handes of their enemies rounde aboute them, so that they had

no power any longer to stande before their enemies. But whither soever they wente oute, the hande of the Lord was agaynst them with cruel lucke, even as the Lord prompted them, & as he sware unto them. And he punished them sore.

Nevertheless, the Lord raised up Judges, whiche delivred them out of the handes of their oppressors, & yet for all that they wolde not hearken unto their Judges: But rather wete a whooring after straunge goddes, and bowed them selves unto them, and turned quickly out of the waye which their fathers walked in, obeying the commandementes of the Lord: But they did not so.

And when the Lord rayled them by Judges, he was with the Judge, and delivred them out of the hande of their enemies all the dayes of the Judge: * for the Lord had compassion on their sorowpynes, whiche they had by the reason of them that oppressed them and vexed them: yet for all that * as lone as the Judge was deed, they turned, & dyd worse then their fathers, in followinge straunge goddes, and in servinge them, and ceased not from their owne iniquityes, nor from their malicious waye.

And the wrath of the Lord was moued agaynst Israel, and he sayde: because this people hath transgressed myne appoyntment which I commaunded their fathers, and have not hearkened unto my voyce, I will henceforth not cast oute before the one man of the nacyons, which Josua leste when he dyed, that throughe them I maye * proue Israel, whether they will kepe the waye of the Lord, and walke therein, as their fathers dyd or not. And so the Lord left those nacyons, and dyed them not oute immediatelye, neither delivred them into the hande of Josua.

The iii. Chapter.

Othniel delivureth Israel. Abud killeth kynge Eglon. Samgar killeth the philistines.

These are the nations which the Lord left, that he myght proue Israel by the: such as many of Israel as had not knowne all the warres of Canaan. Onely for the learninge of the generacion of the children of Israel: that he also myght teache them warre, in asmuch as they that were before them, knewe nothing thereof. Of those whom he left, there were syue lordes of the Philistines, and all the Cananites, and the Sodomites, and the Heuites & dwelt in mount Libanon: even from mount Baal Hermon unto Hemath. Those remayned to proue Israel by, & to wete, whether they wolde hearken unto the commandementes of the Lord, whych he commaunded their fathers by the hande of Moses.

And the children of Israel dwelt among the Cananites, Hethytes, Amorites, Pherezytes, Heuites, & Jebusites, & toke the daughters of the to be their wyues, & gave their owne daughters to their sonnes, & served their Goddes. And the children of Israel dyd wickedly in the syght of the Lord, & forgat the Lord their God, and served Baalim and Astaroth. Therefore the Lord was angrey with Israel, and delivred them into the handes of Chusan Rishathaim kynge of Mesopotamia.

D. u. b. l. a. f. ii. a.

* A place of wepe.

Jos. xxi. g.

Jos. xxiv. g.

Jud. i. i. a.

Mesopotamia, and the chyldren of Israel serued Chusan Rishathaim. viii. yeres.

And when the chyldre of Israel cryed vnto y^e Lord, the Lord spured vp a sauer, to y^e chyldre of Israel, & saued them: one Orthoniel the sonne of Kenes, Calebs yonger brother. And y^e spirite of the Lord came vpon hym. And he iudged Israel & went out to war. And the Lord deliuered Chusan Rishathaim kynge of Mesopotamia into his hand, & his hand preuayled agaynst Chusan Rishathaim. And the lande had rest forty yeres, & Orthoniel the sonne of Kenes dyed. And the chyldren of Israel went to agayne, and commytted wickednes in the syght of y^e Lord. And the Lord strenghted Eglon the kynge of the Moabites, agaynst the chyldren of Israel, because they had commytted wyckednes before y^e Lord. And this Eglon gathered vnto the him chyldren of Ammon, and the Amalekites, and went and smote Israel, and conquered the cytie of paulmetrees. And so the chyldren of Israel serued Eglon the kynge of Moab byggyene yeres. But whē they cryed vnto the Lord, the Lord spured them vp a sauer. Abud the sonne of Sera the sonne of Gemini, a man that coude do nothyng handsonly wryth hys ryght hande.

And by hym y^e chyldren of Israel sent a present vnto Eglon y^e kynge of Moab: but Abud made hym a dagger wth two edges, of a cubyte length, and he dyd gyde it vnto his rapment vpon his right thygh, and caried the present vnto Eglon the kynge of Moab. And Eglon was a verie fatte man. And it fortunēd that whē he had presented the present, he sent the people that bare it awaye, but he hym selfe turned agayne (from the place of grauen ymages, that was by Gilgal) and sayde: I haue a secret errande vnto the, O kynge. Whiche sayde: kepe sylene. And all that stode before hym, went out from hym.

And Abud came vnto hym, & in a somer parler, whych he had, sat he hym selfe alone, & Abud sayde: * I haue a message vnto the from God: he arose oute of hys seate. And Abud put forth hys left hande, & toke the dagger fro his ryght thygh, and thrust it into hys bely, and the harte wēt in after the blade: And the fatte closed the harte, so that he myght not drawe the dagger out of his bely, but the dyrt came out. Abud gat hym oute at a posterne doze, and shut y^e dozes of the parlour about hym, and locked them.

When he was gone out, his seruauntes came, and when they saue that the dozes of the parlour were locked, they sayd: peraduenture he couereth his feete in hys somer chambze. And they tarped tyll they were ashamed, & beholde: setnge he opened not the dozes of the parlour, they toke a keye, and opened them. And beholde, they^e lord was fallen downe deed on the earth. And Abud escaped (whyle they tarped) & was gone beyonde, to the place of the grauen ymages, and escaped vnto Seirath.

And when he was come * he blew a trompet in mount Ephraim. And the chyldren of Israel went downe wryth him from the hyl, and he wēt before them. And he sayd vnto them: folow me:

for the Lorde hath delpyered youre enemyes the Moabites into your hand. And they descended after hym, and toke the passages of Jordan, towarde Moab, & suffred not a man to passe ouer. And they slew of the Moabites the same tyme, vpon a ten thousande men, which were all fatte and mē of war, and there scaped not a mā * So Moab was subdued that daye, vnder the bande of Israel: and the lande had rest lxxx. yeres.

After hym was Samgar y^e sonne of Anath, whiche slew of the Philistines. v. hundred men wryth an ore goode, and delpyered Israel also.

The. iiii. Chapter.

Deboza and Barak delpyer Israel. Silara is tyllēd of Iael.

And the chyldren of Israel began agayne to do wyckedly in the syght of the Lorde when Abud was deed. And the Lorde solde them into the bande of Jabin kynge of Canaan, that raygned in Hazor, whose captayne of warre was called Silara, whiche dwelte in Haroseth of the Gentiles. And the chyldren of Israel cryed vnto the Lorde: for he hadde nyne hundred charettes of yron, and twenty yeres he troubled the chyldren of Israel very sore.

And Deboza a propheteesse, the wyfe of Lapidoth iudged Israel the same time, and the same Deboza dwelte vnder a paulme tree, betwene Ramath and Bethel, in mount Ephraim.

And the chyldren of Israel came vp to her for iudgement. And she sent and called * Barak the sonne of Abinoam, oute of Kedesh Nephtalim, and sayd vnto hym: Hathe not the Lorde God of Israel commaunded the, to leade wryth sayre wordes, men to mount Thabor, and take wryth the ten thousande men, of the chyldren of Nephtalim and of the chyldre of Zabulon? And I wyl bypnyng vnto the to the ryuer Kison, Silara, the captayne of warre vnto Jabin, wryth hys charettes, and hys people, and wyl delpyer hym into thyne handes. And Barak sayd vnto her: yf thou wylt go wryth me, I wylt go: But yf thou wylt not come wryth me, I wyl not go: She sayde: I wyl surely go wryth the, but thys iourney that thou takest, shall not be for thyne honour, for the Lorde shall sell Silara into the bande of a woman. Deboza went wryth Barak to Kedesh. And Barak called Zabulon & Nephtalim to Kedesh, & led after hym ten thousande men: and Deboza went vp wryth hym.

But Haber y^e Kenite (whiche was of y^e chyldre of * Hobab y^e father in law of Moses) remoued from y^e other Kenites, and pitched his tent vntyl the playne of Zaanaim, whiche is by Kedesh.

And they Hewed Silara, that Barak y^e sonne of Abinoam was gone vp to mount Thabor. And Silara gathered togyther al his charettes euen. ix. hundred charettes of yron, and all the people that were wryth hym from of Haroseth of y^e Gentiles, vnto the ryuer of Kison: And Deboza sayd vnto Barak: vp, for this is y^e day in which y^e Lord hath delpyered Silara into thyne hand: Is not the Lorde gone oute before the? And so Barak went downe from mount Thabor, and ten thousande men after hym.

But the Lorde destroyed Silara and all hys charettes,

charettes, and al his hooste with the edge of the swearde, befoze Barak: so that Sisara lighted downe of his charet, and fled away on his feete. But Barak folowed after the charettes & after the hoost, euen vnto Haroseth of Gittiles. And all the hoost of Sisara fell vpon the edge of the swearde, and there was not a man left. Howbeit, Sisara fled awaye on hys feet to the tente of Jael the wyfe of Haber the Kenyte: for there was peace betwene Jabin the kynge of Hazor, and the houtholde of Haber the Kenite.

And Jael wente oute to mete Sisara, and said vnto him: turne in my lord, turne into me, feare not. And when he had turned in vnto her into her tent, she covered hym with a mantell.

D And he sayde vnto her: gyue me a lytle water to drynke, for I am thyrstye. And she opened a bottle of mylke, and gaue hym drynke, and couered hym. And agayne, he sayd vnto her: stāde in the doze of the tent, and when any man doeth come and enqwyze of the, whether there be anye man here, thou shalt saye naye.

Then Jael Habers wyfe toke a nayle of the tent, & an hāmer in her hand, and went softly vnto hym, and smote the nayle into the temples of his heed, and fastened it into the ground, for he slombred soze, and was werpe. And so he dyed.

And beholde, as Barak folowed after Sisara, Jael came out to mete hym, and sayde vnto him: come, and I wil shewe the the man, whom thou sekest. And when he came into her tente: Beholde, Sisara laye deed, and the nayle was in hys temples. And so God brought Jabin the kynge of Canaan into subiection that daye befoze the chyldren of Israel. And the hande of the chyldren of Israel prospered, and preyed agaynst Jabin the kynge of Canaan, vntyl they had brought hym to nought.

The. v. Chapter.

The songe and thanksgyuyng of Deboza and Barak after the victorie.

A Hen Deboza and Barak the sonne of Abinoam sange the same day, sayng: Praise ye the Lorde, for the auengyng of Israel, & for the people that became lowlyng. Heare O ye kynges, hearken O ye prynces: I euen I, will synge vnto the Lorde. I will praise the Lorde God of Israel.

Lorde, * when thou wentest oute of Seir, when thou departest oute of the felde of Edom, the earth trembled, and the heauens rayned: the cloudes also dropped water. * The mountaynes melted befoze the Lorde, euen as dyd Synai, befoze the Lorde God of Israel.

In the dayes of * Samgar the sonne of Anath, in the dayes of: Jael the hye wayes wer vnoccupied: And the runners of the pathes walked thowowe by wayes.

The inhabytours of the townes were gone, they were gone in Israel, vntyl Deboza came vp, which came vp a mother in Israel.

They chose newe goddes, and then had they (the enemy) in y gates, though there were shylde and speare. There was not a shylde or speare sene amonge fourtye thousande of Israel.

My hert loueth the gouernours of Israel, and them that are wyllyng amonge the people. O praise ye the Lorde.

Speake ye that ryde on fayre asses, & that syt vppermost in iudgement, & walke by y wayes.

At the cryng of the archers amonge the drawers of water, there shal they speake of the ryghteousnesse of the Lorde, his ryghteousnesse in the vnfenced places of Israel: then shal the people of the Lorde go downe to the gates.

Up Deboza vp, get the vp, and synge a songe * Praise Barak, and leade the captiuitie captiue thou sonne of Abinoam.

Then shal they that remayne, haue dominion of the proudest of the people (of Jabin:) The Lorde shal for my sake haue dominion ouer the mightie. Out of * Ephraim was there a rote of them agaynst Amalek, and after the Ben Jamin amonge the people. Oute of Machir came rulers, and out of Zabulon they that gouerne the penne of the wyrtter.

And of Issachar, there were prynces w Deboza, Issachar also & Barak were sent on their feet in to the valleye, when in the departyng awaye of Ruben there were great men, and wyse of hert.

Why abodest thou amonge the shepfoldes, to heare y bleatinges of y flockes, & to separate thy selfe away wth great men & wyse of hert?

Gilead also obode beyonde Jordane: and why doth Dan remayne in Assyres?

And continued on the see thore, and tarped in hys decayed places.

But the people of Zabulon haue leoparde they lyues euen vnto the deathe, lyke as dyd Repphalim in the hye places of the felde.

The kynges came and fought, then foughte the kynges of Canaan in Chamnah, by the waters of Magiddo, and wanne no moneye.

They fought from heauen, euen the starres in theyr courtes fought agaynst Sisera.

The ryuer of Euphrat remoued them, that asscient ryuer, the ryuer Euphrat: My soule shal tread (hym) downe myghtely.

Then were the horse houses smytten a sondre by the meanes of the prausynges that they myghte men made.

Curse ye the cytie of Merog (sayd the aungell of the Lorde) curse the inhabytours thereof, because they came not to helpe the Lorde, to helpe the Lorde wth the myghtye.

Jael the wyfe of Haber the Kenyte shal be blessed aboue other women, blessed shal she be aboue other women in the tent.

* He asked water, and she gaue hym mylke, she brought forth butter in a lordly dyshe.

* She put her hande to y nayle, and her ryght hande to the smyttes hammer: wth the hammer smote she Sisera, & smote hys heed, wounded hym, and pearced hys temples.

He bowed hym downe at her feete, he fell downe: and laye styll: At her feet he bowed hym downe, & fell. And when he hand sonke downe, he laye styll desolate.

The mother of Sisera looked out at a window, & cryed thowowe the lattell: Why is his charet so longe

so longe a commynge? Why tary the wheles of
hys cartes?

All the wyse ladyes answered her, yea, & her
owne wordes answered her selfe.

Surelye they haue founde, they deuyde the
spoyles: euery man hath a damsell or two: Si-
lera hath a praye of dyuers coloured garmetes
euen a praye of rayment dyed wpth sondrye co-
lours, and that are made of nedle worke: ray-
ment of dyuers colours & of nedle worke which
is mete for hym that is chefe in distributyng of
the spoyles. So perswabe all thynne enemyes: O
Lorde: but they that loue hym, let them be as
the Sunne when he ryseth in hys myght.

And the lande had rest fortye yeres.

The. vi. Chapter.

Israel is oppressed of the Madianites: Gedeon is sent
of God to be thyr deliuerer.

And the chyldrene of Israel * commytted
wyckednes in the syght of the Lorde.

And the Lorde deliuered them into the ha-
des of Madian seuen yeres. And the bande
of Madian preyed agaynst Israel, and by-
cause of the Madianites, the chyldren of Israel
made them dennes in the mountaynes and ca-
ues and strong holdes. And when Israel hadde
sowen, the Madianites, the Amalechites, and
they of y east countrey came vp together agaynst
them: and pyched theyr tentes agaynst them,
and destroyed the increase of the earth, euentyl
thou come vnto Azah: and left no sustynance
for Israel, neyther shepe, ore, or asse: for they
went vp, they and theyr cattel, and came wpth
theyr tentes as a multitude of greshoppers: so
that both they and also theyr camels were with-
out nombre. And they entered into the lande to
destroye it. And so was Israel exceedingly im-
poverished in the syght of the Madianites, & cry-
ed vnto the Lorde. And whē the chyldren of Is-
rael cryed vnto the Lorde because of the Madi-
anites, the Lorde sente vnto them a prophete,
whych sayd vnto them: Thus sayeth the Lorde
God of Israel: I fet you fro Egypt & brought
you out of y house of bondage, and I ryd you out
of the bande of the Egyptians, and oute of the
bande of all that oppressed you and cast the oute
before you, and gaue you theyr lande. And I

sayd vnto you: I am y Lorde your God, & feare
not the goddesses of the Amozites in whose lande
you dwell. But you haue not obeyed my voyce.
And the angell of the Lorde came, and saue vn-
der an Oke whych was in Ephrah, that pertay-
ned vnto Joas the father of the Eserites. And
his sonne Gedeon pressed out wheate out of the
eares in a presse, to hyde it from the Madian-
ites: and the Angel of the Lorde appeared vnto
hym, & sayd: the Lorde is with the, thou myght-
y man of warre. And Gedeon answered hym:
Oh my lorde, yf the Lorde be wpth vs, whye is
all this come vpon vs? yea, and where be al his
myracles whych our fathers tolde vs of, & sayd
Wyd not the Lorde bynge vs out of Egypte?
But now the Lorde hath forsaken vs, and de-
liuered vs into the handes of the Madianites.
And the Lorde looked vpon hym, and sayd: Go

hence in thys thy myght, and thou shalt deliuer
Israel out of the handes of the madianites:

Haue not I sent the? And he answered hym: Oh
Lorde, wher wpth shal I saue Israel? Beholde,
my kynred is poore in Manasses, & I am lytle
in my fathers house. The Lorde sayd vnto hym
I wyl be wpth the: and thou shalt smyte the
Madianites, as they were but one man. And he
answered hym: Oh, yf I haue founde grace in
thy syght, then shewe me a signe, that it is thou
that talkest wpth me. Departe not hence, vntyl
I come agayne vnto the, & tyll I bynge myne
offrynge, and haue set it before the.

And he sayd: I wyl tarpe vntyl thou come
agayne. And Gedeon went in, and made ready
a kynd, and swete cakes of an Ephah of flour, &
putte it wpth the fleshe in a basket, and put the
broth in a pot, and brought it out vnto hym vn-
der the Oke, and presented it. And the angel of
God sayd vnto hym: take the fleshe & the swete
cakes, and laye them vpon thys rocke, & poure
out the broth. And he dyd so. Then the angell of
the Lorde put forth the ende of the staffe that he
helde in his hande, and touched the fleshe and the
swete cakes. And there arose vp fire out of the
rocke, and consumed the fleshe and the swete ca-
kes. But the angell of the Lorde vanyshe out
of his syght. And when Gedeon perceyued that
it was an angell of the Lorde, he sayd: Alas, O
Lorde God, & haue I therfore sene an angell of
the Lorde face to face, that I shoulde dye? And
the Lorde sayde vnto hym: peace be vnto the,
feare not, thou shalt not dye. The Gedeon made
an aultare there vnto the Lorde, and called it:

The Lorde of peace. And vnto thys daye it is
yet in Ephrah, that pertayneth vnto y father
of the Eserites. And it fortuneth that the same
myght the Lorde sayd vnto hym: take a yonge
bullocke out of thy fathers dyne, and another
of. vii. yeres olde, and destroye the aultare of
Baal that thy father hath, and cutte downe the
groue that is by it, and make an aultare vnto
the Lorde thy God vpon the top of thys rocke,
in a conuenient place. And take the seconde bul-
locke, and offre burnt sacrifice vpon the wood
of the groue, whych thou shalt cut downe. The
Gedeon toke ten men of hys seruantes, and dyd
as the Lorde bad hym. But because he durst not
do it by daye for feare of hys fathers householde
and of the men of the cytie, he dyd it by nyght.

And when the men of the cytie were aspe-
ctyng in the moynynge: Beholde, the aultare of Baal
was broke, and the groue cut downe that was
by it, and the seconde bullocke offered vpon the
aultar that was made. And they sayde one to
another: who hath done thys thyng? & when
they enquired and asked, they sayd: Gedeon the
sonne of Joas hath done thys thyng. The the
men of the cytie sayde vnto Joas: bynge oute
thy sonne, that he may dye, because he hath de-
stroyed the aultare of Baal, and cutt downe the
groue that was by it. And Joas sayd vnto all
that stode by hym: Wyl ye pleade Baals cause?
or wyl ye be hys defenders? he that hath med-
led agaynst hym, let hym dye by the moynynge.

W. v. Yf he

It be a God let hym be auenged of hym that cast downe hys aulter. And from that day was Gedeon called Jerobaal, because his father had sayde: Let Baal be auenged of hym, that hath broken downe hys aulter.

G All the Madianites therfore and the Amalekites and they of the east, were gathered together, and went and pitched in the valey of Israel: but the spirit of the Lorde came vpon Gedeon. * And he blew a trumpet, & called: Abiezzer to folow him, & sent messengers thorowout al Manasses, & called the, which also dyd folow hym. And he sent messengers vnto Aser, Zabulon and Nephtalim, and they came to mete hym.

Rum. 1. a.
Jud. viii. a.

And Gedeon sayde vnto God: wylt thou saue Israel in my hande, as thou hast sayd? Behold I wil put a flece of wolle in þe threſhinge place. And yf the dewe come on the flece onelye, and it be drye vpon all the earth besyde, then shall I be sure, that thou wylt saue Israel by my hande, as thou saydest. And it came so to passe. For he rose vp early on the morow, and thrust the flece together, and wrong the dewe therout, & fylled a bowle of water: and Gedeon sayd agayne vnto God: be not angry wyth me, that I speake ones more. For I wyl proue ones agayne by the flece. Let it be drye only vpon the flece, and dewe vpon all þe grounde. And God dyd so that same nyght: For it was drye vpon the flece only and there was dewe on all the grounde.

De. viii. d

The. vii. Chapter.

Gedeon wyth. iij. hundred men ouercometh the madianites. Gied and zed are slayne.

I Then Jerobaal (otherwise called Gedeon) & all the people that were wyth him rose vp early, and pitched beside the wel of Harah, so that the hoste of þe Madianites were on þe north syde of þe Roche that boweth toward the valley. And the Lorde sayde vnto Gedeon: the people that are wyth þe are to many: for me to gve the Madianites into theyr handes, lest Israel make theyr vaunte agaynst me and saye: myne owne hande hath saued me. Howe therfore make a proclamation in the eares of þe people, & saye: * yf any mā drede or be aserde, let him retorne. And þe people arose earlye. And there departed and returned of the people whiche were at mounte Gilead twenty and two. And there abode ten thousande.

Deut. xx. b.
I. sagach. iii. g.

A And the Lorde sayde vnto Gedeon: the people are yet to many, bying them downe vnto þe water, and I wyl trye them vnto the there. And of whom I saye vnto the, this shall go wyth the, þe same shall go wyth the. And of whom soeuer I saye vnto the, this shall not go wyth the, þe same shall not go. So he brought downe þe people vnto the water, and the Lorde sayd vnto Gedeon: as many as lapped the water wyth theyr tonges as a dogge doth, they are put by the selues, and so do them that knelt downe vpon theyr knees to drynke. And the nombre of them that put theyr handes to theyr mouthes and lapped, were. iij. hundred men. But al the remanent of the people knelt downe vpon theyr knees to drynke water. And the Lorde sayd vnto Gedeon: By these

the lapped shal I lapped water, wil I saue you & deliuer þe Madianites into thyne hande. And let al þe other people go euery mā vnto his place.

They therfore of the people toke vitayles and them, and theyr trompettes. And he sent all the reste of Israel, euery mā vnto hys tent, & comforted those thre hundred wyth hym. And þe host of Madian was beneth him in a valeye. And it fortuned that the same nyghte the Lorde sayd vnto hym: Arise, get the downe vnto the hoste: for I haue deliuered it into thyne hande. But yf thou feare to go downe, then go thou & þe Pharah thy ladde downe to the hoste, and thou shalt hearken what they saye, and so shal thyne handes be stronge, to go downe vnto the hoste.

Then went he downe and Pharah his ladde, euen harde vnto the men of armes that were in the host. And the Madianites, the Amalekites and all they of the East, lay along in the valey, lyke a multitude of grasshoppers, and theyr camelles were without nombre, euen as the sande by the see syde in multitude. And when Gedeon was come: Behold, there was a man that tolde a dreame vnto hys neyghbour, and sayde: Behold, I dreamed a dreame, & me thought that a lofe of barley breade, tumbled into the boote of Madian, and came vnto a tente, and smote it & it fell, and ouertourned it, that the tente laye alonge. And his felowe answered and sayde: this is nothyng elles saue the swerde of Gedeon the sone of Joas a man of Israel: for into his hande hath God deliuered Madian and all the hoste.

When Gedeon herde the tellyng of þe dreame, and the interpretation of the same, he was wrothpyed, and returned vnto the host of Israel: & said vp, for the Lorde hath deliuered into your hand the hoste of Madian. And he deuyned þe thre hundred men into thre companyes, and gaue euery mā a trumpet in his hand, w an empty pytcher, & lampes therin, & sayde vnto the: loke on me, & do like wyle, that whē I come to the syde of the hoste, euen as I do, so do you: When I blowe w a trumpet and all that are w me, blowe ye wyth trompettes also on euery syde of the hoste, & say here is the swerde of the Lorde & of Gedeon.

And so Gedeon and the thre hundred men that were wyth hym, came vnto the syde of the hoste in the begynnynge of the myddle watche, & rayled by the watche men. And they blew w theyr trompettes, and brake the pitchers that were in their handes. And al the thre companyes blew wyth trompettes & brake the pitchers, & held þe lampes in theyr left handes, & the trompettes in theyr right to blowe withal. And they cryed the swerde of the Lorde & of Gedeon. And they rode sylly, euery man in hys place rounde about the hoste: And they withyn the hoste ranne, and cryed and fled. And þe thre hundred blew wyth trompettes, & the Lorde set euery mānes swerde vpon his neyghbour, thorow out all the hoste. And the host fled to Bethsitah, to zererath, and to the edge of the playnes of Gesholab vnto Tabath. And the men of Israel beyng gathered together out of the trybe of Nephtalim, of Aser & of al Manasses folowed after þe Madianites. And

And Gedeon sente messengers vnto all mounte Ephraim, saying: come down agaynst the Madianites, and take befoze the waters vnto Bethbarath and to Iordan. Then all the men of Ephraim gathered togyther & toke the waters vnto Bethbarath, and to Iordā. And they toke two captaynes of the Madianites, Oreb, and zeb, and slewe Oreb vpon the rocke Oreb, and zeb at the presse zeb, and folowed after Madian. And brought the heades of Oreb and zeb to Gedeon on the other syde Iordan.

The viii. Chapter.

Ephraim maketh insurrection agaynst Gedeon, but is sone pacified.

And the men of Ephraim sayde vnto him: why hast thou serued vs thus, & thou calledst vs not, when thou wentest to fyght wyth the Madianites: and they chode wyth hym a good. *(he had almoste done hym violence.)* And he sayd vnto them: What dede haue I done lyke vnto yours: is not a cluster of Ephraim better, then the wyne haruest of Abiezer? God hath deliuered into your handes the lordes of Madia, Oreb & zeb. And what was I able to do lyke as you haue done? And the theyr spiritus abated from of hym, when he had sayde that. And Gedeon came to Iordan to passe ouer, he and the thre hundred men that were wyth him, very saynte, and yet folowed the chace. And he sayd vnto the me of Socoth: geue I pray you cakes of bread vnto the people that folow me: for they be sayntie, that I maye folowe after zebath, and zalmona kinges of Madian. And the lordes of Socoth, sayd: are the handes of zebath & zalmona now in thyne handes, that we shulde geue bread vnto thyne armye? Gedeon sayd, therfore when the Lord hath deliuered zebath and zalmona into myne hande, I wil teare the fleshe of you with the thornes of the wylbernes and wyth breeers. And he wente vnto the Phannuel, and spake vnto them lyke wyse. And the men of Phannuel answered him, as did the men of Socoth. And he sayde also vnto the men of Phannuel: when I come agayne in peace, I wil breake downe this towre. zebath & zalmona were in Carkar, and theyr hostes wyth them, vpon a. xv. thousand men, which were all that were lefte of all the hostes of the of the East: for there was slayne a hundred & twenty thousand me, that drew sweardes.

And Gedeon went thowowe the dwelt in tabernacles on the East syde of Robah & Jebahab, & smote the host: for the hoste dyd cast no perylls. And whan zebath, & zalmona fled, he folowed after them, & toke the two kynges of Madia, zebath and zalmona, & discomforted all the hoste.

And Gedeon the sonne of Joas returned fro battell, afoze the sunne was downe, and caught a ladde of the men of Socoth, & enquired of him. And he wrote of hym, the lordes and elders, of Socoth. lxxvii. men. And he came vnto the men of Socoth, and sayde: Beholde, here I haue zebath & zalmona, with whiche ye dyd caste me in the teeth, saying: are the handes of zebath and zalmona alreedy in thyne hande, that we shulde

geue breade vnto thy sayntie men? And he toke the elders of the ctyte, and thornes of the wylbernesse and breeers, and made the men of Socoth to fele the. And he brake downe the towre of Phannuel, and slewe the men of the ctyte.

And then sayde he vnto zebath and zalmona, what maner of me were they whom ye slewe at Chabor? and they answered: the lykenesse of the and them is all one, euen after the falsypoon of the chyldren of a kyng. And he sayd: they were my brethren, euen my mothers chyldren. As truly as the Lord lyueth yf ye had saued theyr lyues, I wolde not slep you. And he sayde vnto Jether his eldest sonne: vp and slepe them: But the lad drewe not his swerde, for he feared, because he was pet pong. Then zebath & zalmona sayde: Ryse thou, and falle vpon vs: for as the man is, so is his strength. And Gedeon arose and slewe zebath and zalmona, and toke a wape the ornamente, that were on their camels neckes.

Then the men of Israel sayde vnto Gedeon: Repgne thou ouer vs, bothe thou, thy sonne & thy sonnes sone, for thou hast deliuered vs out of the hande of Madia. And Gedeon sayd vnto the: I wyll not raygne ouer you, nether shall my chyldre repgne ouer you, but the Lord shall repgne ouer you.

And agayne Gedeon sayd vnto them: I wold desyre a certayne request of you, eue if you wold geue me euery man the earynges of his praye. For they had golde earynges because they were Ismaelites: and they answered: We wyll gyue the. And they spred a mantel, and did cast therin euery man the earynges of his praye: and the weyght of the golden earynges that he required was a thousande & seuen hundred cycles of gold, besyde cheynes, pommanders and purple rayment that was on the kynges of Madian, & besyde the cheynes, that were about theyr camels neckes. And Gedeon made an Ephod therof, & put it in his ctyte Ephrah. And all Israel went a whoyring after it, in the same place, whych thinge became a ruyne vnto Gedeon and to his house. Thus was Madian brought low befoze the chyldre of Israel, so that they lyfte vp theyr heades nomore. And the countrey was in quietnes forty yeres in the dayes of Gedeon.

And Jerabaal the sonne of Joas went, & dwelt in his owne house. And Gedeon had lxx. sonnes of his body begotten, for he had many wyues. And his concubine that was in Sichem, bare him a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed, in a good age, & was buryed in the sepulchre of Joas his father, euen in Ephrah, that perteyned vnto the father of the Ezrites.

But it fortunied, that as sone as Gedeon was dead, the chyldren of Israel turned a wape and wente a whoyring after Baalim, and made a couenaunt wyth Baal to be theyr God, and the chyldren of Israel thoughte not on the Lord theyr god, whych had deliuered them out of the handes of all theyr enemyes on euery syde. Repether the wed they mercy on the house of Jerabaal, other wyse called Gedeon, accordyng to all the goodnes whych he had shewed vnto Israel.

The

The. ix. Chapter.

Abimelech is made kynge.

A Abimelech the sonne Jerobaal wente to Sychem: vnto hys mothers brethren, & comuned wth them & with al his mothers fathers hired, sayig say I praye you, in the eares of all the enbaptoures of Sychem: whether is better for you, & all the sonnes of Jerobaal (whyche are lxx. personnes) reigne ouer you, eyther that one repgne ouer you? Remembre, that I am of your bone, and of your flesh. And hys mothers brethren spake of hym in the audience of the men of Sichem all these wordes, & they bertes were moued to folowe Abimelech. For they sayd, he is our brother. And they gaue him lxx. peces of silver out of y^e temple of Baal Berith, wherewith Abimelech byred wayne & lyght personys whych went with hym. And he went vnto his fathers house at Ephrah* and slewe all his brethren, the sonnes of Jerobaal: euen lxx. personys wth one stone. Notwithstanding, yet Joathā y^e yongest sonne of Jerobaal escaped, for he had hym selfe. And all y^e mē of Sichem gathered together, & al y^e house of Mello, & came & made Abimelech king in y^e playne, where y^e great stone was by Sichem.

ii. par. xxi. a

B And when they tolde it to Joatham, he went and stode in the toppe of mount Garizim, & lft vp hys voyce, and cryed, and sayde vnto them: Herken vnto me you men of Sichem, that god maye berken vnto you. * The trees went forth to anoynte a kynge ouer them, & sayde vnto the Olive tree: raygne thou ouer vs. But the olive tree sayde vnto the: shulde I leaue my fatnesse, whych both goddes and men prayse in me, & go to be promoted ouer y^e trees? And y^e trees sayde to the fygge tree: come thou and be kynge ouer vs. The fygge tree answered the: shoulde I forsake my swetnes, and my good frute, & go to be promoted ouer the trees? Then sayde the trees vnto the vyne: come thou and be kyng ouer vs. The vyne sayde vnto them: shulde I leaue my wyne wherby I cheare both goddes and men, & go to be promoted ouer the trees? Then sayd al the trees vnto y^e fyre bushe: come y^e and reigne ouer vs. And y^e fyre bushe said vnto the trees: yf it be true that ye wyll anoynt me kynge ouer you, then come, and put your trust vnder my shadowe. Yf no, the fyre come oute of the fyre bushe, and waste the Cedre trees of Libanon.

iii. reg. x. a

iii. b.

C Nowe therfore, yf ye do truly & vncorruptly to make Abimelech kyng: and yf ye haue deale well with Jerobaal and hys house, & haue done vnto hym accordyng to the deservynge of hys handes, iudge ye. For eue he (my father) fought for you, and aduentured hys lyfe, and rydde you out of the hand of Midian. And ye are rylen vp agaynst my fathers house thys daye, and haue slayne hys chyldren, euen lxx. personnes wth one stone, & haue made Abimelech y^e sonne of his mayde seruaunt, kinge ouer the men of Sychem because he is your brother: yf ye then haue deale truly & purely with Jerobaal & wth his house thys daye then reioyce ye with Abimelech, & let hym reioyce wth you. But yf you haue not

dealt truly, then I praye God a fyre may come out of Abimelech, and consume the men of Sichem & the house of Mello. And that there may come a fyre frome amonge the men of Sichem, and oute of y^e house of Mello, and consume Abimelech. And Joatham ranne away, and fledde, and went to Beer and dwelte there, for feare of Abimelech hys brother. When Abimelech had raygned thre yere, God sent a spirite of hate betwene Abimelech, and the mē of Sichem. And the citezens of Sichem rayled vpo Abimelech, and wysshed that the wyckednes done to y^e lxx. sonnes of Jerobaal myght come on hym, & that God wolde lay the blood of them vnto Abimelech they brother whych slewe them, and vpon the other men of Sichem whych ayded him in y^e kyllyng of hys brethren. And the citzens of Sichem set mē to lay awayte for hym in the toppe of the mountaynes: whych men (whyche they used for hys commynge) robbed all that came a longe the waye by them. And it was tolde Abimelech.

And Gaal the sonne of Abed came wth hys brethren, and they gat them to Sichem. And the men of Sichem put their confidence in him. And they went out into y^e felde, & gathered in they grapes and trode them, and made mery: & went into the house of they goddes, and did eate and drinke, & cursed Abimelech. And Gaal the son of Abed sayd: what is Abimelech? and what is Sichem? that we shulde serue hym? Is he not y^e sonne of Jerobaal? & zebul is his officer? Serue such as come of * Demoz the father of Sichem, for what reason is it that we shulde serue hym? wolde God thys people were vnder my hande, thā wolde I take Abimelech oute of the waye. And he spake agaynst Abimelech: make thyne hoste greater: and go oute. And when zebul the ruler of the citie harde y^e wordes of Gaal y^e sonne of Abed, he was wrothe, & sent messengers vnto Abimelech priuely, sayng: Behold, Gaal y^e sonne of Abed and hys brethren be come to Sichem: and beholde, they set the citie agaynst the. Now therfore vp by night, thou & al the people that is with y^e, and lye in wayte in y^e felde. And ryse early in the mornynge as soone as the sonne is vp, and fall vpon the citie. And yf he and the people that is with hym, come out agaynst the, do to hym what thyne handes shal be able. And Abimelech rose vp, and all the people that were wth hym by nyght. And they layd a wayte agaynst Sichem in foure companies. And Gaal y^e sonne of Abed went oute, and stode in the entrynge of the gate of the ctyte. And Abimelech rose vp, & the folke y^e were wth him, from lypng a wayte. And when Gaal sawe the people, he sayde to zebul beholde ther come people downe from y^e top of the mountaynes. And zebul sayde vnto hym: the shadowe of y^e hylls seme men vnto y^e (y^e y^e creature art y^e distressed.) & Gaal answered agayn, and sayd: se, ther come folke downe by the myddel of the land, & an other company come a longe by the playne of the charmers. Then sayd zebul vnto hym: where is now thy mouth that sayde what felowe is Abimelech, that we shuld serue him? Is not this the people that y^e hast despised? Go out

Go out now & fight wth the. And Gaal went out before y^e citizins of Sichem, & fought wth Abimelech. And Abimelech chased him, y^e he fled before hym. (y^e he dyed hym into the citty) and manye were ouerthrowen & wounded, even vnto y^e entering of the gate. And Abimelech dwelt at Arumah.

And zebul thrust out Gaal and hys brethren y^e they shuld not dwell in Sichem. (y^e he suffered them not to tarry there.) And on the morow, it happened y^e the people wth out into y^e felde. And they told Abimelech. And he toke y^e people, & beuyded the into thre copanies & layd awayt in y^e felde & loked, & beholde, the people were come oute of the citty, and he ranne vpon them, and smote them.

And Abimelech, & the copanyes y^e were wyth hym, reached further, & itode in the enterpynge of the gate of the citty. And y^e two other copanyes, ranne vpon all the people that were in y^e felde & slue them. And when Abimelech had foughte agaynst the citty all that daye, he toke it, & slue the people that was therein, & destroyed the citie and sowd salt therowt. And when all the meⁿ of the towre of Sichem heard that, they entred into a strong hold of y^e house of they^r god Baal Berith. (where they made a bonde with hym: & therof dyd the place take the name, whiche place was exceedynge stronge.) And it was tolde Abimelech, that all the meⁿ of the tower of Sichem were gathered togyther, and Abimelech gat hym to mounte zelmo, both he and all the people that were with him, & toke axes wyth him & cut downe bowes of trees and toke the and bare them on his shulder, & sayd vnto the folke that were with hym: what ye haue sene me do, spede youre selues, and do lyke wyse as I haue done. And all the men y^e were among the people, cut down bowes, & folowed Abimelech, & put them into the holde, and let the holde a fyre by the: so that (wyth smoke and fyre) al y^e meⁿ of the tower of Sichem were slayne, vppon a thousande men and women.

Then went Abimelech to Thebez, and beseged it, & toke it. But there was a stronge towre wythin the citty, & thither ranne all the meⁿ and wom^{en} & all the chefe that were in the citty, and shut it to the, & got them vpon (by the bulwarkes) to y^e toppe of y^e towre. And Abimelech cam vnto y^e towre and foughte agaynst it, & went hard vnto the dore of the towre to set it on fyre. And a certayne woman cast a pece of a mylstone vpon hys heade, and all to brake hys brayne panne.

Then Abimelech called hastely vnto y^e young man that bare his harness, and sayd vnto hym: drawe thy swerde & slay me, that men say not of me: a woman slewe hym. And hys lad thrust hym thorow, and he dyed.

And when the men of Israel sawe that Abimelech was dead, they departed every maⁿ vnto hys owne house. And thus the wyckednesse of Abimelech whiche he dyde vnto hys father, in sleynge hys seuen y^e brethren and therto al the wyckednesse of the men of Sichem, dyde God bynne vpon their heades. And vpon them came the curse of Joathan the sonne of Abimelech.

The. x. Chapter.

Thola and Jai are Judges of Israel.

After Abimelech there arose, to defend Israel, one Thola (the sonne of Phuah) his uncles sone, a maⁿ of Isakar which dwelt in Samir in mounte Ephraim. And he iudged Israel. xxiij. yeare and dyed, and was buryed in Samir. And after hym arose Jai a Gileadite, and iudged Israel. xxiij. yeare. And he had thre type sonnes that rode on thre type Asse coltes, & they had thre cittyes, which are called the townes of Jai vnto this daye, & are the land of Gilead. And Jai dyed & was buryed in Ramon.

And the children of Israel brought wyckednesse yet agayne, in the sight of the Lorde, & serued Baalim & Ashtaroth, and the goddes of Siritia, the goddes of Sidon, & the goddes of Moab, the goddes of the chyldren of Ammon, & the goddes of the Philistynes, and forsoke the Lorde & serued not him. And the Lorde was wroth with Israel, & solde them into the handes of the Philistines, & into the handes of the children of Ammon: which fro that yere forth, yilde & oppressed the chyldren of Israel. xviii. yere, all that were on the other syde Jordan: in y^e lande of the Amorites whiche is in Gilead. Moreouer y^e chyldren of Ammon went ouer Jordan to fight agaynst Juda, Ben Jamin, & the house of Ephraim: so y^e Israel was sore rebayed. And the chyldren of Israel cryed vnto the Lorde, saying: we haue synned against the: for we haue forsaken our owne God, & haue serued Baalim. And the Lorde said vnto the chyldren of Israel: dyd not y^e Egypciens the Amorites, the chyldren of Ammon, the Philistines, the Sidonites, the Amalekites, and the Moabites oppresse you? And ye cryed to me, & I deliuered you out of they^r handes. And for all y^e ye haue forsaken me, & serued straunge goddes wherfore I wyl helpe you nomore. So and crye vnto the goddes whiche ye haue chosen, and let them saue you in the tyme of youre tribulacion. And y^e chyldren of Israel sayd vnto y^e Lorde: we haue sinned: do y^e vnto vs whatsoeuer please y^e, deliuer vs onely this day. And they put away y^e straunge goddes from them & serued the Lorde. And his soule had pitie on y^e miserie of Israel.

Then the chyldren of Ammon gathered together, and pitched in Gilead. And the chyldren of Israel gathered them togyther, and pitched in Mizpa. And the lordes of Gilead sayde eche to other: whosoever wyl begynne the battayl agaynst the chyldren of Ammon, the same shal be heade ouer all the inhabytors of Gilead.

The. xi. Chapter.

Jephthah deliuereth Israel from the Ammonites.

Another was one Jephthah a Gileadite, a stronge man, the sonne of an harlot: & Gilead begate Jephthah. And Gileads wyfe bare him sonnes, whiche when they were come to age thrust out Jephthah, and sayde vnto hym, thou shalt not inherite in our fathers house for y^e arte the sonne of a straunge woman. Then Jephthah fled from his brethren, and dwelt in y^e land of Tob. And there gathered y^e Idumeans (and the Ammonites) men to Jephthah, and went out with him. And it chaunced in processe of tyme that the chyldren of Ammon

of Ammon made warre agaynst Israel. And when þ childre of Ammon fought thus agaynst Israel, þ elders of Gilead went to fet Jephthah out of the lande of Tobo (to helpe them) & sayd vnto him: come & be our captayn, þ we maye fight wyth the chyldren of Ammon. Jephthah answered þ elders of Gilead: dyd not ye hate me & expel me out of my fathers house: how happeneth it then, that you come vnto me nowe in tyme of your tribulacyō? And the elders of Gilead sayd vnto Jephthah: Therefore we turne agayne to the nowe, that thou mayest go with vs, & fyght agaynst the chyldren of Ammon and be our head ouer al the inhabytters of gilead. And Jephthah sayd vnto the elders of Gilead: Ye be byng me home agayne to fyght wyth the chyldre of Ammon, then yf the Lorde delpyer them before me, shall I be youre head? And the elders of Gilead sayd to Jephthah: þ Lorde be witnesse betwene vs yf we do not accordyng to thy wordes. The Jephthah wente wyth the elders of Gilead.

And the people made hym head and ruler ouer them. And Jephthah rehearsed all hys wordes before the Lorde in Mizpa.

And Jephthah sent messengers vnto the kyng of the chyldren of Ammon saying: what hast þ to do wyth me, þ thou arte come agaynst me, to fyght in my lande? The kyng of the chyldren of Ammon answered vnto þ messengers of Jephthah: Because Israel toke awaye my land, whē they came out of Egypt: euen from Arnon vnto Iabok, & vnto Iordā. Now therfore restore those lādes agayne w̄ sayre meanes. And Jephthah sent messengers agayne vnto þ kyng of þ chyldren of Ammon: & sayd vnto him: thus sayth

Deut. ii. b. Jephthah: * Israel toke not awaye the lande of Moab, nor the lande of the chyldren of Ammon. But when Israel came out of Egypt, & walked thoroꝝe the wyldernesse, euen vnto the read se

Num. xxi. c. they came to Cadēs * and sent messengers vnto the kyng of Edom, saying: let me (I pray þ) go thoroꝝe thy lande. But þ kyng of Edom wolde not agre thereto. And in like maner they sent vnto the kyng of Moab, but he wold not consent. And so Israel abode styl in Cadēs. And the they went a long thoroꝝe þ wyldernesse, & cōpassed the lande of Edom, & the land of Moab, & came alonge by the east syde of þ lande of Moab, and pitched on the other syde of Arnon, & wold not come within þ coost of Moab: * for Arnon was the vtmostt border of Moab. And then Israel

Deut. ii. c. b. * sent messengers vnto Sehon, kyng of þ Amoritē, & kyng of Hēbō, & sayd vnto him: Let vs passe thoroꝝe thy land vnto our owne coſtreȝ. But Sehon consented not to Israel, þ he shulde go thoroꝝe his coost: but gathered all his people together, & pitched in Jazā & fought wyth Israel. And þ Lorde God of Israel delpyered Sehon and all hys folke into the handes of Israel. And so Israel smote them & cōquered all þ land of the Amoritē, the inhabytters of the sayd coſtreȝ: And they cōquered all the coostes of the Amoritē, from Arnon vnto Iabok, & from the wyldernesse vnto Iordā. So now, sayng the Lorde God of Israel hath cast out þ Amoritē

before þys people Israel, shuldest thou possesse the lād? Nay, but what people Camos thy god bypueſt out, þ lande possesse thou? Eue so what soeuer nacyō the Lorde our God expelleth, that lande oughte we to enioye.

* And art thou better then Balac the sonne of zepho, kyng of Moab: dyd he stryue w̄ Israel to fyght agaynst them, all þ whyle Israel dwelt in Hēbōn & her townes, in Aroer & her townes & in all the cytyes that be a longe by the coosts of Arnon, the hūdred peres: why dydest thou not recouer them in all that space? Wherefore, I haue not sinned agaynst þ. But thou doest me wronge to warre agaynst me. The Lorde therefore whychē is a Judge, be Judge thys daye betwene the chyldren of Israel, and the chyldre of Ammon. Howebeit, the kyng of the chyldren of Ammon, hearkened not vnto the wordes of Jephthah, whychē he sent hym.

Then the spere of the Lorde came vpon Jephthah. And he passed ouer to Gilead and to Gānasses, and came to Māzphah that lyeth in Gilead, and from thence vnto the chyldren of Ammon. And Jephthah bowed a vowe vnto þ Lorde, and sayde: * Yf thou shalt delpyer the chyldre of Ammon into my handes, then that thyng that cometh out of þ doores of my house agaynst me, when I com home in peace, from the chyldren of Ammon, shal be the Lordes, and I wyl offer it vp for a burnt offeryng: And so Jephthah went vnto the chyldren of Ammon to fyght wyth the. And the Lorde delpyered them into hys handes. And he smote the from Aroer tyll thou come to Menith, euen. xx. cyties: & so forth to the playne of the vynesardes, wyth an excedyng great slaughter. And thus þ chyldren of Ammon were brought vnder before the chyldren of Israel.

When Jephthah came to Māzphah vnto hys house, se hys doughter came out agaynst him, w̄ symberelles and daſces, whych was hys onely childe: so that he syde her, he had nether sonne, nor doughter. And when he sawe her, he rente hys clothes, and sayd: Alas my doughter, thou hast brought me low, and art one of them that trouble me. For I haue opened my mouth vnto the Lorde and cannot go backe. And he sayd vnto hym: my father yf thou haue opened thy mouth vnto the Lorde then do with me accordyng to it that proceded out of thy mouth, for as much as the Lorde hath auenged the * (as ſayen the bymō) of thyne enemyes the chyldren of Ammon. And she sayde vnto her father: do thys much for me: let me alone two monethes, þ I maye go downe to the mountaynes, and bewaile my virginitee I and my felowes. And he sayde go, and he sent her awaye two monethes. And so she went wyth her companyōs, and lamented her mayden hēd vpo the mountaynes. And after the end of two monethes she turned agayne vnto her father, whychē dyd wyth her accordyng to hys vowe whychē he had bowed, and she had knowen no man. And it grew to a custome in Israel. The doughters of Israel came ycare by ycare to lament the doughter of Jephthah the Gileadite, foure dayes in a yere.

The xii. Chapter.

The battayl of Jephthah agaynst Ephraim. After the death of Jephthah succeeded Elon. After Elon Abdon.

And the me of Ephraim gathered the selues together, & went northwarde and sayd vnto Jephthah: Wherefore weteft thou to fyght with p chylde of Ammon, & dydest not call vs to go with the? we wyl therfore burne thine house vpon the is tye: and Jephthah sayde vnto them: I and my people were at great stryfe with the chylzen of Ammon. And when I called you, ye deliuered me not out of theyr handes. And when I sawe that ye deliuered me not, I put my lyfe in my handes, & went vpon the chylzen of Ammon. And the Lorde deliuered the into my handes. Wherefore then are ye come vpon me nowe, to fight w me? Jephthah therfore gathered together al the men of Gilead, and fought with the Ephraimites. And the me of Gilead smote the Ephraimites because they sayde: Ye Gileadites are but rinea-gates of Ephraim amonge the Ephraimites & the Manassites. Moreover, the me of Gilead toke the passages of Jordā before p Ephraimites. And when those Ephraimites that were escaped, sayd: let vs go ouer, then the me of Gilead sayd vnto them: Art thou an Ephraimite? they sayde: nay. The sayd they vnto him: the saye: Schibboleth (whiche is by interpretation, an eare of corne.) And he sayd: Spbbolech: for he coule not so pronounce. And then they tooke hym, and slewe hym at the passages of Jordan. And ther wer ouerthrowē at that tyme of p Ephraimites xlii. M. And Jephthah iudged Israel. vi. yere & dyed & was buried in one of p cities of Gilead. After this mā iudged Israel one Abesan of Betlehe, and he had. xxx. sonnes & xxx. doughters, whō he sente oute, and toke. xxx. other in, for hys sonnes. And when Abesan had iudged Israel. vii. yere, he dyed, and was buried at Betlehem.

After hym, Elon a zabalonite iudged Israel ten yere, & Elon the zabalonite dyed, and was buried in Alalon, in the countre of zabalon.

After hym, Abdon the sonne of hellel a pharathonite iudged Israel. And he had xl. sonnes and thirtynewes, that rode on. lxx. asse coltes. And when Abdon the sonne of hellel the pharathonite had iudged Israel eyght yere he died and was buried in pharathon in the lande of Ephraim, in the mounte of the Amalekites.

The xiii. Chapter.

Israel being an idolater is oppressed of the Philistines. The birth of Samson. The sacrifice of Samson's father.

And p chylzen of Israel begā agayne to commyt wyckednes in the syghte of the Lorde. And the Lorde deliuered them into the handes of the Philistines. xl. yere. And there was a man in zaraah of the kynrede of Dan, named Manoah, whose wyfe was barre, and bare not. And the Angell of the Lorde appeared vnto the woman: and said vnto her: Beholde, thou art barre, and bearest not: But thou shalt conceaue, and beare a sonne. And now be ware * that thou drynke no wyne, nor stronge drynke, neyther eate anye vncleane

thyng: for se, thou shalt conceaue & beare a sone. And ther may no raso come on hys hed. For p lad shalbe an * abstayner vnto God eue fro hys (infancie & fro his) byrth. And he shal begynne to deliuer Israel out of the hādes of p Philistines.

Then the wyfe came, and tolde her husbāde, sayinge: a man of God came vnto me, & p fallsh of him was lyke the fallshon of an angel of God excedyng fearful, but I asked hym not whence he was, neither tolde he me hys name, but sayde vnto me: * beholde, thou shalt be wythchylde & beare a sone, & nowe drynke no wyne nor strong drynke, neither eate any vncleane thyng: for p lad shal be an abstayner to God euen from hys (infancie & from his) byrth, to p dape of his death.

Then Manoah made intercession to the Lorde and sayde: I praye the my Lorde, let the man of God whycher thou sentest, come once more vnto vs, and teache vs what we shal do vnto the lad when he is borne. And God hearde the voyce of Manoah, and the Angell of God came agayne vnto the wyfe as she sat in the felde. But Manoah her husbāde was not wyth her. And the wyfe made hast and ranne, and shewed her husbāde and sayde vnto hym: Beholde, the man appeared vnto me that came vnto me to dape.

And Manoah arose and went after his wyfe, and came to the man, and sayde vnto hym, arte thou the man that spakest vnto my wyfe? And he sayd: I am. Manoah sayde: nowe when thy sayenge is come to passe: what shalbe the maner of the childe, and what shal he dor? And p Angel of the Lorde sayd vnto Manoah: thy wyfe must absteyne from al that I sayd vnto her, she maye eat of nothyng that cometh of the vyne tre, nor drynke wyne or stronge drynke, nor eate anye vncleane thyng: But muste obserue all that I had her. Manoah sayde vnto p angel of p Lorde we wyl kepe the stil, vntyl * we haue made redy a kynd, and haue set it before the. And the Angel of the Lorde sayde vnto Manoah: though thou make me abyde, * I wyl not eate of thy breade. And yf thou wylte offer a burnt offeringe, thou must offer it vnto the Lorde. For Manoah wylt not that it was an angell of the Lorde. And Manoah sayde agayne vnto the angell of the Lorde what is thy name, that whē thy saying is come to passe we maye do the some woorthyppe? And the angell of the Lorde sayde vnto hym: * why askest thou after my name, whycher is secreete.

And so Manoah toke a kynd wyth a meat offeringe and offred it vpon a rocke vnto the Lorde. And p Angell dyd wonderouslye. Manoah and his wyfe loking vpon. And when p flame came vp towarde heauen from the aultare, the angel of the Lorde ascended vp in the flame of the aultare. And Manoah and hys wyfe loked vpon it, and fell flat on theyr faces vnto p ground. But the angel of the Lorde dyd nomore appeare vnto Manoah and hys wyfe. And then Manoah knewe that it was an angell of the Lorde, and sayde vnto hys wyfe * we shall surely dye, because we haue sene God. But his wyfe sayd vnto him: Yf the Lorde wolde kyll vs, he wolde not haue receaued a burnt offeringe & a meat offeringe, of oure

1. Regu. i. b. Sam. vii. a

W Gen. xii. c. Luke. i. c

Job. xii. d.

Gen. xlii. a. Job. xii. b.

Ge. xxi. g. D

Ge. xxi. d. Job. vi. c

of our bādes, neyther wolde he hane shewed vs all these thynges, noz wolde now he haue told vs any such. And the wyfe bare a sonne, and called hys name Samson. And the lad grewe, and the Lorde blessed hym. And the sprete of the Lorde beganne to moue hym in the booste of Dan, betwene zaraah and Esthaol.

C The .xiii. Chapter.

The marriage of Samson, he kylleth a lyon, he poundeth a ryddle, he kylleth thyrtye, hys wyfe for taketh hym and taketh another.

A Samson went downe to Chanath, and saue a womā in Chanath of y^e doughters of the philistines, and he came vp and tolde his father and hys mother, & sayd: I haue sene a woman in Chammath of y^e doughters of y^e philistynes. And now geue me her to wyfe. Then his father and mother sayde vnto hym: * Is ther neuer a woman among the doughters of thy byethen, and amonge all my people, but that thou muste go, and take a wyfe of the vncircumcled Phyllystines? And Samson sayd vnto hys father: geue me this woman for she pleaseth me wel. But his father and mother wyfte not that it was the Lordes doyng, & y^e he sought an occasion agaynst y^e Philistines, for at y^e tyme y^e Philistines raigned ouer Israel.

B Then wēt Samson & his father & his mother down to Chammath, & came to the vineyardes of Chanath. And beholde, a yong^{er} (wood) lyon roared vpon hym. And the spret of y^e Lord came vpon hym. And he tare hym, as he wolde haue rent a kydder, and yet had nothyng in hys hand, neyther tolde hys father & mother what he had done. And he wēt downe, & talked wth the womā which semed well fauored in y^e syght of Sāson.

And wythin a shorte space after as he wente thither agayn to take her to wife, he turned out of the waye, to se y^e carkasse of y^e lio. And behold ther was a swarme of bees and honny in the carkasse of the lion. And he toke of the honny in hys handes, and wente eatyng, & came to hys father and mother, and gaue them also. And they dyd eate. But he tolde not them, that he had taken the honny out of the carkasse of the lyon.

And so hys father came vnto the woman and **C** Samson made ther a feast, for so vsed the yong men to do. And whē they *(the citizens of that place)* saue hym, they brought .xxx. companions to be wyth hym. And Samson sayd vnto the: I wyl now put forth a ryddle vnto you: And yf you can declare it me wythin .vii. dayes of the feast, and fynd it out, I wyl gyue you .xxx. shertes, & .xxx. chaunge of garmētes. But and yf you cannot declare it me, then shal ye geue me .xxx. shertes and .xxx. chaunge of garmētes. And they answered hym: put forth thy ryddle, that we may heare it. And he sayde vnto them: Out of the eater came meate: & out of the stronge came sweetness. And they coulde not in .iii. dayes expounde the ryddle. And when the seventh day was come they sayd vnto Sāsons wyfe: flater thyne husbāde, *(and perswade hym)* that he maye declare vs the ryddle, lest we burne y^e and thy fathers house wth fyre. Haue ye called vs hither, to make vs beggers? And Sāmons wyfe wept before

hym *(complained)* and sayd: Surely thou hast me and louest me not: for thou hast put forth a ryddle: vnto the chyldren of my folke and hast not tolde it me. And he sayde vnto her: Behold I haue not tolde it my father, and my mother: shall I tell it the?

And Sāmons wyfe wepte before hym .vii. dayes, whyle the feast lasted. And the .vii. daye he tolde her, because she laye so sore vpon hym. And she tolde it the chyldren of her folke. And men of the cytie sayd vnto hym .vii. seuenth daye, before the sonne went downe. What is sweeter then honie, & what is stronger then a lyo? Then sayde he vnto them: Yf ye had not plowed wth my cause, ye had not foude out my ryddle. And the sprete of y^e Lord cam vpo him. And he went downe to Askalo, & slewe thyrtye men of them and spoyled them, & gaue chaunge of garmētes vnto them whych expounded the ryddle. And he was wroth, and went vp to hys fathers house. But Sāmons wyfe was gyuen to one of hys companions, that he had taken vnto hym.

C The .xv. Chapter.

Samson tyeeth syebrandes to the fore tayles. Wth the same bone of an asse he kylleth a thousande men. Out of a greute tothe in the same, God gaue hym wate.

B ut it chaunced wythin a whyle after: *in the tyme of whete harueste,* that Samson visyted hys wyfe with a lye sayenge: I wyl go into my wyfe into the chaumber: but her father woulde not suffer hym to go in. And her father sayde: I thought that thou haddeste hated her, and therfore gaue I her vnto one of thy companions. Is not her yonger sister fairer then she? Take her in stead of the other. Samson sayde vnto the: Now am I more blameles the the Philistines, & therfore wyl I do them dyspleasure.

And Samson went out, and caught thre hundred fores, & toke syebrandes, and fastened the taylor to taylor, & put a syebrande in the myddes betwene two tayles. And whan he had set the brandes of fyer, he sent the oute, *(that they myght runne abrode, whych went immediatly)* into y^e standyng corne of the Philistines, and burnt vp bothe the reped corne and also the standyng, with the byneyardes and olpues. Then y^e Philistines sayd who hath done thys? And it was tolde them y^e Samson the sonne in lawe of y^e Chamnite, because he had taken hys wyfe, and gyuen her to hys companion. And the Philistines came vp and burnt her and her father wyth fyre.

And Samson sayde vnto them: Though ye haue done thys, yet wyl I be auenged of you: then I wyl cease. And he smote them legges and thyrgh with a myghtye plage. And then he went and dwelte in the caue of the rocke Etam.

Then the Philistynes came vp, and pyttched in Iuda, & laye in *(a place, that was afterwarde called)* Lehy *(that is a name bone, where they doke was fastened)* And the men of Iuda sayde, whych are ye com vp vnto vs? They answered to hym: Sāson are we come vp, and to do to hym as he hath done to vs. Then thre thousande men of Iuda went downe to the caue of the rocke Etam, and sayd to Sāson: wottest y^e not y^e the Philistynes

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are rulers ouer vs? Wherfore then haste thou done thus vnto vs? He answered the, * as they dyd vnto me, so haue I done vnto them.

And they sayd vnto him agayne: we are come downe to bynde the, and deliuer the into the hand of the Philistines. And Samson sayd vnto the: swaie vnto me, * (I promise me) that ye shall not fall vpon me your selues. They answered hym saying: No, but we wyl bynde the & deliuer the vnto theyr handes. But we wil not kyl the. And they bounde hym with two newe cordes, and brought him from the rocke. And whē he came to Lehi, the Philistines shouted agāst him. And the spyrite of the Lord came vpo him, and the cordes that were vpon his armes, became as flaxe that was burnt wth fyre, for the handes loosed fro of his handes. And he founde a rotten sawebone of an asse, and put forth his hande, and caught it, and slue a thousande men therewith.

And Samson sayd: wth the sawe of an asse haue I made heapes of them: wth the sawe of an asse haue I slayne a thousande men. And whē he had left speaking: he cast away the sawebone out of his hande, and called the place: Ramath Lehi.

(That is by interpretation, the lftynge vp of the sawebone.) And he was soze a thyrst, and called on the Lord, and sayde: thou hast gyuen this great victorie, in the hande of thy seruānt. And now I must dye for thyrst, and fall into the handes of my vncircumcised. But God brake a great toth & was in the sawe, and there came water thereoute. And when he had dronke his spyrite came agayne, & he was refreshed, wherfore the name thereof is called vnto this daye, the well of the caller on, which came of the sawe. And he iudged Israel in the dayes of the Philistines twentye yeres.

The xvi. Chapter.

Samson lyfeth by the gates of Gaza. He was deceyved by Dalila. He putte downe the house vpon the Philistines, and dyed with them.

When went Samson to Azah, * & sawe there an harlot, and went in vnto her. And it was tolde the Azathites: saying: Samson is come hyther. And they went about, and layed wayte for hym there all nyght in the gate of the cite, and were styll all the nyght, sayinge: in the mornynge when it is day we shal kyl hym. And Samson toke his rest tyl midnyght, & arose at mydnyght, and toke the doores of the gates of the cite, & the two side postes and rent them of, wth the barre and al, and put them vpon his shoulers, and carped them vp to the toppe of an hyl that is befoze Hebron.

And after this it fortuneth, that by the ryuer of Sozek, he loued a woman called Dalila: vnto whome came the lordes of the Philistines, and sayd vnto her: persuaue hym, and se where in his great strength lyeth, and by what meane we maye ouercome hym, that we maye bynde hym, to bynge hym vnder: and euerie one of vs shal gyue the a leuen hundred syluerlynges.

And Dalila sayde to Samson: Oh tell me where thy great strength lyeth, and howe thou myghtest be bounde, and brought vnder. Samson answered vnto her: If they bynde me wth seuen greene wythes that were neuer dyled, I

shal be weake as other men.

And thā the lordes of the Philistines brought her seuen wythes that were yet greene, and neuer dyled, and the bounde him therewith. Notwithstandyng the had men lyng in wayte wth her in the chaumbyre. And she sayde vnto hym: the Philistines be vpon the Samson. And immediatly he brake the wythes as a strynge of towne (that is thyned) breaketh, when it feeleth fyre. And so his strength was not knowne.

And Dalila sayde vnto Samson: Se, thou hast mocked me & tolde me lyes. Nowe therfore tel me wherw thou mightest be bound. He answered her: If they bynde me wth newe ropes & neuer were occupped, I shal be weake, and as another man. Dalila therfore toke newe ropes, & bound him therewith, & sayd vnto him: the Philistines be vpon the Samson. And there were lvers of wayte in the chambze, & he brake them from of his armes, as they had bene but a threde. And Dalila sayd to Samson: hyther to thou hast begiled me & tolde me lyes: yet tel me how thou myghtest be bounde. He sayde vnto her: If thou plat- teddest & vii. lockes of my heed wth an herre lace. And she fastened them wth a nape, and sayde vnto hym: the Philistines be vpon the Samson. And he awoke out of hys slepe, and plucked awaye the nape that was in the plattynge wth the herre lace. And she sayde vnto him agayne: how canst thou saye that thou louest me: when thyne herte is not wth me? Beholde, thou hast mocked me this thre tymes, and haste not tolde me wherw thy great strength lyeth.

And as she laye vpon hym wth her wordes continually vbering of him, his soule was encoraged euen vnto the death. And so he tolde her all his herte, and sayde vnto her: * there neuer came rasour vpon myne heed, for I haue bene an ab- stainer: (that is to saye, consecrate) vnto God, euen from my mothers wombe: therfore when I am shauen, my strength wyl go from me, & I shal ware weake, and be lyke all other men. And when Dalila sawe that he had tolde her all hys herte, she sente, and called for the lordes of the Philistines, sayinge: come vp yet this ones, for he hath shewed me all hys herte.

Thā the lordes of the Philistines came vp vnto her, & brought the money in theyr handes. And she made him slepe vpo her knees: (so to lay his heed) downe in her lap, and she sent for a man, and he dyd shauē of the seuen lockes of his heed, and began to vber him, & his strength was gone from him. And she sayd: the Philistines be vpon the Samson. And he awoke out of his slepe, and sayde: I wyl go out now as at other tymes, and make my selfe, and he wyl not see the Lord was departed from hym. But the Philistines toke hym, & put out hys eyes, and brought hym downe to Azath, and bound hym with two fetters of brasse. And he dyd grynde in the pryson house: howbeit the herre of his heed began to grow agayne after that he was shauen.

Then the lordes of the Philistines gathered the togyther for to offre a sollepne offryng vnto Dagon their God, and to reioyse: for they sayd:

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our God hath deliuered Samson our enemy into our handes. And when the people saw him they praised they god for they sayde: our god hath deliuered into our handes our enemy and destroyer of our country, whiche slue manye of vs. And when they herdes were merue, it fortuned, that they sayde: sende for Samson, that he maye make vs laugh.

¶ And they fet Samson out of the prison house, and he played before them, and they set hym betwene the pylers. And Samson sayd vnto the ladde that led hym by the hande: set me that I may touche the pylers that the house standeth vpon, and that I maye leane to them. And the house was full of men and women. And there were al the lordes of the Philistines. And there were vpon the roofo a thre thousande men and women that behelde whyle Samson played.

And Samson called vpon the Lorde, & sayd: O Lorde God thynke vpon me, and strengthen me, at this tyme onely: O God that I maye be auenged of the Philistines for my eyes. And Samson caught the two middle pylers on which the house stode, and on whiche it was borne vpon the one in his right hand, & the other in his left, and sayde: my soule shall dye w the Philistines, and bowed them w all his myght. And the house fell vpon the lordes, & vpon all the people that were therein. And so the deed whych he slue at his death wer mo then they whiche he slue in his lyfe. And then his brethren & al the house of his father came downe and toke him vp, & brought him and buryed him betwene zarah and Estahol, in the burying place of Manoah his father. And he iudged Israel twentye yeres.

¶ The. xvii. Chapter.

Of Micah, whose mother made hym an ydell of syluer.

¶ There was a man in mount Ephraim named Micah, and he sayd vnto his mother: the leue hundred siluerlinges that were taken fro the about which thou cursedst and spakest it in myne eares. Behold, the siluer is w me, I toke it away. And his mother sayd: blessed be thou my son in the Lorde. And whē he had restored the leuen hundred siluerlinges to his mother agayne, his mother said I vowed the siluer to the Lord of myne hand for my son, & thou shuldest make a grauen ymage and an ymage of metall. Nowe therfore I wyll gyue it to agayne. And whē he restored the monye vnto his mother, his mother toke two hundred siluerlinges, & gaue the to a goldsmith, whiche made therof a grauen ymage, and an ymage of metall, and it was in the house of Micah. And the man Micah hadde a temple of goddes, and made an Ephod and Theraphim: (that is to saye a garment for the prest, and ydols.) And fylled the hande of one of his sones which becam his prest. ¶ In those dayes there was no kynge in Israel, but eueri mā did what which was good in his own eyes.

And there was a ponge man oute of Bethlehem Juda, of the kynred of Juda: which ponge man was a Leuite, and sojourned there. And the man departed out of the cite of Bethlehe Ju-

da, to goo dwell where he coulde fynde a conuenient place. And he came to mount Ephraim to the house of Micah as he iourneyed. And Micah sayd vnto hym: Whence comest thou? The Leuite answered hym: I am of Bethlehem Juda, and go to dwell where I may fynde a place, (and whence I maye cōpse it to be for my profitte.) And Micah sayde agayne vnto hym: dwell with me, and be vnto me a father and a prest. And I will gyue the ten siluerlinges by yere, two garmentes, and thy meate and drynke.

And the Leuite was content to dwell with the man, and was vnto him as one of his own sonnes. And Micah consecrated the hand of the Leuite, and the younge man became his prest, and was in the house of Micah. Then sayd Micah: now I am sure that the Lord wyll be good vnto me: seing I haue a Leuite to my prest.

¶ The. xviii. Chapter.

The children of Dan take the goddes and the prest of Micah away. They destroye Laish, and after buyld it agayne.

¶ In those dayes * there was no kynge in Israel. And in those dayes the trybe of Dan sought the anenheritaunce to dwell in: * for vnto the tyme there fel none inheritaunce vnto them amonge the trybe of Israel.

And the children of Dan sent of they kynred, & actiue mē in feates of warre out of their coostes, euē out of zarah & Estahol, to vne place & searche it out, & sayde vnto them: go & searche out a place. Which when they came to mount Ephraim euē to the house of Micah they lodged there. And whē they were in the house of Micah, they knew the voyce of the yonge man the Leuite: and whē they turned in thither, they sayd vnto him: who brought the hither: what makest thou in this place: and what hast thou here? And he answered the: thus & thus dealeth Micah w me, & hath hired me, and I am become his prest. And they sayde vnto hym agayne: Aske counsaile now of God, that we may knowe whether the waye whych we go shall be prosperous or no. And the prest sayde vnto them: go in peace, for the Lorde guydeth your waye which ye go.

¶ The fyue men departed and came to Laish and sawe the people that were therein, howe they dwelt carelesse, after the maner of the Sidons, still and without castynge of paryles, and no man made any trouble in the lande, or vsurped any dominio, but were far from the Sidons, & had no busynesse w other men. And they came vnto they brethren to zarah & Estahol. And they brethren sayde vnto them: what haue ye done? And they answered: Arple, that we maye go vpon agaynst the, * for we haue sene the lande, surely a very good one. And do ye sit still: be not slouthfull to depart. But come to conquere the land: (it shalbe no labour.) If ye wyll goo, ye shall come vnto a people that casteth no paryles, and it is a very large countrey: which God hath gyuen into your handes. It is also a place whiche doeth lacke nothyng that is in the worlde.

And there departed thence of the kynred of the Danites, euē out of zarah and Estahol, six hundred men appoynted with instrumentes of warre.

warre. And they went vp and pitched in Kariath Jarim which is in Iuda. Wherefore they call the place, the hoost of Dan vnto this dape: and it is on the backsyde of Kariath Jarim. And they went thence vnto mounte Ephraim, and came to the house of Micah. Thā answered the fyue men þ went to spyre out the coutrie of Laish and sayd vnto theþ brethren: wot ye not, that there is in these houses an Ephod, Theraphim, a grauen ymage and an ymage of metall? Now therfore consydre what ye haue to do.

D And they turned thitherwarde & came to the house of þ yonge man the Leuite, euen vnto the house of Micah, & saluted hym peaceably. And the. vi. hundred men gyrded w̄ weapons of war which were of the children of Dan, stode by the entrynge of the gate. And the fyue men þ went to spyre out the lande, went in thither and toke þ karued ymage and the Ephod, Theraphim, & the ymage of metall. And the preiste stode in the entrynge of the gate w̄ the fyue hundred men þ were armed vnto battayl, whyle the other wēt into Micahs house, and fet the karued ymage, the Ephod, Theraphim: and the ymage of metall. Then sayd þ preist vnto the: what do ye? They answered him: holde thy peace, laye thyne hand vpo thy mouth, and come w̄ vs to be our father and preist. Is it better for the to be a preist vnto the house of one man, than to be a preist vnto a trybe or kynred in Israel? And the preist was glad and toke the Ephod and Theraphim, and the grauen ymage, and wente with the people. And they turned & departed, & put the chyldren the catel and their other substance before them.

F And when they were a good waye from the house of Micah, the men þ were in the houses, & in Micahs house, made oute crye, & folowed after the chyldren of Dan, and called vnto them. And they turned theþ faces, & sayde vnto Micah: what ayleth the, that thou makest an outecrye? And he sayd ye haue taken away my goddes which I made, and also the preiste, and good poure wayes wyth them. And what haue I moze? howe then saye ye vnto me: what ayleth the? And the chyldren of Dan sayde vnto hym: let not thy voyce be hearde amonge vs, lest angrey felowes runne vpon the, and thou lese thy lyfe with the lyues of thyne household. And so the chyldren of Dan went theþ wayes.

G And whē Micah saw þ they wer to strong for hi, he turned, & wēt back vnto his house againe

And they toke the thynges whiche Micah had made, and the preist which he had, and came vnto Laish, euen vnto a people that were at rest and without mistrust, and smote them with the edge of the swearde, and burnt the ctyte wyth fyre. And there was no man to helpe, bycause Laish was farre from Sidon, and they had no meddlyng wyth any other man. And the ctyte stode in the valleye that lyeth by Betherod.

H And they buylt them there a ctyte, and dwelt therein. * And called it Dan after the name of Dan theþ father whiche was bozne vnto Israel. howbeit in verpe dede the name of the ctyte was Laish at the begynnynge.

And the children of Dan set them by the grauen ymage. And Jonathan the son of Gerson, the son of Manasses & hys sonnes were the preistes in þ trybe of Dan vntyll they were carped away out of þ lande captiue. And they set them by the karued ymage which Micah made, all þ whyle the house of God was in Silo.

The. xix. Chapter.

Of the Leuite, whose wyfe was vylapnously kylled in Sibeā.

I Chauced in those dayes, whē there was no kyng in Israel, þ a certayne Leuite solournyng on þ syde of mount Ephraim: toke to wyfe a concubine out of Bethlehē Iuda, & hys concubine played the whoze by hym, & went a waye from hym vnto her fathers house to Bethlehē Iuda, and there cōtynued four monethes. And her husbāde arose and went after her, to speake frendly vnto her, and to byng her home agayne, hauyng his ladde with hym: and a couple of asses. And he brought him vnto her fathers house, and when the father of the damsel sawe hym, he reioysed of his comynge. And his father in lawe the damselfs father kept hym: And the Leuite abode with him thre dayes, and so they dyd eate and drynke, and lodged there.

B The fourth daye when they arose early in the morning, the man stode vp, to departe. And the damselfs father sayd vnto his sonne in lawe: comfort thyne hert with a morsell of bredd, & then go your way. And they sat downe, & dyd eate & drynke bothe of them togpyther. And the damselfs father sayde vnto the man: Be contente I praye the, and tary al nyght, and let thyne herte be mery. And when the man stode readye to depart, his father in lawe compelled him to turne agayne, and tarye all nyght there. And he arose vp early the fifth daye to departe, and the damselfs father sayde: comfort thyne herte: and they tarped vntyll after mydday. And they dyd eate both of them togpyther.

C And when the man arose to depart w̄ his concubine and his lad, his father in lawe the damselfs father sayd vnto him: beholde, the daye goeth fast a waye and draweth towarde euen, tary al nyght: at þ leest waye tary this day here, þ thyne hert may be mery. And tomozow get you earlye vpon your waye, that thou mayest get the to thy tente. Neuerthelater, the man wolde not tary, but arose & departed, & came as far as Jebus (which is at Ierusalē) and his two asses laden, and his concubine and his lad with hym. And whē they were fast by Jebus the day was soze spent, and the yonge man sayde vnto his master: come I praye the, & let vs turne in, into thys ctyte of the Jebusites, and lodge all nyght there. His master answered hym: we wyl not tourne into a straunge ctyte that are not of the chyldren of Israel: we wyl go forth to Sibeā. And he sayde vnto hys lad: goo soze warde, and we shall come to one of these places, to lodge al nyght eyther in Sibeā, or in Rama. And they went soze warde vpon theþ waye, and the sun went downe vpo them, when they were fast by

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Gibea which belongeth to them of Ben Jamin. And they turned thitherward to go in & lodge all nyght in Gibea. And when he came, he late hym downe in a strete of the citie, for there was nomā that toke them to lodgyng. And beholde there came an old man from his worke, out of ſfelde at euen, which was also of mount Ephraim, and dwelte as a ſtraūger in Gibea. But the men of the place were the chyldren of Jemini.

¶ And when he had lyfte vphys eyes, he ſawe a wayfaryng man in ſ ſtrete of ſ cytie. And the olde man ſayd: whither goeſt thou? And whēce cameſt thou? he answered hym: we came from Bethlehē Juda, towarde the ſyde of mount Ephraim: fro thence am I, and I wente to Bethlehē Juda, & go now to the houſe of the Lord. And there is no mā that receyuethe me to houſe. We haue ſtraue & prouandze for our aſſes, and breed & wyne for me & thy handmayde, and for the lad that is w thy ſeruant: & we lack nothing.

¶ The olde man ſayde: peace be w the, all ſ thou lackeſt ſhalt thou fynde w me: onelye abyde not in the ſtrete al nyght, and ſo he bzought hym into his houſe, and gaue foddze vnto his aſſes. And they waſhed theyr feet, & dyd eate & drink. And as they were makynge theyr hertes merpe, beholde, the men of the citie which were wicked beſet the houſe rounde aboute, and thruſt at the doze, and ſpake to the man of the houſe, the olde man, ſaying: byng forth the man that came into thyne houſe that we maye knowe hym.

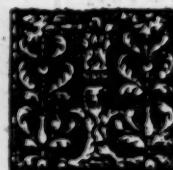
Et. xix. b

And *the man of the houſe, the olde mā went out, and ſayde vnto them: Oh naye my bzythē do not ſo wickedly, ſeing that this man is come into myne houſe: do not ſo vnmeate a thyng. Beholde, here is my doughter, a mayden, and this mans cōcubine, them wil I byng out now vnto you, and hūble them, and do w them what ſemeth you good: but to this man do not ſo abominable a thyng. But the mē wolde not herken to him. And the mā toke his cōcubine, and bzought her out vnto thē, which knewe her and abuſed her all ſ nyght, eue vnto ſ morning. And when the dape began to ſpyng, they let her go.

¶ And thā came the woman in the dawnyng of the dape, and fell downe at the doze of the mans houſe where her lord was tyll it was dape. And her lord aroſe vp in the moznyng, & opened the dozes of the houſe & wēt out to go his way. And beholde, the woman, euen his concubine laye a longe befoze the dooze of the houſe, and her handes ſtretched out vpon the threſholde. And he
 * (thyngyng her to haue bene aſlepe) ſayde vnto her: vp and let vs be going. But ſhe answered not. The
 * (percepyng that ſhe was deed) toke her vp vpon an aſſe, and ſtode vp, and gate hym vnto his owne home. And when he was come to hys houſe, he toke a knyfe and caught his cōcubine, and deuſided her with the bones into twelue peces, and ſet her vnto al quarters of Iſrael. And all that ſawe it ſayde: there was no ſuche dede doone oꝛ ſene ſyns the chyldzen of Iſrael came out of Egipt vnto this dape, conſpyde the matter, take a duplement and ſaye your myndes.

¶ The xx. Chapter

The battayle of the Iſraelites agaynſt the trybes of Ben Jamin, for the Leuites wyfe which was killed.



¶ Then al the chyldzen of Iſrael went out: and the congregacyon was gathered togyther as it hadde bene but one man, euen fro Dan to Beſeba, and vnto the lande of Gilead vnto the Lord in Miſpa, and there ſtode folke out of all quarters and of all the trybes of Iſrael in the congregacion of the people of God, iii. hundred thouſande footemen that drewe ſwerdes. And when the chyldzen of Ben Jamin herde that the chyldzen of Iſrael were gone by to Miſpa, and had ſayde: O ye chyldzen of Iſrael, tell vs howe this wyckedneſſe happened. And the Leuyte the womans huſbande ſayde: I came vnto Gibea that is in Beniamin w my cōcubine to lodge al nyght, and the mē of Gibea aroſe agaynſt me, & beſet the houſe round about vpon me by nyght, and thought to haue ſlayne me, & my concubine haue ſo forced ſhe is deed: And I toke my concubine, and cutte her in peces, and ſent her thorowout al ſ landes of the enheritaunce of Iſrael. For they haue cōmitted abhominaciō & ſolp in Iſrael. Behold, ye are al chyldē of Iſrael. Wondze this matter, & gyue your aduſe in the caſe.

And al the people aroſe as it had ben one mā, ſaying: there ſhal not a man of vs go to his tent neyther turne into his houſe. But this ſhalbe it ſ we wyl do to Gibea. We wyl go vp by lotte agaynſt it. And we wyl take ten men of the hundred thozowout all the trybes of Iſrael, and an hundred of the thouſande, and ſ. out of .x. ſ. to ſet byttayle for the people to make that they may go agaynſt Gibea Ben Jamin, bycauſe of all the abhominacion, that they haue wzought in Iſrael. And ſo all the men of Iſrael gathered togyther agaynſt the cytie, knyt togyther, as it had bene but one man. And the trybes of Iſrael ſent men thozowe all the trybe of Ben Jamin, ſaying: * what wickedneſſe is this that is hap-
 pened amōg you? Now therfore delpyer vs the mē, thoſe chyldē of Belial which are in Gibea, ſ we may ſlay thē, & put a way euil from Iſrael.

¶ Neuerthe later, the chyldzen of Ben Jamin wolde not hearken vnto the voyce of theyr bzythē the chyldzen of Iſrael, but gathered thē ſelues togyther out of ſ cities vnto Gibea, to com out and ſpyght agaynſt the chyldzen of Iſrael. And the chyldzen of Ben Jamin were nombzed at that tyme out of the cities. xxvi. thouſand mē that drewe ſwerdes, beſyde the inhabitours of Gibea, which were nombzed ſeuē hundred choſt men. And amōge al theſe folke were ſeuē hundred lefte handed men, which euerpe one coulde ſpyng ſtones at an heer breadth, and not myſſe. And the chyldzen of Iſrael beſyde Ben Jamin, were nombzed foure hundred thouſande men that drewe ſwerdes, and were all men of warre.

And the chyldzen of Iſrael aroſe, & went by to Bethel, & aſked counſayl of God who ſhuld begyn the battayl agaynſt the chyldzen of Ben Jamin. And the Lord ſayd: Juda ſhall begyn. And the chyldē of Iſrael ſtode by early and beſieged Gibea.

Gibea. And the men of Israel went out to battle agaynst Ben Jamin. And the men of Israel put them selues in aray to fyghte agaynst them, besyde Gibea. And the chyldren of Ben Jamin came out of Gibea, and destroyed of the Israelites that daye. xxii. thousande men, and brought them to the earth.

And the folke of the chyldren of Israel plucked vp theyr hertes, and wet to agayn, & made battel in the same place where they dyd the first daye. And the chyldren of Israel went vp and wept before the Lorde vnto euen, and asked of the Lorde, sayinge: Shall we go agayne to battle agaynst the chyldren of Ben Jamin oure brethren? And the Lorde sayde: go vp agaynst them. And the chyldren of Israel came oute agaynst the chyldren of Ben Jamin the seconde daye. And the chyldren of Ben Jamin wet agaynst them out of Gibea the second day, and destroyed to the earth of the chyldren of Israel ones agayne. xviii. thousande men that drew sweordes euery man of them. Then the chyldren of Israel and all the people went vp, and came vnto Bethel, and wept and sat there before the Lord and fasted the same daye vnto euen, and offered burnt offrynges and peace offrynges before the Lorde. And the chyldren of Israel asked the Lorde: for there was the arke of the appoyntement of God in those dayes. And Phinehes the sonne of Eleazar, the sonne of Aaron waytyng vpon it at that tyme, sayde: Shall I get me vp to go out any more to battel agaynst the chyldren of Ben Jamin my brethren, or shall I cease?

The Lorde sayd: go, for to morowe I will deliuer them into your handes. And Israel set theyr arayes about Gibea. And the chyldren of Israel went vp agaynst the chyldren of Ben Jamin the thyrde tyme, and put them selues in aray agaynst Gibea, as they were before. And the chyldren of Ben Jamin came oute agaynst the people, and were drawen a way from the ctyte. And they began to smyte of the people deed (as they were before, by two hye wayes, of whiche one goth vp to Bethel & the other to Gibea thorow the felde) vpon a thyrde men of Israel. And the chyldren of Ben Jamin sayde: They are fallen before vs, as at the fyrst. But the chyldren of Israel sayde: let vs slye and plucke them away from the ctyte, vnto the hye wayes.

And all the men of Israel rose vp out of theyr place, & put the selues in aray at Baal Thamar. And likewise the lopers in wayte of Israel came forth out of theyr places, eue out of the medowes that were about Gibea, & came agaynst Gibea: ten thousand chosen men out of all Israel, and there was a sore battell. But the other wytt not that so greute euill was so nye them. And the Lorde plagued Ben Jamin before Israel, and the chyldren of Israel destroyed of the Ben Jaminites the same daye. xxv. thousande & an hundred men, & drew sweordes euery one of them. And when the chyldren of Ben Jamin sawe that they were put to the worst, the men of Israel gaue rounne to the Ben Jaminites, because they trusted to the lopers in wayte which they had layde besyde Gi-

bea. And the lopers in wayte hastened, and ranne vpon Gibea, & went and smote all the citie with the edge of the sword. And an appoyntment had the men of Israel fro the lopers in wayte, & they shulde make a great smoke ryse vpon out of the citie. And when the men of Israel fled in the battel: Ben Jamin began to smyte deed of the chyldren of Israel about a. xxx. personnes, and sayd the other are put to the worst before vs, as in the fyrst battel. But when there began to aryse out of the ctyte a pyller of smoke, the Ben Jaminites looked backe, and beholde, the wastynge of the hole ctyte began to ascende vnto heauen.

Whē the men of Israel also turned agayne, the men of Ben Jamin were abashed, for they sawe the euill appoched the. And therfore they turned theyr backs before the men of Israel, vnto the way that leadeth to the wilderness, but the me of war ouertoke the. And besyde that, they which came out of the citie destroyed them in the midle of the. And thus they copassid the Ben Jaminites about, & chased the to Menuba, & ouerran them to Gibea on the east syde: & there were slayne of Ben Jamin. xviii. thousand, which were all men of war. And they turned & fled to the wilderness warde, & vnto the rocke of Rimmon. And the other slue by the way of the rest of them. v. thousand men, & stycked vnto them, vntill they came to Gibeon, & slue two thousande men of them. So that all that were slayne that same day of Ben Jamin were. xxv. thousand men that drew sweordes, which were all men of war: onely. vi. hundred men turned & fled to the wilderness, vnto the rocke of Rimmon, & abode there foure monethes. And the me of Israel turned back agayne vnto the chyldren of Ben Jamin, & smote the with the edge of the swearde in the ctytes, both man and beast and all that came to hande, and set on fyre all the ctytes that they coulde come by.

The. xxi. Chapter.

The inhabitants of Gilead are bitterly destroyed.

And euery man of Israel swore in Mizpa, sayinge: there shall none of vs gyue his daughter vnto any of Ben Jamin to wife. And the people came to Bethel, and abode there tyll euen before God, and lyste vp theyr voyces, and wept sore, and sayd. O Lord God of Israel why is this chaunced in Israel, that there shuld be this daye one trybe lacking in Israel? And on the morowe the people rose vp by tyme, and made there an altare, and offered burnt offrynges and peace offrynges.

And the chyldren of Israel asked, who are they among all the tribes of Israel, that came not vnto the congregacion vnto the Lorde: for they had made a great oth concerning him that came not vnto the Lorde to Mizpa, sayinge: he shall surely dye. And the chyldren of Israel had pytie on Ben Jamin theyr brethren, & sayde: there is one trybe cut of fro Israel this daye: what shall we do vnto the remnant of them, that they may haue wyues? we haue sworne by the Lorde: that we wyl not gyue them of oure daughters to wyues. And they sayde: Is there any of the tribes of Israel

that

that came not up to Mizpa to the Lorde: And behold, there came none of the inhabitants of Jabes Gilead unto the hooste and congregacion. For the people were viewed, and beholde, there were none of the inhabitants of Jabes Gilead there: And they set thither a multitude, euē xii. thousande men of the strongest of them, and commaunded them, sayinge: go and smyte the inhabitants of Jabes Gilead with the edge of the swerde, both women and chyldren. * And this is it that ye shal do, vtterly destroye all the males and all the women that haue lyen by men. And they founde among the inhabitants of Jabes Gilead foure hundred damels, virgins, & had knowen no man, by lyinge wyth any male. And they brought them vnto the hoost to Silo, whych is in the lande of Canaan.

2a. xlii.

And the hole congregacion set and spake with the chyldre of Ben Jamin & were in the rock of Hyminon, and called peaceably vnto them: and Ben Jamin came againe at that time, and they gaue them wyues whych they had saued alpyue of the womē of Jabes Gilead. But they sufficed them not. And the people had compassion on Ben Jamin, bycause that God had made a gappe in the trybes of Israel. And then the elders of the congregacion, sayd: what shal we do to the remnant of them, to get them wyues, seing all the wyues of Ben Jamin are destroyed? And they sayde: there muste be an enherytaunce for them that be escaped of Ben Jamin, that a trybe be not destroyed out of Israel, howebeit, we maye not gyue them wyues of oure daughters. For the chyldren of Israel had swozne, sayinge: cursed be he, that gyueth a wyfe to Ben Jamin.

Then they sayde: beholde, there is a feaste of the Lorde yerly in Silo, which is on the north syde of Bethel, and on the east syde of the waye that goeth from Bethel to Sichē, & south from Libanon. Therfore they commaunded the chyldren of Ben Jamin, sayinge: go & lye in wayte in the bynepardes. And when ye se the daughters of Silo come out to daunce in a rowe, then come ye out of the bynepardes, and catche you euery mā a wyfe of the daughters of Silo, and go into the land of Ben Jamin. And whē they fathers or brethren come vnto vs to cōplayne, we wyll saye vnto them: haue pytie on vs for they laked, bicause we reserued not to eche mā his wyfe in tyme of war. Neither haue ye gyuen vnto them, that ye shulde synne at this tyme.

And the chyldren of Ben Jamin dyd euen so: and toke them wyues accordynge to the nombre of them that daunced, whome they caught. And they went, and returned vnto they enheritaunce, & repaired the citties and dwelt in them.

Jud. xlii. b
& xlii. a.

And the chyldren of Israel departed thence at that tyme, and went euery man to his trybe, & to his kynred, and went out from thence euery man to his enheritaunce. * In those dayes there was no kyng in Israel: but euery man dyd that which seemed ryght in his owne eyes.

The ende of the booke of Judges, called in the hebreue: Sophtim.

The booke of Ruth.

The fyrst Chapter.

Elimelech goeth wyth his wyfe and chyldren to the lande of Moab.



Fortuned that (in the dayes of a certayne Judge.) when the iudges iudged there fell a darch in the lande, and a certayne man of Bethlehem Juda wente for to sojourne in the countrie of Moab: he and his wyfe, and his two sonnes. The name of the man was Elimelech, and the name of his wyfe, Naomi: and the names of his two sonnes were, Mahlon, and Chilion, and they were Ephraimites, out of Bethlehem Juda. And when they came into the lande of Moab, they continued there. And Elimelech Naomies husbande dyed, and she remayned with her two sonnes which toke them wyues of the nacions of Moabites: the ones name was Orpha, and the others Ruth: And they dwelled there aboute a ten yere. And Mahlon & Chilion dyed also euen both of them, and the woman was left desolate of her two sonnes & of her husband: Then stode she vp with her daughters in lawe, and returned from the countrey of Moab: for she had herd say in the countrey of Moab, how that the Lorde had vsited his people, and gyuen them breed. Wherfore she departed oute of the place where she was, & her two daughters w her. And they went on they way to returne vnto the lande of Juda. And Naomi sayde vnto her two daughters in lawe: go & returne eche of you vnto your mothers house: & the Lord deale as kyndly w you as ye haue dealte w the deed: and wyth me. And the Lord gyue you, & you may fynde rest, eyther of you in the house of her husbande. And when she kyssed they, they lyft vp they voice, & wept, and sayde vnto her: we wyll go w the vnto thy folke. And Naomi sayde: tourne agayne my daughters: for what cause wil you go with me? Are there any mo chyldren in my wombe, to be your husbandes? Turne agayne my daughters & go: for I am to olde to haue an husbande. And yf I sayd: I haue hope, yf I take a mā also this night: yea & though I had alreadye borne sonnes, wolde ye tary after them, tyll they were of age? or wolde ye for them so longe refrayne fro takinge of husbandes? Not so my daughters: for it greueth me moche for your sakes that the hande of the Lorde is gone out agaynst me.

And they lyfte vp they voices, and wepte agayne, and Orpha kyssed her mother in lawe, but Ruth abode still by her. And Naomi sayde, thy syster in law is gone backe agayne vnto her people and vnto her goodes: retourne thou after her. And Ruth answered, entreate me not to leaue the, and to retourne from after the: for whither thou goest, I wyll go also, and where thou dwellest, there I wyll dwell: thy people shal be my people, and thy God my God. Where thou dyest there wyll I dye, and there wyll I be buried. The Lord do so & so to me, if ought but death

death only departe the and me asondre.

When she sawe that she was stedfastly myn-
ded to go with her, she left speakynge vnto her.
And so they wēt both vntyl they came to Beth-
lehem. And whē they were come to Bethle-
hem it was nopsed of them thoroꝝe all the citie, and
the womē sayd: is not this Naomi? And she an-
swered them: call me not Naomi: ^{that is to saye,}
^{beautyfull} but call me Mara, ^{that is to saye, bytter.}
for the almyghty hath made me very bytter. I
went out ful, & the Lord hath brought me home
agayne emptye. Why then call ye me Naomi:
seeing ^{the} Lord hath humbled me, & the almyghty
hath brought me vnto aduersitie? And so Na-
omi with Ruth the Moabitesse her doughter in
law returned out of ^{the} countrey of Moab, & came
to Bethlehe in the begynnyng of barley haruest.

The. ii. Chapter.

Ruth gathereth corne in the felde of Booz.

And Naomis husbände had a kynsmā of
strength and myght (whiche was of the
kynred of Elimelech) named Booz. And
Ruth the Moabitesse sayd vnto Naomi: let me
go to the felde, and gather eares of corne ^{(suche}
^{as the reapers leaue)} after any man, in whose syght I
fynnd grace. And she sayd vnto her: go my dough-
ter. And she went, and came to the felde, and ga-
thered after the reapers, and her chaunce was,
that the same feld perteyned vnto Booz, whych
was of the kynred of Elimelech. And beholde,
Booz came from Bethlehem, & sayde vnto the
reapers: the Lorde be wyth you. And they an-
swered hym: the Lorde blesse the. Then sayde
Booz vnto his ponge man that stode by the rea-
pers: Whose damsel is this? And the pongeman
that stode by the reapers answered, & sayde: it is
the Moabitish damsel, that came with Naomi
out of the countrey of Moab, & she said vnto vs:
Oh let me leaue and gather after the reapers the
eares that remaine: and so she came, and hath
continued euen from the moonyng vnto now,
saue that she tarped a lytle in the house.

Then sayd Booz vnto Ruth: hearest thou my
doughter? go to nonother feld to gather, neither
go from hence: but abyde here by my maydens.
Let thynne eyes be on the feld ^{where} they maye reape,
& go thou after ^{the} maydens. haue I not charged
the ponge men, that they shall do the no hurte?
Moreouer when thou arte a thyrt, go vnto the
vessels & drynke of ^{the} which the laddes haue dra-
wen. Then she fel on her face, & bowed her self
to the ground, and sayd vnto him: how is it ^{that} I
haue founde grace in thynne eyes, and that thou
shuldest knowe me, seeing I am an aliaunt?

And Booz answered and sayd vnto her: al is
told & shewed me ^{that} thou hast done vnto thy mo-
ther in law syns ^{the} death of thynne husband, how
thou hast left thy father and thy mother, and the
lande where thou wast borne, & art come vnto a
nacion which thou knewest not in tyme passed.
The Lorde quyte thy worke, and a ful rewarde
be gyven the of the Lorde God of Israel: vnder
whose wynges thou arte come to abyde. Then
she sayde: let me fynde sauoure in thy syghte my
lorde, thou that haste comforted me, and spoken

hartely vnto thy mayde, which yet am not lyke
vnto one of thy maydens. Booz sayde vnto her
agayne: in tyme of refection come thou byther,
and eate of the breed, and dyp thy sop in the vy-
negre. And she satte downe by the reapers, & he
reached her parched corne: of the whych she dyd
eate, and was suffised, and lefte part. And when
she was rylen vp to gather, Booz commaunded
his pong men, saying: let her gather euen amōg
the heapes, & forbyd her not. And leue her some
of the sheues for the nones, and let it lye, that she
may gather it vp, ^(without shame) and rebuke her
not. And so she gathered in the felde, vntyl euē,
and thre shyd that she had gathered, & it was in
measure vpon an Ephā, ^(that is, thre bushels) of
barly. And she toke it vp, and went into the citie
and when her mother in lawe had sene what she
had gathered, she plucked out also, and gaue to
her that she hadde reserued, when she had eaten
ynough. And her mother in lawe said vnto her:
where haste thou gathered todaye? and where
wroughtest thou: blessed be he, that knewe the.
And she shewed her mother in lawe how she had
wrought with hym, and sayd: the mans name
wyth whome I wrought todaye is Booz. And
Naomi sayd vnto her doughter in lawe: blessed
be he of the Lord, for he ceaseth not to do good
to the lyving and to the deed. And Naomi sayd
agayne vnto her: the man is nye vnto vs, & of
our nexte kynne. And Ruth the Moabite sayd:
he sayde vnto me also. Thou shalt be wyth my
pong men, vntyl they haue ended al my haruest.
And Naomi answered vnto Ruth her dough-
ter in lawe: it is best my doughter ^{that} thou go out
wyth hys maydens, that they fall not vpon the
in anye other felde. And so she kepte her by the
maydens of Booz, to gather, vnto the ende of
barlye haruest: and of wheate haruest also: and
dwelt wyth her mother in lawe.

The. iii. Chapter.

Ruth sleapeth at Booz feete, and is knowen his kynswoman.

When Naomi her mother in lawe sayde
vnto her: my doughter, shal I not seeke
rest for the, that thou mayest prosper?
And is not Booz our kynsmā, wyth
whose maydens ^{thou} wast? beholde, he wponoweth
barly tonyght in the threschyng flooze: washe
thy selfe therfoze, and anoynte the, and put thy
rayment vpon the, & get ^{thee} downe to ^{his} barne. But
let not a mā knowe of the, vntyll he haue left ea-
tyng and drynkynge. And whē he goeth to slepe,
marke the place where he layeth hym downe, &
then go and lyft vp the clothes, that are on hys
fete, and lay the downe there, and so shal he tell
the what thou shalt do. And she answered her:
all that thou bydest me, I wyll do. And so she
went downe vnto the barne, & dyd accordynge
to all that her mother in lawe bade her.

And when Booz had eaten and dronken, and
made him mery, & was gone in, to lye downe be-
syde ^{the} heape of corne, she came softly, & lyft vp
^{the} clothes of his fete, & layed her downe. And at
midnight the man was afrayed & groped. And
beholde, a woman laye at his feet. And he sayd:
what art thou? she answered: I am Ruth thynne
handmayde

handmayde sprede thy wyng ouer thyne hand-
mayde, for þu art the next of the kynne. He sayd:
blessed be thou in the Lorde my daughter, for þu
hast thewed more goodnes in the later ende, than
at þe begynnynge, in as moche as thou folowedst
not yong men, whether they were poore or riche.
And now my daughter feare not, I wyll do to
þe al þu requyrest, for all þe cite of my people
doth knowe, that þu art a womā of vertue. And
it is true that I am of thy next kynne, howbeit
there is one nyer than I. Carre this nyght. And
when morning is come, if he wyl mary the, it is
good, so let hym do. But and yf he wyl not haue
the, as sure as the Lorde lyueth I wyl haue the:
lye still vntyll the morninge. And so she laye at
hys fete vntyll the morninge. And she arose vp
before one coulde knowe an other. And he sayd:
let noman knowe, that there came any woman
into the barne. And he sayd agayne: byngge the
mantel that thou hast vpon the, and hold it vp.
And when she helde it vp, he mette in syre mea-
sures of barley, and layed it on her. And she gate
her into the cite, & when she came into her mo-
ther in law, she sayd: how is it wth the my dought-
ter? And she tolde her all that the man had done
to her. And sayde also: these syre measures of
barley gaue he me, & sayd: þu shalt not come em-
pty vnto thy mother in lawe. Then sayd she: my
doughter, syt still, vntyll I knowe how the mat-
ter wil chaunce. For the mā wyll not be in rest,
vntyll he haue fynished þe thyng this same daye.

The. liii. Chapter.

Booz taketh Ruth to wyfe, of whom he begetteth Obed.

A Then went Booz vnto þe gate & sat him
downe there, & behold the kynsman of
which Booz spake, cam by. Vnto whō
he sayde: come and syt downe here, and
called hym by his name. And he turned in, & sat
downe. And he toke .x. men of the elders of the ci-
tie, and sayde: syt ye downe here. And they sate
downe. And he sayd vnto the kynsman. Naomi
that is come agayne out of the countrey of Mo-
ab * wyl sell a parcell of lande, which was oure
brother Elimelechs. And I thought to do the to
wyte, & byd the bye it before the enhabitours &
elders of my people. Yf thou be disposed to re-
deme it, do: but and yf thou wylt not purchase it
then tell me: that I maye knowe. For there is
none to chalenge it, save thou, and I nexte the.
And the other answered, I wyl purchase it.

Leuit. xxv. b
Deut. xxxii. b

Then sayd Booz: what daye þu byest the felde
of the hande of Naomi, þu muste take also Ruth
the Moabite, the * wyfe of the deed, to steepe vpon
the name of the deed vpon his enheritaunce. The
kynsman answered: I can not purchase it, for
martyng of myne owne enheritaunce: take þe my
ryght to the, for I cā not purchase it. Now this
was the maner of olde tyme in Israel concerning
purchesse & chaūging, for to stablysh al thyng: þe
a man must plucke of hys shoo, and geue it hys
neighbour, & this was a sure witness in Israel.
Therefore the kynsman sayd to Booz: Bye it
thou: & so dyne of his shoo. And Booz sayd vnto
the elders & vnto al the people: ye are witnesses
this day, þe I haue bought al þe was Elimelechs,

& al that was Chilioz & Mahlons, of the hande
of Naomi. And mozeouer, Ruth the Moabite
the wyfe of Mahlon, haue I purchased to be my
wyfe, to steepe vpon the name of the deed vpon his
enheritaunce, and that this name be not put out
from amonge hys brethren, and from the gate
of hys place: ye are wytnesses thys daye.

And all the people that were in the gate, & the
elders sayde: we are witnesses: the Lorde make
the woman that is come into thyne house, lyke
* Rabel and Lea, which twayne dyd buyld the
house of Israel: do þu also valeauntly in Ephra-
ta, and be famous in Bethlehem. Thy house be
lyke the house of Pharez * whom Chamar bare
vnto Iuda, euen of the seede whiche the Lorde
shall geue the of thys ponge woman.

And so Booz toke Ruth, & she was his wyfe.
And when he went in vnto her, the Lorde gaue
þe she conceived, & bare a sonne. And the womē
sayd vnto Naomi: blessed be þe Lorde, the which
hath not left the without a kynsman, to haue a
name in Israel, and that shall byngge thy lyfe
agayne, & cherish thyne old age. For thy dought-
ter in lawe whych loueth the, hath borne vnto
him: & she is better to the than seuen sonnes. And
Naomi toke the chyld, and layed it in her lappe,
& became nource vnto it. And her neyghbours
gaue it a name, saying: there is a child borne to
Naomi, & called it Obed: the same is the father
of Isai, the father of Dauid. These are the gene-
rations of * Pharez: Pharez begat Hezro: Hezro
begat Ram, Ram begat Aminadab, Ami-
nadab begat Nahlon, Nahlon begat Salmon,
Salmon begat Booz, Booz begat Obed, Obed
begat Isai, Isai begat Dauid.

The ende of the booke of Ruth.

The fyrst booke of Sa-

muel called the fyrst booke
of the kynges.

The fyrste Chapter.

Elkana hath .ii. wyues, Hanna and Phenenna.



Ther was a mā of one of þe two
Ramathes (of þe kynred of Jo-
phim, of mount Ephraim) na-
med * Elkana the sonne of Je-
roham the sonne of Elibu, the
son of Thobu, the son of suph,
an Ephraimite: whiche had .ii.
wyues, the one called Hanna,
& the other Phenenna. And Phenenna had chil-
dren, but Hanna had none. * And the sayd man
went vp out of his cite every feastfull daye, to
praye

praye & to offere vnto the Lord of hostes in Silo, where were the two sones of Eli (Hophni & Phinehes) the Lordes preistes. And it fell on a solempne daye, that Elkana offered, and gaue to Phinehes his wyfe and to all her sonnes and doughters porcions. But vnto Hanna he gaue a portion with a heuy chere, for he loued hana, & the lord had made her barren. And her enemy (Phinehes) vered her soze continuallye, to moue her, because the lord had made her barren. And so dyd she pear by pear as ofte as she wēt vp to the house of the Lord. And so chafed her, whyche wept & dyd not eat. The sayd Elkana her husband to her, hana why wepest thou? and why eatest thou not? & why is thine herte troubled? am not I better to the, the ten sonnes? So Hanna rose vp after they had eaten & dronke in Silo. And Eli the preiste sat vpon a stole by one of the syde postes of the temple of the Lord. And she was troubled in her mynde, & prayd vnto the Lord, & wept soze, & vowed a vowe, & sayd O Lord of hostes, yf thou wilt loke on the trouble of thy handmayd & remēbre me, & not forget thyne handmayd but gyue vnto thy handmayd a mā child: I wil gyue hym vnto the lord al the days of his lyfe & ther shall no raser come vpon hys head: and as she continued prayinge before the lord, it fortunēd y Eli marked her mouth for hana spake in her herte, & her lippes dyd but moue onely, but her voyce was not herd: and therfore Eli thought she had ben dronke, and Eli sayde vnto her: Howe longe wilt thou be dronken? put away from the, the wyne y thou hast. Hanna answered and sayd: not so my lord, I am a woman of a sorowful herte: I haue dronke neyther wyne nor strōg drynke, but haue xpowred out my soule before the Lord. Count not thyne handmayd to be lyke a doughter of Belial, for out of the aboundaunce of my heuines and greife haue I spoken lytherto.

Eli answered her agayne: and sayde, go in peace: the God of Israel graunt the thy petition that thou hast asked of hym. She said, let thine handmayd fynde grace in thy syght. And so the woman went her waye, and dyd eat, and loked no more so sad. And they rose vp early, & worshypped before the Lord, and then returned, & came to the house to Ramath. And when Elkana knewe Hanna his wyfe, the Lord remembred her, for in processe of tyme it came to passe that she conceived and bare a sonne, and called his name Samuel (saying) because I haue asked hym of the Lord. And Elkana and all hys house wente vp to offer vnto the Lord, the offerynge due for the feast, and also hys vowe: Nevertheless, Hanna wēt not vp but sayd vnto her husband: I wil tary vntyl the lad be weyned & then I wil byyng hym that he maye appeare before the lord, and there abyde for euer. Elkana her husbāde answered her: do what semeth the best: tary at home, vntyl thou hast weyned him and I beseeche the lord, to make good his saying. And so the woman abode, & gaue her sonne sucke vntyl she weyned hym. And whē she had weyned him she toke him w her, with .iii. bullockes

and an Ephra of flour and a bottle of wyne, and brought hym vnto the house of the Lord in Silo, & the chyld was yet but tendre of age. And they slue a bullocke, & brought in the lad to Eli and she sayd: Oh my lord as truly as thy soule liueth my lord, I am the womā y stode before the here praying vnto the lord. For thys lad I prayed, and the Lord hath geuen me my desire which I asked of hym, & therfore I haue geuen him vnto the Lord, as long as he is mete for the Lord. And she worshypped the Lord there.

The ii. Chapter.

The songe of Hanna. The offence of the sonnes of Eli.

And Hanna prayed & sayd myne herte reioyleth in the Lord, & myne borne is exalted in the Lord. My mouth is wyde open ouer myne enemyes, for I reioyce in thy saluatiō. There is none so holy as the Lord, for wythout the, is nothyng. Neither is ther any of strength as is our god. Talke not to muche proude, lette olde thynges depart out of poure mouthes for the Lord is a God of knowledge, & hys purposes come to passe. The bo we wyth the myghty men are broken, & they that were weak, haue gyde them selues wyth strength. They that were full, haue byred oute them selues for brace, and they that were hongry, cease so to be, tyl the baren hath born seue: and she that had many chyldre, is wared feble. * The Lord killeth & maketh a lyue: bypnyeth downe to the graue & fetcheth vp agayne. The Lord maketh poze and maketh ryche: bringeth lowe, and heueth vp on hye. * He reyseth vp the poze out of the duste, and lyfteth vp the begger from the donghyll: to set them among prynces, and to enheret them with the seat of glory. For the pillers of the earth are the Lordes, & he hath set the rounde worlde vpon the. He wyl kepe the fete of hys saynctes, & the wyched shal kepe silence in darcknesse, and * in hys owne myghte shal no man be stronge. The Lordes aduersaryes shal be destroyed of hym, and out of heauē shal he thunder vpon euery one of them: The Lord shall iudge the endes of the worlde, and shall gyue myghte vnto hys kynge: and exalte the borne of hys anoynted. And Elkana went to Ramath to hys house, and the ladde dyd minister vnto the Lord before Eli the preist.

But the sones of Eli were chyldren of Belial and knewe not the Lord. And the preistes made a law for y people, y whensoener any man offered any offerynge, the preistes lad came, while the fleshe was a sechynge & a fleshoke with thre teeth in his handes and thrust it into the panne, kettle, caldren or pottle. And al y the fleshe hoke brought vp, that the preiste toke away. And so they dyd vnto all the Israelites, that came thither to Silo. Pea and therto, before they burnt the fatte, the preistes lad came and sayde to the man that offered: giue fleshe that I may dresse it for the preiste, for he wylle not haue sodden fleshe of the, but raw. And yf any man sayd vnto hym: let them burne the fat accordyng to the daye, and then take as muche as thyne herte desireth: The ladde wolde answer him, yea thou

C v Walte

Shalt gyue it me now: and yf thou wylte not, I wyl take it with violence. And the synne of the ponge men was very greate befoze the Lorde. For men abhorred the offrynge of the Lorde.

But the chyld Samuel mynistred befoze the Lorde, gydded about with a linnen Ephod. Moreover, his mother made hym a lytle cote, and brought it to hym from yere to yere, when she came vp with her husbnde, to offre the offrynge in the solempne feastes: and Eli blessed Ekhana and his wife, and sayde: the Lorde gyue the seed of this woman, for the petycō that she asked of the Lorde. And they went vnto theiꝝ owne home. And the Lorde vplited Hanna, so that she conceived, and bare three sonnes, and two daughters. And the chyld Samuel grew befoze the Lorde.

Eli was very olde, and hearde all that his sonnes dyd vnto all Israel, and how they laye with the women that wayted at the doze of the tabernacle of witnessse, and he sayde vnto them: why do ye suche thynges? For of all these people, I heare euyl reportes of you. Oh, naye, my sonnes: for it is no good report that I heare howe that ye make the Lordes people to trespassse. If one mā synne agaynst an other, dayes mē may be iudges: * but if a man synne against the Lorde, who wyl be his dayisman? Not with standyng, they hearkened not vnto the voyce of theiꝝ father, by cause the Lorde wolde slaye them. The chyld Samuel profyted * & grewe and was in fauour both with the Lorde, and al so with men.

And there came a man of God vnto Eli, and sayd vnto hym: thus sayeth the Lorde: I yd not I appeare vnto the house of thy father whē they were in Egypte, subiecte vnto Pharaoes house? And I chose thy father out of all the trybes of Israel to be my pꝛepst, to offre vpo myne altare, and to burne incence, * & to weare an Ephod befoze me. And I gaue vnto the house of thy father all the burnt offrynges of the chyldren of Israel. Wherefoze tread you downe my sacrifice and myne offrynge, which I comaunded to be made in my tabernacle, and honourest the chyldren aboue me, to make your selues fat of the fyꝛst frutes of all the offrynges of Israel my people? Wherefoze, the Lorde God of Israel sayeth: I sayde, that thy house and the house of thy father shoulde walke befoze me for euer.

But now the Lorde sayth: that be farre from me: for them that worshyp me, I wyl worship, and they that despyse me, shall come to shame. Beholde, the dayes come, that I wyl cutte of thine arme, & the arme of thy fathers house that there shal not be an olde mā in thine house. And I shal se thine enemye in y Tabernacle (of the Lorde) & in al the wealth which (God) shal gyue Israel, and there shal not be an elder in thine house for euer. Neuerthelesse, I wyl not destroy all the males y com of the from myne altar. But to make thine eyes bade, & to make thine herte melte. And all they y be multiplyed in thine house: shall dye, yf they be men.

And this shalbe a sygne vnto y, that shal come

vpo thy two sonnes Hophny and Phynhes: euen in one daye they shall dye both. And I will stee me vpo a faythful pꝛepst, that shal do accor dyng to my herte and mynd. * And I wyl buyde him a sure house. And he shal walke befoze myne anoynted for euer. And they that are left in thine house, shal come and crouch to him for a lytle pece of syluer & a cake of bread, & shal saye: put me (I praye y) in one offyce or other among y pꝛiestes. y I may eat a morsel of bread.

The. iiii. Chapter.

The Lorde calleth Samuel thye tymes.

And the chyld Samuel mynistred vnto the Lorde befoze Eli: and the worde of the Lorde was precious in those dayes, neyther was there anye open visyon. And it chaunced at that tyme, y Eli laye in his place, and his eyes beganne to waxe dymme that he coulde not se. And yer the lampe of God wente out, Samuel layd hym downe to slepe in y temple of the Lorde, wher the ark of God was. And the Lorde called Samuel, and he sayde, here I am, & he ran vnto Eli, and sayde: here am I, for thou calledst me. And he sayde: I called the not: go agayn and slepe. And he went and layd hym downe to slepe. And y Lorde called once agayne Samuel, and Samuel arose and went to Eli, & sayde: I am here: for thou didest call me. And he answered: I called y not my sonne. So againe & take thy rest: Samuel knewe not yet y Lorde neyther was the worde of the Lorde yet opened vnto hym. And the Lorde wente to and called Samuel the thyrde tyme. And he arose and went to Eli, and sayd: I am here for thou haste called me. And Eli perceaued that the Lorde had called the chyld. Therefoze Eli sayd vnto Samuel: go, and lye downe: & yf he cal the agayne, then saye: speake on Lorde, for thy seruaut heareth. So Samuel went, and layd hym downe in his place. And the Lorde came, and stode, and called as befoze Samuel Samuel. Samuel answered: speake on for thy seruaut heareth. And the Lorde sayde to Samuel: beholde, I wyl do a thyng in Israel, y both the eares of as many as heare it, shal tynge. In that daye I wyl rayse y agaynst Eli, all thynges which I haue spoken concernyng y house from the begynnyng to the endyng. I haue tolde hym * that I wyl iudge y house for euer. For the wyckednes which he knoweth. For whē the people cursed y sonnes for the same wyckednes, he hath not corrected them. And therfoze I haue sworne vnto the house of Eli, that the wyckednesse of Elies house, shal not be purged wth sacrifice nor offryng for euer. Samuel laye tyl the morninge, & opened y doores of y house of the Lorde.

And Samuel feared to shewe Eli the visyon. Then Eli called Samuel, & sayd: Samuel my sonne, And he answered: here I am. He sayde: what is it that the Lorde hath sayd vnto the? I praye the hyde it not from me. God do so, and lo to the, yf thou hyde any thyng from me, of all that he sayde vnto the. And Samuel tolde him euery whit, & hyd nothyng fro him. And he sayd it is y Lorde, let hym do what semeth hym best.

And

Gen. xlii. c.

Leuit. ii. f.

Leuit. x. d.
Deut. xii. b.

1. reg. xxi. b.

And Samuel grewe, and the Lord was with hym, & lefte none of hys wordes vnpersourmed. And all Israel from Dan to Beerfabe, wyfte that faythfull Samuel was made the Lordes prophete. And the Lord appeared agayne in Silo, for the Lord opened him selfe to Samuel in Silo, thowowe the worde of the Lord.

¶ The. iiii. Chapter.

¶ The arke of the Lord is taken. Eli & his chyldren dye.

And Samuel spake vnto all Israel. (And it fortuned that in those dayes the Philistynes came to gyther to fyght.) And Israel went out against the Philistines to battayle & pytched beside the helpe stone. And the Philistines pitched in Aphek. And put the selues i arraye against Israel. And whē they ioynded the battel Israel was put to the worse before the Philistines. And the Philistines stode i array along by the felde about a foure thousande men.

And when the people were come into the tentes, the elders of Israel said: wherfore hath the Lord caste vs downe this daye before the Philistines? let vs fetch the arke of the oppoyntment of the Lord oute of Silo vnto vs, that whē it cometh amonge vs, it maye saue vs, out of the hande of our enemy. And so the people sent to Silo, & fet from thens the arke of the appointmēt of the Lord of hostes, whych dwelleth betwene the cherubyns. And there were the two sonnes of Eli, Hophi and Phinehes with the arke of the appointmēt of God. And it fortuned, that when the arke of the appointmēt of the Lord came into the host, all Israel shouted a myghty howte, so that the earth range agayne.

And whan the Philistynes herde the noyse of the howte they said: what meaneth the sounde of this myghty howt in the host of the Ebzues? And they vnderstode, howe that the arke of the Lord was come into the host. And the Philistines were afrayd, and sayde, God is come into the host. And they sayde agayne: Wo vnto vs, for it was neuer so before this: Wo vnto vs who shall deliuer vs oute of the hande of these myghty Goddes? these are the Goddes that smote the Egyptians wth so many plagues in the wylernes. Be stronge and quyte your selues like men, O ye Philistines, that ye be not seruantes vnto the Ebzues, as they haue bene to you. Be of a manly corage therfore and fyght. And the Philistines fought, and Israel was put to the worse & fled euery man into his tent. And there was an exceeding great slaughter, for ther were ouerthrowen of Israel. xxx. thousande. And the arke of God was taken, & the two sonnes of Eli, Hophni, & Phinehes were dead. And there ran a man of Ben Iamyn oute of the aray, & came to Silo the same day with his clothes rent and earth vpon hys heade. And when he came, Eli late vpon a stole, & looked toward the waye for his hart feared for the arke of God. And when the man came into the cytie, & tolde it, all the citie cryed.

And when Eli herde the noyse of the crying he sayd: What meaneth this noyse of the rymour? And the man came in hastily, and told Eli. Eli was. xcviij. yere olde, & his syght fayled him

so he coulde not se. And the man sayde vnto Eli: I am he that came oute of the aray, & fled this daye out of the host. And he sayd, what thyng is fortuned my sonne? The messenger answered and sayde: Israel is fled before the Philistynes, and there is a great slaughter chaunced among the people, and thy two sonnes, Hophni & Phinehes are dead, & the arke of god is taken. And it fortuned that whan he made mencyon of the arke of God, Eli fell fro of his stole backward vpon the thresholde of the gate, and hys necke brake, and he dyed, for he was an olde man and heyre, and iudged Israel fourtye yeres.

And his doughter in law Phinehes wyfe was wth chyld and nye the byrthe. And when she hearde the tydynges that the arke of God was taken, and that her father in law, and her husband were dead, she bowed her selfe, & traueled, for her paynes came vpon her. And about the tyme of her death, the women that stode about her sayde vnto her, feare not, for thou hast borne a sone: but she answered not, nor regarded it. And she named the child Achabod saying. The glorie is departed fro Israel: because the arke of God was taken, & because of her father in law & her husband. And she sayd agayne. The glorie is gone from Israel, for the arke of God is taken.

The glorie is gone

¶ The. v. Chapter.

¶ Wagon the God of the Philistines is cast flat before the arke.

And the Philistines toke the arke of God and caried it fro the helpe stone vnto Asdod, agayne the Philistines toke the arke of God, & brought it into the house of Dagon, & set it by Dagon. And whē they of Asdod were vpon the next day in the mornynge, beholde Dagon laye vpon the earthe before the arke of the Lord. And they toke vpon Dagon, & set hym in hys place agayne. And when they were vpon the nexte mornynge, beholde Dagon lay vpon the grounde before the arke of the lord, and hys head, and hys two handes cut of vpon the thresholde, & only the shap of a fysh was lefte on hym. And therfore is it, that the prestes of Dagon (neither any man that cometh into Dagon's house) treade not on the thresholde of Dagon in Asdod, vnto this daye. But the hand of the lord was heuy vpon the of Asdod, and he destroyed them, and smote them with emerodes, both Asdod & in all the coastes therof. (The villages also & the felde in the myddes of the countree were ful, and there came vpon myce, and ther was a confusyon of greute death in the cytie.) And when the me of Asdod sawe that it was so they sayd: the arke of the god of Israel shal not abyde here with vs, for his hand is sore vpon vs and vpon Dagon our God. They sent therfore & gathered all the lordes of the Philistines vnto them, & sayde: what shal we do wth the arke of the God of Israel? They answered, let the arke of the God of Israel be carped about vnto Gath. And they carped the arke of the God of Israel aboute. And it fortuned that when they had carped it aboute, there was by the hande of the lord a myghty greute noyse in the cytie, & he smote the men of the cytie bothe small & great & they had secrete diseases. (And the Gethites toke counsell, & made the selues pyryng seates of chynnes.) Therfore they sente

sent the arke of God to Akaron. And as soon as the arke of God came to Akaron, the Akaronites cryed out saying: they haue brought \bar{p} ark of \bar{p} God of Israel to vs to see vs & our people.

D And so they sent, and gathered together all the lordes of the Philistines and sayde: send awaye the arke of \bar{p} God of Israel, to go agayne to his owne place, that it sle vs not and our people. For there was great lamentacion ouer the dead thowwe out al the cypre, and the hande of God was exceeding sore there. And the men that dyed not, were smitten with the emerodes: and the cype of the cypre went vp to heauen.

The .vi. Chapter.

The kyne bynge home the arke w \bar{t} h the rewarde.

A The arke of the Lorde was in the countrey of the Philistines seuen monethes and the Philistines called for \bar{p} prestes & \bar{p} soothsayers, saying: what shall we do w \bar{t} h the arke of the Lorde? tell vs where with we shall sende it home agayne? They sayde. If you send the arke of the God of Israel home agayne, sende it not emptye: But rewarde it w \bar{t} h trespasse offering: & the ye shall be whole, and it shall be knowne to you, why his hande departeth not from you.

Then sayde they: And what shall be the trespasse offering, whiche we shall rewarde him w \bar{t} ? They answered: fyue golden arses and .v. golden myce, according to the nombre of the lordes of \bar{p} Philistines. For it is one maner of plage on you al, & on your lordes. Wherefore ye shall make ymages like to your arses, and ymages lyke to your myce \bar{p} corrupt \bar{p} land & ye shall geue glory vnto \bar{p} god of Israel: \bar{p} he may take his had frō of you, & frō of your goddes, & frō of your lande.

Exodi. x. c.

Wherefore do ye harden youre hertes as the Egyptians and Pharaō hardened theyr hertes? whych when he toke on agaynst the, * did they not let the people go, and they departed? Nowe therfore, make a newe carte, & take two melche kine: on whose neckes there hath come no yoke. And tye the kyne to the carte, and byng the calves home from them. And take the arke of the Lorde, & laye it vpon the carte, & put the iewels of golde (whych ye rewarde him with for a syn offering) in a cofre by the side therof, and sende it awaye, that it maye go. And if ye see that he go by the waye of hys owne coaste to Bethlames: then it is he that dyd vs thys great euill. If no, we shall knowe then, \bar{p} it is not hys hand that smote vs: but it was a chaunce that happened vs. And the men dyd euen so, and toke two kyne that gaue mylke, and tyed them to \bar{p} carte and kepte the calves at home, and they layd the arke of the Lorde vpon the carte and the cofre w \bar{t} h the myce of golde, & with the ymages of theyr arses. And \bar{p} kyne toke the streyght waye to Bethlames, & went on the streyght waye: & as they wēt, lowed, & turned nether to the right hāde ner to \bar{p} left. And \bar{p} lordes of \bar{p} Philistines went after the, vnto \bar{p} borders of Bethlames.

And they of Bethlames were reappng theyr wheate harvest in the valey. And they lyfte vp theyr eyes, & spied the arch. And reioysed when

they saw it. And the carte came into the felde of one Jehosua a Bethlamine, and stode styll there. There was also a great stone. And they claue \bar{p} wood of \bar{p} carte & offered the kyne a burnt offering vnto the Lorde. And the Levites toke downe the arke of the Lorde and the cofre that was w \bar{t} h it, wherin \bar{p} iewels of golde were: and put them on the great stone. And the men of Bethlames sacrificed burnt sacrifice, and offered offerings that same daye vnto the Lorde. And when the fyue lordes of the Philistines had sene it, they returned to Akaron the same day. And these are the golden arses whiche the Philistines gaue to amende for a trespasse offering, to the Lorde: for Adon one: for Gaza one: for Ashalon one: for Gath one: & for Akaron one: And golden myce, accordyng to the nombre of all the cypres of \bar{p} Philistines, euen accordyng to the fyue lordes, both of walled townes & of townes vnwalled: euen vnto the great stone of lamentaciō, wherō they set downe the arke of \bar{p} Lorde: whiche stone remaineth vnto this daye in the felde of Jehosua the Bethlamine. And he plagued the men of Bethlames, because they had sene the arke of \bar{p} Lorde. And he slue amonge \bar{p} people fyfte thousande and thye scoze and ten men. And the other people lamented, because the Lorde had slayne \bar{p} people with so great a slaughter. Wherefore the men of Bethlames sayde: who is able to stande before the Lorde so holy a God: & to whom shall he go from vs? And they sent messengers to the inhabitants of Kariatih Jarim saying: The Philistines haue brought agayne \bar{p} arke of \bar{p} Lorde: come ye downe therfore, and set it vp to you.

The .vii. Chapter.

The arke is brought to Kariatih Jarim.



A And so \bar{p} mē of Kariatih Jarim came, and set vp the arke of \bar{p} Lorde: and \bar{p} brought it into the house of Aminadab in Gibeā, & sanctified Eleazar his sonne, to kepe the arke of \bar{p} Lorde: & while the arke abode in Kariatih Jarim the dayes multiplied, and there passed ouer .xx. yerres, & al the house of Israel lamented after the Lorde. And Samuel spake vnto al the house of Israel saying: if ye be come agayne vnto the Lorde w \bar{t} h all poure hertes, then * put awaye the straunge goddes and Ashtaroth frō among you: and prepare you hertes vnto the Lorde, & serue hym * only: for he shall ryd you out of the hande of the Philistines. Then the chyldren of Israel dyd put awaye Baalim and Ashtaroth, & serued the Lorde onely. And Samuel sayde: gather all Israel to Mizpa, and I wyl praye for you vnto the Lorde. And they gathered together to Mizpa, and dreyne water: and powred it out before the Lorde, & fasted the same daye & sayde there: we haue synned agaynst the Lorde. And Samuel iudged the chyldren of Israel in Mizpa. When the Philistines hearde \bar{p} the children of Israel were gathered together to Mizpa, the lordes of the Philistines went vp agaynst Israel. And when the chyldren of Israel hearde they were afrayed of the Philistines, & the chyldren of Israel sayde to Samuel: cease not to crye

crpe vnto the Lord our God for vs that he may
 C saue vs out of the hād of the Philistines. * And
 Samuel toke a suckynge lambe, and offered it
 al togyther for a burnt offering vnto the Lord
 and cryed vnto the Lord for Israel, and the
 Lord heard hym. And as Samuel offered the
 burnt offering, the Philistines came to fyght a
 gaynst Israel. But the Lord thondred a great
 thondre that same daye amonge the Philisti-
 nes, and scattered them, that they fell befoze Is-
 rael. And the men of Israel went out to Gilpa
 and pursued the Philistines, and folowed vpon
 them vntyl the place that is vnder Bethcar.

And then Samuel toke a stone and pitched
 it betwene Gilpa and the marke of the rocke,
 and called the name thereof, the * stone of helpe
 sayinge: Hytherto hath the Lord helped vs.
 D And so the Philistines were brought vnder, &
 they came nomore into the costes of Israel: and
 the hande of the Lord was agaynst the Philis-
 tines all the dayes of Samuel. Therto the cy-
 ties whiche the Philistines had taken from Is-
 rael, were restored agayne to Israel, euen from
 Acaron to Gath: with the coastes of the same, &
 Israel plucked them out of the handes of y Phil-
 istines. And there was peace betwene Israel
 and the Amorres. Samuel iudged Israel all
 the dayes of his lyfe, and went about yere by
 yere to Bethel, Gilgal and Gilpa, and iudged
 Israel in all those places, & came agayne to Ra-
 ma: for there was his house, & ther he iudged Is-
 rael also, & there he buylt an altar vnto y Lord.

The viii. Chapter.

The people requyred a kynge.

When Samuel was old, he made his
 sons iudges ouer Israel. The name
 of his eldest sonne was Joel, and y
 name of the seconde Abia, and they
 were iudges in Beerseba. And hys
 sonnes walked not in his wayes: but turned a-
 syde after lucre, and * toke rewardes, and per-
 uerted the ryght. Then all the elders of Israel
 gathered them togyther, and came to Samuel
 vnto Rama, and sayd vnto hym: beholde thou
 art olde, and thy sonnes walke not in thy wayes.
 Nowe therfore * make vs a kynge to iudge vs
 as all other nacions haue. But the thynge dis-
 pleased Samuel, when they sayde: gyue vs a
 kynge to iudge vs. And Samuel prayed vnto
 the Lord. And the Lord sayde vnto Samuel:
 heare the voyce of the people in al that they say
 vnto the. For they haue not cast the awaye, but
 me: that I shulde not raigne ouer them. And as
 they haue euer done (sins I brought the out of
 Egypt vnto this daye: and haue forsaken me, &
 serued other goddes) euen so do they vnto the.
 Nowe therfore hearken vnto theyr voyce: how
 beit, yet testifie vnto them and shewe the * the
 authoritie of the kynge that shall raygne ouer
 them. And Samuel tolde all the wordes of the
 Lord vnto the people that asked a kynge of him.
 & he sayd: this shalbe the auctoritie of the kynge
 that shall raygne ouer you: * he wpll take your
 sonnes and put them to his charettes and make
 his horsmen of them, to runne befoze his charret

and wpll make hym of them, captaynes ouer
 thousandes and ouer fyfties, and wpll set them
 to eare his grounde, and to gather in his har-
 uest, and to make instrumentes of warre, and
 apparel for his charettes. And he wil take your
 daughters and make them apoticaries, cookes
 and bakers. And he shall take the best of youre
 felde, * and of your vynesardes, and of youre
 olyue trees, and gyue them to his seruauntes.
 And he shall take the tenth of your seede, and of
 your vynesardes, and gyue it to his chambr-
 laines: and to his seruauntes. And he shal take
 the best of youre men seruauntes and maydeser-
 uantes and ponge men, and of your asses, and
 put them to his worke. And he shall take the
 tenth of your shepe, and ye shalbe his seruaun-
 tes. And ye shall crye out at that tyme vpo your
 kynge, which ye shall haue chosen you, and the
 Lord wpll not heare you at that daye.

Neuerthelesse, the people wold not heare the
 voyce of Samuel, but dyd saye: naye not so.
 But there shalbe a kynge ouer vs, that we may
 be lyke other nacions, and that our kynge maye
 iudge vs, and go out befoze vs, and fyght our
 battayles. * (for vs.) Therfore, when Samuel
 hearde al the wordes of the people, he rehearsed
 them in the eares of the Lord. And the Lord
 sayd to Samuel: hearken vnto theyr voyce, and
 make them a kynge: And Samuel sayde vnto
 the men of Israel: go every man vnto his cite.

The ix. Chapter.

Saul the sonne of Cis is chosen kynge.

There was a man of Be Jamin na-
 med * Cis the sonne of Abiel, the
 sonne of zeroz, the sonne of Becho-
 rath, the sonne of Aphiah, the sonne
 of a man y was a Jeminite, a mā
 of strength and myght, and the same had a sonne
 called Saul, a goodly ponge man and a fayre:
 so that among the chyldren of Israel there was
 none goodlyer then he. For from the shoul-
 ders vppward, he was hyer than al the other people.
 And the asses of this Cis, Sauls father were
 lost: and Cis sayde to Saul his sonne: take one
 of the laddes with the, and goo vp, and seke the
 asses. And he went thozowe mounte Ephraim
 and thozowe the lande of Salisa, but they found
 them not. Then they went thozowe the land of
 Salis, and there they were not. Whē they went
 also thozowe the lande of Jemini, they founde
 them not: At the last when they were come to
 the lande of zuph, Saul sayd vnto his lad that
 was with him: come let vs retorne, lest my fa-
 ther leue caring for the asses, and take thought
 for vs. He sayde vnto hym: beholde, there is in
 this cytie a man of God, and he is a worshyp-
 full man: all that he sayeth commeth surelye to
 passe. Nowe then let vs go thither: peraduen-
 ture he shall shewe vs what waye we maye go.
 Then sayd Saul to his lad: yf we wil go, what
 shall we bypge the man? For our bread is all
 spent out of our vessels, and there is none other
 present to byng the man of god: what haue we?
 And the lad answered Saul agayne, & sayde:
 I haue found about me the fourth parte of a sicke
 that

iii. re. xxi. a.

A
 i. reg. xiii. g.
 i. par. ix. b.

that wil I giue þ mā of God, to tel vs our way

Before tyme in Israel whan a man wente to seke an answer of God, thus wyse he spake come & let vs go to the sear. For he that is now called a Propheete was in the olde tyme called a sear. Then sayde Saul to hys ladde: wel sayd of the: come, let vs go. And so they went vnto the cytye where the man of God was. And as they were goinge vp into the cytie, they mette with damels that came out to drawe water, and sayde vnto them: is there here a sear? And þ maydens answered them yea, ^{or (here is one)} Beholde, he is before you. Make haste now, for he came this daye to the cytie, for there is an offeringe of the people this daye in the hyll. When ye be come into þ cytye ye shal finde him streight waye per he come vp to the hyll to eate: for the people wyll not eate vntyl he come, because he doth blesse the offeringe. And then eate they that be bydden to the feast. Nowe therfore get you vp, for this daye shal ye fynde hym. And they wente vp into the cytie. And when they were come into the myddes of the cytie, beholde Samuel came out agaynst them, for to go vp to þ hyll. * But the Lorde had tolde Samuel in his eare (a daye before Saul came) sayinge: to morowe this tyme I wyll sende the a man out of the lande of Ben Jamin, hym shalte thou anoynte to be capitayne ouer my people Israel, that he maye saue my people out of the handes of the Philistines, for I haue looked vpo my people, and they crye is come vnto me. When Samuel therfore sawe Saul, the Lorde answered him: se this is the man whom I spake to the of, Thys same shal raygne ouer my people.

Then went Saul to Samuel in the myddle of the gate, and sayd: tell me I praye the where the sears house is. Samuel answered Saul and sayde: I am the sear, go vp before me vnto the hyll, for ye shal eate with me to daye. And to morowe I wyll let the go, and wyll tell the all that is in thine hert. And as for thyne asses that were lost thre dayes ago, care not for them, for they are founde. And mozeouer whose shal the beautifull thynges of Israel be? Belonge they not to the & to al thy fathers house? But Saul answered and sayd: am not I the sonne of a Jaminite of the smallest trybe of Israel? and my kynred is the leest of all the kynredes of þ trybe of Ben Jamin. Wherefore then speakest thou so to me? And Samuel toke Saul and his lad, & brought them into the parlour, and made them syt in the chiefe place amonge them that were bydden: which were vpon a thyrtye personnes. And Samuel sayd vnto the cooke, bring forth the portion which I gaue the, and of which I sayde vnto the, kepe it with the. And the cooke toke vp the shoulder, and that which was vpo it: and let it before Saul. And Samuel sayde: beholde, that which is left: put it before the & eate, for hit herto hath it ben kept for the of purpose: whē I called the people. And so Saul byd eate with Samuel that daye. And when they were come downe from the hyll into the cytie, Samuel comuned with Saul vpon the toppe

of the house: and when they arose early a-bout the spyng of the daye Samuel called Saul vpon the toppe of the house, sayinge: vp, that I maye sende the awaye. And Saul: arose. And they went out at the doores, both he & Samuel. And when they wer come almooſte oute of the towne, Samuel sayde to Saul: byd the lad go before vs (& he went before) but stand thou by a whyle, that I may shew the what God sayth

The .x. Chapter.

Saul is anoynted kynge, and prophesyeth.



And the Samuel toke a vessel of oyle and poured it vpon his head and kissed hym, & sayde: hath not the Lorde annointed þ to be capitayne ouer his enheritaunce? (And thou shalt deliuer his people out of the handes of theyr enemyes which are rounde aboute them. And thys token shalt thou haue, that the Lorde hath annointed the to be kynge.) When thou arte departed from this day, thou shalt fynde two me by * Rabels sepulchre in the boorde of Ben Jamin, euē at zalezah. And they wyll saye vnto the: the asses which thou wentest to seke, are founde. And lo thy father hath left the care of the asses, and sorroweth for you, sayinge: What shall I do for my sonner? Then shalt thou go forth from thence and shalt come to the playne of Chabor. And there shalt mete the thre men goyng vp to God to Berhel: one carying thre kyddes: & an other caryinge thre loues of bread, and an other caryinge a bottell of wyne. And they wyll salute the and gyue the, the two loues of bread: which thou shalt receyue of theyr handes. After that shalt thou come to the hyll of God, where the Philistines kepe their watch. And whē þ art com thither to the cytie, thou shalt mete a company of prophetes cōpyng downe from the hyll wth a psalter, a tymbrell, a pype and an harpe before them, and they shal prophete. And the spyrte of the Lorde wyll come vpon the also, and thou shalt prophete with them, and shalt be turned into an other man. Therfore whē these signes are chaunced the, do what thou hast to doo, for God is with the. And thou shalt go before me to Gilgal: and I also wyll come downe vnto the to sacrifice burnt sacrifices, and to offer peace offeringes. * Tarye for me seuen dayes, tyl I come to the and shewe the what thou shalt do. And as sone as he had turned his shulder to go from Samuel, God gaue hym an other man of herte: and al those tokens came to passe that same daye. And when they came to the hyll, beholde, the company of prophetes met hym: and the spyrte

*the spryite of God came vpon hym also, and he prophecyed amonge the. And all that knew hym before, when they sawe that he prophecyed amonge the prophetes, they sayde eche to other: how is this? is happened vnto the son of Cis? *is Saul also amonge the prophetes? And one of the same place answered & sayd: who is their father? And therof came the prouerbe: what is Saul also amonge the prophetes? And whē he had made an ende of prophecyng, he came to p̄ hyl. And Sauls fathers brother sayd vnto him and to his lad: whyther wēt ye? he sayd: to seke the asses: and when we sawe that they were no where, we came to Samuel. And Sauls vncle sayde: tell me what Samuel sayde vnto you? Saul answered his vncle: he tolde vs playnely that the asses were found. But of the kyngdom wherof Samuel spake, tolde he hym not. And Samuel called p̄ people togyther vnto p̄ Lord to Gilga, and sayd vnto the chyldzen of Israel thus sayth p̄ Lord God of Israel: I brought Israel out of Egypt, and deliuered you out of the hande of the Egyptians, and out of the handes of all kyngdomes that troubled you. And ye haue this daye cast awaye youre God that helpeped you out of al your aduersities and tribulations. And ye haue sayde vnto hym: *make a kyng ouer vs. Now therfore stande ye before the Lorde by your tribes and your thousandes. And when Samuel had brought all the trybes of Israel, the trybe of Ben Jamin was caught: when he had brought the trybe of Ben Jamin by theyr kynredes, the kynred of Matri was caught: and at the last Saule the sonne of Cis was caught. And whē they sought him he could not be founde. Therfore they asked the Lorde further, yf that man shoulde come thither. And the Lorde answered: beholde, he hath hyddē him selfe amonge the stuffe. And they ranne and fet hym thence. And when he stode amonge p̄ people, he was hyper the any of the people, from the shoulders vwarde. And Samuel sayde to all the people: Se ye not him, whom p̄ Lord hath chosen: and howe there is none lyke him among all the people? And al the people shouted & said *God lende the kyngde lyte.

Then Samuel tolde the people *the duty of the kyngdome, and wrote it in a booke, & layed it vp before p̄ Lord, and let all the people a way every man to his house: And Saul also wente home to Gibea. And there folowed him strong mē, whose hertes God had touched. But p̄ chyldzen of Belial sayde: how shall he saue vs? * & they despised hym, and brought hym no presentes. And he helde his tonge.

The. xi. Chapter.

The people renueth the kyngdome of Saul.

Nahas the Ammonite cam vp, & besseged Jabes in Gilead. And all the men of Jabes sayde vnto Nahas: make a couenaunte with vs, and we wyll be thy seruautes. And Nahas the Ammonite answered them: In this wyll I make a couenaunt with you, yf I maye thruste out all your ryght eyes, and bypnyng that spame vpo al Israel. To

whom the elders of Jabes sayd: gyue vs seven dayes respyte, that we maye sende messengers, vnto all the coostes of Israel. And then if there be noman to helpe vs: we wyll come out to the. Then came the messengers to gibea vnto Saul, and tolde this tydynge in the eares of the people. And al the people lyft vp theyr voyces and wept. And beholde, Saul came folowynge the cattel out of the felde, and Saul sayd: what aplyeth this people, that they wepe? And they told him the tydynge of the men of Jabes. And the spryite of God came vpon Saul, when he herd those tydynge and he was excedynge angrey, and toke a poke of oren, and hewed them in peces, and sent them thorowout all the coostes of Israel by the handes of messengers sayenge: whosoever cometh not forth after Saul, and after Samuel, so shall his oren be serued. And the feare of the Lorde felle on the people, & they came out as it had ben but one man. And when he *numbred them in Bezek, the chyldzen of Israel were thre hundred thousande men: and the men of Juda thyrtye thousande. And they sayd vnto the messengers that came, so saye vnto the men of Jabes in Gilead, to morowe by p̄ tyne the sonne be hote, ye shal haue helpe. And the messengers came and hewed the men of Jabes, which were glad. Therfore the men of Jabes sayde, to morowe we wyll come oute vnto you, and ye shal doo with vs all that pleaseth you. And on the morowe it fortuneth, that Saul putte the people in thre partes, and they came in vpon the doost in the mornyng watch, and slue the Ammonites vntyll the heate of the daye. And they that remayned, were scattered: so that two of them were not left togyther. And the people sayd vnto Samuel: what is he that darre say, shall Saul raygne ouer vs? bypnyng those men, that we maye slaye them.

And Saul sayde: there shal no man dye this daye, for to daye the Lorde hath saved Israel. Then said Samuel vnto the people: come that we may go to Gilgal, and renue the kyngdome there: And all the people went to Gilgal, and made Saul kyng there before the Lorde in Gilgal. And there they offered peace offrynges before the Lorde. And there Saul and all the men of Israel reioysed excedyngly.

The. xii. Chapter.

Samuel declareth hym selfe to be an innocent Judge.

Samuel sayd vnto al Israel: beholde I haue hearkened vnto your voyce in all that ye sayd vnto me, and haue made you a kyng. Now therfore, your kyngde walketh before you. And I am olde and graye headed, and behold my sonnes are with you, and I haue walked before you from my chyldhode, vnto this day. Behold here I am: beare record of me before the Lorde and before his annoynted. *Whose ore haue I taken? or whose asse haue I taken? whom haue I done wronge to? Whom haue I hurte? or of whose hande haue I receyued any bypbe, to blinde myne eyes therewith, & I wil restore it you agayne. They sayd thou hast done vs no wronge, nor hurt vs: neyther

Eccl. xlii. 1. Act. x. 9.

ther hast thou take ought of any mans hande. He sayde vnto them agayne: the Lorde is witnesse agaynst you, & his annoynted is witnesse this day, & ye haue foude nought in my handes. And they answered: he is witnesse. And samuel sayd vnto þe people: it is þe Lord that made Moyses & Aaron, & that brought your fathers oute of the lande of Egypt. Now therfore stand styll, that I maye reason with you before the Lorde accordyng to all þe ryghtousnesse of the Lorde, whyche he shewed both you and your fathers.

B * After that Jacob was come into Egypt, and your fathers cryed vnto the Lorde: & the Lord sent Moyses and Aaron which brought your fathers out of Egypt, & made them dwell in thys place. * And when they forgot the Lorde their God, he deliuered them into the hand of Sistracaptayne of the hoost of Pharaoh: and into the hande of the Philistines, and into the hande of the kynge of Moab, and they fought agaynst them. And they cryed vnto the Lorde, and sayd we haue synned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Nowe therfore deliuer vs out of the handes of our enemyes, and we wyl serue the. And the Lord sent Jerobaal * Badan: Jephthab, and * Samuel, and deliuerd you out of þe handes of your enemyes on every syde and ye dwelled safe.

And for al that, whē you saw, that Nahasthe kynge of the chyldren of Ammon came agaynst you, ye sayde vnto me: * not so, but a kynge shal raygne ouer vs: whē yet þe Lord your God was your kynge. Now therfore beholde, the kynge whom ye haue chosen, and whom ye haue desired, lo, the Lorde hath set a kynge ouer you. If ye wyl feare the Lord and serue hym, and heare his voyce, and not disobey the worde of þe Lord: both ye and the kynge that raygneth ouer you, shall folowe the Lorde your God: If ye wyl not hearken vnto the voyce of the Lorde, but disobey the Lordes mouth, then shall the hande of the Lorde be vpon you, and on your fathers.

Now also stande and se this great thing which the Lord wyl do before your eyes: is it not now wheate haruest? I wyl cal vnto the Lord, and he shall sende thundre and rayne: that ye maye perceyue and se, how that your wickednesse is gret, which ye haue done in the sight of þe Lord in asking you a kynge. And so Samuel called vnto the Lorde, and the Lord sent thundre and rayne the same daye. And all the people feared the Lorde and Samuel exceedingly. And all the people sayde vnto Samuel: praye for thy seruantes vnto the Lorde thy God, that we dye not: for we haue sinned in asking vs a king besyde all the synnes that euer we dyd.

And Samuel sayde vnto the people: feare not. Ye haue in dede done al this wickednesse, yet be parte not from folowynge the Lorde. But serue hym euen with all your hertes. Neyther tounne ye after wayne thynges whyche are not able to prospeite you, for they are but vanitie. For the Lorde wyl not forsake his people, because of his great names sake: because it hath pleased þe Lorde to make you his people. Moreouer, God

forbyd, that I shulde synne agaynst the Lorde, and cease prayinge for you, but to shewe you the good and ryght waye. Therfore feare you the Lorde, and serue him in the truthe, and with all your hertes, and cōspyre how great thynges he hath done for you. But and if ye do wickedly, then shall ye perishe, both ye and your kynge.

The. xiii. Chapter.

The Philistines are smitten of Saule and Jonathas, Saule being disobedient to Goddes commaundment is shewed of Samuel that he shal not reygne.

Saul had bene kynge one yere (when these thynges came to passe:) and he raygned. ii. yerres, ouer Israel. And Saul chose hym thre thousande men of Israel. Two thousande were with Saul in Michmas and mount Bethel, and a thousande with Jonathas in Gibeon Ben Jamin. And the rest of the people he sent every man to his owne house agayne. And Jonathas smote the hold of the Philistines, that was in þe hill: and it came to the Philistines eares. And Saul blew the tropet thorowout all the lande, saying: let the hebrues heare. And all Israel herde say, howe that Saul had destroyed an holde of þe Philistines, wherfore Israel stakke before þe Philistines. And þe people gathered togyther after Saul to Gilgal. The Philistines also gathered them selues togyther to fyght with Israel, thre thousande charretes and syxe thousande horsemen, and other people lyke the sand by þe sees side in multitude, and came vp, and pyched in Michmas eastwarde from Bethauen. And when the men of Israel sawe it, they were in a strayte, & feare came vpon the people, and they hyd them selues in caues, and in pryuy holes, and in rockes, and in hye places, and in pyttes. And some of þe hebrues went ouer Jordan to go vnto the land of Gad and Gilead. And Saul was yet in Gilgal, and all the people that folowed hym, were astonnyed. And he tarped seuen dayes, euen vnto þe tyme that Samuel had appoynted. But Samuel came not to Gilgal and þe people were therfore scattered from him. And Saul sayde: byngne a burnt sacrifice to me and peace offeringes. And he offred burnt sacrifice. And as soone as he had made an ende of offeryng the burnt sacrifice, beholde Samuel came. And Saul went agaynst hym, to blesse hym. And Samuel sayd: what hast thou done? Saul said: because I saw that the people scatred from me, and that thou camest not within the dayes appoynted, & that the Philistines gathered them selues togyther to Michmas, therfore sayde I: the Philistines shall come downe nowe vpon me to Gilgal, & I haue not made supplication vnto the Lorde. And when I had overcome my selfe, at the last I offred a burnt offryng. And Samuel said to Saul. Thou arte become a foole, thou hast not kept the commaundment of the Lorde thy God, whyche he commaunded the. For at this tyme wolde the Lorde haue stablished thy kyngdome vpon Israel for euer. But nowe thy kyngdome shall not continue. * The Lorde hath soughte hym a mā after his owne herte, & the Lorde hath commaunded hym to be captayne ouer his people.

Gen. xlii. a

Exod. iii. b.

Jud. iiii. a.

Jud. xiii. a.

Jud. iii. b.

Jud. xiii. b.

Jud. xi. a.

1. reg. vii. b.

1. reg. viii. a.

Ex. xxi. b.

Deut. ix. c.

Josh. vii. b.

ple because thou hast not kepte that whiche the
Lorde commaunded the. And Samuel arose, and
gat hym vp fro Gilgal to Gibeon Ben Jamin.

*(The remnant of the folke went vp after Saul, to mete the
people whiche soughte agaynst them, as they were commynge
from Gilgal to Gibeon in the hyl of Ben Jamin.)*

And Saul nūbred þ people þ were founde with
him, & they wer about a. vi. C. mē. And Saul &
Jonathas his sone, & the people that wer founde
with them had theyr abyding in the hyl of Be-
Jamin. But þ philistines pitched in Michmas.
And there came out of þ host of the philistines
thre cōpanyes to destroy: one company turned
vnto the way that leadech to Dyphta vnto þ lād
of Saul. And an other cōpany turned the waye
to Bethoron. And the thyrde cōpanye turned to
the way of þ coast þ is seene aboue the valey of
zeboim towarde þ wyldernesse. There was no
synth founde thowowe out all þ lande of Israel.
For þ philistines sayd: Lest hapely þ hebrues
make the swerdes or speares. But al the Israe-
lites went downe to the philistines, to amende
euery man his share, his mattocke, his axe & his
necessary tooles. And then the edges of the spa-
res, mattockes, dongforkes, & axes were blunt
& also the forkes were to be set in. And so i tyme
of battayle there was neyther swerde nor spere
founde in the handes of anye of the people that
were with Saul and Jonathas. But w Saul
and Jonathas his sonne was there some what
found. And the wathe of the philistines came
out, to go ouer vnto Michmas.

The. xiiii. Chapter.

*Jonathas and his harnesbearer putte the philis-
tines to flight. He taketh the boue.*

And it fortunēd the same tyme, that Jo-
nathas the sonne of Saul said vnto his
pongman that bare hys harnesse: come
and let vs go ouer to the philistines wathe,
that are pōder on the other syde, and he tolde
not his father. And Saul tarped in þ uttermost
parte of Gibeon vnder Rimmon, which is in Bi-
gion, and the people that were wyth hym were
vpon. vi. c. men. And Abia the sone of Abitob,
Jehabods brother, the son of phinehas, the sone
of Eli, was the Lordes preist in Silo, & wate
an Ephod. And the people wiste not that Jo-
nathas was gone.

And in the myddes of the passage (by which
Jonathas sought to go ouer to the philistines
wathe) were there two sharpe rockes, euen one
on the one syde, & the other on the other syde: the
one called Bozez, and the other Sennē, the fore-
fronte of the one leane northwarde towarde
Michmas, & the other was southward towarde
Gibeon: And Jonathas sayd to the pongman þ
bare his harnesse, com, & let vs go ouer vnto the
wathe of these vncircumcised, parauenture
the Lorde wyl worke with vs: for it is no hard-
nesse vnto the Lorde, & to save eith in manye
or in fewe. And his harnesbearer sayd vnto hym
ho all that is in thyne herte: For where it plea-
seth the. Beholde, I am with the as thyne hert
lusteth. Then sayde Jonathas, beholde, we go
ouer vnto those men, and shall shewe oure sel-
ues vnto them, yf they saye on this wyle to vs,

tarpe, vntyll we come to you, then we wyl stand
styll in our place & not go vp to them. But yf
they saye: come vp vnto vs: then we wyl go vp
for* the Lorde hath deliuered them into our ha-
des. And this shalbe a sygne vnto vs. And they
bothe shewed them selues vnto the wathe of þ
philistines. And þ philistines sayde: se the he-
brues come out of the holes where they had hyd
the selues in. And þ men of the watch answered
Jonathas & his harnesbearer & sayd: com vp to
vs, & we wyl shewe you a thing: And Jonathas
sayde vnto his harnesbearer: come vp after me,
for þ Lorde hath deliuered them into þ hande of
Israel. And Jonathas clame vp vpon hilles and
fete, & his harnesbearer after hym. And *(so whē
they had sente Jonathas face)* they fel before Jonathas
& hys harnesbearer slue them after hym. And þ
fyrst slaughte which Jonathas & his harnesse-
bearer made, was vpon a. xx. men, within þ com-
passe as it were about an half acre of lāde. And
ther was a feare in þ host in þ feld, & among al peo-
ple: insomuch þ they þ were gone out of þ watch
to rob, were a trayed also: & the earth trembled
for the feare þ was sente of God. And þ watch
men of Saul in Gibeon Ben Jamin sawe. And
beholde, þ people (of þ philistines) were scatter-
ed and were smytten as they went. Then sayd
Saul vnto the people þ were w him: Search ye
se, who is gone fro vs. And when they had num-
bred, behold, Jonathas & his harnesbearer were
not there. And Saul sayd vnto Abia: bring-
ing his the arke of God. For þ arke of God was at
that tyme w the chyldren of Israel. And it for-
tuned þ while Saul talked vnto the preist, the
nopsle þ was in þ host of þ philistines spied fac-
ther a brode, & encreased *(by litle and litle, and gat
a more cleare sounde)* And Saul sayd vnto the preist
with drawe thyne hādes. And Saul ioynd hym
selfe vnto all þ people þ were with hym, & they
came to þ battayle. And beholde, & euery man
swerde was agaynst his felowe, & there was a
very great rumoz. Moreover þ hebrues þ were
with the philistines before þ tyme, & were com-
with them into all partys of the host, turned so
be w the israelites þ were with Saul and Jo-
nathas. And all þ men of Israel also which had
hid them selues in mount Ephraim as loone as
they hearde, how that the philistines were fled
they folowed after them in the battayle. And
so God holpe Israel that daye. And the battayl
continued vnto Bethaven.

And whē the me of Israel were kept doing
with hunger & dape, Saul charged þ people w
an oth, sayinge: Cursed be þ man that eatech a-
ny foode tyl nyght, tyl I be auēged of myne en-
nempes. And so none of the people tasted anye
sustenance. And al þ inhabitants of þ land came
to a wood where hony lay vpon þ ground. And
the people came into the wood: And behold, the
hony dropped, and noman moued his hande to
his mouth, for þ people feared the oth. But Jo-
nathas herd not when his father charged þ peo-
ple with the oth, wherefore he put forth the ende
of the rod that was in his hande, and bypre it in
an hony combe, and put his hande to his mouth
and his

i. ma. iiii. d.

ii. par. xx. c.
Jud. vii. f.

and his eyes receyued sight. The answered one of the people, & sayd: thy father adured the people, sayinge: Cursed be the man y eateth any sustenance this day, and the people were sayntye. Then sayd Jonathas my father hath troubled y land: se howe myne eyes haue receyued sight, bycause I tasted a lytle of this hony, how moch more then todaye yf the people had eaten of the spoyle of their enemies which they founde. And had ther not bene the a moch greater slaughter amonge the Philistines. And they layde on the Philistines that daye, from Michmas to Aialb. And the people were excedynge saynte.

2 en. vij. c. d.
and. xij. d.

E And y people gat them to y spoyle, and toke shepe, oxen, & calves, & slue them on the ground & the people dyd eate them * w the bloode. Then men tolde Saul, sayinge: Beholde, the people synne agaynst the Lord, in that they eate with y blood. And he sayd: ye haue trespassed. Roule a great stone vnto me thys day, & Saul sayd agayne: Go abrode among the people, & byd the byrnyng me euery man his ore, and euery man his shepe, and slaye them here, & synne not agaynst the Lord in eating w the blood. And the people byrnyed euery man his ore in his hand by night and slue them there. And Saul made an altare vnto the Lord. And y was the fyrst altare that he made vnto the Lord. And Saul sayd: let vs go downe after the Philistines by nyghte, and spoyle them vntyl it be day in the mornynge, & let vs not leaue one ma of them. And they sayd do whatsoeuer thou thyntest best. Then sayd y prest: let vs come hither vnto God. And Saul asked of God, shall I go downe after y Philistines? Wylte thou deliuer them into the handes of Israel? But he answered hym not at y tyme. And Saul sayd: let the people come hyther out of all quarters, and know and se by whom this synne is chaunced this daye: for as truly as the Lord deliuereth which saueth Israel, though it be in Jonathas my sonne, he shall dye the deathe. But there was no man amonge all the people, that answered hym.

I Then he sayde vnto all Israel: be ye on one syde, and I and Jonathas my sonne wyl be on y other sid. And y people said vnto Saul: what thou thyntest best, y do. Therfore Saul sayde vnto y Lord God of Israel: gyue a perfect lot.

E (The Lord God gyue thou the iudgement. Howe happeneth it, y knowe not. The seruant no answere to daye, As this synne be in me or in Jonathas my sonne, or in y people, or in y land, or in y people.) And Saul & Jonathas were caught, but the people escaped fre. And Saul sayd: cast lottes betwene me and Jonathas my son. And Jonathas was caught. Then Saul sayde to Jonathas: tell me what thou haste done. And Jonathas tolde hym, and sayde: I tasted a lytle honye wth the ende of the rodde that was in myne hande: and lo, I must dye.

Matth. l. c.

ll. c. xlii. c.

Saul answered: * God do so and so to me, y shall dye by the deathe Jonathas. And y people said vnto Saul: shall Jonathas dye whiche hath so myghtely helped Israel? God forbyd. As truly as the Lord lyueth there shall not one beere of his beere fall to y ground, for he hath wrought w God this day. And so the people deliuered Jona

thas, y he dyed not. And the Saul departed from folowynge the Philistines. And the Philistines went to theyr owne place. And to Saul helde y kyngdom ouer Israel, & fought agaynst al his enemies on euery syde, agaynst Moab: agaynst the chyldren of Ammon: agaynst Edom: agaynst the kynges of zoba, & agaynst the Philistines. And whether soeuer he turned hym self there he wan, and he gathered his host together and smote y Amalekites, and ryd Israel oute of the handes of them that spoyled them. The sons of Saul were Jonathas, Jesui, & Melchisua. And his two daughters were thus named: y elder was called Merob, & the yonger Michol. And the name of Sauls wyfe was Abinoa the doughter of Ahimaaz. And y name of his chiefe captaine was Abner the sunne of Ner, Sauls vncle. And Cis was Sauls father. And Ner the father of Abner was the son of Abiel. And there was soze warre agaynst y Philistines all the dayes of Saul. And whome soeuer Saule sawe to be a strong man, and mete for the war he toke hym vnto hym.

The. xv. Chapter.

Saul is commaunded to slep Amalek. He is disobedient to the voyce of God. Samuel mourneth for Saul.

S Samuel sayde vnto Saul: * the Lord sent me to annoynte the, to be kyng ouer his people Israel. Nowe therfore hearken thou vnto the voyce of the woordes of the Lord. Thus saythe the Lord of hostes. I remembre that whych Amalecke dyd to Israel, * howe they layed wayt for them in the waye, as they came oute of Egypte. Nowe therfore go, and smyte Amalek and destrope ye all that pertyneth vnto them, and se thou haue no compassion on them.

* (And couete nothyng that they haue) slepe bothe man and woman, infante and suckelynge, ore, and shepe, camel, and asse.

And Saul gathered the people together, & nūbzed them in Telaim, ii. hundred thousand fotemen, and ten thousand men of Iuda. And Saul came to a cytie of Amalek, & let watryn the valleie. And Saul sayde vnto the Kenites: go, & departe, & get you downe fro amonge the Amalekites, lest I destrope you with them: for ye shewed mercye to all the chyldren of Israel, whē they came out of Egypte. And so the Kenites departed from amonge the Amalekites.

And Saul smote the Amalekites fro Beulath as thou comest to Sur, y lyeth before Egypt. & toke Agag y kyng of the Amalekites alre vnterly destroyed all y people w the edge of the swearde. * But Saul and the people spared Agag, and the better shepe and the fat oxen, & the lambes and all that was good, & wolde not destrope them. But all that was foul & nought worth, that they destroyed vnterly. Then came the worde of the Lord vnto Samuel, sayinge: it * repente me that I haue made Saul kyng. For he is turned from me, and hath not performed my commaundementes. And Samuel was enellapayed, and cryed vnto the Lord al nyght. And when Samuel arose earlye to mete Saul in the

in the moynynge, it was tolde Samuel, þæt Saul was come to Carmel, and behold, he hath made hym there a place, and is turned, and departed, and gone downe to Gilgal.

D And Samuel came to Saul, and ^{red burnt sacrifice vnto þæt Lord of þæt spirit of the spoiles whiche he had brought from Amalek, & whē Samuel was come vnto Saul.} Saul sayd vnto him: Blessed be thou in þæt Lord I haue fulfilled þæt comaundment of the Lord. Samuel sayd: what meaneth then the bleating of the shepe in myne eares, and the noyse of the oxen whiche I heare? Saul answered: they haue brought them fro the Amalekites. For the people spared the best of the shepe and of the oxen to sacrifice them vnto the Lord thy God. And the remnaunt haue we destroyed utterly.

S Samuel sayd to Saul: let me tell the what the Lord hath sayde to me this nyght. And he sayd vnto hym: saye on. Samuel sayde: * when thou wast lytle in thynne owne syght, wast thou not made the heed of the trybes of Israel? And the Lord anoynted the kyng ouer Israel. And þæt Lord sent the on a iourneye, and sayd: Go, and utterly destroye those synners the Amalekites, and syght agaynst them, vntyl thou utterly destroye them. And wherfore hast thou not hearkened vnto the voyce of the Lord, but haste turned to the praye, and hast done that whiche is wycked in the syght of the Lord.

E And Saul sayde vnto Samuel: yea, I haue hearkened vnto the voyce of the Lord: and haue gone þæt way which the Lord sent me vnto, and haue brought Agag the kyng of Amalek, and haue utterly destroyed the Amalekites. But þæt people toke of the spoyle, shepe, oxen, and the best of the thynges whiche shoulde haue bene destroyed, to offre vnto the Lord thy God in Gilgal. And Samuel sayd: hath the Lord as great pleasure in burnt sacrifices & offrynges, as whē the voyce of þæt Lord is obeyed? Behold, to obey is better thā sacrifice, & to hearken is better then the fat of rammes. For rebellion is as the synne of witchcraft, and stubborneesse is as the wyckednesse of ydolatre. Bycause thou hast cast awaye the worde of the Lord, therfore hath the Lord cast awaye the also from beinge kyng.

F And Saul sayd vnto Samuel: I haue synned, for I haue gone further then the sayinge of the Lord and thy wordes, bycause I feared the people, and obeyed theyr voyce. Nowe therfore take awaye my synne, and turne agayne wyth me, that I maye worshippe the Lord. And Samuel sayd vnto Saul: I wyl not retorne with the: for thou hast caste awaye the worde of the Lord, and the Lord hath cast awaye the, that thou shalt not be kyng ouer Israel. And as Samuel turned hym selfe to go awaye, he caught the lappe of his cote, and it rent. And Samuel sayd vnto hym: the Lord hath rent the kyngdome of Israel from the this day, & hath gyuen it to a neyghbour of thynne, þæt is better thā thou. The strength of Israel wyl not begyle nor repent: for he is not a man that can repent.

G He sayde: I haue synned. But nowe honour me before þæt elders of my people, & before Israel

and turne agayne w me, that I maye worshippe the Lord thy God. And so Samuel turned agayne, & folowed Saul. And Saul worshipped the Lord. Then sayde Samuel: Wyngye ye hyther to me Agag the kyng of the Amalekites. And Agag came vnto hym delicately. And Agag sayd: truly the bytter death commeth on. And Samuel sayd: * as thy swerde hath made womē childlesse, so shalt thy mother be childlesse aboute other womē. And Samuel bewed Agag in peces before þæt Lord in Gilgal. And thā * Samuel departed to Rama. And Saul wēt home to his house to Gibea Saul. And Samuel came nomore to se Saul vntyl þæt day of his death. Neuertheles Samuel mourned for Saul, & þæt lord repeted, þæt he had made Saul kyng ouer Israel.

¶ The xvi. Chapter.

¶ David is anoynted kyng. An euill spiritte commeth vpon Saul.

The Lord sayde vnto Samuel: Howe longe wylt þæt mourne for Saul, seinge I haue cast him awaye fro raygnynge ouer Israel: for thynne horne with oyle & come, & I may sende the to Isai the Bethlehemite, for I haue prouyded me a kyng among hys sones. And Samuel sayde: how cā I go: for yf Saul heare it, he wyl kyl me. The Lord answered: Take an heifer with the, & saye: I am come to offre to the Lord. And cal Isai to the offring, and I wyl shewe the what thou shalt do, & thou shalt annoynt vnto me, hym whome I name vnto the. And so Samuel dyd as the Lord badde hym, and came to Bethlehem, & the elders of the towne were astonyed at his coming, and sayde: * Comest thou peaceably? He answered: Yea, I am come to offre vnto the Lord. * Sanctifye your selues, & come with me to the offring. And he sanctified Isai and his sones, and bad them to the offryng. And when they were come, he looked on Eliab, and sayd: Surely the Lordes anoynted is before hym. But the Lord sayd vnto Samuel: loke not on his fastiō, or on þæt heygeth of his stature, bycause I haue refused hym. For God seeth not as mā seeth. For mā loketh on þæt ourwarde apperaunce: but God beholdeth the hert. Thā Isai called Abinadab, and made him come before Samuel. And he sayd: neither hath the Lord chosen this. Then Isai made Sāma come, and he sayde: neyther yet hath the Lord chosen him. Agayne Isai made seuen of hys sonnes to come before Samuel: and Samuel sayde vnto Isai: the Lord hath chosen none of these.

And Samuel sayd vnto Isai: are here all thy chyldren? He sayde: there is yet a lytle one be- hynde that kepeth the shepe. And Samuel sayd vnto Isai: sende and fet him, for we wyl not syt downe, tyll he be come hyther. And he sent, and brought hym in. And he was ruddye, & of an excellent beauty, * and wellfaoured in sight. And the Lord sayd: Arise, and anoynt him, for this is he. Therfore Samuel toke the horne wyth the oyntment, and annoynted hym in the myddes of his brethren. And the spiritte of the Lord came vpon David, from that daye forward. And Samuel rose vp, and went to Rama.

But the spirit of the Lord departed from Saul, and an evil spirit sent of the Lord vexed him. And Sauls seruantes sayd vnto him: Beholde, an euil spirit sent of God vexeth the, let our lord therfore commaund his seruantes (that are before the) to seke a mā, þ is a cōning player with an harpe: that when the euil spirit sent of God cometh vpon the, he maye playe with his hande, and thou shalt be eased. Saul sayd vnto his seruantes: prouide me a man then that can play wel, and bynge hym to me. Then answered one of his seruantes, and sayde: Beholde, I haue sene a sonne of Isai, a Bethlehemite, that can playe vpon instrumentes, and is an actiue felowe, and a man of war and prudent in doing of feates, & well made, and the Lord is w hym. Wherfore Saul sent messengers vnto Isai, and sayd: sende me Dauid thy sonne, whych is with the shepe. And Isai toke an asse ladē with breed and a flagon of wyne, and a kyd, and sent them by Dauid his son vnto Saul. And Dauid came to Saul, & stode before hym, & he loued him very well, & he was made his barnesbearer. And Saul set to Isai, saying: let Dauid remayne w me, for he hath found fauour in my sight. And so it fortuneth, þ when the euil spirit sent of God came vpon Saul, Dauid toke an harpe & played with his hand, & so Saul was refreshed, & dyd amend, and the euil spirit departed from him.

¶ The. xlii. Chapter.

¶ Dauid ouercommeth great Goliath.



The Philistines gathered theyr hooste to battayl, and came togyther to Socoth whiche is in Iuda, and pytched betwene Socoth and Azecab, in the coost of Dammin. And Saul and the me of Israel came togyther, and pytched in the oke valley, and put them selues in aray to fight against the Philistines. And the Philistines stode on an hyll on the one syde, and Israel stode on an hyll on the other syde, and there was a valleie betwene them. And there came a man betwene them both out of the tetes of the Philistines, named Goliath * of Gath. vi. cubites & an hād bredeth lōg, & had an helmet of brasse vpon his heed, & a cote of mayle about him. And the weyght of his cote of mayle was v. (v.) sicles of brasse. And he had bootes of brasse vpon his legges, & a shield of brasse vpon his shoulders. And the shafte of his speare was lyke a weauers beame. And his speare heed weyed syre hundred sicles of yron. And one bearynge a shield went before hym.

Nota. xlii.

And he stode and cryed agaynst þ hoost of Israel, and sayd vnto them: Why are ye come out

in aray to battayle? am not I a Philistine, and ye you seruantes to Saul? chose you a man from amonge you, and lette hym come downe to me. And yf he be hable to fyght with me, & to beate me: then wyl we be your seruantes. But if I can ouercome him & beate hym, then shall ye be our seruantes, and serue vs. And þ Philistine sayd I desye the hoost of Israel this daye, gyue me a man, that we may fight togyther. When Saul and all Israel hearde those wordes of the Philistine, they were discouraged, & greatly afrayed. Dauid was the son of an Ephrathite ^(of whom mention is made afore) of Bethlehem Iuda, named Isai, which had cyght sonnes. And was an olde man in the dayes of Saul, & came to age among me. And the thre eldest sonnes of Isai wet and followed Saul to þ battayle. And þ names of his thre sonnes þ wet to battayl were: Eliab the eldest & the next Abinadab, & the thirde Sama, & Dauid was þ leest. And the thre eldest went after Saul. Dauid also wet, & departed fro Saul to feede his fathers shepe at Bethlehem. And the Philistine came forth in the moynynge, and euenynge, and contynued fourtye dayes.

And Isai sayd vnto Dauid his sonne: take for thy brethren an Ephā of thys parched corne, & these ten loues, & bynng it to the hoost to thy brethren. And cary these. x. fresh cheeses vnto the capitayne, and loke howe thy brethren fare, and fet out theyr pledge. And Saul and they, and all the men of Israel were in the oke valley, fyghtynge with the Philistines. And Dauid rose vpon early in the moynynge, and left the shepe wyth a keeper, & toke and went as Isai had commaunded hym, and came within the compasse of the hoost. And the hooste went out in a raye, and shouted in the battel: for Israel and the Philistines had put them selues in aray, the one agaynst the other. And Dauid put downe the gere from hym and put them vnder the bandes of the keeper of the vessels, and ran into the host, and came, and saluted his brethren. And as he talked with the: Beholde, there stode a man in the myddes (Goliath by name, the Philistine of Gath) out of the aray of the Philistines, and spake of the name aboue reherled, þ Dauid herde it. And all the me of Israel, whē they sawe the mā, ran away fro hym, and were sore afrayed. And every man of Israel sayd: Sawe ye not this man come forth? euen to reuple Israel is he come. * And to hym that beate hym wyl the kyng gyue great rychesse, and wyl gyue hym his doughter thereto yea, and make his fathers house free in Israel.

And Dauid spake to the men that stode by, and sayd: What shalbe done to the mā that beate this Philistine, & taketh awaye the shame from Israel? And what is this vncircumcised Philistine, þ he shulde reuple the hoost of the byynge God? And þ people answered hym (after this maner) saying: thus shal it be done to þ mā that beate hym. And Eliab his eldest brother hearde when he spake vnto the men, and Eliab was angrey wyth Dauid, & sayde: Why camest þ downe hyther? and w whom hast þ left those few shepe in the wilderness? I know thy pride and the

and the malice of thynne hert, that thou art come downe to se the battayle. And Dauid sayd: And what haue I now done? is there not a worde? And he departed from hym into the pzelesence of an other, and spake of the same maner, and the people answered hym agayne as befoze.

And they þ herde the wordes whiche Dauid spake, rehearled the befoze Saul, which caused hym to be set. And Dauid sayd to Saul: Let go mans herte sayle him bycause of hym. Thy seruauunt wyl go, & fight with ponder Philistine. And Saul sayd to Dauid agayne: thou art not able to go agaynst ponder Philistine to fight w him. For þ arte bat a chylde, but he is a man of war, euen fro his youth. Dauid answered vnto Saul: Thy seruauunt kept his fathers shepe, and there came a *lyon & lykewyse a beere, & toke a shepe out of the flocke. And I wēt out after him and smote him, & toke it out of his mouth. And whē he arose agaynst me, I caught hym by the beerde, & smote hym, & slue hym. And so thy seruauunt slue the lyon, & the beere (also) hath thy seruauunt slayne. And truly this vncircūcised Philistine shalbe as one of them. *(How wyl I go, and take awaye the rebuke of the people, for what is this vncircūcised Philistine?)* seing he hath raypled on the hoost of þ lyupng God. And Dauid spake mozeouer: the Lord, þ delynered me out of the hande of the lyō & out of the hande of the beere, he shall delyuer me also out of the hande of the Philistine.

And Saul sayde vnto Dauid, go & the Lorde shall be with the. And Saul put his raymente vpo Dauid, and put an helmet of brasse vpo his heed, & put a coote of mayle vpon hym, and gyzded Dauid with his owne swerde vpon his rayment. And he assayed to go. And bycause he neuer proued it, Dauid sayd vnto Saul: I cannot go with these, for I haue not vsed my selfe ther to: And Dauid put them of hym, and toke hys staffe in his hande, & chose hym fyue smothe stones out of a byoke, & put them in a shepherdes bag which he had, & in a slynge poke: & his sling was in his hand, and he went to the Philistine.

And the Philistine came and dze nere against Dauid, and the man þ bare the shylde went befoze hym. And when the Philistine looked about and sawe Dauid, he disdayned hym, for he was but yonge, and well coloured, & goodlye to lōke vpon. And the Philistine sayd vnto Dauid: am I a dogge, that thou comest to me with a staffe? And the Philistine cursed Dauid in the name of his goddes. And the Philistine sayde to Dauid: come to me, & I wyl gyue thy flesh vnto the foules of the ayze, and to the bestes of the felde.

Then sayde Dauid to the Philistine: thou comest to me with a swerde, a speare, and a shylde: But I come to the in the name of the Lorde of hostes, the God of the hooste of Israel, whome thou hast raypled vpon. This day shall the Lord delyuer the into my hand, and I shall smyte the, and take thynne heed from the, and wyl gyue the carkasses of the host of the Philistines this daye vnto the foules of the ayze, & to the bestes of þ erth, þ al they which be in the world may know that there is a God in Israel. And all thys con-

gregation shall knowe, that the Lorde saueþ not with swerde and speare. For the battayl is the Lordes, and he shal gyue you into our hādes

And whē the Philistine arose to come & draw nye vnto Dauid, Dauid hastid & ran into þ bat tayl eue against the Philistine. And Dauid put his hand in his bag, & toke out a stone, & slang it & smote the Philistine in his foreheed, þ the stone sonke into his foreheed *and he fell grouelynge to the earth. And so Dauid ouercam the Philistine w a slynge and a stone, & smote the Philistine, & slue him, euen when Dauid had no swerd in his hande. But Dauid ran, and stode vpo the Philistine, and toke his swerd and dze it out of his sheeth, & slue hym, and cut of his heed therw. And when the Philistines sawe, þ they: champion was deed, *they fled. And the men of Israel & Judas arose, & shouted, & folowed after the Philistines, vntyll they came to the valley, and vnto the gates of Akaron. And the Philistines fell downe wounded by the waye to Saaraim, euen vnto Gath & Akaron. And the children of Israel returned from chasynge after the Philistines, and spoyled they: tentes. And Dauid toke the heed of the Philistine, and brought it to Jerusalem. But he put his armour in his tēt.

When Saul saw Dauid go forth agaynst the Philistine, he sayd vnto * Abner the captayn of his hoost: Abner, whose sonne is this yong mā? Abner answered: as trulpe as thy soule lyueth, (O king) I cānot tel. And þ king said: Enquire þ whose sonne the yonglyng is. And when Dauid was returned from the slaughter of the Philistine, Abner toke hym, and brought hym befoze Saul, with the heed of the Philistine in hys hande. And Saul sayd to hym: whose sonne art thou, thou yongeman? Dauid answered: I am the son of thy seruauunt Ilat the Bethlehemite.

The. xviii. Chapter.

The bonde betwene Dauid and Jonathas. Saul goeth about to slay Dauid.

And when he hadde made an ende of A speakynge vnto Saul, the soule of Jonathas was knyt w the soule of Dauid, and Jonathas loued hym, as his owne soule. And Saul toke hym that day, & wold let hym go nomoze home to his fathers house. And Jonathas made a couenaunt w Dauid, bycause he loued hym as hys owne soule. And Jonathas put of his owne cote that was vpon hym, & gaue it Dauid, & thereto his cloke, his swerde, his bowe, and his gyzle. And Dauid went out whither soeuer Saul set hym, and behaued hym selfe wysely. And Saul sette hym ouer hys men of warre, and he was accepted in the syght of all the people: and in the syght of Saules seruantes.

And it happened as they went, when Dauid was returned from the slaughter of the Philistine, that women came oute of all cyties of Israel, synngynge and daunspynge agaynst kyng Saul, and with tymbrels, with iope, and w instrumentes of muspke. And þ womē answered one an other in they: plape, & sayd: * Saul bath slayne his thousand, & Dauid his ten thousande.

D. iii. And

And Saul was exceeding wroth, and the saying displeased him: and he sayd: they haue ascribed vnto David. x. M. and to me but a thousande, & what can he more haue saue the kyngdom: Wherefore Saul looked aside on David from that day forthwarde. And it happened on the morowe, & the euyl spiritte sent of God came vpon Saul, & he prophesied in þe middes of the house. And David played w his hand like as at other tymes, & there was a tauling in Sauls hād. And Saul toke þe tauling, & sayd: I will naye David to þe wall w it. And David auoyded oute of his presence. ii. tymes. And Saul was afrayd of David because the Lord was w hym, & was departed from Saul. Therefore Saul put hym fro hym, and made him a captayne ouer a thousande, & he went out & in before the people. And David behaued hym self wysely in al his wayes, & the Lord was w hym. Wherefore when Saul sawe that he was so exceeding wysely, he was afrayed of hym. But all Israel & Iuda loued David, because he went out & in before the. And Saul sayd to David: Beholde my eldest daughter Merob, her I wyl gyue the to wyfe. Only play the mā w me & fight the Lordes battels. For Saul thought: myne hād shal not be vpo hym: but the hand of þe Philistines. And David answered Saul: what am I? & what is my lyfe, or the kinned of my father in Israel, þe I shuld be son in law to þe king? Howbeit when þe time was comy Merob Sauls daughter shulde haue bene gyuen to David, she was gyuen vnto Achis a Gethiote, to wyfe. Howbeit, Michol Sauls daughter loued David. And they shewed Saul: & the thing displeased hym not. And Saul sayd: I wyl gyue hym her þe may be a snare to him: & that þe hand of the Philistines may be agaynst him. Wherefore Saul sayd to David: thou shalt this day be my sonne in lawe in the other daughter. And Saul commaunded his seruantes to comen with David secretly, and to saye: Beholde, the kyng hath a fauour to the, and al his seruantes loue the, be nowe therefore the kynges sonne in lawe.

And Sauls seruantes spake these wordes in the eares of David. And David sayd: semeth it to you a light thing to be a kinges son in law? But I am a poore mā & of smal reputatiō. And the seruantes brought Saul worde agayne, saying: of this maner spake David. And Saul sayd: this wyse shal ye saye to David: the kyng careth for none other dowrye, but for an hundred foreskynnes of the Philistines to be auenged of þe kynges enemies. But Saul thought to make David fall into þe hādes of the Philistines. And when his seruantes tolde David these wordes it pleased David well, to be the kynges sonne in lawe. And of the dayes were expired, David arose with his men, and went and slue of the Philistines, two hundred men: and David brought theyr foreskynnes, and satisfied the kyng thereof, to be his son in law. * Wherefore Saul gaue hym Michol his daughter to wyfe. And Saul sawe and understode how that the Lord was w David, and that Michol hys daughter loued hym, and he was the more afrayed of David, &

Saul became alwaye Davids enemy. The lordes of the Philistines vled to go forth, and it fortuned, that when they went forth, David behaued hym self wyselyer then all the seruantes of Saul: so that his name was moche set by.

The xix. Chapter

Saul commaunded to slaye David. Michol hys wyfe sauerh hym.

Saul spake to Jonathas his sonne, and to al his seruantes, & they shulde kyll David. * But Jonathas Sauls sonne had a great fauour to David, and Jonathas tolde David, sayinge: Saul my father goeth aboute to slaye the. Nowe therefore, take hede vnto thy selfe vnto the morning, and abide in some secreete place, and hyde thy selfe. And I wyl go out and stande by my father in the felde where thou arte, and wyl comene wyth my father of the, and whatsoeuer I se, I wyl tel the.

And Jonathas spake good of David, vnto Saul his father, & sayd vnto him: let not þe king syn agaynst his seruāt David, for he hath not synned agaynst the, and his workes haue ben to the warde very good. For he dyd * put his lyfe in his hand, & slue the Philistine, and the Lord brought to passe a greete health for all Israel. Thou sawest it, and thou reioysedest: wherefore then wylt þe synne agaynst innocent blood? and slaye David without a cause? And Saul hearkened vnto the voyce of Jonathas, and swore: as trulpe as the Lord lyueth, he shall not dye. And Jonathas called David, and shewed hym all those wordes, and brought David to Saul. And he was in his presence as in tymes past.

And the warre began agayne, & David went out & fought w the Philistines, and slue them w a great slaughter, & they fled from him. And the euyl spirit sent of the Lord was vpon Saul as he sat in his house haupng a taulyn in his hand & David played with his hand. And Saul entred to naye David to the wall with the taulin. But he ryd hym selfe out of Sauls presence, as he smote the speare (with a bayne stroke) into the wall. And David fled, and was saued the same nyght. Saul also set messengers vnto Davids house, to watche hym, and to slaye hym in the morynge. And Michol Davids wyfe tolde him, saying: Vt thou saue not thy self this nyght, to morow thou wilt be slayne. And so * Michol let David downe thowowe a wyndowe: and he went and fled, and was saued. And when he toke an ymage and layed it in the bed, and put a pylowe stuffed with gootes heere, vnder the heed of it, and couered it wyth a clothe. And when Saul sent messengers to fetch David, he sayd: he is sycke. And Saul sente the messengers agayne to se David, sayinge: byynge hym some bed and all, that I maye slaye hym. And when the messengers were come in: beholde, there laye an ymage in the bed, with a pylowe of gootes heere vnder the heed of it. And Saul sayde vnto Michol: Why haste thou mocked me so, and sent away myne enemy, that he is escaped? Michol answered Saul: For he sayde vnto me: let me go, or els I wyl kyll the. And so David fled, and

and escaped, and came to Samuel to Rama, and tolde hym all that Saul had done to hym. And he and Samuel went & dwelt in Raioth.

And one tolde Saul, sayinge: Beholde, David is at Raioth in Rama. And Saul set messengers to fet David. And whē they sawe a company of prophetes prophcinge, and Samuel standyng fast by them, & spyrte of God fel vpo the messengers of Saul, and they prophced to And when it was told Saul, he sent other messengers, and they prophesied lyke wyse. And Saul sent messengers yet agayne the third time and they prophced also. The went he him self to Rama, & came to a great wel that is in Sechu, & he asked and sayde: Where are Samuel & David? And one said: behold, they be at Raioth in Rama, and he went thither, even to Raioth in Rama, and the spirite of God came vpo him also, and he went prophcinge vntyl he came to Raioth in Rama. And he crypte of his clothes, and prophced before Samuel in lyke maner, and fell naked all that daye and all that nyght. And therof it is, that they say: is Saul also amonge the prophetes?

The. xx. Chapter.

David complayneth vnto Jonathas.

AND David fled frome Raioth whiche is in Rama, and came and sayd before Jonathas: What haue I done? Wherein am I faultye? What is the synne that I haue commytted before thy father, that he seketh my lyfe? he sayd vnto him. God forbyd, thou shalt not dye. Beholde my father wyl do nothinge either greate or small, but y he wyl shewe it me. And how shulde my father hyde this thinge frome me? he wil not do it. And David swaie agayne and sayde: thy father knoweth y I haue founde grace in thyne eyes, and therfore he sayth: Jonathas shal not knowe it, lest he be soz. And in verdede, even as trulpy as y Lord lyueth, and as trulpy as thy soule lyueth, there is but a step betwene me and death. Then sayd Jonathas vnto David: what soeuer thy soule desyareth, that I wyl do vnto the. And David sayde vnto Jonathas: Beholde, to morowe is the begynnyng of the moneth, & I shuld sit w the kyng at meat. But let me go, that I may hyde my selfe in the felde vnto the thyrde daye at euen. Yf thy father speake of me, then saye: David asked leaue of me, y he myght go to Bethlehe to his own cytie, for there is holden a yerely feast for al y kin red. And yf he saye: it is well done, then thy seruauant shal haue peace. But and yf he be angry thē be sure, y wyckednesse is vtterly concluded of him. And thē y shal shewe mercy vnto thy seruauant *for thou hast made w me thy seruauante a bonde in the Lord. Notwithstanding if there be in me any trespasse: then slaye me thy selfe, & byynge me not to thy father.

And Jonathas answered God kepe y frō the (neither is it possible to come to passe.) For yf I kne we y wyckednes were concluded of my father to come vpon y: thynkest y y I shuld not tel it y? Then said David to Jonathas: who shal tel me if thy father answer cruelly? And Jonathas sayd vn-

to David, come & let vs go out into the felde.

And they went out both of them into y felde.

And Jonathas sayd vnto David: y Lord God of Israel loke on it, when I haue groped my fathers mide, one time or other w in this. iii. daies y it stād wel w David. yf I thē sed not vnto the & shewe it the, y Lord do so & so vnto Jonathas. But if my father haue any plesure to do y euyl, I wil shew y also, & send y away y thou mayest go in peace. And y Lord be w the as he hath ben with my father. And thou shalt perfourme vnto me the mercye of the Lord, not onely whyle I lyue, but euen whē I am dead, and pluck not thy mercye awaye from my house for euer. No not when the lord hath destroyed the enemies of David, enery one from the face of the earth.

And so Jonathas made a bonde wyth the house of David, desyring that the Lord shuld seke it out by the handes of Davids enemyes. (yf it were broken.) And with other woordes, dyd Jonathas sweare vnto David, bycause he loued him. For he loued him as his owne soule.

Then sayd Jonathas to David: to morowe is y fyrst day of y moone. And thou shalt be misled, bycause the place where y wast wont to sit shal be emptye. Therfore this daye thre dayes, come downe in anye wyse vnto y place where y dyddest hyde thy selfe, when y busynesse was in hand: eue by y stone Esel. And I wil shote thre arrowes by y one syde thereof, as though I shot thē at a marke, & wyl sende a lad, & byd hym go seke y arrowes. And if I say vnto y lad: se the arrowes are on this syde y: bring them, then come thou: for it is peace & no hurt, as sure as y Lord lyueth. But & yf I saye vnto the lad: behold, y arrowes are beyonde the, then go (in peace) for y Lord hath sent the awaye. And as touchyng this which thou and I haue spoken: behold, y Lord be betwene the & me for euer. And so David byd hym selfe in the felde. And when y new moone was come, the kyng sat hym downe to eate meate. And the kyng sat hym downe after the olde maner, in his seate by the wall. And Jonathas arose, and Abner sat by Sauls syde, & Davids place was empty. Neuerthelesse, Saul sayde nothyng at all that daye. For he thought some thyng hath chaunced him, y he is not clene. But on the morowe which was the second day of the newe moone, it happened, that Davids place was emptye agayne. And Saul sayde vnto Jonathas his sonne: Wherefore cometh not y sonne of Isai to meate, neyther yesterdaye nor todaye? And Jonathas answered vnto Saul. David asked licēce of me to go to Bethlehe, for he sayd: let me go, I praye the, for our kynrede doth hold an offring i y citie, & my brother hath sent for me. And therfore I haue found fauour in thyne eyes: let me go, & se my brethren. This is the cause that he cometh not vnto the kynges table. Then was Saul angrye with Jonathas, and sayd vnto him: Thou wycked rebell, do not I knowe, that thou hast chosen the sone of Isai vnto thyne owne rebuke and vnto the rebuke & shame of thy mother? For as longe as the sonne of Isai lyueth vpon the earth, thou shalt not be

ii. reg. xii. b.

stablished, nor yet thy kingdom, wherefore now
 I set him vnto me: for he is a childe of death.

And Jonathan answered vnto Saul his
 father, and sayde vnto hym: Wherefore shuld he
 dye? what hath he done? And Saul lyfte vp a
 spere to hit him, whereby Jonathan wyst well
 that it was vnto the death of his father to
 slaye Dauid: And so Jonathan arose from the ta-
 ble in a great angre, and dyd eate no meate at the
 seconde daye of the moneth, for he was sorowful
 for Dauid, because his father had done him shame.
 On the next morning Jonathan went out into
 the felde, at the tyme appoynted with Dauid, &
 a lytle lad with hym. And he sayd vnto his boy:
 runne, and seke out myne arrowes which I shot
 and as the boy ran he shot an arrowe beyond him.
 And when the lad was come to the place, why-
 ther Jonathan had shotte the arrowe, Jonathan
 cryed after the lad, and sayd: Is not the arrowe
 beyonde the? And Jonathan cryed after the lad
 agayne make speede, and stand not styl. And Jo-
 nathan lad gathered vp the arrowes, and came
 to his master. But the lad wyst nothing of the
 matter. Onelye Jonathan and Dauid wyst it.
 And Jonathan gaue his weapons vnto the lad
 that was with him, and sayd vnto him: go & ca-
 rrye them to the towne. And as sone as the lad was
 gone, Dauid arose oute of a place that was to
 warde the south, and fell on his face to the ground
 and worshipped thre tymes. And they kyssed ei-
 ther other, and wept together so longe, tyl Da-
 uid exceeded in wepyng. And Jonathan sayde
 to Dauid: go in peace. And the thinges which we
 haue sworne both of vs in the name of the Lord
 saying: The Lord be betwene the & me, & betwene
 thy seed & myne, let the stand for euer. And he a-
 rose & departed. And Jonathan wet into the town.

The .xxi. Chapter.

Dauid flyeth into Gath to Achimelech the priest, and getteth
 of hym the shewbread to satisfie his hunger. Afterwarde he
 flyeth to kynge Achis, and there sayeth hym selfe mad.

A

When came Dauid to Gath, to Achimelech the priest. And Achimelech
 was astonied at the sodayne com-
 ming of Dauid, & sayd vnto hym:
 Why art thou alone, and no man
 with the? And Dauid sayd to Achimelech the priest
 the kynge hath commaunded me to do a certayne
 thyng, and hath sayd vnto me: let not a knowe
 whereabout I sende the, and what I haue com-
 maunded the to do. And I haue appoynted my
 seruantes to suche & suche places. Nowe ther-
 fore yf I haue oughte vnder thyne hande & geue
 me fyue loues of bzed, or what cometh to hade.

i. reg. xxi. b.
iud. viii. b.

B

And the priest answered Dauid, and sayde:
 there is no comen bzed vnder myne hande, but
 here is halowed bzed, yf the younge men haue
 kept them selues from vncleane thynges, espe-
 cially women. Dauid answered the priest, and
 sayd vnto hym: of a truthe women hath ben lo-
 ked vp from vs about thre dayes when I came
 out, and the vessels of the yonge men were holp
 howbeit this way is vnpure, & how moch moze
 nowe shal there be holynesse in this vessel? And
 so the priest gaue hym halowed bzed, for there
 was none other breade there, save the shewbread

Leu. xxi. b.
Mat. xii. a.
Marke. ii. c.

des I were taken from before the Lord, to put
 fresh bzed there, I day that it was take awaye.

And there was there the same day a certayne
 man of the seruantes of Saul abyding before
 the Lord, named Dorg an Edomite, the che-
 fest of Sauls herdemen.

And Dauid said vnto Achimelech: is not here
 vnder thyne hande eyther speare or swearde, for
 I haue neither brought my swerd nor my har-
 nelle w me, because the kynges busynesse requy-
 red hast. And the priest said: the swerde of Go-
 liath the Philistine whom thou sluest in the
 valleye, beholde, it is here wrapped in a cloth be-
 hynde the Ephod. Yf thou wilt take that, take
 it: for ther is none other saue that here. And Da-
 uid sayd: there is none to that, geue it me.

And Dauid arose and fled the same daye fro
 the presence of Saul, and went to Achis king
 of Geth. And the seruantes of Achis sayde of
 hym: is not this Dauid the kynge of the lande?
 dyd they not spunge vnto hym in daunces, say-
 inge: Saule hath slayne his thousande, and
 Dauid his ten thousande.

And Dauid put those wordes into his herte,
 and was sore afrayd of Achis the kyng of Geth.
 And he chaunged his speache before them, and
 sayned hym selfe mad in theyr handes, and scra-
 bled on the doores of the gate, and let his spittle
 fall downe vpon his beard.

Then sayde Achis vnto his seruantes: Lo-
 ye se that this man is besyde hym selfe, wher-
 fore then haue ye brought hym to me? haue I
 ned of mad men, that ye haue brought thys fel-
 lowe to playe the madde man in my presence?
 Shall he come into my house?

The .xxii. Chapter.

Dorg betrayeth Dauid. Achimelech is accused of treason
 and slayne, and .lxxiii. prestes mo with him, because they
 receyued Dauid. Gath is destroyed of Saul: Abiathar fly-
 eth to Dauid.

Dauid therfore departed thence, and
 escaped, and came vnto the caue Adullam.
 When his brethren also and all his fa-
 thers house herde it, they went downe
 thither to hym: And ther gathered vnto hym al
 the me that were in cobzaunce & det, & troubled in theyr
 myndes, and he became a captayne ouer them.

And there were with him vpon a foure hun-
 dred men. And Dauid went thence to the la-
 de of Moab: and sayd vnto the kynge of
 Moab: Let my father and my mother (I praye
 the) come forth vnto you, tyl I knowe what
 God wyll do for me. And he brought the before
 the kynge of Moab. And they dwelt with hym
 al the whyle that Dauid kept him selfe in hold.
 And the prophet Gad sayd vnto Dauid: abyde
 not in holde, but depart and go into the lande of
 Iuda. Then Dauid departed and came into the
 forest of Hareth. And Saul herde that Dauid
 was come abroad, and also the me that were w
 him. And Saul sat in Gibea vnder a tre in Ra-
 ma, haupng his speare in his hande, and all his
 men stode about him. And Saul sayd vnto his
 seruantes that stode about hym: heare I pray
 you, ye sonnes of Beniamin: wyl the sonne of Isha-
 bothe geue euery one of you felde and bynepardes &
 make

David fleeth into the wyldernesse of ziph.



When they tolde David, saying: Behold, the Philistines fight agaynst Keilah, and spoyle the barnes. Then fore David asked the Lordes aduyce, sayinge, shall I go and smyte the Philistines? And the Lord answered vnto David: goo and smyte the Philistines, and saue Keilah. And Davids men that were with hym sayd vnto hym: se, we be afrayed here in Juda: howe moche more then yf we come to Keilah agaynst the hoost of the Philistines? Then David asked the Lord agayne.

And the Lord answered hym, and sayde: Arise, and go downe to Keilah, for I wyll deluyner the Philistines into thyne hande.

And so David and his men went to Keilah, & fought with the Philistines, and broute awaye theyr cattel, and smote the with a great slaughter. And so David saued the inhabitants of Keilah. And it chaunced whē Abiathar the sonne of Ahimelech fledde to David to Keilah, that he brought an Ephod with hym in his hande.

And it was told Saul that David was come to Keilah. And Saul sayde: God hath deluynered hym into myne hande. For he is shut in now, & he is come into a towne that hath gates & barres. And Saul called all the people togyther, to warre, for to goo downe to Keilah, and to besiege David and his men. And David hauyng knowledge that Saul ymagyned myschefe agaynst him, said to Abiathar the preist. *Bring the Ephod. Then sayd David: O Lord God of Israel, thy seruauant hath herd, that Saul is about to come agaynst Keilah to destroye the cytie for my sake: wyll the me of Keilah deluyner me into his hande? And wyl Saul come downe, as thy seruauant hath hearde saye? O Lord God of Israel, tel thy seruauant. And the Lord sayd: he wyll come downe. Then sayd David: wyll the men of Keilah deluyner me and the men, that are with me into the hande of Saul? and the Lord sayde: they wyll betraye you.

Then David and his men, which were vpon a syce hundred aroose, and departed out of Keilah and wente whither they coude. And it was tolde Saul, that David was fled from Keilah, and he let the iourneye alone. David abode in the wyldernes in stronge holdes, and remayned in a mountayne in the wyldernesse of ziph. And Saul sought him euery daye, but God deluynered hym not into his hand. And David sawe that Saul was come out to seke his lyfe. And David was in the wyldernesse of ziph in a thicket. And Jonathan

D. v. nat has

make you all capitaynes ouer thousandes, and ouer hundredes: that ye haue also conspyred agaynst me, and there is none that telleth it me in myne eare: * And where as my sonne hath made a bond with the son of Isai, there is none of you that mourneth for me, or sheweth it in myne eare: beholde, my son hath spyred vp my seruaut to lye awayt agaynst me this same day.

Then answered Doeg the Edompte whiche also stode by the seruantes of Saul, and sayd: I sawe the sonne of Isai when he came to Nob, to Ahimelech the sonne of Ahitob, which asked counsaile of the Lord for hym, and gaue hym vytayles, and the swerde of Goliath the Philistine also. Then the kyng sent and called for Ahimelech the preist the sonne of Ahitob, and all his fathers house, that is to saye: the preistes that were in Nob.

And they came all to the kyng. And Saul sayde: heare now thou sonne of Ahitob. He answered: here I am my lord. And Saul sayd vnto him: why haue ye conspyred agaynst me, thou and the son of Isai: in that thou hast giuen him vytayles, & a swerde, and hast asked counsaile of God for hym, that he shulde aryse agaynst me, and lye awayte for me this day? Ahimelech answered the kyng, and sayd: who is so faythfull amonge al thy seruantes as David, and thereto the kynges sonne in lawe, & goeth at thy bidding, and is had in honour in thyne house: haue I this daye fyrst begon to aske counsaile at God for him? That he far fro me (if I had knowe it) let not the kyng put such a thyng vnto his seruauant, in all the house of my father. For thy seruauant knewe nothyng of all this, eyther lesse, or more. The kyng sayde: thou shalt surely dye Ahimelech, thou and all thy fathers house. And the kyng sayde vnto the fotemen that stode aboute hym: tourne, and slaye the preistes of the Lord, both bycause theyr hand is with David, and bycause they knewe when David fled, and shewed it not to me. But the seruantes of the kyng wolde not moue theyr handes to fall vpon the preistes of the Lord.

And the kyng sayde to Doeg: tourne thou, and fall vpon the preistes. And Doeg the Edompte tourned, and ranne vpon the preistes, and slue that same daye foure scoze and fyue personnes that dyd weare a linnen Ephod. And Nob the cytie of the preistes smote he with the edge of the swerde, bothe men and women, chyldren and suckylnges, oxen, asses, and shepe.

And one of the sonnes of Ahimelech the sonne of Ahitob (named Abiathar) escaped and fledde to David. And Abiathar shewed David, howe that Saul had slayne the Lordes preistes. And David sayd vnto Abiathar: I wyl it the same daye, when Doeg the Edompte was there, that he wolde tell Saul.

And I am cause of the death of all the soules of thy fathers house. I praye thou with me, and feare not. For yf any man seke my soule, he shall seke thyne also, with me thou shalt be in sauegarde.

The xxiii. Chapter.

l. reg. xlii. a
e. xx. b

nathas Sauls son arose & wēt to David into þe thicket, and cōforted his hande in God, & sayde vnto hym: feare not, for the hande of Saul my father shal not fynde the, and thou shalt be king ouer Israel, & I must be next vnto the. And that doth Saul my father knowe. * And they made a bonde both of them togyther before the Lord. And David tarped styl in the thicket, and Jonathas went to his house. Then came the ziphites to Saul to Gibea, sayinge: doth not David hyde hym selfe faste by vs in stronge holdes, in a thicket that is by the hyll of Hachila, on the ryghte syde of the wyldernesse? Nowe therfore kynge, thou mayest come downe accordyng to all the luste of thy soule: come downe, and oure part shalbe to deliuer him into the kynges hād. And Saul sayd: Blessed are ye in the Lord: for ye haue compassion on me. So, I pray you, and orde the matter wel, knowe and se his haunte, where his fote hath ben, and who hath sene him there, for it is tolde me þe he is very subtile, and worketh craftely. Se therfore, & knowe all the lurking places where he hydeth hym selfe, and come ye agayne to me w the certentie, & I wyll go w you. And if he be in the land, I wil searche hym out thowout al the thousandes of Iuda.

And they arose and went to ziph before Saul. But David and his mē were in the wyldernesse of Maon, in the playne that is on the ryght hād of Jeshimon. Saul also and his men wēt to seke and they tolde David. Wherefore he went vnto a rocke, and abode in the wyldernesse of Maon. And when Saul hearde that, he folowed after David in the wyldernesse of Maon. And Saul and his men went on the one syde of the mountayne, and David and his mē on the other syde. And David toke thought, how to get frō Saul. For Saul and his men compassed David and his men, rounde about, to take them. But there came a messiger to Saul, sayinge: haste the: and come: for the Philistines are come into the land. Wherefore Saul retourned from persecutynge David, and went agaynst the Philistines. And therfore is it, that they called the place: the rock of deuision. And David went thence, and dwelt in stronge holdes at Engaddi.

The xxxiii. Chapter.

David flyeth vnto Engaddi, and there hydeth hym in a caue. Saul cometh in thither to do his easement.

When Saul was come agayne from folowynge after the Philistines, it fortuned that there were which told him sayinge: beholde, David is in the wyldernesse of Engaddi. Then Saul toke thre thousande chosen men out of all Israel, and went to seke David and his mē in the beggyn of the rockes, where wylde gootes remayne.

And he came to the flockes of shepe in the way. And Saul went into a caue to couer his feete. And David and his men remayned in þe inward partes of the caue.

And the men of David sayd vnto him: se, the daye is come, of which the Lord sayd vnto the: Beholde, I wyll deliuer thyne enemyes into thyne hand, and thou shalt do to hym as it shall

seme good in thy syght. Then David arose and cut of a lappe of Sauls garment pynlye. And immediatly Davids hert smote hym because he had cut of a lap of Sauls garment. And he sayde vnto his men: the Lord kepe me from doinge that thyng vnto my master the Lordes annoynted, to laye myne hande vpon him, seing he is the annoynted of the Lord. * (For as trulye as the Lord, lyueth, except the Lord smyte hym, or except his daye come, we shal be go not downe to warre and perishe: the Lord be mercifull vnto me, that I laye not myne hande vpon the Lordes annoynted.) And so David kept of his seruantes with these wordes, and suffered them not to arple agaynst Saul.

But Saul rose vp out of the caue, and went awaye: David also arose, and wente oute of the caue, and cryed after Saul, sayinge: My Lord kynge. And when Saul looked behynde hym, David stonped to the erth, and bowed hym selfe and said to Saul: wherefore gyuest thou an eare to mens wordes that saye: David seeketh euill agaynst the? Behold, this daye thyne eyes hath sene, how that the Lord hath deliuered the this day into myne hande in the caue. And some had me kyll the, but I had compassy on on the, and sayde: I wyll not laye myne handes on my master, for he is the Lordes annoynted. And moreover my father: beholde, and se yet the lappe of thy garment in my hande, in as moche as I kylled the not, when I cut of the lap of thy garment. Vnderstande therfore and se, that there is neyther euill nor wyckednesse in me, and þe I haue not synned agaynst the. And yet thou huntest after my soule to take it. The Lord be iudge betwene the and me, and the Lord auenge me of the. But myne hande be not vpon the. Accordyng as the olde prouerbe sayth: wyckednesse procede from the wycked. But myne hande be not vpon the. After whome is the kynge of Israel come oute? And whome doest thou more persecute? after a deed dogge, and after a kye? The Lord be Judge, and Judge betwene the and me, and se, and please my cause, and auenge me of thyne hande.

When David had made an ende of speakynge these wordes to Saul, Saul sayd: * is this thy voyce my sonne David? and Saul lyfte vphys voyce, and wepte, and sayde to David: thou art ryghtousler then I, for thou hast rewarded me with good, where as I haue rewarded the with euill. And thou hast shewed this day, how that thou hast dealt lounynge with me, for as moche as when the Lord had locked me in thyne handes, thou kylledst me not. For who shall fynde his enemy, and let hym depart into a good way? Wherefore the Lord rewardes the with good for that thou hast done vnto me this day. And now beholde, I wot well that thou shalt be kynge, and that the kyngdom of Israel shalbe stablished in thyne hande.

Swear now therfore vnto me by the Lord that thou shalt not destroye my seede after me, and that thou shalt not put my name out of my fathers house. And David sware vnto Saul: and Saul went home. But David and his men gat them vp vnto an holde.

The

The. xxi. Chapter.
Samuel dyeth. David flyeth into the wyld-
derneſſe of Pharan.

And Samuel dyed, and all the
Iſraelites gathered together,
and lamented hym, and buried
him in his owne houſe at Rama.
And David aroſe and gat hym
to the wylderneſſe of Pharan.
ther was a man in Maon whoſe poſſeſſiō was
in Carmel, and the man was exceþyng myghty
e had thre thouſaþe ſhepe, e a thouſand gootes.
And he was ſherpyng his ſhepe in Carmel.

The name of the man was Nabal, and the
name of his wyfe was Abigail, and ſhe was a
woman of ſpynguler wyſedome, and beautiful.
But the man was churlyſh, and of grende con-
ditions, and was of the kynred of Caleb. And
David herd in the wilderneſſe þ Nabal did ſher-
pyſhepe. And David ſent oute ten pongemen
and ſaid vnto them: Get you vp to Carmel and
go to Nabal, and grete him in my name. And
thus ſhal ye ſaye: peace be to the, peace be to thy
houſe, and peace be vnto all that thou haſt. Be-
holde, I haue herde ſaye, that thou haſt ſherers.
Now thy ſheperdes were with vs. <sup>(in the wyld-
derneſſe)</sup> and we dyd them no ſpyte, neither was
there ought ^(of the flocke) myſſyng vnto them al
the whyle they were in Carmel: aſke thy laddes
and they wyl ſhewe þ. Wherefoze let theſe pong-
men ſynde fauour in thyne eyes (foz we come in
a good ſeaſon) and gyue I praye the, what ſo
euer cometh to thyne hande vnto thy ſeruaun-
tes, and to thy ſonne David.

And when Davids younge men came, they
tolde Nabal al thoſe wordes in the name of Da-
uid, e then helde they: peace. And Nabal anſwe-
red Davids ſeruautes, e ſayd: what is David?
and what is the ſonne of Iſai? there is plentye
of ſeruautes nowe a dayes, that breake away
euery mā from his maſter. ſhal I then take my
byred, my water e my fleſhe that I haue kyll-
ed foz my ſherers, e gyue it vnto me whom I wot
not whence they be? And ſo Davids ſeruautes
turned they: way, and went agayne, and came
and tolde hym all thoſe thynges. And David
ſayd vnto his men: gyrd euey man his ſwerde
about him. And they girded euey mā his ſwerd
aboute hym: and David was gyrded with his
ſwerde. And there folowed David vpo a foure
hundred men, and two hundred abode by the
ſtuffe. But one of the laddes tolde Abigail Na-
bals wyfe, ſayinge: Beholde, David ſent meſ-
ſengers vnto our maſter out of the wylderneſſe
to ſalute hym, and he rayled on them. And yet þ
men are very good vnto vs, and dyd vs no diſ-
pleaſure, neyther myſſed we any thyng as longe
as we were conuerſaunte with them, when we
were in the feldeſ. They were a wall of defence
vnto vs both by nyght and daye, all the whyle
we were with them keepyng ſhepe: Nowe ther-
foze take hede, and ſe what thou haſt to doo, foz
there is an occaſion of euill gyuen agaynſt our
maſter and al his houſholde, ſeing he is a ſonne
of Belial vngacious to ſpeake to. Then Abi-

gail made haſte, and toke two hundred lounes, e
two bottels of wyne, and ſyue ſhepe redy dreſ-
ſed, and ſyue meaſures of parched cozne, and an
hundred cluſters of reſpynges, and two hundred
weight of ſygges, and laded them on aſſes, and
ſayd vnto her pongemen: go ye befoze me. Be-
holde, I come after you. But ſhe tolde her huſ-
bande Nabal nothyng therof. And as ſhe rode
on her aſſe, ſhe came pryncely downe the ſyde of
the hyll, and beholde, David and his men came
downe agaynſt her, and ſhe met them.

And David ſayde: in vayne haue I kepte all
that this ſelowe hath in the wilderneſſe, ſo that
nought was myſſed of all that perteyned vnto
hym. And he hath quit me euyl foz good. So
do God vnto the enemyes of David, if I leue
of all that perteyneth to hym, by the dawninge
of the daye, any thyng that pyſteth agaynſt the
wal. And when Abigail ſaw David, ſhe haſted
and lyghted of her aſſe, and fel befoze David on
her face, e bowed her ſelfe to the grounde, e fell
at his fete, and ſayd: Let this vnhappye dede be
counted myne, my lord, e let thyne hādmayde
ſpeake in thyne audience, and heare the word of
thyne handmayde. Let not my lord ^(the kyng)
regarde this vntuſtytie man Nabal: foz as þys
name is, ſo is he: Nabal is his name, and folpis
with hym. But I thyne handmayde ſawe n of
the pongemen of my lord whom thou ſenteſt.
Now therfoze my lord, as ſure as the Lord ly-
ueth, e as thy ſoule lyueth, the Lord hath with-
holden the from cōmyng to ſhede bloode, e with-
draue thou thyne hand from bloodſhed. Nowe
I praye God, that thyne enemyes e they that in-
tende to do my lord euill, maye be as Nabal.
And now this is the bleſſyng which thyne hād-
mayde hath brought vnto my lord, e let it be gy-
uen vnto the pongemen, that folowe my lord.
Forgyue the treſpaſſe of thyne handmayde, foz
the Lord wyl make my lord a ſure houſe, by-
cauſe my lord fighteth the battayles of þ Lord
and there coulde none euill be founde in the, in
all the dayes. And yf any man ryle to perſecute
the, and to ſeke thy ſoule, the ſoule of my lord
ſhal be bounde as in the bondell of the lyuyng
to the Lord thy God. And the ſoules of thyne ene-
myes ſhal God caſt out, euē as out of the myde
of a ſpyng. And when the Lord ſhal haue done
to my lord al the good þ he hath promyſed the,
and ſhal haue made the ruler ouer Iſrael: then
ſhal it be no decaye vnto the, nor diſcoura-
ge of herte vnto my lord, that thou haſt not ſhede
bloode cauſeleſſe, nor auenged thy ſelfe.

But when the Lord ſhal haue dealt wel to
my lord, then thyne oñ thyne handmayde.
And David ſaid to Abigail bleſſed be the Lord
God of Iſrael, whych ſent the this daye to mete
me. Bleſſed is thy ſayinge, and bleſſed arte
thou, whiche haſt kept me this daye from com-
myng to ſhede bloode, and from auengyng my
ſelfe with myne owne hande. For in very dede,
as ſure as the Lord God of Iſrael lineth, which
hath kept me backe from hurtynge the, excepte
thou haſdeſt haſted and met me, thyneſt thou,
there had ben left vnto Nabal by the dawninge
of the

of the daie, a pyller agaynst the wall: And so Dauid receyued of her hand that which she had brought hym, and sayde to her: goo vp in peace to thyne house. Beholde, I haue herd thy voyce and haue accepted thy person.

E And Abigail came to Nabal: and beholde he helde a feast in his house, lyke the feast of a king and Nabals hert was mery wythin hym, for he was very dronken. Wherefore she tolde hym nothyng, neyther lesse nor more, vntyll the morowe daie. But in the mornynge whē the wyne was goone oute of Nabal, his wyfe tolde hym those wordes, and his herte dyed wythin hym, & he became as a stone. And vpon a ten dayes after, the Lorde smote Nabal, that he dyed. And when Dauid hearde, that Nabal was dead, he sayd: Blessed be the Lorde that hath iudged the cause of my rebuke of the hande of Nabal, and hath kept his seruauit from euill, and hath recompensed the wickednes of Nabal, vpon his owne heed. And Dauid sente to comune wyth Abigail: to thynkēt to take her to his wyfe. And when the seruantes of Dauid were come to Abigail to Carmel they spake vnto her saying: Dauid sent vs to the, to take y^e to his wife. And she arose, & bowed her selfe on her face to the earth, and sayd: beholde, let thy hand mayde be a seruauit, to wash y^e feet of the seruantes of my lord. And Abigail hasted, and arose, and gat her vpon an asse, wyth fyue damasels of hers, that went at her feet, and she went after the messengers of Dauid, and became his wife. Dauid also toke Abinoā of Jezrael, and they were both his wyues. But Saul gaue Michol his daughter Dauids wyfe, to Phalti the sonne of Laïs, whiche was of Gallim.

ll. reg. iii. c.

The xxvi. Chapter.

S Saul slepeth in his tent, and Dauid taketh awaye his speare and a cruse of water that stode at his heed.

ll. reg. xxvi. d

The ziphites came vnto Saul to Gibeā, saying: * Doth not Dauid hyde hym selfe in y^e hil of Achila which is before Jeshimon? Saul arose, and wente downe to the wyldernesse of ziph, hauyng thre thousande chosē men of Israel wyth hym for to seke Dauid, in the wyldernesse of ziph. And Saul pitched in the hyl of Achila which lyeth before Jeshimon by the wayes syde: But Dauid dwelt in the wildernesse. And he sawe that Saul came after him into the wil- dernesse. Dauid therfore sent out spyes, and vnderstode, that Saul was come in very dede.

And Dauid arose & came to the place where Saul had pytched, and Dauid beheld the place where Saul laye, and Abner the sonne of Ner which was his chiefe captayne. Saul lay wythin, and the people & the host round about hym. The answered Dauid, and spake to Ahimelech the Hethite, and to Abisai the sonne of Zaruia & brother to Joab, sayinge: Who wyll go downe with me to Saul to the host? And Abisai sayde I wyll go downe with the.

B And so Dauid and Abisai came downe to y^e people by nyght. And beholde, Saul laye slepyng wyth his host, and his speare sticke in

the ground at his heed. But Abner and the people lay rounde about hym. Then said Abisai to Dauid, God hath deliuered thyne enemye into thyne hande this daie. Nowe therfore, let me smite hym ones with my speare to the erth, and I wyll not smyte hym the seconde tyme. And Dauid sayde to Abisai, destroye hym not. For who can laye his hande on the Lordes annointed, and be gyltlesse? And Dauid sayde further more: as sure as the lorde lyueth: y^e Lorde shall smyte hym or bys daie shall come to dye: or he shall descende into battayle, and there perishe.

The Lorde kepe me from laying myne hand vpon y^e Lordes annointed. But take thou nowe the speare that is at his head, & the cruse of water, & let vs go. And so Dauid toke the speare & the cruse of water from Sauls heed, & they gat them awaye, and noman sawe it, or marked it, or awaked. For they were al a slepe, bycause y^e Lorde had sent a dead slepe vpon them. Then Dauid went ouer into the other syde, and stode on the toppe of an hyl a far of (a great space being betwene them) and Dauid cried to the people, and to Abner the sonne of Ner, saying: hearest thou not Abner? Abner answered and said: What arte thou that cryest to the kynge? And Dauid sayd to Abner: art not thou a mā? & who is lyke the in Israel? Wherefore then haste thou not kept thy lord the kynge? For there came one of the folke in to destroy the kynge thy lord. It is not good that y^e hast done. As truly as y^e lord lyueth, * ye are worthy to dye, bycause ye haue not kepte youre master the Lordes annointed. And now se where the kynges speare is, & the cruse of water that was at his head.

And Saul knewe Dauids voyce, and sayde: * is this thy voyce my sonne Dauid? & Dauid sayd: it is my voyce, my lord, O kynge. And he sayd: wherfore doth my lord thus persecute his seruauit? for what haue I done? or what euyl is in myne hande? Nowe therfore let my lord the kynge heare the wordes of his seruauit. If the Lorde haue styred the vp agaynst me, let him smel the sauour of a sacrifice. But and yf they be the children of men, cursed be they before the Lorde. For they haue cast me out this daie fro abydynge in the enheritaunce of the Lord, saying: hence: and go serue other goddes. Nowe therfore let not my bloode fall to the earth before y^e face of the Lord. For the king of Israel is come out to hunt a flye, as when one doth hunt a partryge in the mountaynes. Then sayde Saul: I haue synned: come agayne my sonne Dauid, for I wyll do the nomore harme, bycause my soule was precious in thyne eyes this daie. Behold, I haue played the foole, & haue erred exceedingly. And Dauid answered, and sayde: Beholde the kynges speare, let one of y^e yongmen come ouer and fet it. The Lorde rewarde euery man accordyng to hys ryghteousnesse and sayd: for the Lorde deliuered the in to my handes this daie, but I wolde not laye myne hande vpon y^e Lordes annointed. And beholde, lyke as thy lyfe was moche set by thys daie in myne eyes: so be my lyfe set by in the eyes of the Lord, that he deliuer me

lyner me oute of all tribulation. Then Saul sayde to David: Blessed art thou my sonne David for thou shalt be a doer, and preuayle.

And so David went his way, and Saul turned to his place agayne.

The. xxvii. Chapter.

David flyeth to Achis kyng of Geth.

And David sayd in his hert: I shall perperch one daye or other, by the hande of Saul. Therfore is there nothyng better for me then to flye and saue my selfe, in the land of the Philistines, and Saul shall cease, and seke me nomore in all the coastes of Israel, and so shall I escape oute of his hande.

And David arose, and he and the syre hundred men that were with hym went vnto Achis the sonne of Maach, kyng of Geth. And David dwelt with Achis at Geth, both he and his men euery man with his household, and David with his two wyues: Abinoam the Jezrahelite, and Abigail Nabals wyfe of Carmel.

And it was told Saul that David was fled to Geth, and he sought nomore for hym. And David sayd vnto Achis: If I haue now found grace in thyne eyes, let them gyue me a place in some towne in the feldest, & I may dwell there. For why shoulde thy seruauent dwel in the heed cylie of the kyngdome with the? Then Achis gaue him zikleg that same day, for which cause zikleg perteyneth vnto the kynges of Iuda vnto this day. And the tyme that David dwelt in the countrey of the Philistines, was four moonyethes and certayne dayes. And David and his men went vp, and ranne vpon the Gethurites, & Gerzites and the Amalekites: For those nations were from the begynning the inhabitours of the land, as men go to Sur, vnto the layd of Egypt. And David smote the land, and left neither man nor woman alpyue, and droue awaye the shepe, the oxen, the asses, camels, and clothes, and returned & came to Achis. And Achis sayd where haue ye bene a rounge this daye? And David answered: Towarde the south of Iuda, and towarde the south of the Jerachmelites, & towarde the southe of the Kenites. And David saued neither mā nor woman alpyue, nor suffered them to come to Geth, for feare (sayeth he) lest they shulde tel on vs, saying: so dyd David and so wyl be his maner al the while he dwelleth in the countrey of the Philistines: And Achis beleued David, saying: he abhoyreth his people of Israel, & therfore he shalbe my seruauent for euer.

The. xxviii. Chapter.

The Philistines moue warre agaynst Saul which sekerth after an enchaunter.

And it chaunced in those dayes, & the Philistines gathered theyr hoost together to war, to fyght with Israel. And Achis sayd to David: Be sure, thou shalt go out with me to the battayle, thou and the men that are with the. And David said to Achis: then thou shalt knowe what thy seruauent can do. And Achis sayde agayne to David: Then I wyl make the keeper of my bed for euer. * Samuel was then dead, and all Israel

had lamented hym, and buried hym in Rama his owne cylie. * And Saul had put the womē that had spyrites of prophecy, & the sothsayers out of the lande. And the Philistines gathered together, and came, and pitched in Sumē: And Saul gathered al Israel togyther, and they pitched in Gilboa: And when Saul sawe the hoste of the Philistines, he was afrayed, and his hert was sore astonyed. And when Saul asked counsaile of the Lord, the Lord answered hym not, neither by dreames nor by Urim, nor yet by prophetes. Then sayd Saul vnto his seruantes: seke me a woman that hath a spyrite of prophecy, that I may go to her, & aske of her. And his seruantes sayd to hym: Behold, there is a woman that hath a spyrite of prophecy at Endor.

And Saul chaunged hym selfe, and put on other rayment, and then went he and two women with him, and they came to the womā by night. And he sayd: prophecy vnto me by the spyrite, and byngge me hym by whom I shall name vnto the. And the womā sayd vnto hym: Behold, thou knowest what Saul hath doone, howe he hath destroyed the women that had prophecyng spyrites, & the sozcerers out of the lande. Wherfore then sekest thou an occasion agaynst my soule, that he may kil me? And Saul sware to her by the Lord, saying: As surely as I lord lyueth, there shal no harme chaunce the for this thyng. Then sayd the womā: whome shal I fet vp vnto the? he answered: Byngge me vp Samuel. Whē the womā sawe Samuel, she cryed with a loude voyce, and spake to Saul: saying why hast thou disceyued me? for thou art Saul. And the kyng sayde vnto her: be not afrayed. What seest thou? The womā sayd vnto Saul: I se goddes ascendynge vp out of the earth. he sayde vnto her agayne: what fashion is he of? She answered, there cometh vp an olde man w a mantel vpon hym. And Saul perceyued that it was Samuel, & he stouped with his face to the ground, and bowed hym selfe. And Samuel sayd to Saul: why hast thou disquyeted me, to make me be brought vp? Saul answered: I am sore encombred. For the Philistines make war agaynst me, & God is departed from me, and answereth me nomore, neyther by prophetes neyther by dreames. And therfore I haue called the, that thou mayest tell me what I shal do. Then sayd Samuel: Wherfore doest thou aske of me, whyle the Lord is gone fro the, and is become thyn enemy? Trulye the Lord hath done for hym selfe, euen as he spake by my hande. * For the Lord hath rent the kyngdome out of thine hande, & gyuen it thy neyghboure David. By cause thou obeydest not the voyce of the Lord, nor executedst his fearce wrath vpon the Amalekites, therfore hath the Lord done thys vnto the this daye. And mozeouer the Lord wyl deliuer Israel wyth the into the handes of the Philistines. * Tomorowe shalt thou and thy sonnes be with me, and the Lord shal gyue the hoosts of Israel into the handes of the Philistines. Then Saul fell strepyght wape flat on the earth as longe as he was, and was sore adread bycause

bycause of the woordes of Samuel:

And there was no strengthe in hym, for he had eaten no bread al the dape and the nyght be fore. And the woman came vnto Saul, & sawe that he was sore troubled, and sayde vnto hym: Se thyne handmayde hath obeyed thy voyce, and * haue put my soule in myne hande, & haue berkened vnto thy woordes which thou saydest vnto me: Nowe therfore hearken thou also vnto the voyce of thyne handmayd, and let me set a morsell of bread befoze the, that thou mayest eate and get the strengthe, and then goo on thy iournepe. He refused and sayde: I wyl not eate. But hys seruantes and the woman togyther compelled hym, and he hearkened vnto theyr voyce. And so he arose from the earth, and sate hym on a bedde. The woman had a fat calfe in the house, and she halsted, and kylled it, & tooke floure and kneded it, and dyd bake swete cakes thereof, and brought them befoze Saul and befoze his seruantes. And when they had eaten, they stode vp, and went awaye the same nyght

Jud. xii. a.
i. reg. xix. a.
2. sam. xix. a.

The. xix. Chapter.

David goeth with kynge Achis to fyght agaynst Saul.



he Philistynes were gathered togyther wth all theyr armyes vnto Aphec: And the Itraclites pytched in Ain, whiche is in Jezrahel. And the lordes of the Philistynes went forth with the hundzeds and thousandes. But David and his men came behinde with Achis. Then sayde the lordes of the Philistynes: what are yonder Hebrues? Achis layd vnto the lordes of the Philistynes: Is not this David the seruante of Saul the kynge of Israel, whiche hath ben with me these dayes or yeres? I haue founde no fault in hym, syns he fled vnto me vnto this dape. And the lordes of the Philistynes were wroth with hym, and sayde vnto hym.

Make this felowe retorne, that he maye go agayne to his place whiche thou hast appoynted hym, and let hym not go downe with vs to battayle, lest in the battayle he be an aduersarye to vs. For wherwith coude he better obtayne the fauoure of his master, then with the heades of these men? Is not this David, to whome they sange in daunces: * Saul slue his thousand, and David his ten thousande? Then Achis called David, and sayd vnto hym: As sure as I Lozde lyueth, thou hast ben honest & good in my sight, when thou wentest oute and in with me, in the boost, neyther haue I found euill with the syns thou camest to me vnto this dape, neuer theles the lordes of the Philistynes fauoure the not. Wherfore nowe retourne, and go in peace, that thou displease not the lordes of the Philistynes. And David sayd vnto Achis: And what haue I done? what hast thou founde in thy seruant as long as I haue bene with the vnto this day that I maye not go fyght agaynst the enemies of my lozde the kynge?

i. reg. xviii. a.
and. xxi. b.

Achis answered, and sayd to David: I know that thou art good, and art in my syght, as an

Angell of God. Notwithstandyng, the lordes of the Philistynes haue sayd: Let hym not go with vs to battayle. Wherfore nowe, ryle vp earlye in the moornyng wth thy masters seruantes that are come to the: and wylt thou be up earlye (as sone as ye haue lyght) departe. And so David and his men rose up earlye to departe in the moornyng, and to retourne into the lande of the Philistynes. And the Philistynes wente vnto Jezrahel.

The. xix. Chapter.

David returnyng from kynge Achis, fyndeth zikleg burnt.

It when David and hys men were come to zikleg the thyrde dape, the Amalechites had rushed in vpon the south, and vpon zikleg, and had smytten zikleg, and burnt it wth fyre, and had taken the women (that were therein) prisoners, both small and great: but slue not a man, saue carped them with them, and wente they wayes. So David and his men came to the cite: and beholde, it was burnt wth fyre, and theyr wyues, theyr sonnes and theyr daughters were carped awaye. Then David and the people that was with hym, lyfte vp theyr voyces and wept, vntyll they could wepe no more. And Davids two wyues were taken prisoners also: Ahinoah the Jezrahelite, & Abigail the wyfe of Nabal y Carmelite. And David was in a shewe de combzaunce: for the people enteded to stone hym, bycause the hertes of al the people were vexed for theyr sonnes & theyr daughters.

But David toke a good courage to hym in the Lozde his God, and * sayd to Abiathar the preste Ahimelechies sonne: I praye the byngme the Eubod. And Abiathar broughte the Eubod to David. And David asked counsaile at the Lozde, sayinge: Shall I folowe after this companie? and shall I ouer take them? And he answered hym: folowe, for thou shalt ouertake them, and recouer the praye.

So David and the syxe hundred men that were wth hym, wente, and came to the ryuer Besor, where a parte of them abode. But David and foure hundred men folowid: For two hundred abode behynde, beyng to weye logo ouer the ryuer Besor. And they founde an Egyptian in the felde, and broughte hym to David, * and gaue hym breade to eate, and water to drynke, and gaue hym a fewe spygges, and two clusters of reysynges. And when he had eaten his spyrite came agayne to hym: for he had eat no bread, nor dronke anye water in thre dayes, and thre nyghtes. And David sayd vnto hym: To whom belongest thou? & whence art thou? he sayde: I am a yonge man of Egypte, and seruant to an Amalechite and my master le. I me behynde, bycause it is thre dayes agene that I fell synke: we came arouynge vpon the south of Chyretus, and agaynst Iuda, and towarde the south of Caleb. And we burnt zikleg wth fyre. And David sayde to hym: canst thou byng me to this companie? And he sayde: I sweare vnto me by

me by God, that thou wylt neyther kyl me, nor deliuer me into the handes of my master, and I wyl bringe the to the companie. And when he had brought him thither, beholde, they lay scattered abrode vpon the earth, eatynge and drynkyng, & dauncynge, bycause of the plenteous & great praye they had carped away out of the land of the Philistines, and out of the land of Iuda.

And David layed vpon them from the euen, vntill the twylyght on the morowe: so y there escaped not a man of them, save foure hundred ponge men, whiche rode awaye vpon camels, and fledde. And David recouered all that the Amalekites had carped awaye, and David rescued his two wyues: so that there was no person of them lackynge, small or greete, sonne or doughter, or of the spoyle of al that they had taken awaye: David recouered them all agayne. And David toke all the shepe, and the oxen, and they draue them befoze his cattel, and said: this is Davids praye. And David came to the two hundred men that were to werpe for to followe David, whome they had made also to abyde at the ryuer Besor. And they came to meete David, and the people that were wyth hym. And when David came to the people, he saluted the. Then answered al the wicked and the vnthyfites (of the men that wente wyth David,) and sayde: bycause they went not wyth vs, therefore wyl we gyue them none of the praye, that we haue recouered. But let every man take his wife and hys chyldren: Those let them carpe awaye and be walkynge.

Then sayde David: ye shall not doo so (my brethren) wyth that whych the Lorde hath gyuen vs, and hath preserved vs, and deliuered the companie that came agaynst vs, into oure handes. For who shoulde hearken vnto you in this matter? But as hys parte is that goeth downe and fyghteth, so shall hys parte be that tarpyth by y stuffe, that it may be parted alke. And so from that day for ward was that made a statute and a lawe in Israel, vntill this daye. When David therfore came to zikleg, he sente (of the praye) vnto the elders of Iuda, and to his frendes, sayinge: se there is a blessing for you, of the spoyle of the enemies of the Lord he sent to them of Bethel: to them of South Ramoth: to the of Jathir: to them of Aroer: to the of Sephamoth, to them of Esthema, to them of Rachel, to them of the ctye of Terabmeel, to them of the ctyes of the Reuytes: to the of Bortma, to them of Borsan, to them of Athach, to them that are in Hebron, and in al places where David and hys men were wont to haunte.

The xxxi. Chapter.

Saul kylled hym selfe, and his chyldren are slayne in the battayle.



he Philistines fought agaynst Israel, and the men of Israel fled awaye from the Philistines, and fell downe wounded in mount Gilboa. And the Philistines pleased soze vpon Saul and his sonne, and slue Jonathan, and Abinadab and Melchisua Saules sonnes. And when the battayl wet soze agaynst Saul, the archers with bowes founde him, and he was soze afrayed of the archers. Then sayde Saul vnto his harnesbearer: * drawe out thy sword, and thrust me thorow therewith, lest the vncircumcised come and thrust me thorow and make a mockynge stocke of me. But his harnesbearer wolde not, for he was soze afrayed. And Saul toke a sword and fel vpon it. And when his harnesbearer sawe that Saul was deed, he fel lyke wyse vpon his swerde, and dyed with hym.

And so Saul dyed, and his thre sonnes, and hys harnesbearer, and all hys men, that same daye togyther.

And when the men of Israel that were on the other syde of the valleie, and they of the other syde Jordan herde that the men of Israel were put to flight, and that Saul and his sonnes were deed, they left the ctyes, and ranne awaye: and the Philistines came and dwelte in them. * On the morowe when the Philistines were come, to spoyle them that were slayne, they founde Saul and his thre sonnes lying in mount Gilboa. And they cut of his heed, and strypped hym out of his harnesse, and sent into the lande of the Philistines on every syde, that they shoulde publish it in the temple of theyr ydols, and amonge the people, and they layed vp his harnesse in the house of Ashtaroth, but they hanged vp hys bode on the wall of Bethsan. * When the inhabitours of Jabes in Gilead

hearde thereof, what the Philistines hadde done to Saul, they arose (as many as were stronge men) and wet at night and toke the bode of Saul, and the bodes of his sonnes, from the wall of Bethsan, and came to Jabes, and burnt them there, and toke theyr bones & buried the under a tree at Jabes, and fasted seuen dayes.

The ende of the fyrst booke of Samuel: otherwyle called the fyrst of the Kynges.

The seconde boke of

Samuel: otherwyle called the second boke of the kynges.

The fyrst Chapter.

The lamentation of David for Saul and Jonathas.



leg. xix. f.



After the deth of Saul, whē David was returned frō the slaughter of þe Amalekites & had ben two dayes in zikleg. Behold, ther came a mā the thyrde day out of þe wood frō Saul, wryth hys clothes rent, & earth vpon his heed.

And whē he came to David, he fell to the earth, and did obey sauer. David said vnto him: whēce comest thou? he sayd vnto hym: Out of the host of Israel I am escaped. And David sayd vnto hym: And what is chaunced? tell me. He sayde: the people is fled from the battayle, and manye of the people are ouerthrowen, and deed, and Saul and Jonathas his sonne are deed also.

And David sayde vnto the ponge man, that tolde hym these tydynges: howe knowest thou that Saul and Jonathas hys sonne be deed?

The ponge man þe told hym answerd: I came by chaunce to mount Gilboa. And behold, Saul leaned vpon his speare. For the charrettes and cōpanyes of horsmen folowed harde after him: And whē he looked backe he sawe me, and called me. And I answered: here am I. And he said vnto me: what art thou? I answered him: I am an Amalekite. He sayde vnto me agayne: Stande vpon me, and slaye me. For angurys he is come vpon me, thoughde my lyfe be yet all in me. And so I rode vpon hym, and slewe hym, for I was sure that he coulde not lyue, after that he had fallen. And I toke the crowne that was vpon hys heed, and the bracelets that was on his arme and haue brought them hither vnto my lord.

ii. reg. xix. f. v. xiii. f.

Then David toke holde on his clothes, & rent them and so dyd al the men that were with hym. And they mourned and wepte, and fasted vntyll euen, for Saul and Jonathas his sonne, and for the people of the Lord, and for the house of Israel, bycause they were ouerthrowen with the swerde.

And David sayde vnto the ponge man that brought him these tydynges. Whēce arte thou? And he answered: I am the sonne of an aleant an Amalekite. And David said vnto him: howe is it that thou wast not afrayed, to laye thynne hande on the Lordes anoynted, to destroy him?

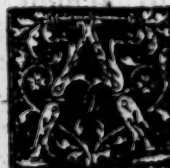
And David called one of his ponge men, & sayd: Go to, and runne vpon hym. And he smote hym that he dyed. Then sayd David vnto hym: thy bloode be vpon thynne owne heed. * For thynne owne mouth hath testified agaynst the, saying: I haue slayne the Lordes anoynted.

And David mourned with this lamentation ouer Saul and ouer Jonathas his sonne, & bad teache the children of Israel the vse of the dore. And beholde, it is wrytten in the booke of the ryghteous. (And he sayd: Confyde, O Israel, whē thou be deed and wounded vpon the hye hylls.) O noble Israel the wounded are slayne vpon the hylls: O, howe are the myghtye ouerthrowen? * Tell it not in Gath, nor publyshe it in the stretes of Akalon: lest the daughters of the Philistines reioyse, and lest the daughters of the vncircumcised triumph. Ye mountaynes of Gilboa, vpon you beneyther de we noz rayne, noz vpon the fel des of offrynges. For there the byld of þe myghtie is cast downe: the shilde of Saul, as though he had not ben anoynted with oyle. * The bowe of Jonathas and the swerde of Saul turned neuer backe agayne emptye, from the blood of the slayne, and frō þe fat of the myghtye warriors.

Saul and Jonathas were louelye and pleasant in theyr lyues, and in theyr deathtes they were not deuyded. They were swifter then Eagles, and stronger then Lyons: ye daughters of Israel wepe ouer Saul, whych he clothed you in purple, with pleasures, and hanged vnto you of golde vpon your apparel. howe were þe myghty slayne in battayle? Jonathas is deed on the hye hylls. Who is me for the (my brother Jonathas) verye kynde hast thou ben vnto me. Thy loue to me was wondrefull, passyng the loue of women. (As a mother loued her onely chyld, euen so I loue the.) O howe are the myghtye ouerthrowen, and the weapons of warre destroyed?

The ii. Chapter

David is anoynted in Hebron. The battayle at the seruantes of David and Achish.



After this it fortuneth, that David asked counsaile at the Lord, saying: Shall I go vnto any of the cyties of Iudar? And the Lord sayde vnto hym: goo. And David sayde agayne: Whither shall I go? He answered: vnto Hebron. And so David went thither with his two wyues, Abinoam the Iessababean, and Abigail Gabaons wyfe the Carmelitan. And the men that were with hym, dyd David carry vnto also, euery man with hys household. And they dwelte in the towne of Hebron. And the men of Iuda came, and there they anoynted David kyng ouer the house of Iuda. And they tolde David, saying: It is the men of Iabesin Gilead that buried Saul. And David sent messengers vnto the men of Iabesin Gilead, and sayde vnto them: blessed are ye vnto the Lord, that ye haue shewed suche kyndnesse vnto your lord Saul, and haue buried hym. And now the Lord shewe mercy and truthe vnto you. And I wyll do you also suche kyndnesse as ye haue done in this thyng: Therfore now let your

your handes be stronge, and playe ye the men: For your master Saul is deed. And they that are of the house of Juda haue anointed me kyng ouer them. But Abner the sonne of Ner was captaine of Saules host toke Ithobal the son of Saul, and brought hym to Mahanaim, and made hym kyng ouer Gilead, and ouer the Assurites, and ouer Issrahel, Ephraim, Beniamin, and ouer all Israel. And Ithobal Saules sonne was fourty yere olde when he began to raygne ouer Israel, and reigned two yere. But the house of Juda folowed Dauid. * And the tyme which Dauid raygned in Hebron ouer the house of Juda was seuen yere and syxe monethes. And Abner the sonne of Ner, and the seruantes of Ithobal the sonne of Saul went out of Mahanaim, to Gibeon. And Joab the sonne of Zaria, and the seruantes of Dauid went out, and met them by the poole of Gibeon. And they late downe, the one on the one syde of the poole, and the other on the other syde. And Abner sayde to Joab: let the yonge men arple, and playe before vs. And Joab sayd: Let them arple. Then there arose and wente ouer, twelue of Beniamin by nombre, which pertayned to Ithobal the sonne of Saul, and twelue of the seruantes of Dauid. And euery one caught his felowe (that cam agaynst him) by the heed, and thrust his swerde in his syde, and so they fell downe togyther. Wherefore the place was called: The felde of the myghtye. And it is in Gibeon. And there began an excedyng cruel battayle that same daye. For Abner and the men of Israel fell before the seruantes of Dauid.

And there were thre sonnes of Zaria there: Joab, Abisai, and Asahel. And Asahel was as lyght on foote as a wynde roo, and Asahel folowed after Abner, and * tourned neyther to the ryght hande nor to the lefte, from Abner: Then Abner looked behynde hym, and sayde: arte thou Asahel? he answered: yea, that I am. Abner sayde: turne the eyther to the ryght hande or to the lefte, and cathe one of the yonge men, & take the his weapons. But Asahel wolde not depart from hym. And Abner sayde agayne to Asahel: departe fro me. Wherefore shulde I smyte the to the grounde, and not be hable to holde vp my face to Joab thy brother? Howebeit, when he wolde in nowyle departe, Abner with the hyn-dre ende of the speare smote hym vnder * the horte rybbes: that the speare came out behynde hym: that he fell downe in the same place, and dyed there. And as manye as came to the place where Asahel fell downe and dyed, stode still. Joab also and Abisai folowed Abner. And the sunne went downe, whan they wer come to the hyl Anna that lyeth before Giah, by the waye that goeth thowowe the wyldernes of Gibeon. And the chyldren of Beniamin gathered them selues togyther on an heape, to Abner, and stode on the toppe of an hyl. Then Abner called to Joab, and sayde: shal the swerde deuoure styl for euer? Knowest thou not, that it wyl be bytter-nesse in the latter ende: howe longe shall it be, or thou bydde the people retorne from folowynge

they brethren? And Joab sayde: as trulpe as God lyueth, yf thou haddest not spoken in the morning, the people had ben departed euery one from persecutynge his brother. And so * Joab ^{ii. reg. xix.} blew a trompet, and all the people stode still, & pursued after Israel nomore, neyther fought they any more. And Abner and his men walked all that nyght thowowe the playne: and went ouer Jordan, and past thowowe al Bethoron tyll they came to Mahanaim.

And Joab returned from persecutynge Abner. And when he had gathered all the people togyther, there lacked of Dauids seruantes, nyntene men, and Asahel. But the seruantes of Dauid had slayn of Beniamin, and of Abners men, thre hundred and threescore men. And they toke vp Asahel, and buryed him in the sepulchre of his father in Bethlehem. And Joab and his men went all nyght, vntyl the dawning of the daye, and came to Hebron.

The. iii. Chapter.

Abner cometh to Dauid, and bringeth hym his wyfe Michol. Joab killeth Abner.

There was longe warre betwene the house of Saul and the house of Dauid. But Dauid waxed stronger and stronger, and the house of Saul waxed weaker and weaker. * And vnto Dauid ^{ii. para. iiii.} were * (syr) chyldren borne in Hebron: his eldest sonne also was Ammon, of Abinoam the Jezrahelite: the seconde Cheleab of Abigail the wyfe of Nabal the Carmelite: the thyrde Absalom, the sonne of Maachab the doughter of Thalmay, the kyng of Gessur: the fourth Adonia the sonne of Hagith, the fyfth, Sephatia the sonne of Abital: the syxth, Iethream, by Eglia Dauids wyfe. These were borne to Dauid in Hebron. And it fortuneth, that whyle there was warre betwene the house of Saul and the house of Dauid, Abner helde vp the house of Saul. And Saul had a concubine named Risha, the doughter of Ahia. And Ithobal sayd to Abner: Wherefore hast thou gone into my fathers concubine? Then was Abner verpe wroth for the wordes of Ithobal, & sayd: Am I not a * dogges heed, ^{i. reg. xviii.} which agaynst Juda do the we merce this day vnto the house of Saul thy father, and to his brethren and frendes, and haue not deliuered the into the hande of Dauid? and thou fyndest a fault in me this daye for this womā? * So and ^{ii. reg. i.} so do God to Abner. For as the Lorde bathe swoyne to Dauid, so wyl I be on his syde, to bringe the kyngdome from the house of Saul, that the throne of Dauid maye be stablyshed ouer Israel, and ouer Juda, euen from Dan to Bersaba. And he coulde gyue Abner neuer a worde to answere, because he feared hym.

And Abner sent messengers to Dauid secretly, sayinge: Whose is the lande? Make a bonde with me, and beholde, myne hande is with the, to bringe all Israel vnto the. He sayde: It is good, that I make a bonde with the. But one thyng I requyre of the, that thou se not my face except thou fyrt bringe Michol Saules doughter when thou comest to se me.

And

W And David sent messengers to Ishboeth Saul's sonne, saying: *delyuer me my wyfe Michol which I maryed with an hundred foreskynnes of the Philistines. And Ishboeth sent, and toke her from her husbände * Baishiel the sonne of Laish. And her husbände wente wyth her, and came wepyng behynde her, tyl they came to Babilon. Then sayd Abner vnto hym: go and retorne. And he returned. And Abner had comunicacyon with the elders of Israel, sayinge: ye sought for David in tymes past, that he myght be your kynge. Nowe then do it: for the Lorde hath sayde of David: By the hande of my seruauant David I wyll saue my people Israel out of the handes of the Philistines, and oute of the hande of all theyr enemyes. And Abner spake in the eares of Ben Jamin, and went to tell in the eares of David in Hebron, all that Israel was content with, and the whole house of Ben Jamin. And so Abner came to David to Hebron, hauynge twenty men wyth hym, and David made hym and the men that were wyth hym a feast. And Abner sayd vnto David: I wyll by, and go gather al Israel vnto my lord & kynge, that they maye make an appoyntement wyth the: and that thou mayeste commaunde all, as thyne herte delyreth. And when David had let Abner departe, he went in peace.

E And beholde, the seruantes of David and Joab came fro chasing the robbers, & brought a great pray wth them. But Abner was not w David in Hebron: for he had sent hym away to departe in peace. When Joab and all the hooft that was with him were come, men tolde Joab saying: Abner the sonne of Ner came to y kynge, and he hath sent hym awaye, that he is gone in peace. Then Joab came to the kynge, and sayde: what hast thou done? Beholde, Abner came vnto the, & why hast thou sent hym awaye, that he shulde escape quyte? Thou knowest Abner the sonne of Ner, for he came to disceyue the, and to knowe thy outgoing & ingoinge, and to knowe al y thou doest. And when Joab was come oute fro David, he let messengers after Abner, which brought him agayne from y well of Siria vnknowynge to David. And when Abner was come agayne to Hebron, Joab toke him asyde in the gate * to speake with hym secretlye, & smote hym vnder the throte rybbes, y he dyed: for the bloode of Asahel his brother. And when afterwarde it came to Davids eare, he sayde: I & my kyngdom are gyltlesse before the Lord for ever, cōcerning the bloode of Abner the sonne of Ner. Let the bloode remayne on y heed of Joab, & on all his fathers house, y the house of Joab be neuer without one or other y hath runnyng issues or lepre, and y leaneth on a staffe, and y doth fall on y swerde, & lacketh breed. And the cause why Joab and Abisai slue Abner, was, that Abner had * slayne theyr brother Asahel at Gibeon in battayle: And David sayde to Joab, and to all the people that were with hym. * Rent poure clothes, and put on sackecloth, and mourne before Abner. And kynge David hym selfe followed the corse. And when they buryed Abner in

Hebron, the kynge lyft vp his voyce, and wepte besyde the sepulchre of Abner, and so dyd all the people. And the kynge lamented ouer Abner, and sayd: dyed Abner as a foole dyeth: thy handes were not bounde, nor thy fete brought into cheynes: but as a mā falleth before wycked children, so doest thou fall. And all they that were of the people wept yet more ouer hym.

And when all the people came to eate meate w David whyle it was yet day, David swaie, sayig: So and so do God to me, yf I tast bread, or ought els tyl the sunne be downe. And the people wyfte it, and it pleased them. And whatsoener the kynge dyd, it pleased al the people. For all the people and all Israel vnderstoode, that daye, how that it was not the kinges dede that Abner the sonne of Ner was slayne. And the kynge sayd vnto his seruantes: knowe ye not, how that there is a lorde and a greates man falle this day in Israel? And I am this day tender & anoynted kynge. And these men the sonnes of zarnia be to hard for me. The Lorde rewarde the doer of euyl accordynge to his wyckednesse.

The. iiii. Chapter

Baanah and Rechab slay Ishboeth the sonne of Saul.

When Sauls sonne hearde that Abner was deed in Hebron, bys handes were feble, and all the Israelytes were afrayed, and Sauls sonne had two men that were capitaynes ouer the souldyers: the one called Baanah, and the other Rechab, the sonnes of Rimmon a Berothite of the chyldren of Ben Jamin: for Beroth was reckened to Ben Jamin. And these Berothites fled to Githai, and sojourned there, vntyll the same tyme. * And Jonathas Sauls sonne had a sonne that was lame on bys fete. And he was fyue yere olde when the tydynge came of Saul and Jonathas out of Israel. And his nurse toke hym vp, and fledde awaye. And as she made haste to fflye, the chyld fell, and began to halt, and his name was Gypsihoeth. And the sonnes of Rimmon the Berothite, Rechab and Baanah went, and came in the heate of the daye to the house of Ishboeth, which slept on a bed at noone. * (And the woman that was the keeper of the doore, and clenched the wheate, was asleape.) And they came into the myddes of the house as though they wolde haue fetched wheate, and Rechab and Baanah bys brother smote hym vnder the throte rybbes, and fled. For when they came into the house, he slepte on his bed in his resting chamber, and they smote him, and slue him, and beheaded hym, and toke his heed, and gate them awaye thorowe the playne al y nyght. And they brought the heed of Ishboeth vnto David, to Hebron, and sayde to the kynge: Beholde, there is the heed of Ishboeth Sauls sonne, thyne enemye whych sought after thy lyfe. And the Lord hath auenged my lord the kynge thys daye, of Saul and of his seed.

And David answered Rechab and Baanah y his brother, the sonnes of Rimmon the Berothite, and sayde vnto them: * as surelye as the Lorde lyneith: which hath delyuered my soule out of al aduersities.

Jud. iii. c.

ii. reg. ii. f.

i. reg. i. b.

aduersities: when one *tolde me, and sayd that Saul was deed, thynkynge to haue broughte good tpynges, I caught hym and slue hym in sikleg: which thought that I wolde haue gyue hym a rewarde for hys tpynges bypnyngge. How moch more whē wycked men haue slayne a ryghtous person, in hys owne house, and vpon his bedde. Shall I not requyre hys bloode of your hande, and take you from the earth? And Dauid commaunded his younge men, and they slue them, and cut of theyr handes and fete, and hanged them vpon ouer the poole in Hebron. But they toke the heed of Abner, and buried it in the sepulchre of Abner in Hebron.

The. v. Chapter.

Dauid is yet agayne anoynted kyng: and taketh the arke from Syon.

Then came all the trybes of Israel * to Dauid vnto Hebron, and sayde: Beholde, we are of thy bone & of thy flesh. And in tyme past whē Saul was our kyng, thou leddest Israel in and oute. And the Lorde hath sayde to the: thou shalt fede my people Israel, and thou shalt be a captayne ouer Israel. And so al the elders of Israel came to the *kyng to Hebron. And kyng Dauid made a cōuenant with them in Hebron before the Lord. And they anoynted Dauid kyng ouer Israel. Dauid was thyrtyre olde when he began to raygne, and he raygned fourtyre pere: In Hebron he raygned ouer Iuda seuen pere, and syxe monethes. And in Ierusalem he raygned thyrtyre and thre yeres ouer all Israel and Iuda.

The kyng also and his men wente to Ierusalem vnto the Jebusites, the inhabitours of y^e lande. Which spake vnto Dauid, sayng: except thou take a waye the blynde and the lame, thou shalt not come in hyther. For they sayde: Thou arte not hable to come in hyther. Neuerthelesse, Dauid toke the stronge hold of Syon. The same is the cytie of Dauid. And Dauid sayd the same day: whosoouer smiteth the Jebusites, and getteth vp to the gutters of the houses and smiteth the lame & blynde y^e hate Dauids soule. * Wherefore, they sayd: the blynde and the lame shal not come into the house. And so Dauid dwelt in the towre, & called it y^e cytie of Dauid, & buylt round about it fro Willo in ward. And Dauid prospered & grewe, & the Lorde God of hostes was wth hym. And Hiram kyng of Tyre sent messēgers to Dauid, & cedartrees, and carpēters, and masons for walles: and they buylt Dauid an house. And Dauid perceyued, that the Lorde had stablished hym kyng ouer Israel, and that he had exalted his kygdom for his people Israels sake. And Dauid toke hym mo concubynes and wyues oute of Ierusalem, after he was come from Hebron, and mo sones and daughters were yet borne to Dauid. * And these be the names of the sones that were borne vnto hym in Ierusalem: Sammua, Sobab, Nathan, and Salomō, Iibbar also, and Elisua, Nepheg, and Iaphia, Elisama, Eliada, and Eliaphalet.

But when y^e Philistines herde that they had anoynted Dauid kyng ouer Israel, they came

all vnto seke Dauid. And as soone as Dauid hearde of it, he gate hym to an holde. And when the Philistines came, they layed them alonge in the valley of Raphaim. * And Dauid asked counsaile of the Lorde, sayng: Shall I goo vp to the Philistines: wylt thou delyuer them into myne handes? And the Lorde aunswered vnto Dauid: go vp, for I wyl doubtlesse delyuer the Philistines into thyne handes. And Dauid came to the playne of Berazim, and smote them there, and sayde: the Lorde hath deuyded myne enemyes a sondre before me, as waters be deuyded a sondre. And therfore the name of the place was called: The playne of Berazim. And there they left theyr ymages, & Dauid and hys men toke them vp. And the Philistines cam yet agayne, and layed them selues in the valley of Raphaim. And when Dauid asked at y^e Lorde, * (Shall I go vp agaynst the Philistines: and wylt thou delyuer them into myne handes?) he aunswered: Thou shalt not go vp, but compasse them on the backsyde, and come vpon them ouer agaynst the peretrees. And when thou hearest the noyse of a thyngge going in the toppe of the peretrees, then remoue. For then shall the Lorde go out before the, to smyte the hooft of the Philistines. And Dauid dyd as the Lorde had commaunded hym, and smote the Philistines from Gibeā, vntyll thou come to Gaser.

The. vi. Chapter.

The arke is brought forth of the house of Abinadab. Uza is stryken, and dyeth. Dauid daunceth before it, and is therfore despyled of his wyfe Michol.

Agayne, Dauid gathered togyther all the chosē men of Israel, euen thyrtyre thousande, & arose and went with al the folke that were with him of the men of Iuda to fet away from thence the arke of God, whose name is called the name of the Lorde of hostes, that dwelleth vpon it betwene the cherubims. And they put the arke of God vpon a newe cart, and brought it out * of the house of Abinadab that was at Gibeā. And Uza and Ahio the sonnes of Abinadab draue the new cart. And whē they brought it out of the house of Abinadab y^e was at Gibeā with the arke of God: Ahio went before the arke, and Dauid and all the house of Israel played before the Lord in sondry instrumentes made of Cedre wood, wyth harpes, of psalteryes, tymbrels, fydes, and cymbals.

And when they came to Nachon the threshyng floore, Uza put his hande to the arke of God, & helde it, for the oxen stumbled. And the Lorde was wroth with Uza, and God smote hym in the same place for his fault, and there he dyed before the arke of God: And Dauid was displeased, bycause the Lorde had smytten Uza. And the name of y^e place was called Perez. The rentyng of Uza vntyll this daye. And Dauid was then afrayed of the Lorde, and sayde: how shall the arke of the Lorde come to me? And so Dauid wolde not bypnyge the arke of the Lorde vnto hym into the cytie of Dauid. But Dauid carryed it into the house of Obeth Edom, a Gethypte. And the arke of the Lorde continued in the house of * Obeth Edom the Gethypte, thre monethes.

i. re. xxiii. a
ii. reg. ii. a.

ii. reg. vii. a.

i. par. vi. a.

E. ii.

monethes, and the Lorde blessed Obeth Edom, and all his household. And one tolde kynge David how y^e the Lorde had blessed Obeth Edom & all that pertayned vnto hym, bycause of y^e arke of God, and David went and brought the arke of God from the house of Obeth Edom, into the cytye of David wth gladnesse. ^{And there were in David seven sortes of dauncers, and calves for sacrifice} And when they that bare the arke of the Lorde had gone syre spaces, he offered an oxe, and a fat shepe. And David ^(played on harpe stringes, and) daunced befoze the Lorde wth all hys myght, and was geyded with a lynnyn Ephod. So David and all the house of Israel, brought the arke ^(of the couenaunt) of the Lorde wth shoutynge, and trompet blowynge.

And it fortuneth, that as the arke of the Lorde came into the cytye of David, Michol Sauls daughter looked thowowe a window, and sawe kynge David spyng, and daunce befoze the Lorde, and she despyled hym in her herte. And when they brought in the arke of the Lorde they set it in his place, even in the myddes of y^e tabernacle y^e David had pitched for it. And David offered burnt offrynges & peace offrynges befoze y^e Lorde. And as soone as David had made an end of offrynges burnt offrynges & peace offrynges he blessed the people in the name of y^e Lorde of hostes, and gaue amonge al the folke, eue amonge the hole multitude of Israel, as well to the women as men, to euery one a cake of breed, and a pece of fleshe, and a flacket of drynke. And so al the people departed euery one to his house.

Then David returned to blesse his household, and Michol the daughter of Saul came oute to mete David, and sayde: O howe glorious was the kynge of Israel this daye, which was vncouered todaye, in the eyes of the maydens of hys seruantes, as yf it had bene a lyght brayned fellowe vncouered? And David sayde vnto Michol: I thought to daunce befoze the Lorde, which chose me rather then thy father, and al hys kyn, and comaunded me to be ruler ouer all the people of the Lorde, euen ouer Israel. And therfore wyl I play befoze y^e Lorde. And wyl yet be more vyle then so, and wyl be lowe in myne owne syght, and of the very same maydeseruantes, which thou hast spoken of, shall I be had in honour. Therfore Michol the daughter of Saul had no chylde, vnto the daye of her death.

The. vii. Chapter.

David wolde buylde God an house, but is forbyden of God.

It fortuneth, that as the kynge sate in his house (after y^e the Lorde had gyuen hym rest rounde about fro all his enemyes) he sayd vnto Nathan y^e prophet: behold, I dwel now in an house of Cedar trees: but y^e arke of God dwelleth within y^e curtayne. And Nathan sayd vnto the kynge: go, and do all that is in thyn herte, for the Lorde is wth the.

And it fortuneth the same nyghte, that the worde of the Lorde came vnto Nathan, saying: go, and tell my seruant David, thus sayeth the Lorde: shalt thou buylde me an house to dwell in?

For I haue not dwelt in any house syns y^e tyme that I brought y^e chyldre of Israel out of Egypt vnto this daye: but haue walked in a tent & tabernacle. In all the places wherin I haue walked wth all the chyldren of Israel, spake I one worde wth anye of the trybes of Israel (syns I commaunded the iudges to fede my people Israel) sayinge: why buylde ye not me an house of Cedar trees? Howe therfore so saye vnto my seruant David: thus sayeth the Lorde of hostes. * I toke the from the shepecote (as thou wast folowynge shepe) that thou myghtest be ruler ouer my people Israel. And I was wth the in al that thou wentest to, & haue destroyed all thyn enemyes oute of thy syght, and haue made the a greate name, lyke vnto the name of the greate men that are in the earth. And therfore I wyl appoynte a place for my people Israel, and wyl plant it, that they maye dwell in a place of theyr owne, and moue nomore, neyther shall wycked people trouble them anye more as they dyd at the begynnyng: syns the tyme that I set iudges ouer my people of Israel. And I wyl gyue the rest from all thyn enemyes. And the Lorde tellet the, y^e he wyl make y^e an house.

And when thy dayes be fulfilled, thou shalt slepe wth thy fathers, and I wyl sette vp thy seed after the, which shall procede out of thy body, and wyl stablysh hys kynngdome. * He shall buylde an house for my name, and I wyl stablysh the seate of his kynngdome for euer: & I wyl be his father, and he shall be my sonne: * yf he synne I wyl chasten hym wth suche a rodde as men be chastened wth, and wth suche plagis as the chyldren of men be plagued wth. But my mercy shall not departe awaye from him, as I toke it fro Saul, whom I put downe befoze the. And thyn house and thy kynngdome shall endure wth out ende after the, * and thy seate shall be stablished for euer. Accordynge to all these wordes, and accordynge to all this vpsion, dyd Nathan speake vnto David. Then wente David in, and set hym downe befoze the Lorde, and sayd: what am I, O lorde God? and what is my house: that thou shouldest haue brought me this far forth. And this was yet a small thyng in thy syght, O Lorde God, but thou hast spoken also of my seruantes house for a greate whyle to come: For this is the vse of man, O Lorde God. And what can David saye more vnto the: for thou, Lorde God knowest thy seruant. Euen for thy wordes sake, and accordynge to thyn owne hart hast thou done all these great thynges, to make them knowen vnto thy seruant.

Wherfore thou art greate, O Lorde God: for there is none lyke the: * neither is there any god saue thou, accordynge to all that we haue heard wth our eares. * And what one people in y^e erth is like thy people Israel? whose God went & deliuered them, y^e they myght be his people, and y^e demyght make hym a name, & to shewe great & terrible thynges in y^e erth, for thy people: which thou redemest to the out of Egypt: euen the people wth theyr goddes. For thou hast ordeyned thy people Israel to be thy people for euer.

And thou Lord arte become they? God. And now (Lord God) the worde that thou hast spoken concernynge thy seruaunte and hys house, make it good for ever, and do as thou hast sayd. For so shall thy name be magnified for ever of men that shall say: the Lord of hostes is the God of Israel: and the house of thy seruaunte shall be stablished before the. For thou O Lord of hostes God of Israel, haste tolde in the eare of thy seruaunte, sayinge: I will buyde the an house.

And therfore hath thy seruaunte founde in hys hert, to pray this prayer vnto the. * Therfore now Lord God, thou art God, & thy wordes must be true, that thou hast tolde this goodnesse vnto thy seruaunt. And now go to & blesse the house of thy seruaunt, that it maye continue for ever before the, for thou Lord God hast spoken it: and wth thy blessing shall the house of thy seruaunt be blessed for ever.

The. viii. Chapter

David ouercometh the Philistines.



After this it fortuneth, & David smote the Philistines, & subdued them, & toke the bydle of bondage out of y^e hande of the Philistines. * And he smote y^e Moabites, & measured th^e wth a lyne, & cast them downe to the ground. Eu^e wth two lynes measured he them wh^o he slue, and y^e length of one lyne saued he alpye. And so became the Moabites Davids seruauntes, and payed tribute. David smote also Hadadezer the sonne of Rehob kyng of zoba as he went to recover his bordze at the ryuer Pherath. And David toke a thousande and. vii. C. horsemen of his hoost, and twenty thousand fotemen, & cut of y^e hofe of all his charethozles, reseruyng only one hundred charettes. And when the Syrians of Damasco came to succour Hadadezer kyng of zoba, David slue of the Sirians two and twenty thousande men, and put souldyers in Siria Damascou. And the Sirians became seruauntes to David, payinge trybute. And thus the Lord saued David, in all that he went vnto. And David toke the shylde of golde that belongeth to the seruauntes of Hadadezer, & brought them to Jerusalem. And out of Beta, and Berothai (cittyes of Hadadezer) dyd David bring exceeding moche brasle: * (whereof Salomon made all the brasen vessel in the temple, and the brasen lauatorye, and the pylers and the altare.)

* When Choi kyng of Hamath herde howe David had smitten all the hoost of Hadadezer, he sent Jozam his sonne vnto kyng David, to entreat hym for peace, and to blesse hym bycause he had fought agaynst Hadadezer, and beaten

him (for Choi had great war with Hadadezer) which (Jozam) brought with him vessels of siluer, vessels of golde, & vessels of brasle. Whych brasle kyng David dyd dedicate vnto the Lord wth the syluer and golde that he had consecrated of all nactons, whych he subdued: of Siria, of the Moabites, and of the children of Ammō, of the Philistines, and of Hamalecke, and of the spoule of Hadadezer sonne of Rehob, kyng of zoba. And David gat hym a name after that he returned, and had smitten of the Sirians in the vallepe of Salt, eyghtene thousand men. * And he put keepers in Edom: euen thozowout all Edom put he souldiers, and all they of Edom became Davids seruauntes. And the Lord keppe David whatsoeuer he toke in hande. And David raygned ouer all Israel, and executed ryght and iustyce vnto all his people. And * Joab the sonne of zaruia was ouer the hoost, and Jeholaphat the sonne of Abilud was recorder. And Sadoch the sonne of Abitob, and Ahimelech the son of Abiathar wer the prestes, and Sarai was the scrbye. And Banaiahu the sonne of Jehoiada was ouer the Crethites and the Phelethites and Davids sonnes were chiefe rulers.

The. ix. Chapter.

David restoreth all the felde of Saul, to Giphthi bofeth the sonne of Jonathan.



And David sayde: is there yet anye man left of the house of Saul? For I wyl the we hym mercy for Jonathan sake. And ther was of the houholde of Saul, a seruaunte whose name was ziba, & when they had called hym vnto David, y^e kyng sayd vnto him: art thou ziba? he sayd: Thy seruaunt is he. And the kyng said: remayneth there yet anye man of the house of Saul, whome I may shewe the mercede of God vnto? ziba answered the kyng: * Jonathan hath yet a sonne which is lame of his fete. The kyng sayde vnto hym: where is he? ziba sayd vnto the kyng: behold, he is in the house of Machir the sonne of Amiel of Lodeber. Then kyng David sent, and fet hym out of the house of Machir the sonne of Amiel out of Lodeber. Now when Giphthi bofeth the sonne of Jonathan, the sonne of Saul was come vnto David, he fell on hys face, and dyd reuerence. And the kyng sayde: Giphthi bofeth? he answered. Beholde thy seruaunt. David sayde vnto hym: feare not, for I wyl surely shewe the kyndnesse, for Jonathan thy fathers sake, and wyl restore the all the felde of Saul thy father, and thou shalt eat bred on myne owne table contynually. And he bowed hym selfe, and sayde: What is thy seruaunt that thou shouldest vouchesafe to looke vpon suche a deed dogge as I am?

Then the kyng called vnto ziba Sauls pong man, and sayde vnto hym: I haue gyuen vnto thy masters sonne, all that pertayned to Saul, and to all his house. Se therfore that thou and thy sonnes and thy seruauntes tyl the land, and bringe in, that thy masters sonne maye haue foode to eate. But Giphthi bofeth thy masters sonne & all eate bred alwaye vpon my table.

The. iii. For 36

For Ziba had fyfene sonnes, and twentye seruauntes. Then sayd Ziba vnto the kyng: Accor dyng to all þy my lord the kyng hath comanded his seruaunt, so shal thy seruaunt do. Well (sayd the kyng) Wiphiboseth shall eate vpon my table, as one of the kynges sonnes. Wiphiboseth had a sonne that was yonge named Micha and all that dwelled in the house of Ziba wer seruauntes vnto Wiphiboseth. And Wiphiboseth dwelte in Jerusalem, for he dyd eate euer at the kynges table: and was lame on both his feete.

ll. reg. iiii. b

The .x. Chapter.

The messengers of David are by laynously entreated of the kyng of Moab.

A Happened after thys, þy the kyng of the chyldren of Ammon dyed, and Hanō his sonne reigned in his stede. Then sayd David: I wil shew kindnesse vnto Hanō þy sone of Nabas, as his father shewed kindnesse vnto me. And David sent to comfort him by the hande of his seruauntes ouer (the deatly of) his father. And Davids seruauntes came into þy land of the chyldren of Ammon, and the lordes of the chyldren of Ammon sayde vnto Hanon theyr lord: thynkest þy that David doth honour thy father, that he hath sent comfortours to the? Hath not David rather sent his seruauntes vnto the, to searche the cypre, and to spye it out, and to querth owe it?

Wherfore Hanon toke Davids seruauntes, and shaned of the halfe of euery mannes beerde, and cut of theyr garmentes in the myddle, euen harde to the buttockes of them, and sente them a waye. When they tolde it vnto David, he sent to mete them (for they were men excedyngly ashamed) and the kyng sayde: tarpe at Jericho, vntyll your beerdes be growen, & then returne. And when the chyldren of Ammon sawe, that they stanke in the spght of David, they sent and byred the Syrians of the house of Rehob, and the Syrians of Zoba twenty thousand fotemē, and of kyng Maacha a thousande men, and of Istob twelve thousand men. And when David hearde of it, he sent Joab & al the hoost of strong men. And the chyldren of Ammon came out, and waged battayle at the entryng in of the gate, and the Syrians of Zoba, of Rehob, Istob, & Maacah were by them selues in the felde.

When Joab sawe that the fronte of the battayle was agaynst hym, before & after, he chose of all the fresh yonge men of Israel, and put the in aray agaynst the Syrians. And the rest of þy people he deliuered into the hande of Abisai his brother, þy he myght put them in aray agaynst the chyldren of Ammon. And he sayd: yf the Syrians be stronger then I, thou shalt helpe me. But yf the chyldren of Ammon be to strong for the, I will come and succoure the. Therefore quyte the lyke a man, and let vs stand styffe for our people, and for the cypries of oure God. And the Lord do that whiche is good in his owne eyes. And Joab proceeded forth, and the people that was with hym to fyght with the Syrians. But they fled before hym. And whē the chyldre of Ammon sawe that þy Syrians were fled, then

fled they also before Abisai, and entred into the cypre. And so Joab returned fro the chyldre of Ammon, and came to Jerusalem. And when þy Syrians sawe that they were put to the worse before Israel, they gathered them togyther. And Hadarezer sent, and brought out the Syrians that were beyonde the ryuer. And they came with theyr armye, and Zobah þy capayne of the hoost of Hadarezer, went before them.

And when it was shewed David, he gathered all Israel togyther, and passed ouer Jordan and came to Helam: And the Syrians set themselves in aray agaynst David, and fought with him: & the Syrians fled before Israel. And David destroyed seue hundred charettes of the Syrians, & fourtye thousande horsemen, and smore Zobah the capayne of theyr hoost, whiche also dyed there. And when al the kynges (that were seruauntes to Hadarezer, sawe þy they were put to the worse before Israel, they made peace with them, and serued them. And so the Syrians feared to helpe the chyldren of Ammon any more.

The .xi. Chapter.

The aduoutye of David with Bethsabe the wyfe of Urias.



Ad it came to passe, that (after the year 3 was expyred) in the tyme whē kynges ble to go forth to battayle, David sent Joab and his seruauntes with hym, & all Israel, which destroyed the chyldren of Ammon, and besigged Raba. But David tarped styll at Jerusalem. And it chaunced in an euenynge, that David arose oute of his bed, and walked vpon the rooffe of the kynges palace, and from the rooffe, he sawe a woman * washyng her selfe: and the woman was very beaultyfull to loke vpon. And he sente to enquire what woman it shoulde be, sayinge: is it not Bethsabe the daughter of Eliam, and wyfe to Urias the Hethite? And David sent messengers, & fet her. And she cam in vnto him: & he laye with her. And (immediatly) she was purifyed from her vncleannes, and returned vnto her house. And þy woman conceyued, and she told David, & sayd: I am with chyld. And David sent to Joab (sayinge:) sende me Urias the Hethite. And Joab set Urias to David. And whē Urias was come vnto him, David demaunded of him how Joab dyd, and how the people fared, and how the men of warre prospered. And David sayde to Urias: goo downe to thyne house, and wash thy fete. And Urias departed oute of the kynges palace, and there folowed him a seruyce fro þy kynges table. But Urias slept at the doore of

doze of the kynges palace: with all the seruauntes of his lord, and wēt not downe to his house.

C Which when they had tolde Dauid (sayinge: **A**zias went not downe into his house) Dauid sayd vnto **A**zias: Camest thou not fro thy iourney: why dydest thou not go downe then vnto thyne house? **A**zias answered Dauid: The arke & Israel and Iuda dwel in paulions: & my lord Joab and the seruauntes of my lord lye vpon the flat earth, and shall I then go into myne house, to eate and drynk, and lye with my wyfe? * By thy lyfe, and by the lyfe of thy soule, I wyll not do this thyng. And Dauid sayde vnto **A**zias: * tarpe here this nyght also, and tomozowe I wyll let the departe. And so **A**zias abode in Jerusalem that daye, and the morowe. And when Dauid had called hym, he dyd eate and drynke before hym, & he made hym dronke. And at euen he went out to lye on his couch with the seruantes of his lord, but wēt not downe to his house. On the morowe Dauid wrote a letter to Joab, and sent it by the hande of **A**zias. And he wrote thus in the letter, sayinge: put **A**zias in the forefront of the sharper battayle, and come ye backe from hym, that he may be smyten, and dye. So when Joab besieged the cite, he assigned **A**zias vnto a place, where he wyfte, that stronge men were. And the men of the cite came oute, and fought with Joab. And there were certayn ouerthrowen of the people, and of the seruauntes of Dauid: and **A**zias the hetbite dyed also.

D Then Joab sente, and tolde Dauid all the thynges concerning the warre, and charged the messenger, sayinge: when thou haste made an ende oftellyng the matters of this warre vnto the kyng, yf he begynne to fume, and say vnto the: wherfore approached ye so nye vnto the cite, when ye dyd fyght? wylt ye not that they wold hurle and hote from the wall? Who smote **A**himelch sonne of Jereboam? * Dyd not a woman cast a pece of a mylstone vpon hym fro of the wall, and he dyed in Thebes? Why wente thou nye the wall? Then saye thou: thy seruaunt **A**zias the hetbite is deed also.

So the messenger went, & came and he wed Dauid all that Joab had sent hym for: and the messenger sayd vnto Dauid: the men preyayled agaynst vs, & came out vnto vs into the felde, & we * (with violence) stakke vnto them, euen vnto the entring of the gate. And the shoters shot fro the walles vpon thy seruauntes, and some of thy kynges seruauntes be deed. And thy seruaunt **A**zias the hetbite is deed also. And Dauid sayde vnto the messengers: thus shalt thou say vnto Joab: let not the thing trouble the. For * (the chaunce of warre is dryers, and) the sword deuoureth one as wel as an other: make thy battayle moze stronge, agaynst the cite to ouerthrowe it, and se that thou courage Joab. And when the wyfe of **A**zias herde that her husbände was deed, she mourned for hym. And when the mournynge was past, Dauid sent & fet her to his house, and she became his wyfe, and bare him a sonne. But this thing that Dauid dyd, displeased the Lorde.

C The. xii. Chapter.

C Dauid is reprovēd for the slaughter of **A**zias.
The chyldre conceived in aduourte, dyeth.
After it is Salomon borne.

A And the Lorde sent Nathan vnto Dauid. **A** And he came vnto hym, and tolde hym: there were two men in one cite, the one ryche and the other poore: the ryche man had exceeding many shepe and oxen. But the poore had nothyng, save one lytle shepe whiche he hadde bought, and nozished vp. And it grew up with hym and with his chyldren also, and dyd eat of his owne meate, and dranke of his owne cuppe and slept in his bosome, and was vnto hym as his doughter. And there came a straunger vnto the ryche man. And he coude not fynde in his herte to take of his owne shepe, and of his owne oxen to dresse for the straunger that was come vnto hym. But toke the poore mans shepe, and dressed it for the man that was come to hym. And Dauid was excedyng wroth with the man and sayde to Nathan: as surely as the Lorde lyueth, the man that hath done this thyng * is the chyldre of death. He shall restore the lambe & fourfold, bycause he dyd this thinge, and had no pittie. And Nathan sayde to Dauid: thou arte the man. Thus sayeth the Lorde God of Israel: * I annoynted the kyng ouer Israel, and ryde the out of the hand of Saul, I gaue the thy masters house, and thy masters wyues into thy bosom, and gaue the the house of Israel, and of Iuda, and myght (yf that had bene to lytle) haue gyuen the so moche moze. Wherfore then haste thou despyled the comaundement of the Lorde, to do wickednesse in his syght: thou hast kylled **A**zias the hetbite with the swerde, and hast taken his wyfe to thy wyfe, and haste slayne hym with the swerde of the chyldren of Ammon.

Now therfore the swerde shall neuer departe fro thyne house, bycause thou hast despyled me, and taken the wyfe of **A**zias the hetbite to be thy wyfe. Wherfore thus sayth the Lorde: beholde, I wyll spyre vp euyl agaynst the, euen out of thyne owne house, & wyll * take thy wyues before thyne eyes, & gyue the vnto thy neighbour, & he shall lye with thy wyues in the sight of the sunne. For thou dydest it secretly. But I wyll do this thing before all Israel, & in the open sunne lyght.

And Dauid sayd vnto Nathan: * I haue synned agaynst the Lorde. And Nathan sayd vnto Dauid: the Lorde also hath put away thy syn, thou shalt not dye. Howbeit, bycause in doinge this dede, thou hast gyuen the enemies of the Lorde a cause to rayle, the chyldre that is borne vnto the shall surely dye. And Nathan departed vnto his house. And the Lorde stroke the chyldre that **A**zias wyfe bare vnto Dauid, and it sychened soze. Dauid therfore besought God for the chyldre, and fasted and went in, and laye all nyght vpon the earth. And the elders of his house arose, and went to hym, to take him vp from the earth. But he wold not, neyther dyd he eate meate with them.

And it happened the seuen daye, that the chyld dyed. And the seruauntes of Dauid durst not tell hym that the chyldre was deed. For they sayde: behold, whyle the chyldre was yet alpye, we spake vnto hym, and he wolde not hearken vnto oure

voyce. Howe wyll he then vere hym selfe yf we tell hym that the chylde is deed? And David seeing his seruantes whysperpynge, perceyued that the chylde was deed. And David sayd vnto his seruantes: is the chylde deed? They sayde: yea. And David arose from the earth, and washed and annoynted hym selfe, and chaunged his apparel, and came into the house of the Lorde, and worshypped, and afterwarde came to his owne house, and bad that they shoulde set brede before hym, and he dyd eate. Then sayd his seruantes vnto hym, what thyng is this, that thou haste done? Thou dydest fast and wepe for þy chylde, whyle it was alpye, and as soone as it was deed thou dydest ryle vp, and eate meate. He sayde: whyle the chylde was yet alpye, I fasted, and wept: for this I thought, who can tell whether God wyll haue mercye on me, that the chylde maye lyue. * But nowe seinge he is deed, wherefore shoulde I fast? Can I bypunge hym agayne any more? I shall go to hym, rather then he shal come agayne to me. And David comforted Bethsabe his wyfe, and wente in vnto her, and laye with her, & she bare a sonne, and called his name * Salomon, and the Lorde loued hym. And he sent by the hande of Nathan the prophete, and called his name * Jedidia, of þy Lordes behalfe.

G Joab fought agaynst Raba the cytye of the chylde of Ammon, and toke the cytye of the kyngdome. And Joab sent messengers to David sayinge: I haue made assaut at Raba, and haue taken the cytye with waters. Now therfore gather the rest of the people togyther, and besiege þy cytie, that thou mayest take it, lest I take it, & call it after my name. And David gathered all the people togyther, and went agaynst Raba, and besieged it, and gate it. * And he toke theyr kynges crowne from of his heed, whych wayed an hundred weyght of golde, and in it were precious stones. And it was set on Davids heed: & he brought out the spoyles of the cytye in exceeding great aboundaunce. And he caried out þy people that was therein, and put them vpon sawes, & vpon yron harowes, and vpon axes of yron, and thrust them into the tyle kylne. Thus dyd he wth all þy cities of the children of Ammon. And so David & all the people returned vnto Jerusalem.

cc. xxxviii. a

Beaccable.
Nathan. i. a
i. par. iii. d.
* Beloued
of þy Lorde.

i. par. xx. d

The. xiii. Chapter.

Ammon Davids sonne defyleth his syster Thamar.
Absalom therfore kyllerh Ammon.

After this, chaunced, þy Absalom the son of David had a fayre syster, named Thamar; whos Ammon the ion of David loued: and he was so sore vexed þy he fell sycke for the loue of his sister Thamar: for she was a virgin, and he thought it harde for hym to haue his purpose of her. But Ammon had a frende called Jonadab, þy son of Simeah Davids brother: and Jonadab was a very wyse man. And he sayd vnto hym: how cometh it, that thou being þy kynges sonne art thus consumed every day? Wylt thou not tel me? Ammon answered hym: I loue Thamar my brother Absaloms syster. Jonadab sayd vnto hym: laye the downe on thy bedde, and make

thy selfe sycke. And when thy father is come to se the, saye vnto hym: Oh, let my syster Thamar come, and gyue me meate, & dresse it in my syght, that I may se it, and eate it of her hande.

And so Ammon laye downe, and made hym selfe sycke. And when the kyng was come to se hym, Ammon sayde vnto hym: Oh lette Thamar my syster come, and make me a couple of frytters in my syght, that I maye eate of her hande. Then David sent home to Thamar, sayinge: go now to thy brother Ammons house, and dresse hym meate. So Thamar went to her brother Ammons house, and he was layed downe. And she toke flour, and made paffe, and dresed frytters in his syght, and dyd bake them, & toke a platter, and poured them out before hym: but he wolde not eate. And Ammon sayde: haue out al men from me. And they went al out from him. And Ammon sayde vnto Thamar: bypunge the meate into the chabze, that I maye eate of thyne hande. And Thamar toke the frytters, whiche she had made, and brought them into the chabze to Ammon her brother: And when she hadde set them before hym to eate, he toke her, & sayde vnto her: come lye with me my syster. And she answered hym: naye my brother, doo not force me, for there hath no suche thyng be done in Israel: do not thou this abhominacyon. For whither shal I be able to go wth my name. And thou shalt be as one of þy soles in Israel. I speake vnto the kyng, and he shal not denye me vnto the.

Howbeit, he wolde not hearken vnto her voyce but toke her, and * forced her, and lay wth her. And then Ammon hated her exceedingly: so that the hate wherewith he hated her, was greater then the loue, with whiche he before loued her. And Ammon sayde vnto her: vp, and gette thee hence. She answered hym: thou hast no cause. This euyl that thou puttest me away, is greater then the other, that thou dydest vnto me. Neuerthelesse, he wolde not heare her, but called his boye that serued hym, and sayde: put away this woman from me, and bolte the doore after her. And she had a kytte of dyuers colours vpon her: for with such were the kynges daughters (that were virgins) appareled. Thā his seruante brought her out, & locked the doore after her. And Thamar toke, & put ashes on her heed and rente her gape kytte that was on her, and layed her hand on her heed, & so went, and as she went, cryed. And Absalom her brother sayd vnto her: hath Ammon thy brother bene wth the? Now yet he styll my syster: he is thy brother. Let not this thyng greue thyne herte. And so Thamar remayned desolate in her brother Absaloms house. But when kyng David herde of al these thynges, he was very wroth. * (And he wolde not vere the spyrite of Ammon bys soune, for he loued hym, bycause he was his synnaboyne.) And Absalom sayde vnto his brother Ammon, neyther good nor badde. Howbeit: Absalom hated Ammon, bycause he had forced his syster Thamar.

And it happened after two yere, that Absalom had * shepersheers in þy playne of Bazor besyde the trybe of Ephraim, & bad al the kynges sonnes

nes, and came to the kyng & sayde: beholde, thy seruauit hath thepetherers, let the kyng & his seruantes come to thy seruauit: The kyng answered Absalom: naye my sonne. We wyll not go all, nor be chargeable vnto the. And Absalom laye fore vpon hym: howbeit, he wolde not go, but blessed hym. Then sayde Absalom: If thou wylt not come, then let my brother Amnon go with vs. And the kyng answered hym: What nedeth it, that he goo with the? But Absalom made such instance, that he let Amnon and all the kynges chyliden go with hym.

Now had Absalom comaunded his yongme saying: marke when Ammons herte is mery & wyne, & when I byd you smyte Amnon, then kyl him: and feare not, haue not I bydden you? beholde therfore, & play the men. And the yong men of Absalom dyd vnto Amnon, euen as Absalom had comaunded. And all the kynges sonnes arose, and eury man gat hym vp vpon his mule, & fled: And it fortunyd, & while they were yet in þ way, tydynges came to Dauid, saying Absalom hath slayne all the kynges sonnes, & there is none left alpye. The Dauid arose, and tare his garmetes, & laye alonge on the earthe, and all his seruantes stode by & they clothes rent. And Jonadab the son of Simeach Dauids brother answered and sayde: let not my lord suppose þ they haue slayne all the yonge men the kynges sonnes, saue Amnon onely is dead. For þ hath ben determined in Absaloms mynde, syns he forced his sister Thamar. Now therfore let not my lord the kyng take the thyng so greuoulye, to thyne that all the kynges sonnes are dead, saue Amnon onely is dead.

But Absalom fled. And the yonge man that kept the watche lyfte vp his eyes, & looked. And beholde, there came moche people by a waye, alonge by the hynder part on an hyllesyde. And Jonadab sayd vnto the kyng: beholde, þ kynges sonnes come. As thy seruauit sayde, so it is. And as soone as he had left speake, beholde, the kynges sonnes came, and lyft vp they voices, and wept. The kyng also and all his seruantes wept exceedingly. But Absalom escaped & wet to Thalmat the sonne of Amthur kyng of Gesur. And Dauid mourned for his son eury day. And so Absalom escaped and went to Gesur, & was there thre yeres. And kyng Dauid desyred to go forth vnto Absalom: For where as Amnon was dead, he was comforted ouer hym.

The. xliii. Chapter.

Of the woman of Thekoa, Absalom is called agayne.

The sonne of zaruia perceyued, þ the kynges herte was toward Absalom, and he sent to Thekoa, and sette thence a wyfe woman, and sayd vnto her: saye thy selfe to be a mourner, and put on mournynge apparell. And annoynt not thy self with oyle. But be as a woman that had longe tyme mourned for some deed body. And come to the kyng, and speake of thy manner vnto hym. And so Joab taught her what she shoulde saye.

And when the woman of Thekoa had fallen

on her face to the grounde, and done obeysance, she sayde vnto the kyng: helpe me, O kyng.



The kyng sayde vnto her: what ayleth the? She answered: I am a wyddowe, and my husband is dead. And thy handmayde had two sonnes, and they two foughte togyther in the felde (where was noman to go betwene them) but the one smote the other, and slue hym. And beholde, the hole kynred is rylen agaynst thyne handmayde, and they sayde: *delyuer vs hym that smote his brother: that we maye kyl hym, for the soule of his brother whome he slue. We wyll destroye the heyre also. And so they shall quench my sparkle whiche is left, that he shall styre vp (to my husbände) neither name nor issue vpon the earth. And the kyng sayde vnto þ woman: go home to thyne house, I wyll grue a charge for the. And the womā of Thekoa sayd vnto the kyng: My lord, O kyng, this trespassse be on me, and on my fathers house, and the kyng and his seate be gylelesse. And the kyng sayde: If any man saye ought vnto the: bynge hym to me, and he shall hurt the nomore. Then sayde she: Let the kyng remembre þys to the Lord God, that the auenger of the bloode gather not on heapes togyther to destroye, and that they slay not my sonne. And he answered: as sure as the Lord lyueth, * there shall not on heape of thy sonne fall to the earth.

The woman sayde: let thyne handmayde speake one worde moze with my Lord the kyng. And he sayd: saye on. The woman sayd: wherefore then haste thou determined such a thyng agaynst the people of God: For the kyng doth speake this thyng as one which is fauoure, that he shoulde not fet home agayne þys banished. For we must nedes dye, and perpe as water spilt on the grounde, whiche cannot be gathered vp agayne. Neyther doth God spare any soule. Let the kyng therfore fynde the meanes, that his banished be not vterly expelled from him. Now therfore am I come, to speake of this thing vnto the kyng my lord. For they that be of þ people wyll feare me. And the handmayd sayde: Now wyl I speake vnto the kyng, peraventure the kyng wyl perfourme the request of þ handmayde. And the kyng, whal heare þ handmayde, to delyuer her out of the hande of þ man that wolde haue destroyed me, and all my son out of þ inheritaunce of God. And thyne handmayde sayde: the worde of my Lord the kyng shall nowe be comfortable. For my lord the kyng is as an angel of God in hearynge of good

E. v. and bad:

and bad: therfore the Lorde thy God be wth the.

Then the kynge answered, and sayde vnto the woman: hyde not fro me (I praye the) the thyng that I shall aske the: And the woman sayde: let my lorde the kynge now saye on. And the kynge sayde: Is not the hande of Joab with the in al this matter? The woman answered, & sayde: as sure as thy soul lyueth my lord kynge there is els noman (on the ryght hande nor on y^e left) but as my lorde the kynge hath spoken, thy seruaunt Joab he badde me, and he put all these wordes in the mouth of thyne handmayde. For to the intent that I shoulde alter my communicacion, hath thy seruaunt Joab done this thing. And my lorde is wylle euen as an Angel of God to vnderstande all thynges that are in the erth. And the kynge sayde vnto Joab: beholde: I am content to do this thyng. So and fet home the chylde Absalom agayne. And Joab fell to the grounde on his face, and bowed hym selfe, and blessed the kynge. And Joab sayd: now thy seruaunt knoweth, that I haue found grace in thy syght (my lorde, O kynge) in that the kynge hath fulfilled the request of his seruaunt. And so Joab arose, and went to Gesur, and broughte Absalom to Jerusalem. And the kynge sayde: let him turne to his owne house, and not se my face. And so Absalom returned to his owne house, and sawe not the kynges face.

But in all Israel there was not so goodly a man as Absalom, for he was verpe beautifull in somoch that from the sole of his foote to the toppe of his head, there was no blemish in hym. And whē he shaued his head (for at euery yeres ende he shaued it, bycause the heere was heuy on hym, and must neades shauē it) the heere of his head wayed two hundred cycles after the kynges wyght. And this Absalom had thre sones boyn hym, and one daughter named Thamar: whiche was a fayre woman to lōke vpon. So Absalom dwelt two yere in Jerusalem, & sawe not the kynges face. Therfore Absalom set for Joab, to haue sente hym to the kynge. But he wolde not come to hym. And when he set agayn he wolde not come, Therfore he sayd vnto his seruautes: beholde, Joab hath a parcel of lāde fast by my place, & hath barly therein. Go, & set it on fyre. And Absaloms seruautes set it on fyre.

Then Joab arose, and came to Absalom vnto his house, and sayde vnto hym: Wherefore haue thy seruautes burnt my felde with fyre? And Absalom answered Joab: beholde, I sente for the, & thou ynged the to come, bycause I wolde haue sent the to the kynge, for to saye: wherfore am I come from Gesur? It had bene better for me to haue ben there still. Nowe therfore wold I se the kynges face. And yf there be anye trespassinge in me, kill thou me. And so Joab came to the kynge, and tolde hym: whiche when he had sent for Absalom, he came to the kynge, and fell to the grounde on his face before hym. And the kynge kyssed Absalom.

The .xv. Chapter.

¶ Absalom maketh insurrection agaynst his father. David is fayne to fflye for feare of hym.



After this it fortuneth, that Absalom gat hym charets & horses, and fflye men to runne before hym. And he arose vpon early in the mornynge, and stode in the place of the entrynge in of the gate. And euery man that had any matter, and came to the kynge for iudgement, hym dyd Absalom call vnto hym, and sayd: of what cite art thou? He answered: thy seruaunt is of one of the tribes of Israel. And Absalom sayd vnto hym: le thy matter is good and ryghteous, but there is no man deputed of the kynge to heare the. Absalom sayd mozeouer: Oh that I wer made iudge in the lande, that euery man which hath any ple and matter in the lawe, myght come to me, and that I myght do hym iustice? And when any man came nye to hym, and dyd hym obeylaunce, he put forth his hand and toke hym to hym, and kyssed hym. And on this maner dyd Absalom to all Israel, that came to the kynge for iudgement: and he stole the hertes of the mē of Israel. And after fourtye yeres it fortuneth, that Absalom sayd vnto the kynge: let me go nowe to Hebron, and paye my vowe which I haue bowed vnto the Lorde, for thy seruaunt vowed a vow (when I was in Gesur, in the lande of Siria) sayinge: Yf the Lorde shall brynge me agayne from Jerusalem, I wyll serue the Lorde. And the kynge sayd vnto hym: go in peace. And so he arose, and went to Hebron.

But Absalom sent spyes thowout all the tribes of Israel, sayinge: as soone as ye heare the voyce of the trumpet blowe, ye shall saye: Absalom raygneth kynge in Hebron. And wyth Absalom went two hundred men out of Jerusalem, that were called. And they wente with pure hertes, not knowynge of any thyng. And Absalom sent also for Abithophel the Gilonite Dauids counsailer, that he shoulde come out of his cytie Gilō, whyle he offered sacrifices. And there was wrought stronge treason. For the people wente, and encreased wyth Absalom in multitude. And there came a messenger to Dauid, and sayd: the hertes of the men of Israel are turned after Absalom. And Dauid sayde vnto all his seruautes that were with hym at Jerusalem: vp, that we maye be gone, for we shal not els escape from Absalom. Make spede, to departe, lest he come sodaynly & catche vs, & bringe some mischefe vpon vs, & smyte the cytie with y^e edge of the sword. And y^e kynges seruautes said vnto him: beholde, thy seruautes are redy to do what soener my lorde the kynge shall appoynt.

And the kynge and all his household, departed on fote, and left behynde hym * ten concubines to kepe the house: And so the kynge and all the people went out on fote, & tarped in a place that was a farre of. And all his seruautes went aboute hym. And all the Gethites and all the Ishethites and al the Gethites (euen syre hundred men which were come on fote from Geth) went before the kynge. The sayd the kynge to * Ithai the Gethite: wherfore comest

comest thou with vs? Returne & abyde with the kyng, for thou art a straunger, and arte removed from thyne owne place. Thou cameste but yesterdape, and shoulde I disquyte the to-dape to go with vs? I wyll go whither I can. Therfore retourne thou, and carpe agayne thy brethren. Mercye and truthe. *(that the Lorde shewe vnto the.)* And Jthai answered the kyng, & sayd: as truly as God liueth, and as my lord the king lyueth, in what place my lord the kyng shalbe whether in death or lyfe, euen there also wil thy seruant be. And Dauid the kyng sayde to Jthai: come then, and goo forwarde. And Jthai the Gethite went forth, and all his men, and all the chyldren that were wyth hym. And all the countrey wepte with a loude voyce, and so dyd all the people that went forth. The kyng also hym selfe passed ouer the brooke Kydron. And all the people went towarde the waye that leadeth to the wilderness. And Sadok and al the Leuytes were with hym, and bare the arke of the appoyntemente of God. And there they set downe the arke of God: And Abiathar wet vp vntyll the people were all come ouer, out of the cytie. And the kyng sayde vnto Sadok: Carie the arke of God agayne into the citie. Vt I shal fynde fauoure in the eyes of the Lorde, he wyll bring me agayne, and shewe me both it and the tabernacle therof. But & if the Lorde thus saye I haue no lust vnto the, beholde, here am I: let hym do with me, what semeth good in his eyes.

The kyng sayd also vnto Sadok the prest: Art not thou a lea? Returne into the cytie in peace: and take your two sonnes with you, Abi maaz thy sonne, and Jonathas the sonne of Abiathar. Beholde, I wyl tarpe in the felde of wilderness, vntyll there come some worde fro you to be tolde me. Sadok therfore and Abiathar carped the arke of God agayne to Jerusalem, and they tarped there. And Dauid wente vpon mount Oliuete, and wept as he wet, and had his head couered, and went barefoote. And all the people that was with hym had euery mā his heade couered, and as they wente vp, they wept also. And one tolde Dauid, sayinge: Abithophel is one of them that haue conspyred with Abalom. And Dauid sayd: O Lorde turne the counsaile of Abithophel into foolysnesse.

When Dauid was come to the toppe of the mount he worshypped God: and behold, Husai the Arachite came agaynst hym wyth his coote torne, and harynge earth vpon his head. Vnto whome Dauid sayde: pf thou go with me, thou shalt be a burthe vnto me. But pf thou retourne to the citie, and saye vnto Abalom: I wyll be thy seruante, O kyng: (as I haue this longe ben thy fathers seruante, so am I now thy seruante) thou mayest for my sake destroye the counsaile of Abithophel. And thou hast there with the Sadok and Abiathar the prestes, vnto whom thou shalt shewe all that thou canst heare out of the kynges house. And behold, they haue there with them their two sonnes. Abimaaz Sadoks sonne, and Jonathas Abiathars son: by them also shal ye sende me al that ye can heare

And so * Husai Dauids frende gat hym to the cytie. And Abalom also entred into Jerusalem. *ii. reg. xxi. b.*

The. xvi. Chapter.

Ziba byngng presentes to Dauid, doth falsely accuse Hiphiboseth. Semei curseth Dauid, and hurleth stones at hym. Abalom by counsaile of Abithophel, leueth with his fathers concubynes.



And when Dauid was a litle past the toppe of the hyll: beholde, ziba the seruant of Hiphiboseth came to mete hym, with a couple of asses saddled, and vpon them two hundrede lounes, and one hundrede bonches of reysynges, and an hundred clusters of dyed fygges, and a bottell of wyne. And the kyng sayd vnto ziba: what meaneest thou with these? And ziba sayd: They be asses for the kynges house: to ryde on, and breade and frute for the yonge men to eate, and wyne, that suche as be faynt in the wilderness may drynke. And the kyng sayde: where is thy masters sonne? ziba answered vnto the kyng: beholde, he tarieth styl at Jerusalem. For he sayd: this dape shall the house of Israel restore me the kyngdome of my father: then sayd the kyng to ziba: beholde, thyne are all that pertayned vnto * Hiphiboseth. And ziba sayde: I do homage to the: I beseeche the, that I maye fynde grace in thy syght my lord, O kyng.

And when kyng Dauid came to Bahurim beholde, then came out a man of the kynred of the house of Saul, named * Semei the sonne of Gera. and he came out cursyng. And he cast stones at Dauid, and at all the seruantes of king Dauid. And all the people also, and all the men of warre were on his ryghte hande, and on his lefte. And thus sayde * Semei when he cursed: come forth, come forth thou bloodshedder: and thou man of Belial. The Lorde hath brought vpon the all the bloode of the house of Saul, in whose steade thou hast raygned, and the Lorde hath delpyuered the kyngdome into the hande of Abalom thy sonne. And behold, thou art come to thy myschefe, bycause thou arte a bloodshedder. *ii. reg. xix. a.*

Then sayde Abysai the sonne of zaruia vnto the kyng: why doeth this dead dogge curse my lord the kyng? let me go now and take of the head of hym. And the kyng sayd: what haue I to do with you, ye sonnes of zaruia: let him curse? for the Lorde hath bydden hym curse Dauid. Who darre then saye: wherfore hast thou done so? And Dauid sayd to Abisai, and to all his seruantes beholde, my sonne which came of myne owne bodye, seeketh my lyfe. How muche more then maye this sonne of Jemini doo it? Suffre hym to curse, * for the Lorde hath bydden hym: happely the Lorde wyll loke on my weppynge eyes and wretchednesse, and do me good for this cursyng this dape. And as Dauid and his men went by the waye, Semei went alonge on the hylls syde ouer agaynst hym, and cursed as he went, and threw stones at hym, and cast dust. And the kyng and al that were with him came wepye, and refreshed them selues there. *ii. reg. xix. b.*

And Abalom and all the people of the me of Israel came to Jerusalem, and Abithophel was with hym.

At Bahurim,

with hym. And as soone as Hushai the Archite Dauids frēd was come vnto Absalom, he sayd vnto hym: God saue the kyng, God saue the kyng. And Absalom sayd agayn to Hushai: is this the kyndenesse thou owest to thy frende? Why wētest thou not with hym? Hushai answered vnto Absalom: naye not so: but whom the Lord & this people and all the men of Israel chose, hys wyl I be, and with hym wyl I dwel. Moreover, vnto whōshal I do seruyce, but euen to his sonne? And as I was seruaunt before w thy father, euen so shall I be with the. The spake Absalom to Ahithophel: gūe counsel what is best for vs to do. And Ahithophel said vnto Absalom get the in vnto thy fathers concubines, which he hath left to kepe y house. And all Israel shal heare, that thou arte cast out of thy father: then shal the handes of al that are with the be strōg. And so they pytched Absalom a tente vpon the toppe of the house. And he went in vnto hys fathers concubynes in the syght of all Israel.

And the counsayl of Ahithophel which he counsayled in those dayes, was as a man had asked counsayle of God: euen so was all the counsayle of Ahithophel, both with Dauid and w Absalom

The. xviij. Chapter.

Ahithophel feinge hys counsayle bysalowed of Hushai, and forsaken, hangeth hym selfe.



Ahithophel sayde to Absalom: let me chose out nowe twelue M. men. And I wyl vp & folow after Dauid this night, & I wyl come vpon him whyle he is wepyng & weke hāded, and wyl feare hym, and all the people y are with him shal flye. And so I wyl smyte the king only, & wyl bring againe al the people vnto the, euen as easely as yf I wolde bring any other thyng. And when I haue slayne the man whom thou sekest, al the people shal haue reste. And the sayinge pleased Absalom wel, and all the elders of Israel. The sayd Absalom: cal also Hushai the Archite, and let vs heare hys counsayle. When Hushai was come to Absalom, Absalom spake vnto hym, saying: Ahithophel hath gūen such counsayl: shal we do after his saying, or no? tell thou.

Hushai answered vnto Absalom, the counsayle that Ahithophel hath gūen, is not good at this tyme: For (sayde Hushai) thou knowest thy father, and his men, how that they be strong. And they be chafed in theyr myndes, and are euen as a beare robbed of her whelpes in the feld. Thy father is a man also practysed in the warre, and maketh no carpyng with the people. Beholde, he lurketh now in some caue, or in some other, (stronge) place. And though some of his men be ouerthrowen at the fyrste bynnte: yet they that heare it wyl saye: The people that folowe Absalom be put to the worse. And the best men thou hast whose hertes are as the hertes of lyōs, shal spyneke thereat. For all Israel knoweth, that thy father is a myghty man, and they whych be with hym, are all men of warre.

Therefore my counsayle is, that all Israel be gathered vnto the, frō Dan to Beerseba (which

are as the sande of the sea in numbze) and that thou go to battayle in thyne owne person. For so shall we come vpon him in one place or other, where we shal fynde hym, and we wyl vpo him euen as thicke as the dewe falleth on y ground. And of all the men that are with hym, we shall not leaue hym one. Moreover, yf he be gotten in to a towne, then shal al the men of Israel bring ropes to that cytie, & we wyl drawe it into the ryuer, vntyll there be not one st one found there. And Absalom & all the men of Israel sayd: the counsayle of Hushai the Archite is better, then the counsayl of Ahithophel. For it was euen y Lordes determinaciō to destroye the good counsayle of Ahithophel: y the Lord myght bring euell vpon Absalom. The sayd Hushai vnto Dauid & Abiathar the prestes: of this and y manner byd Ahithophel and the elders of Israel counsayle Absalom. And thus & thus haue I counsayled. Now therfore send quychly, and we we Dauid, saying: tary not al nyght in the felde of y wyldernes, but get the ouer, least the kyng be deuoured and all the people that are with hym. Now Jonathas and Ahimaaz abode by y well of Rogel: (for they myght not be sene to come into the cytie.) And a wenche wente, and tolde them. And they wēt and shewed kyng Dauid.

Nevertheless, a lad sawe them, and tolde it to Absalom. But they went both of them away quychly, and came to a mans house in Babui, whiche had a well in his yarde, into the wyche they went downe. And a womā toke and spred a couerlet ouer the welles mouth, and strawed furmentye corne thereon. And the thyng was not elpyed. And whē Absaloms seruantes came to the wyche to the house, they sayde: Where is Ahimaaz & Jonathas? The woman answered them: they be gone ouer the lytle brooke of water. And when they had sought them, and could not fynde them, they returned to Jerusalem. And as soone as they were departed, the other came out of the well, and went and told kyng Dauid, and sayde vnto hym. vp, and get you quychly ouer the water, for suche counsel hath Ahithophel gūen agaynst you: Then Dauid arose, and all the people that were with hym, & they were comē ouer Jordan by that it was dāye: so that there lacked not one of them, that was not come ouer Jordan. And when Ahithophel sawe, that his counsayl was not folowed, he sadled his asse, and arose, and gat him home to his owne house, and to his owne cytie, & put his household in ordze, and hanged hym selfe, & dyed, & was buryed in y sepulture of his father.

Then Dauid came to Mahanaim. And Absalom passed ouer Jordan, he and all the men of Israel with hym. And Absalom made Amasa captayne of the host in the stede of Joab, whiche Amasa was a mannes sonne named Jethra an Israelite, that went into Abigail the daughter of Nahas, syster to Zeruba, Joabs mother. So Israel and Absalom pytched in the land of Gilead. And when Dauid was come to Mahanaim, Sobai the sonne of Nahas out of y Araba the cytie of the chyldze of Ammon, and Achit

ll. reg. xv. d.
f. r. a.

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15. xvij. a.

the sonne of Ammiel out of Lodeber, and Berzelai & Gileadite out of Rogli broughte beddes, balens, erthe vessels, wheat and barley floure, and parched corne, beanes, ryce, otmele hony, butter, shepe, and chese of kyne, for dauid and all the people that were with hym, to eate for they sayde: the people is hungry, weep and theyr sye in the wyldernesse.

The xviii. Chapter.

Abalom is overcome in battayle. He hangeth by the heere in an oke. He is kylled and put in a pyche. Dauid is so sorrowful for the deathe of Abalom, & he wepeth.

AND Dauid nombred the people that were with him, and set captaynes of thousandes & of hundreds ouer them. And Dauid sent forth the thyrde part of the people vnder the hande of Joab, and another part vnder the hande of Abisai the sonne of Neria Joabs brother, and the other thyrde parte vnder the hand of Ittai the Gethite. And the kyng sayd vnto the people: I wyl go with you also. And the people answered. Thou shalt not go for the: for yf we slye, oure aduersaries wyl not care for vs: neyther shall they regarde vs though halfe of vs were slayne: but thou art worth ten thousande of vs: wherfore it is better, that thou succoure vs out of the cytie. And the kyng sayde vnto them: What semeth you best, that I wyl do.

AND the kyng stode by the gate syde, and all the people came out by hundredes and by thousandes, and the kyng commaunded Joab and Abisai, and Ittai, sayinge: entreate the yonge man Abalom gently for my sake. And all the people herde that the kyng gaue all the captaynes charge concernyng Abalom. And so the people went oute in the felde agaynst Israel, and the battayle was in the wood of Ephraim: where the people of Israel were put to the worse before the seruauntes of Dauid, and there was a great slaughter that day, euen of twenty thousande men. For the felde was foughte there in dyuers places, all abrode vpon the earth. And the wood deuoured mo people that day the dyd the swerde. And Abalom came before the seruauntes of Dauid, rydying vpon a mule, whiche caried hym vnder the thicke bowes of a greete oke. And his hed was caught of the oke, and he was lyfte vp betwene heauen and earthe: and the mule that was vnder hym went his waye. And one that sawe it tolde Joab, sayinge: Beholde, I sawe Abalom hange in an Oke, and Joab sayde vnto the man that tolde hym: Yf thou dydest se hym, why dydest not thou ther smyte hym to the ground, and I wold haue gyuen the ten speles of syluer, and a gyrdle.

The man sayd vnto Joab: though thou woldest lape a thousande speles of syluer in myne hande, yet wolde I not stretch out myne hand agaynst the kynges sonne. For we herde with our eares, when the kyng charged the, and Abisai, and Ittai, sayinge: Beware, that none touchethe yonge man Abalom. More ouer, yf I had done it, I shoulde haue done agaynst myne owne lyfe: for there is no matter hyd fro the kyng: yea, and thou thy selfe woldest haue

bene agaynst me. Then sayd Joab: I maye not stande thus tarpinge with the.

And he toke thre speares in his hande, and thrust them thorow Abalom, whyle he was yet alpye on the body of y tree. And ten seruauntes that bare Joabs weapons, tourned smote Abalom, and slue hym. And when Joab blewe the tropet, the people returned from folowynge Israel. For Joab spared the people. And they toke Abalom, and cast him into a great pye in the wood, and layed a mighty great hepe of stones vpo hym. And all Israel fled to theyr tentes. And this Abalom yet in his lyfe tyme toke couerage: & reared vp a pyller, whiche is in kynges dale. For he sayde: I haue no son. And therefore, to kepe my name in remembraunce do I it. And he called the pyller after his owne name. And it is called vnto this daye: Abaloms pyller.

Then sayde Ahimaaz the sonne of Sadock: let me runne now, and beare the kyng tidinges howe that the Lorde hath iudged hym quyte of the hande of his enemyes. And Joab sayd vnto hym: thou art no man to beare good tydynge to day: thou shalt beare tydynge an other tyme but to daye thou shalt beare none: bycause the kynges sone is deed. Then sayd Joab to Chusi: Go, and tell the kyng, what thou hast sene.

And Chusi bowed hym selfe vnto Joab, and ranne. Then said Ahimaaz the sonne of Sadock agayne to Joab: come what come wyl, let me also runne after Chusi. And Joab sayd: Wherfore wylt thou runne my sonne? seing that for y tydynge thou shalt haue no reward: wel (sayd he) come what wyl, let me runne. He sayde vnto him: runne. Then Ahimaaz ranne by the plaine waye, and came before Chusi.

And Dauid sat betwene the two gates. And the watchman wente vp to the rooffe ouer the gate vnto the wall, and lyfte vp his eyes, and sawe, and beholde, there came a man runnyng alone. And the watchman cryed, and tolde the kyng. And the kyng said: yf he be aloune, there is good tydynge in his mouth. And he came, & dyewe nye. And the watchman sawe another man runnyng, and he called vnto the portter, and sayde: beholde, there cometh another man runnyng alone. And the kyng sayd: he is also a tydynge bringer. And the watchman sayd me thynketh the runnyng of the foremost is like the runnyng of Ahimaaz the sonne of Sadock. The kyng sayd: he is a good man, and cometh with good tydynge. And Ahimaaz called, and sayd vnto the kyng: good tydynge, and he fel downe flat to the earth vpon his face before the kyng, and saide: blessed be the Lorde thy God, which hath shut vp the men that lyfte vp theyr handes agaynst my lord the kyng. And the kyng sayde: Is the yonge man Abalom safe? Ahimaaz answered: when Joab sent (Chusi) the kynges seruaunte, and me thy seruaunte, I sawe moche ado: But I wot not what it was. And the kyng sayd vnto hym: turne, and stand here. And he turned, and stode still.

And beholde, Chusi came also, and sayde: Good tydynge my lord the kyng, for y Lorde hath quyte

hath quyte the this daye out of the hande of all them that rose agaynst the. And the kyng sayd vnto Chusi: Is the yonge man Absalom safe? Chusi answered: The enemyes of my lord the kyng, and all that ryle agaynst the to doo the hurte, be as that yonge man is. And the kyng was moued, and went vnto a chambze ouer the gate, and wept. And as he went, thus he sayde: O my sonne Absalom, my sonne, my sonne Absalom, wolde God I had dyed for the: O Absalom my sonne, my sonne.

The .xix. Chapter.

David is restored to his kyngdome and brought agayne to Ierusalem.

And it was tolde Joab: Beholde, the kyng mourneth and wepeth for Absalom. And the vycroze of that daye was turned into mourning vnto all the people. For the people hearde saye that day howe the kyng sorowed for his sone. And the people stalle awaye that daye from goinge into the citty, as people confounded to stalle awaye when they fye in battayle. But the kyng hyd his face, and cryed wth a loude voyce. O my sonne Absalom, O Absalom my sonne, my sonne.

B And Joab came into the house to the kyng and said: thou hast shamed this day the faces of all thy seruantes, which this daye haue saued thy lyfe, & the lyues of thy sones & of thy daughters, & the lyues of thy wyues, & of thy concubines, in þ thou lonest thyne enemies, & hatest thy frendes. For thou hast declared this day, þ thou regardest nether thy lordes nor seruantes. And this daye I perceyue, þ yf Absalom had liued, & all we had dyed this daye, þ had pleased the wel. Now therfore vp, & come out, and speake kindly vnto thy seruantes: For I sweare by þ lord, excepte thou come out, there wyll not sarpe one man wth þ this night. And that wyll be worse vnto the, then all the euyl þ fell on the from thy youth vnto this houre. Then the kyng arose, & sat downe in the gate. And they tolde vnto all the people, saying: Beholde, the kyng doth syle in the gate. And all the people came before the kyng. But Israel fled every man to his tent.

C And it fortuneth, that all the people were at stryfe thowdout all the trybes of Israel, saying: the kyng saued vs out of the hand of oure enemyes, he deliuered vs out of the hand of the Philistines, and now he is fled out of the lande for Absalom. But Absalom whom we anoynted ouer vs is dead in battayle. Therfore why are ye so styll, þ ye bypunge not the kyng agayne? And kyng David sent to Sadok & Abiathar þ prestes, saying. Speake vnto the elders of Iuda and saye: why are ye behynd to bypung the kyng agayne to his house, seing that suche tydynges is come from all Israel vnto the kyng, euen to his house? (For the kyng had sayde: Thus shall ye saye vnto the people of Iuda.) Ye are my brethren, my bones and my flesh: wherfore then are ye the last þ bypunge the kyng home agayne? And say ye to Amasa: art thou not of my bone & of my fleshe? God do so & so to me, yf thou be not captayn of the hooste to me for euer in the roume of Joab.

And he bowed þ bertes of al þ men of Iuda, eue as the bert of one man: so þ they sent this worde to þ kyng: Returne thou w all thy seruantes. So the kyng returned, & came to Iordan. And Iuda came to Gilgal, for to go downe to mete the kyng, & to couey hym ouer Iordan. And Simei the sonne of Gera, þ son of Jemini, which was of Baburim, hasted and came wth þ men of Iuda to mete kyng David, and there were a thousand men of Ben Iamin w him, and ziba the seruant of þ house of Saul, and his .xv. sones and twentye seruantes wth hym. And they went quychly ouer Iordan before þ kyng. And there went ouer a bote that carped ouer þ kynges houholde, and they dyd hym pleasure.

And Simei the sonne of Gera, fell before the kyng (as he was come ouer Iordan) and sayde vnto hym: let not my lord impute wyckednes vnto me, nor remembre the thynges that the seruant dyd wyckedly when my lord the kyng departed out of Ierusalem, that the king shuld take it to hert. For thy seruant doeth knowe: how that I haue done amysse. And therfore beholde, I am the fyrst this daye of al the house of Ioseph, that am come to go downe, to mete my lord the kyng. But Abisai the sone of zerua answered, and sayde: shall not Simei dye for this, bycause he cursed the Lordes aunoynted? And David sayd: what matter is betwene you and me, ye sonnes of zerua? For this daye ye be aduersaries vnto me. Shal there any mandye this daye in Israel? Doo not I knowe, that I am this daye kyng ouer Israel? And therfore the kyng sayd vnto Simei: thou shalte not dye and the kyng swore vnto hym.

And Miphibose the sonne of Saul came also to mete the kyng, and had neyther washed his feet, nor shauen his beard, nor washed his clothes from the tyme the kyng departed, vntill he came agayne in peace. And it fortuneth, þ when he was come to Ierusalem, and met þ kyng the kyng sayd vnto him: wherfore wentest thou wth me Miphibose? he answered: my lord, O kyng, my seruant discepued me. For thy seruant sayd: I wolde haue myne asse saddled to ryde thereon, for to go to the king, bycause thy seruant is lame. And ziba hath falsly reported of thy seruant vnto my lord the kyng. And my lord the kyng is as an angel of God do therfore what semeth good in thyne eyes. For all my fathers house were but dead men before my lord þ kyng, and yet dyddest thou put thy seruant among them þ did eat at thyne owne table. What ryght therfore haue I yet, to crye any moze vnto the kyng. And the kyng sayde vnto him: why speakest thou yet in thyne owne cause? (It is determyned, that) I haue sayd: thou & ziba deuyde the landes betwene you. And Miphibose sayd vnto the kyng: yea, let him take all: for so moche as my lord the kyng is come agayne in peace vnto his owne house.

And Bersai the Giliadite came downe fro Roglim, and wente ouer Iordan to the kyng, to couey him ouer Iordā. Bersai was a very aged man, euen fourescore yere olde, & provided the

the kyng of sustenance, whyle he laye at Bethanaim: for he was a man of verpe greute substance. And the kyng sayd vnto Berselai: come thou with me, and I wyll leade the with me in Jerusalem. And * Berselai sayd vnto the kyng: I am thus olde, and howe am I able to go vp with the kyng vnto Jerusalem? I am this day fourescore yere olde: and can I decerne betwene good or euill? Hath thy seruante any taste in that he eateth or drynke? Can he heare any more the voyce of syngyngemen and women? wherfore then shulde thy seruante be yet a burthen vnto my lord the kyng? Thy seruante wyll go a lytle waye ouer Jordan with þy kyng and why wyll the kyng recompence it me with suche a rewarde? Let thy seruante turne backe agayne, that I maye dye in myne owne cite, and (be buried) in the graue of my father and of my mother. Beholde, here is thy seruante Chimeam, let hym go with my lord the kyng, and do to hym what shall please the.

And the kyng answered: Chimeam shal go with me. And I wyll do to hym that thou shalt be content with. And whatsoener thou shalt requyre of me, that same wyl I do for the. And all the people went ouer Jordan. And when þy kyng was come ouer Jordan, he kissed Berselai, and blessed hym, and he went back agayne vnto his owne place. And then þy kyng went to Gilgal, and Chimeam went with hym, and so dyd all the people of Juda, and brought ouer the kyng, and there were but halfe the men of Israel.

And beholde, all the men of Israel came to þy kyng, and said vnto him: why haue our brethren þy men of Juda stolen the away, & haue brought the kyng & his household, and all Dauids men with hym ouer Jordan? And all the men of Juda answered þy men of Israel the kyng is nere of kyn to vs: wherfore be ye angry for þy mater? thinke ye we eate of the kynges cost, or þy we take vs any gyftes? And þy men of Israel answered the men of Juda, & sayde: we haue ten partes in the kyng, & haue therto more ryght to Dauid then ye. Why the dyd ye despise vs, that our aduysers shuld not be fyrst had, in restoring our kyng a gayne? And the wordes of þy men of Juda were fearer then the wordes of the men of Israel.

The .xx. Chapter.

Seba the sonne of Bichri rayseth Israel agaynst Dauid
Joab kylleth Amasa traytously: the head of Seba is deliuered to Joab; Dauids reseruers are nombred.



When there came thither a certayne man of Belial (named Seba the sonne of Bichri, a man of Gemini) he blew a tre-

pet, & sayde: we haue no part in Dauid, neither haue we inheritaunce in the sonne of Isai, let the men of Israel depart vnto theyr tentes. And so every man of Israel went from Dauid & folowed Seba the sonne of Bichri. But the men of Iuda clane fast vnto theyr kyng, from Jordan to Jerusalem. And Dauid came to his house to Jerusalem, & toke the ten women his concubines, & he had left behinde hym to kepe the house, and put them in warde, and fedde them: but laye no more with them. And so they were enclosed vnto the day of their death, luyng in wydowed.

Then sayde the kyng to Amasa: cal me the men of Iuda togyther agaynst the thyrde daye and be thou here also. And so Amasa wnt to gather the men of Iuda togyther: but taryed longer the tyme which he had appoynted hym. And Dauid sayd to Abisai: now shal Seba the sonne of Bichri do vs more harme, the dyd Abisalom. Take thou therfore thy lordes seruantes and folowe after hym, lest he get hym walled cities, and escape vs. And there went out after hym Joabs men, and the Gethites & the Gethites, and all the myghtyest men. And they departed out of Jerusalem, to folowe after Seba the sonne of Bichri. And whyle they were at the great stone in Gibeon, Amasa went before the. And Joabs garmente (that he had about hym) was gyrded vnto hym, and he had gyrded theron a knyfe, which was gyrded fast to his loynes in such a shewe, that (as he went) it fel som tymes out. And Joab said to Amasa: art thou in helth my brother? And Joab toke Amasa by the chin with the ryght hand to kysse hym. But Amasa toke no hede to the knyfe that was in Joabs hande, for therwith he smote hym in the herte rybbes, and shed out his bowels to the ground, and thrust at hym no more and he dyed.

And Joab & Abisai his brother folowed after Seba þy son of Bichri: & one of Joabs men stode by him, & sayd: he þy beareth any fauour to Joab or good wyll to Dauid, let hym go after Joab. And Amasa laye wallowed in bloode in þy myddes of þy way. And there was a mā which when he sawe * þy all the people stode styll, he rowled Amasa out of þy way into the feld, & cast a cloth vnder hym, because he sawe that every one þy cam stode styll by hym. And alsoone as he was tumbled oute of the waye, all the people went after Joab, to folowe after Seba the sonne of Bichri.

And he went thowowe all the tribes of Israel vnto Abel, and Bethmaacha and al the places of Barim. And they gathered togyther, & went after hym. And they came, and belleged hym in Abel, and Bethmaacha. And they caste vp a banke agaynst the cite that stode in the valley. All þy people that was with Joab, thrust at the wal to ouerthrowe it. The cryed a wyse woman out of þy cite: heare, heare, byd Joab come hither þy I may speake to hym. When Joab was come vnto her, þy woman said vnto him. Art not thou Joab? And he answered, I am. And she sayde to hym: heare the wordes of thyne handmayde. And he answered: I do heare: & she sayd agayn: They spake in the olde tyme, saying: men must aske

aske (peace fyrst, how moche rather shulde they so do to) Abel: for so haue they continued (hither to:) I am one of them, that are peaceable and fapthfull in Israel: and thou goest about to destroy a cytie and a mother in Israel. Why wilt thou denoure the enheritaunce of the Lorde?

And Joab answered, and sayd: God forbid, God forbid it me, that I shulde eyther deuoure or destroye. The matter is not so: but a man of mount Ephraim (Seba the sonne of Bichri by name) hath lyft vp his hand agaynst the kyng, euē agaynst Dauid. Delyuer vs him onely, & I wyl depart from the cytie. And a woman sayd vnto Joab: Beholde, his heed shal be thowen to the ouer the wall. And then the woman wente vnto all the people wher wysdome. And they smote of the heed of Seba the son of Bichri, and cast it out to Joab. * And he blew a troper, and they scattered fro the cytie, euery mā to his tent. And Joab returned to Ierusalem vnto the kyng.

1. Sam. ii. 9.

Joab was ouer all the hooft of Israel. And Banai the son of Jehoiada was ouer the Gethites and Beletites. And Aduram was ouer the tribute. And Jehosaphat the sonne of Abiud was recorder. Seua was scribe. And Sadock and Abiathar were the preistes. And Itra the Jazite was Dauids preest.

The. xxi. Chapter.

The deare yeres. The vengeance of the synnes of Saul lyghthe on his. vii. sonnes, which are hanged. Four great battayles which Dauid had agaynst the Philistines.

When there fell an hungre in the dayes of Dauid, the yeres toggyther. And Dauid enquired of the Lorde. And the Lorde answered: it is for Saul, and for house of bloud, because he slue the Gibeonites. And the kyng called the Gibeonites, and sayde vnto the: Now (the Gibeonites were not of the chylde of Israel, but a remnant of the Amozites, and the chylde of Israel swore vnto them: And Saul sought to slay the: for a zeale that he had to the chylde of Israel & of Juda.) Wherefore Dauid sayd vnto them: what shal I do for you, & wherewith shal I make the attonement ye maye blesse the enheritaunce of the Lorde?

1. Sam. xxi. 9.

1. Sam. xxi. 9.

The Gibeonites answered him: We wyl haue no syluer nor golde, of Saule nor of his house: neyther is it oure mynde that thou shouldest kill any mā in Israel. He sayd: what saye then? I shal do for you. They answered the kyng the man that consumed vs & ymagined to byng vs to nought, him wyl we destroy, that nought of him continue in any of the costes of Israel. Let seven men of his sonnes be delyuered vnto vs, and we wyl hange them vp vnto the Lorde, in Gibeon of Saule, whom the Lorde dyd chose. And the kyng sayde: I wyl gyue them you.

But the kyng had compassion on Miphibosheth the sonne of Jonathas the sonne of Saul, because of the Lordes othe, that was betwene them: euē betwene Dauid and Jonathas the sonne of Saul. But he toke the two sonnes of Rizpa the daughter of Aia (whom she bare vnto Saul) euē Armoni and Miphibosheth, and the fyue sonnes of Michol (the daughter of Saul) whom she bare to Adriel the sonne of Bersilai,

the Gheolathite. And he delyuered them vnto the handes of the Gibeonites, whiche hanged them in the hyll befoze the Lorde. And they fell all euē toggyther, and were slayne in the dayes of haruest: euē in the fyrst dayes, and in the begynnyng of barlye haruest.

And Rizpa the daughter of Aia toke sackcloth & hanged it vp for them vpon the rocke, euē fro the begynnyng of haruest, vntyl rayne dropped vpon the out of heauen, & suffered neyther by dayes of the ayre to fal on them by day, nor by night of the felde by nyght. And it was tolde Dauid, what Rizpa the daughter of Aia the concubine of Saul had done, & Dauid wēt & toke the bones of Saul & of Jonathas his sonne from the men of Jabes in Gilead (which had stollen them from the strete of Bethsan wher the Philistines had hanged them when the Philistines had slayne Saul in Gilboa.

And he broughte thence the boones of Saul and the bones of Jonathas his sonne, and they toke vp the boones of them that were hanged. And the bones of Saul and Jonathas his sonne buried they in the countrey of Ben Jamin in Zelai, in the sepulchre of Cis his father. And when they had perfourmed all that the kyng commaunded, God was then at one with the lande.

It fortuneth, that the Philistines had yet war agayne with Israel. And Dauid went downe, and his seruantes wyth hym, and foughte agaynst the Philistines. And Dauid waxed fayne, and Iesay of Rob one of the sonnes of the gauntes (the yron of whose speare wayed the byrded spyles, and he beinge gyrded with a newe swerde) thought to haue slayne Dauid. * But Abisai the sonne of Zaruia succoured hym, and smote the Philistine, and kyled hym. Then the seruantes of Dauid swore vnto hym saying: Thou shalt go no moze out with vs to battayl that thou quenche not the lyght of Israel. And yet after this, there was a battayle w the Philistines at Rob, and then Sibbechai the Gheolathite slue Saph, whych was one of the sonnes of the Gpauntes.

And there was yet an other battayl in Geth with the Philistines, wher Elhanan the sonne of Jaere Orgim, a Bethlehemitte slue one Goliath a Gethite: the staffe of whose speare was as greates as a weauers cloth beame.

And there was yet an other battayl in Geth wher was a mā of a great stature, and had on euery hand. vi. fingers, & on euery fote. vi. toes, xlii. in all. And was bozne also of the kynged of the gpauntes of Geth. And when he despyed Israel, Jonathas the sonne of Simea the brother of Dauid slue him. These foure gpauntes were bozne in Geth, and fel into the hande of Dauid and into the handes of his seruantes.

The. xxii. Chapter.

The songe of Dauid for his delyuerance from his enemyes. And Dauid spake the wordes of this song vnto the Lorde, what tyme the Lorde had delyuered him out of the hand of all his enemyes, and out of the hande of Saul.

And he sayde: the Lorde is my rocke and my castell.

castel and my delynerer. God is my strength, in hym wyl I trust: he is my hynde, and the horne of my saluaciō, my worshyp and my refuge: my sayour, thou shalt saue me from wronge.

¶ I wyl cal on the Lorde which is prayse wor- thy, and so shal I be saued from myne enemyes. For the corruptions of death closed me aboute: the floudes of Belial put me in feare. The sorowes of hell compassed me aboute: the snares of death ouertoke me. In my tribulation wyl I call vpon the Lorde, and crye to my God. And he shall heare my voyce out of hys temple, and my crye shall enter into his eares. The earth trembled and quaked: the foundacions of heauen moved and shoke, when he was angry.

¶ Smoke went vp in his wrath, & consumyng fyre out of his mouth, coles were kyndled ther- of. And he bowed heauē, & came downe, & there was darkenesse vnder his fete. And he sat vpon Cherub & dyd flye, he was sene carped vpon the wynges of the wynde. He made darknesse a ta- bernacle rounde about hym, w waters gathered togyther in thicke cloudes. Thowow þ byrght- nesse of his presence were the fyre coles kyndled

God thundred from heauen, & he that is moost hye, doeth put out his voyce. He shot arrowes, & scatered them: he hurled lightning, & ouertow them. The flowynges of the see appeared, & the foundacions of the worlde were sene, by þ reason of the rebukynge of the Lorde, & thowow the bla- styng of the breath of hys nostrelles. He shall sende fro heauen, & fet me, he shall plucke me out of many waters. He shal delyuer me from my myghtye aduersarye, & from myne enemyes, for they are to stronge for me. When they had ouer taken me, in the daye of my calamitie the Lord stayed me vp. For he brought me out into rōuth he delyuered me, bycause he had a loue vnto me.

¶ The Lorde wyl rewarde me accordyng to my ryghtousnesse: accordyng to the purenes of my hādes wil he recōpence me. For I hane kept the wayes of the Lord, & done no wyckednes agaynst my God. For all hys lawes are in my spght, and his statutes wyl I put away fro me. In hys spght also haue I bene vndefyled, & hane kept me from myne iniquitie.

And the Lorde dyd to me agayne, accordyng to my ryghtousnesse, euen after my purenesse in hys eye spght. Wylth the godlye thou shalt be godly, and with the mā that is vncorrupt, thou shalt be vncorrupt. With the pure thou shalt be pure, and with the frowarde thou shalt be frow- warde. And the poore people that are in aduer- sitie, thou shalt helpe. And on the proude shalt thou caste thynne eyes. Thou arte my lycht, O Lorde: the Lorde shall lycht my darkenesse.

For wylth thynne helpe I wyl runne thowowe an hoost of men, and in my God wyl I spyngne ouer a wall. God is vncorrupte in his waye: the worde of the Lorde is tryed in the fyre: he is the defender of all them that trust in hym.

For who is a God saue the Lorde? and who is myghtye, saue our God? God strengtheth me w power, and ryddeth the waye in battayle cleare before me. He maketh his fete lyke pertes fete,

and setteth me fast vpon my holde.

* He teacheth my handes to spght, that euen a bowe of stele is to weake for myne armes.

pl. xliii. a.

Thou hast gyuen me the hynde of thy salua- cion, and with thy lounyng mekenesse thou doest multiplie me. Thou shalt make me space to walke in, & my legges shall not fayle me. I wyl followe vpon myne enemyes & destroye them, & turne not agayne vntyl I haue consumed them. I wyl waste them and smyte them, that they shall not be able to aryse: yea, they shall fall vnder my feete.

Thou hast gydded me aboute wylth myght to battayle, and them that arose agaynst me, hast thou subdued vnder me.

And thou madest myne enemyes, (and them that hated me) to turne theyr backs to me that I myght destroye them. They loke for helpe, but there is none to saue them: yea, euen vnto the Lorde do they crye, but he heareth them not.

I wyl beate them as small as the dust of the earth: I wyl stampe them as the dyrt of þ strete and wyl spreade them abrode.

Thou shalt delyuer me from the dissensyon of my people, thou shalt kepe me to be an heed ouer nacyns: the people whych I knewe not, shall serue me.

Strauinge chyldren dissemble wylth me. At the hearynge of the eare they obeye me.

Strauinge chyldren wyl shynke away, and they shal be smytten wylth feare in theyr pryue chambie. God is almyghty, & blessed be my maker: magnified be God, my moost stronge saluaciō. It is God that auengeth me, & byngeth downe the people vnder me. He deliuereth me from myne enemyes, thou also shalt lyft me vp on hye from them that ryse agaynst me, thou shalt delyuer me from the wycked men.

And therfore I wyl prayse the (O Lorde) amonge þ nacyns, & wyl synge vnto thy name. Which he weth great saluacion for his kyng, & dealeth mercifully wylth hys annoynted: euen wylth David, and with his seede for euermore.

The. xliii. Chapter.

The last communicacion of David, and the description of the myghtye men to hym belongynge.

¶ These be the last sayynges of David, Da- uid the son of Isai sayde: And the man (which was made, the anoynted of the God of Jacob, & the noble Psalmist of Israel) sayd: the spyrite of the Lord spake by me & his worde was in my tonge. The God of Is- rael spake of me, euen the moost myghtye of Is- rael, sayde: he that beareth rule ouer men, ought to rule iustlye in the feare of God. And as the moornyng lycht when the Sunne is vp, a mo- nyng in whiche are no cloudes to let the byrght- nesse, & as the grasse of the earth is by the vertue of the rayn. Shal not my house be so wylth God? * For he hath made with me an euerlastyng co- uenant, parfyt & sure in all popntes: and thys is truly all my health and all my desyre, that it growe but not as grasse. But þ vngodly mā of Belial shall be as a thorne cleane plucked vp, & whych

l. reg. viii.

l. par. xii. b.

whych can not be taken wyth handes: But the man that shall touche them, must haue pzon, or a longe helue. * Or elles muste they be burnt wth fyre in the same place.

These be the names of the myghtye men whō David had: one that sate in the seate of wysdom beinge cheffest amonge thre: pleasaunte was he and strong: he slue egypt hundred at one tyme. After hym was Eliazar the sonne of Dodi, the sonne of Ahoi, one of the thre worthyes, wyth David, whiche despyed the Philistines that were there gathered togpyther to battayle, when the men of Israel were gone vp. He arose and layed on the Philistines vntyl hys hand was wery, & claue vnto the swerd. And the Lord gaue great victoꝝ the same day. And the people (whiche had fled) returned and went after him to runne to the spoule. After hym was Samma the son of Age the Hararite: and the Philistines gathered togpyther besyde a towne. (Where was a parcell of lande full of ryce) and the people fledde from the Philistines. But he stode in the myddes of the grounde, and defended it, and slue the Philistines. And the Lord gaue great victoꝝ.

l. para. xii. b.

* These thre (whiche were of the thyrty chefe captaynes) went downe to David in þ haruest tyme vnto the caue of Adullam, and the host of the Philistines abode in the valeye of gyauntes. And David was then in an holde. And the soundours of the Philistines were in Bethlehem. And David longed, and sayde: Oh, that I had of the water that is in the welle, by the gate of Bethlehem for to drynke. And the thre myghty brake thozowe the hoste of the Philistines, and fet water out of the well of Bethlehe that was by the gate, and toke & brought it to David. He uerthelesse he wold not drynke therof, but offred it vnto the Lord, and sayd: the Lord forþyd I shulde do so. Is not thys the blood of the men that went in leopardy of theꝝ lyues: and therfore he wolde not drynke it. And these thynges dyd these thre myghty men. * Abisai the brother of Joab, þ sonne of Saruiab, was chefe amonge the thre, & he lyfte vp hys speare agaynst the hundred, and slue them, & had the name amonge the thre. For he was nobler man then the thre, and was theꝝ captayne. Howbeit he attayned not vnto (the first) thre.

ii. reg. xxi. b.

And Banaiabu the son of Jehoiaada (the sōne of a myghtye man (valiaūt in actes) of Rabzeel slue two strōge lyōs, euē lyōs of Moab. He wēt downe also, & slue a lyō in a pyt in tyme of snow. And he slue an Egyptian a goodly bygge man, whiche had a speare in his hande. But he wente downe to him with a staffe, & plucked the speare out of the Egyptians hande, & slue hym with hys owne speare. These thynges dyd Banaiabu the sonne of Jehoiaada, & had þ name amōg the thre worthyes. He was honourable amonge thyrty, but he attayned not to the (first) thre. And David made hym of his counsell. Ababel þ brother of Joab also was one of the thyrty. Chā Elhanā the sōne of Dodo of Bethlehe: Sāma the Haronite: Elia þ Harodite: Helez þ Balthite: Ira the sōne of Abes þ Thekoite: Abiezer of Anothoth

Meobnai the Husathite: zelmō an Abobite: Barai þ Ketophatite: Heleb the son of Baanah an Ketophatite: Ittai the son of Ribai out of a byl of þ childꝝ of Benjamin. Banaiabu þ Abiratonite: Hedai of the riuer of Gaas: Abialō the Arbatite: Almauch a Barhumite: Elipaba a Saalbonite: & the sonnes of Isen, Jonathas, Sāma þ Hararite. Abiā the sonne of Sarar an Hararite. Eliphelet the son of Asbai the sonne of a Maachathite. Eliam the sonne of Aithophel þ Gilonite: Hezrai þ Carmelite: Barai the Arbite: Igal the sonne of Nathā of Zoba: Bani the Gadite: zelec an Amonite: Abaharai a Berothite, whiche was the harnessbearer of Joab the sonne of zeruia. Ira the Jethite: Gareb the Jethite, Uria the Hethite, thyrty and seuen in all.

The. xxi. Chapter.

David causeth the people to be nombred, and therefore is Israel plagued with pestilence, so that in thre dayes there dyed. lxx. thousande.



And agayne, the Lord was wroth agaynst Israel, & he moued David agaynst them, in that he sayd: * go & nombꝝ Israel & Juda. For the kyng said to Joab þ captayne of his host go þ abrode now, throwout all the tribes of Israel, euen from Dan to Beerseba, and nombꝝ the people, that I may knowe the nombꝝ of them. And Joab sayd vnto the kyng: I beseeche the Lord thy God, to make thy people as many mo as they be: pea, and an hundred tymes so many mo, and that the eyes of my lord þ kyng maye se them. And what is the cause that my lord the kyng hath a lust to this thyng? For withstandyng the kynges worde pꝛeupled agaynst Joab & agaynst þ captaynes of the host.

And Joab & the captaynes of the host went out from the pꝛesence of the kyng, to nombꝝ the people of Israel. And they passed ouer Jordan, and pytched in Arzer on the ryght syde of the ryte that lyeth in the middes of the valeye of Gad ouer agaynst Jazer. And then they came to Gilead, & to the netherlande, where was a new habitation, & from thence they came to Dan Jaan about to Sidon, & came to the stronge holde of Tyre & to al the cyties of the Heuites & of þ Cananites, & then went out of the South of Juda, euen to Beerseba. And so, when they had ben abrode thozowout all the lande, they returned to Ierusalē agayne, after the ende of nyne monethes & twentye dayes. And Joab deliuered vp the nombꝝ & sūme of the people vnto the kyng. And there were in Israel egypt hundred thousand men of myght that drewe swerdes. And the me of Juda were fyue hundred thousande men.

And Davids herte smote hym, after that he had nombꝝed the people. And David sayd vnto the Lord: I haue synned exceedingly in that I haue done. And now Lord take awaye the trespasse of thy seruaunt, for I haue done very foolishly. And when David was vp in a moornyng the word of the Lord came vnto þ prophet Gad Davids sear, saying: go, and saye vnto David, thus sayeth the Lord: I offre the thre thynges, chole the whiche of them I shall do vnto the.

So Gad came to David, and he wed hym, & sayde

sayd vnto hym: Wylte thou haue seven yeaeres hynge to come in thy lande, or wylte thou fye iii. monethes before thyne enemyes, they folowynge the, or that there be thre dayes pestilence in thy lande? Nowe therfore aduyle the, and se, what aunswere I shall gyue to hym that sente me: and Dauid said vnto Gad: I am in extreme trouble. *We wyl fall nowe into the hande of the Lord, for moche is his mercy, and let me not fall into the hande of man.

And so the Lord sent a pestilence in Israel, from the morning vnto the tyme appoynted. And there dyed of the people fro Dan to Beerseba seuenthy thousande men. And when the angell stretched out his hande vpon Jerusalem to destroy it, the Lord had compassion to do that cruel, and sayde to the angell that destroyed the people: it is nowe sufficient: holde thyne hande. And the angell of the Lord was by the threshynge place of Arefna the Jebusyte. And Dauid spake vnto the Lord (when he sawe the angell that smote the people) and sayde: lo, it is I that haue synned, and I that haue done wyckedlye. But these shepe, what haue they done? let thine hande (I praye the) be agaynst me and agaynst my fathers house.

And Gad came the same daye to Dauid, and sayd vnto hym: go vp, and reare an aultare vnto the Lord in the threshynge floore of Arefna the Jebusyte. And Dauid (accozdyng to the sayinge of Gad) went vp, as the Lord commaunded. And Arefna lokyd, and sawe the kyng and his seruantes commynge towarde hym. And Arefna went oute: and bowed hym selfe before the kyng flat on his face vpon the grounde, and Arefna sayde: wherfore is my lord the kyng come to his seruante? Dauid answered: to bye the threshynge floore of the, and to make an aultare vnto the Lord, that the plage maye cease from the people.

And Arefna sayde vnto Dauid: let my lord the kyng take & offre what semeth hym good in his eyes. Beholde, here be oxen for burnt sacrifice, and sheades, and the other instrumentes of the oxen for wood. All these thynges dyd Arefna gyue vnto the kyng, and sayd mozeouer vnto the kyng: the Lord thy God accept the. And the kyng sayd vnto Arefna: not so, but I wyl bye it of the at a pryce, and wyl not offre sacrifice vnto the Lord my God of that which doeth cost me nothyng. And so Dauid boughte the threshynge floore, and the oxen for fyfte pyles of syluer. And Dauid buyt there an aultare vnto the Lord, and offered burnt sacrifices

and peaceofferynges. And so the Lord was intreated for the lande. And the plage ceased from Israel.



The ende of the seconde boke of Samuel: other wyse called the seconde boke of the kynges.

The thynde boke of the kynges after the rekenyng of the Latinistes, which thynde boke and the fourth also, is but one with the hebrues.

The fyrst Chapter.

The yonge virgin Abisag kept Dauid in his extreme age. Adonia occupieth the realme vnto the tyme that Salomon is anoynted kyng, and so Adonia getteth hym awaye.



And kyng Dauid was olde & stryken in yeres, so that whē they couered hym wyth clothes, he caughte no heate: wherfore his seruantes sayd vnto him: let there be sought for my lord the kyng a yonge mayden, to stande before the kyng, and to cheryshe hym. And let her lye in thy bosome, that my lord the kyng maye get heate. And so they sought for a fayre damelell thowout all the coastes of Israel, and founde one Abisag a sunamite, and brought her to the kyng. And the damelell was excedyng fayre, and cheryshed the kyng, and mynistred to him. But the kyng knewe her not.

And Adonia the sonne of Hagith exalted him selfe, sayinge: I wyl be kyng. And he gat hym charettes & horsemen, & fyfte men to runne before hym. And his father wolde not displease hym at any tyme, nor sayd so moche to hym, as: why doest thou so? And he was a goodly man, & his mother bare hym next after Abisalom. And he toke counsaile of Joab the son of Zeruia, and at Abiathar the prest. And they helped Adonia. But Sadoc the prest, Banatihu the son of Jeboiada, Nathan the prophete, Semel, and Rei, and al the men of myght which were wyth Dauid, fauoured not Adonia. And Adonia sacrificed shepe and oxen, and fat cattel, by the stone of zoheloth, which is fast by the well of Rogel, & called all his brethren the kynges sonnes, and the men of Juda the kynges seruantes. But Nathan the prophete, and Banatihu, and the other myghtye men, and Salomon his brother he called not.

Wherfore Nathan spake vnto Bethsabe the mother of Salomō, sayng: hast thou not herde howe þ Adonia þ sonne of Hagith doth raigne? and Dauid our lord knoweth it not? Now therfore come, & I wyl gyue the counsel, how to saue thyne

thyne owne lyfe, and the lyfe of thy sonne Salomon. So and get the in vnto kyng David, and saye vnto hym: dydest not thou (my lord, O kyng) sweare vnto thy handmayde, saying: Salomon thy sonne shall raygne after me, & he shall sit vpon my seate, why then Adonia kyng? Behold, whyle y yet talkest there w the kyng I wyl come in after the, & cōfyrme thy wordes.

C And Bethsabe went in vnto the kyng into the chambze. And the kyng was very olde, and Abisag the Sunamite ministred vnto the king. And Bethsabe stouped & made obeysaunce vnto the kyng. And the kyng sayd: what is the matter? She answered him: my lord, thou swarest by the Lorde thy God vnto thyne handmayde: Salomon thy sonne shall raygne after me, and he shall sit vpon my seate. And beholde, now is Adonia kyng, and my lord the kyng woteth not of it. And he hath offred oxen, fat catel, and many shepe, and hath called al the somes of the kyng, & Abiathar y preist, & Joab the captayne of the hoost. But Salomon thy seruauant hath he not bydden. And now my Lorde (O kyng) the eyes of all Israel wayte on the, that thou shuldest tell them, who ought to sit on the seate of my lord the kyng after hym. For els when my lord the kyng shal slepe with his fathers, I and my sonne Salomon shal be synners.

D And whyle he yet talked with the kyng, Nathan the prophete came also. And they told the kyng, saying: beholde, here cometh Nathan the prophete. And when he was come in to the kyng he made obeysaunce befoze the kyng vpon his face on the grounde, & Nathan sayd: My lord (O kyng) hast thou sayde: Adonia shall raygne after me, & shal sit vpon my seate: for he is gone downe this daye, & hath slayne many oxen, and fat shepe, & hath called all the kynges sonnes, & the captaynes of the hoost, & Abiathar the preist. And beholde, they eate & drynke befoze him, and saye: God saue kyng Adonia. But me thy seruauant, and Sadok the preiste, and Banaiahu the sonne of Jehoiada, and thy seruauant Salomon hath he not called. Is this thyng done of my lord the kyng, and thou hast not shewed it vnto thy seruauant, who shulde sit on the seate of my lord the kyng after hym?

E Then kyng David answered, and sayd: call me Bethsabe. And she came into the kynges presence, and stode befoze hym. And the kyng sware, sayinge: As trulpe as the Lorde lyueth (that hath ryd my soule out of al aduersitie) euē as I sware vnto the by the Lord God of Israel sayinge: Salomon thy sonne shall raygne after me, & he shal sit vpon my seate for me, so wyl I do this day. Then Bethsabe bowed on her face to the earth, and dyd reuerence vnto the kyng, & sayd: I praye God that my lord kyng David maye lyue ever. And kyng David sayd: call me Sadocke the preist, & Nathan the prophete, and Banaiahu y sonne of Jehoiada: And they came befoze y kyng. The kyng also sayd vnto them: take w you the seruantes of your lord, & set Salomon my sonne vpon myne owne mule, & cary hym downe to Gihon. And let Sadock y preist

& Nathan the prophete annoynte hym there kyng ouer Israel. And blowe ye wyth trompettes, & saye: God saue kyng Salomon. And thā come vp after him, y he may come & sit vpon my seate. For he shal be kyng in my stede. And I wyl commaunde hym to be captayne ouer Israel & Iuda. And Banaiahu y sonne of Jehoiada answered the kyng, & sayd: Amen. I praye God y the Lorde God of my lord the kyng saye so to. And as God hath ben w my lord the king, euē so be he w Salomon also, & make his seate greater, then y seate of my lord kyng David hath ben.

And so Sadok the preist, and Nathan the prophete, and Banaiahu the sonne of Jehoiada, and the Crethites and Phelthites wēt downe, and sette Salomon vpon kyng Davids mule, and brought him to Gihon. And Sadocke the preist toke an horn of oyle oute of the tabernacle, and annoynted Salomon. And all they of the people blew trompettes, and sayde: God saue kyng Salomon. And al the people came vp after him, ppyng wyth pypes and reioysyng greatly, so that the earth rang with the sounde of them.

And Adonia and al the gesses that he had called vnto hym, herd it, euē as they had made an ende of eatyng. And when Joab herd the sounde of the trumpet, he sayde: how happeneth it that there is suche a noyse in the cytie? And as he yet spake, behold, Jonathas the sonne of Abiathar y preist came. And Adonia sayd vnto him: come in, for thou arte a valpant man, and byngest good tydings. And Jonathas answered, & said to Adonia: Verely our lord kyng David hath made Salomon kyng. And the kyng hath sent with hym Sadok the preist, & Nathan the prophete, and Banaiahu the sonne of Jehoiada, and the Crethites, and the Phelthites, & they haue set him vpon the kynges mule. And Sadok the preist, and Nathan the prophete, haue annoynted him kyng in Gihon. And they came vp agayne and reioysed, that the cytie dyd sounde agayne. And that is the noyse that ye haue hearde. And Salomon spyteth on the seate of the kyngdom. And mozeouer, the kynges seruantes came to blesse our lord kyng David, saying: thy God make the name of Salomon moze honorable thā thy seate. And the kyng bowed him selfe vpon the bed. And thus sayd the kyng: Blessed be the Lorde God of Israel: whiche hath made one to sitte on my seate this daye, myne eye seing it.

And all the gesses that were wyth Adonia were afraied, and rose vp, and went every man his waye. And Adonia fearyng the presence of Salomon, arose, and went, (into the tabernacle of the Lorde) and caught hold on the hornes of the altare. And one tolde Salomon, saying: Behold, Adonia doth feare kyng Salomon: for he hath caught holde on the hornes of the altare, saying: let kyng Salomon sweare vnto me this daye, that he wyl not slaye his seruante wyth the swerde.

And Salomon sayde, yf he wyl be a chyld of vertue, there shal not an heere of him fall to the earth. But yf wickednesse be found in him, he shal dye. And so kyng Salomon sent, and they brought

brought hym from the altare. And he came and dyd obeysaunce vnto kyng Salomon. And Salomon sayd vnto hym: get the to thyne house.

The. ii. Chapter.

David dyeth. Adonia requyrezeth to haue Abisag to his concubine, and therfore Salomon commaundeth to slay hym. Abiathar is put from his priesthode. Semai and Joab are slayne.

The dayes of David drew ney that he shulde dye, and he charged Salomon hym sonne, sayinge: I go the waye of al the worlde, * be thou stronge therfore, and shewe thy selfe a man. Kepe thou the watche of the Lorde thy God, that thou walke in his wayes, and kepe his statutes, and his preceptes, his iudgementes, and his testimonyes, euen as it is wyrtten in the lawe of Moyses: that thou mayest prospere in all that thou doest, and in euery thyng that thou medlest wythall.

That the Lorde also maye make good hys worde whiche he spake vnto me, sayinge: yf thy chyldren take hede to theyr waye, & they walke before me in truthe, wyth all theyr hertes, and wyth all theyr soules, * then shalte thou not be wythout a man on the seate of Israel.

* Moreover, thou wotest how Joab the sone of Zaruia serued me, & what he dyd to that two captaynes of the hostes of Israel: vnto Abner the sonne of Ner, & vnto Amasa the sonne of Jether: whō he slue, & shed bloode in tyme of peace, (euen as it had ben in warre) and put the blood of warre vpon hys gyrdle that was about hys loynes, and in hys shoes that were on hys feete. Deale wyth hym therfore accordynge to thy wyledome, & bynne not his hooze heed downe to the graue in peace. * but shewe kyndnesse vnto the sonnes of Bersai the Gileadite, & they maye eate at thy table. For they came to me whē I fled from Absalom thy brother.

* And beholde, thou haste wyth the Semai the sonne of Gera, the sonne of Gemini, of Basurim, which cursed me wyth an horryble curse in the daye when I went to Mahanaim. But he came to mete me at Iordane, and I sware to hym by the Lorde, sayinge: I wyll not slaye the with the swerde: but thou shalte not count hym as vngyltpe. For thou art a man of wyledome, and knowest what thou oughtest to doo vnto hym. Hys hooze heed shalte thou bynne to the graue wyth blood.

And so * David slepte wyth his fathers, and was buryed in the cytie of David. And y dayes which David raygned vpon Israel, were fouertye yeres: seuen yeres raygned he in Hebron, and thirtie & thre yeres raygned he in Ierusalem.

* Then sat Salomon vpon the seate of David his father, and hys kyngdome was stablyshed myghtelye. And Adonia y sone of Hagith came to Bethsabe the mother of Salomon. And she sayd: * Comest thou peaceably? And he said peaceably. He sayd, moreover: I haue some what to saye vnto the. She sayd: saye on. And he sayd: y knowest that the kyngdome was myne, & that all Israel set their faces on me, & I shuld raygn, howbeit, the kyngdome is turned away, and gyuen to my brother: for it is apoynted him of the

Lorde, & now I aske a petition of the: denye me not. And she sayde vnto hym: Saye on. And he sayde: Speake, I praye the, vnto Salomon the kyng, for he wyl not saye the naye, that he gyue me Abisag y Sunamite to wyfe. And Bethsabe sayd: wel, I wyl speake for the vnto y kyng.

Bethsabe therfore went vnto kyng Salomon, to speake vnto hym for Adonia. And the kyng rose to mete her, & bowed hym selfe vnto her, and sat hym downe on hys seate. And there was a seate set for the kynges mother, & she sat on hys ryght syde. Then she sayd: I desyre a lytle petition of the, I praye the saye me not naye. And the kyng sayd vnto her: Aske on my mother, for I wyl not saye the naye. She sayde: let Abisag the Sunamite be gyuen to Adonia thy brother to wyfe. And kyng Salomon answered and sayd vnto hys mother: why doest thou aske Abisag y Sunamite for Adonia? aske for him the kyngdome also: for he is myne elder brother, and hath for him Abiathar the prest, and Joab the sonne of Zaruia. Then kyng Salomon sware by the Lorde, sayinge: God do so, and so to me, yf Adonia hath not spoken thys worde agaynst hys owne lyfe. Now therfore as trulpe as the Lorde lyueth, whiche hath ordeyned me, and set me on the seate of David my father, and made me an house, as he promysed, Adonia shal dye thys daye. And kyng Salomon sent by the hande of Banaiahu the sonne of Jehoiada, and he smote hym that he dyed.

And vnto Abiathar the prest sayd the kyng: get the to Anathoth vnto thyne owne felde: for thou arte worthy of deathe: but I wyll not at this tyme kyll the, because thou barest the arke of the Lorde God before David my father, and because thou hast suffred wyth my father in all his afflictions. And so Salomon put awaye Abiathar from beinge prest vnto the Lorde, that he myght fulfyll the wordes of the Lord whych he spake ouer the house of Eli in Silo. Then tydnynges came also to Joab: for Joab had turned after Adonia though he turned not after Absalom. And Joab fled vnto the tabernacle of the Lorde and caught holde on the hornes of the altare. And it was tolde kyng Salomon, how y Joab fled vnto y tabernacle of the Lord, & stode by the altare. Thā Salomō sent Banaiahu the sone of Jehoiada, sayinge: go, & fall vpon hym.

And Banaiahu came to the Tabernacle of the Lorde, and sayd vnto hym: Thus sayth the kyng: come out. And he sayde: naye, but I wyl dye euen here. And Banaiahu brought the king worde agayne, sayinge: thus sayde Joab, and thus he answered me.

And the kyng sayd. Doe euen as he hath sayd smyte hym, and burye hym, that thou mayest take awaye the blood whiche Joab shed causelesse, from me, and from the house of my father. And the Lorde shal bynne his blood vpon hys owne heed, for he smote two men ryghtous & better thā he, & slue them with the swerde, my father David not knowyng therof: euen Abner the sonne of Ner, captayn of y host of Israel, & Amasa the sonne of Jether captayne of the host

of Juda. Theyr blood shall therfore retorne vpon the heed of Joab, and on the heed of hys seede for euer. But vpon Dauid, and vpon hys seed, & vpon his house, & vpon his seate shall there be peace for euer of the Lorde. So Banaiabu the sonne of Jehoiada went vp, & smote hym, & slue him, & buryed hym in his owne house in the wilderness. And the kyng put Banaiabu the sonne of Jehoiada in his rounne ouer the hooste, & put Sadok the prest in the roume of Abiathar.

And the kyng sente, and called Semei, and sayd vnto him: buylde the an house in Ierusalem, and dwell there: and se that thou goo not forth thence anye whyther. For be thou sure, that the daye that thou goest oute, and passest ouer the ryuer of Cedron, thou shalt dye that daye, & thy blood shall be vpon thyne owne heed. And Semei sayd vnto the kyng. Thys is a good thyngge as my lord the kyng hath sayd: so wyll his seruauant do. And Semei dwelt in Ierusalem many a daye. And it chaunced after thre yeres, that two of the seruantes of Semei ranne awaye vnto Achis, sonne of Maacha kyng of Geth. And they tolde Semei, saying: beholde, thy seruantes be in Geth. And Semei stode vp, and sabled hys asse, and gat hym to Geth to Achis, to seke his seruantes, and returned, & brought hys seruantes agayne from Geth.

¶ And it was tolde Salomon, howe that Semei had gone fro Ierusalem to Geth, and was come agayne. And the kyng sent & called Semei, and sayd vnto hym. Dyd I not charge the by the Lorde wyth an othe, and testifed vnto the, saying: be sure, that whensoever thou goest out, & walkest abrode any whyther, thou shalt dye the death? And thou saydest vnto me: it is good tydynges that I haue herd. Why thā hast thou not kept the oth of the Lorde and the commaundement that I charged the wythall?

ii. reg. xvi. b

The kyng sayd mozeouer to Semei: * Thou remembrest al the wickednesse which thyne herte knoweth, that thou dydest to Dauid my father. The Lorde also shall bypunge thy wyckednesse vpon thyne owne heed: and kyngge Salomon shall be blessed, and the seate of Dauid stablyshed before the Lorde for euer. So the kyngge commaunded Banaiabu the sonne of Jehoiada: which went out & smote him that he dyed. And the kyng dome was stablyshed in the hāde of Salomon.

The. iii. Chapter

¶ Salomon taketh Pharaos daughter to wyfe. The Lord appeareth to hym, and giveth hym wysdom. The playng of the two harlottes, who shulde owe the lyfynge chyld, and Salomons sentence therein.

¶ **S**alomon made affinitie with Pharaos kyngge of Egypte, and toke Pharaos daughter, and brought her into the cytye of Dauid, vntyll he had made an ende of buyldynge hys owne house, & the house of the Lorde, & the wall of Ierusalem rounde about. Only the people sacrificed in altares made on hylls, because ther was no house buylt vnto the name of the Lorde, vntyll those dayes. And Salomon loued the Lorde, & walked in the ordinaunces of Dauid his father, saue only that he sacrificed and offred incense vpon altares in hylls

* And the kyng went to Gibeon to offere there, for it was a speciall offeryng place. And a thousande burnt offrynges dyd Salomon offere vpon that altare: & in Gibeon the Lorde appeared to Salomon in a dreame by nyght. And God said aske what thou wylt, that I maye geue it the. And Salomon sayde: thou hast shewed vnto thy seruaut Dauid my father great mercede, whiche walked before the in trueth, in ryghteousnes, & in playnesse of hert wyth the. And thou hast kept for him this greates mercede, that thou hast gyven hym a sonne, to syt on hys seate: as it is come to passe thys daye. * And now, O Lorde my God, it is thou that hast made thy seruauant kyng in stede of Dauid my father. * And I am but yong and wote not howe to go out & in. And thy seruante is in the myddest of thy people, whiche thou hast chosen. And verely the people are so many that they can not be told nor nombred for multitude. * Geue therfore vnto thy seruaut an vnderstandynge herte, to iudge the people, that I maye decerne betwene good and bad. For who is able to iudge this, thy so myghty a people?

And this pleased the Lorde well, that Salomon had desired thys thyngge. And God sayde vnto hym: because thou hast asked this thyngge, & hast not asked longe lyfe, neyther hast asked riches, nor the soule of thyne enemies, but hast asked vnderstandynge & discretion in iudgement.

Beholde, I haue done accordynge to thy petition. For I haue gyven the a wyfe & an vnderstandynge herte, so that there was none lyke the before the, neither after the shall any aryle lyke vnto the. And I haue also geue the, that whiche thou hast not asked, euen ryches and honoure, so that there shall be no kyngge lyke vnto the al thy dayes. And if thou wilt walke in my wayes, to kepe myne ordinaunces and my commaundementes, * as thy father Dauid dyd walke, I wyll lengthen thy dayes. When Salomon awoke, behold it was a dreame. * And he came to Ierusalem, and stode before the arke of the testament of the Lorde, & offred burnt offrynges & peace offrynges, and made a feast to all his seruantes.

* Then came there two women, that were harlottes, vnto the kyngge, and stode before him. And the one woman sayd: Oh my lord: I & thys woman dwell in one house. And I was deliuered of a chyld with her in the house. And the thyrde day after that I was deliuered, she was deliuered also: and we were togyther, and no straunger with vs in the house, saue we two.

And this wyfes chyld dyed in the nyght, for she smothered it. And she rose at mydnyght, & toke my sonne from my syde, whyle thyne hand mayde slepte, & layed it in her bosome, and put her deed chyld in my bosome. And whē I rose vnto geue my chyld sucke, beholde, it was deed. But whē I had looked vpon it in the mornynge, beholde, it was not my sonne, which I dyd beare.

The other woman sayde: it is not so: but my sonne lyueth, and thy son is deed. And she sayde agayne: No, but thy sonne is deed, and myne is alijue. And thus they pleated before the kyngge. Then sayde the kyngge: the one sayeth, this that

that is a lye is my sonne, and the deed is thynne. And the other sayth, naye: but thy sonne is deed, and the lyeinge chylde is myne. And the kyng sayd: bypunge me a swearde. And they brought out a sweerde before the kyng. And the kyng sayd: Deuyde the lyeinge chylde in two, and geue the one halfe to the one, and the other to þ other.

Then spake the woman whose the lyeinge chylde was, vnto the kyng, for her bowels perned vpon her sonne, and sayde: I beseeche the my lord, geue her the lyeinge chylde, & in no wyse slay it. But the other sayd: let it be neither myne nor thynne, but deuyde it. Then the kyng answered and sayd: *geue her the lyeinge chylde, and slay it not, for he is the mother thereof. And all they of Israel herd of the iudgement, which the kyng hadde iudged, and feared the kyng: for they sawe that the wysdome of God was in hym to do iustyce. ¶

¶ The. iiii. Chapter.

The princes and rulers vnder Salomon. The puruer-
aunce for his vyttyples. The nombze of his hoyses, and
of his parables.

And kyng Salomon was kyng ouer all Israel. And these were hys lordes. Azariah the sonne of Sadocke the preist, Elihozepe & Abiah the sonnes of Sila, scribes. Jehosaphath the sonne of Ahilud, the recorder. Banaiah the son of Jehoiada was ouer the hoost. Sadocke and Abiathar were the preistes. And Azariah the sonne of Nathan was ouer the offycers. And zabud the sonne of Nathan was a preist, the kynges companion. And Abisar steward of housholde. And * Adoniram the sonne of Abda was ouer the trespites.

And Salomon had twelue offycers ouer all Israel, which prouyded vyttyples for the kyng and hys housholde: eche man hys moneth in a yere, made prouision for necessarye thynges. And these are they: names: the sonne of Hur in moût Ephraim: the sonne of Dekar in Makaz, and in Saalbim and Bethlames, Elon & Bethhanan: the sonne of Hefed in Aruboth, to whom perteyned Socho and al the land of Hephher: the sonne of Abinadab in al þ region of Dor, which had Tappeth the doughter of Salomō to wyfe Baane the son of Ahilud was ouer Chaanach, and Magiddo, and ouer all Bethshan, whiche is by zarthana beneth Israel, fro Bethshan, to the playne of Meholah, euen vnto the place that is ouer agaynst Tchernea: the sonne of Gaber had Ramoth Gilead, and hys were the townes of Jair, the sonne of Manasse, which are in Gilead, and vnder him was the region of Argob which is in Basan thre score greete cyties with walles and barres of brasse.

¶ Ahinadab the sonne of Hiddo had Mahenaim. Ahimaaz was in Nephtalim, and he toke Basmath the doughter of Salomon to wyfe. Baanah the sonne of Husai was in Aser and in Aloth. Jehosaphat the sonne of Paruah was in Iachar. Semei the sonne of Ela was in Benjamin. Gaber the sonne of Ury was in the countrey of Gilead, the lande of Sehon kyng of the Amozites, and of Og kyng of Basan, & was

offycer alone in the land. And Juda and Israel were many, euen as the sande of the see in nombze eatyng, drynkynge, and makynge merve. * And Salomon raygned ouer al kyngdomes, fro the rpuer vnto the lande of the Philistines: eue vnto the bordze of Egypte, and they brought presentes, & serued Salomō al the dayes of his life.

And Salomons breed for one daye was. xxx. quarters of manchet flour, and thre score quarters of meale: ten stalled oxen, and. xx. out of the pastures, and an hundred shepe, besyde pertes, buckes, and wylde gootes, and capons. For he ruled in all the region on the other syde Euphrates, from Thiphsah to * Asa, ouer al the kynges on the other syde the rpuer. And he had peace w all his seruantes on euery syde. And Juda and Israel dwelt wythoute feare, euery man vnder hys vyne and vnder his figge tree, from Dan, to Berseba, al the dayes of Salomon.

And Salomon had * xl. M. stallies of hoyses for charettes, and. xii. M. hoysmen. And the offycers prouyded vitayle for kyng Salomon, & for all þ came oute of any place to kyng Salomōs table, euery man his moneth, so that there lacked nothyng. Barly also & strawe for the hoyses & mules, brought they vnto the place where the offycers were, euery man in his offyce.

* And God gaue Salomon wysdome and vnderstandynge excedynge moche, and a large herte, euen as the lande that is on the see shore: and Salomons wysdome excelled the wysdome of all the chyliden of the Eastre countrey, and all the wysdome of Egypte. For he was wyser then all men: pea, then Ethan the Ezrahite, and Heman, Chalcol, and Darda the sonnes of Mahol. And his name was spokē of thorow out al naciōs on euery side. And Salomō spake thre thousand prouerbes. And his songes were a thousande and fyue. And he spake of trees, eue from the Cedar tree that groweth in Libanon, vnto the Plope that spryngeth oute of the wall. He spake also of beastes, of foules, of wormes, & of fisches. And there came of al naciōs to heare the wysdome of Salomon, & from al kynges of the earth, which had herde of hys wysdome.

¶ The. v. Chapter.

Kyng Hyram sendeth Cedar tymbre to the
buyldynge of the temple. The discreption of
the workes.



And Hyram kyng of Tyre sente hys seruantes vnto Salomon, for he hadde hearde, that they hadde annoynted hym kyng in the rowme of hys father. * For Hyram was euer a louer of David. And Salomō

Gene. xv. d.
Exo. xxix. d.
Pla. lxxii. d.
Ier. xli. d.

Deu. xli. d.

Eccl. xlii. c.

I. reg. v. d.
II. reg. ii. d.

¶. iiii. sent

^{1. Sa. xxi. a} sente to Hiram, sayinge: thou knowest * howe that Dauid my father could not buyld an house vnto the name of the Lord his God, for þ warres which were about him on euery syde, vntyll the Lorde put them vnder the soles of hys feete. But now the Lord my God hath gyue me rest on euery syde, so that there is neither aduersary, noz any euill plage. And beholde, * I am determined to buyld an house vnto the name of the Lorde my God, as the Lorde spake vnto Dauid my father, sayinge: thy sonne whome I wyl set vpon thy seat for the, he shal buyld an house vnto thy name. Now therfore comaunde thou that they hewe me Cedar trees out of Libanon. And my seruantes shal be with thyne, & vnto the wil I gyue the hyre for thy seruantes, accordyng to al such thynges as thou shalt appoynt, for thou knowest that there are not among vs, that can skyll to hewe tymbre, lyke vnto the Sidones.

^{1. Reg. vii. b} When Hiram herde the wordes of Salomon he reioyced greatly, and sayd: Blessed be þ Lord this daye, which hath gyue vnto Dauid a wyse sonne ouer this myghty people. And Hiram set to Salomon, sayinge: I haue consydered the thynges which thou sentest to me for, and wyl accomplishe al thy desyre, concernyng tymbre of cedar trees and fyre. My seruantes shal byynge the from Libanon to the see. And I wyl conuey the by thyp vnto the place that thou shalt thewe me and wyl cause them to be discharged there, and thou shalt receyue them. And thou shalt do me a pleasure agayne, yf thou minister fode for myne house. And so Hiram gaue Salomon cedar trees and fyre ttreys accordyng to al his desyre. And Salomon gaue Hiram twenty thousand quarters of wheate for foode to hys housholde, and twentye buttes of pure oyle. Thus moche gaue Salomon to Hiram yere by yere.

And the Lorde gaue Salomon wysdome as he promised him. And there was peace betwene Hiram and Salomon, and they two were confederat togyther. And kyng Salomon rayled a summe out of all Israel. And the summe was thyrty thousand men, whom he sent to Libanon ten thousand a moneth by course, so that when they had bene one moneth in Libanon, they abode two monethes at home.

^{iii. re. liij. a.} And * Adoniram was ouer the samme. And Salomon had threscore and ten thousande that bare burthens, and fourescore thousand masons in the mountaynes, besydes the lordes, whome Salomon appoynted to ouerse the worke, euen thre hundred, whiche ruled the people (and them) that wrought in the worke. And the kyng comaunded the to byynge great stones free stones, and hewed stones for the foundation of the house. And Salomons masons, & the masons of Hiram ded hewe the with the workemen of the corners. And so they prepared both tymber and stones for the buyldyng of the house.

The vi. Chapter.

Howe and when the temple was buylded.

And it came to passe that in the foure hundred & foure score yere (after the chyldren of Israel were come oute of the lande of

Egypte) and * in the fourth yere of the raygne of Salomon vpon Israel, and in the moneth ziffe, whiche is the seconde moneth * he beganne to buyld the house of the Lorde. And the house which Salomon buylt for the Lorde, was thre score cubytes longe, and twenty cubytes brode, and thyrty cubytes hye. And * he made a porche before the bodye of the temple, which was twety cubytes longe after the bredth of the house, and ten cubytes brode, euen in the forefront of the house. And in the house he made wyndowes, brode without, and narrowe wpythin.

And in the wall of the house, he made chambers rounde aboute, (euen in the walles of the house) rounde about the temple and the quere, & made spydes rounde about. The nethermost chamber was fyue cubytes brode, and the thyrde was seuen cubytes brode. For without in the wall of the house he layed beames rounde aboute, that the beames of the chambers shulde not be fastened in the walles of the house. And the house was buylt of stone, made perfyte al redy before it was brought thither, so that there was neither hammer noz axe, eyther any toole of yron herde in the house, whyle it was in buyldyng.

The doze of the myddle chamber was in the ryght syde of the house: & me went vp with wyndyng steyres into the myddle chamber, & oute of the myddle into the thyrde. And so he buylt the house & finished it, & rouft it with beames of Cedar tymbre. And thā he buylt chambers to all the temple of fyue cubytes heygth, and they were ioyned to the house, with beames of Cedar.

And the worde of the Lorde came to Salomon sayinge: concernyng the house which thou arte in buyldyng, yf thou wylt walke in myne ordynances, & execute my lawes, & kepe al my commaundementes, to walke in them: then wyl I make good vnto the my promise * which I promysed Dauid thy father. * And I wyl dwell amonge the chyldren of Israel, & wyl not forsake my people Israel. Salomon therfore buylt the house, & finished it, & spyled the walles of þ house within with bordes of cedar tree: euen from the pauement of the house vnto þ roofo dyd he spyle the walles of it within with cedar tree, & boorded the flooze of þ house with planks of fyre.

And he spyled twenty cubytes in the spydes of the quere of the temple, both flooze & walles, with bordes of Cedar, & dresled it within in the secret place of the temple, euen in the moost holy. And the fyrst house, that is to say: the body of the temple without was forty cubytes long. And the Cedar of the house wpythin, was kerued wpyth knoppes, & grauen with floures, and al was cedar tymbre: so þ no stone was sene. And þ quere that was within the temple, he prepared to set there the arke of the appoyntment of the Lord. And the quere before, was twenty cubytes longe, and twenty cubytes in bredth, and twety cubytes in heygth. And he spyled it with pure golde, and boorded the altare wpyth Cedar.

And Salomon also spyled þ house within with pure gold. And he made golden barres runne alonge þ quere, which he had couered with golde. And

And the whole house, he ouerlayde wyth golde, vntill he hadde ended it. And the aultare that was in the quyre he ouerlayde wyth golde also

And within the quyre he made two * Cherubims of olpue tree, ten cubytes hie. fyue cubytes longe was a wyng of the other Cherub: so that from the vttermooste parte of one wyng vn to the vttermooste parte of the other, were ten cubytes. And the other Cherub was ten cubytes hie also: so that bothe the Cherubs were of one measure and one syde: For the hygth of the one Cherub was ten cubytes, and so was it of the other. And he put the Cherubs within the inner house: * And the Cherubs stretched oute theyr wynges, so that the one wyng of the one touched the one wal, and the one wyng of the other touched the other wall. And the other two wynges of them touched one an other in the myddes of the house. And he ouer layde the cherubs w golde.

And in all the walles of the house rounde aboute, he made fygures of carued & fyled worke as namely, pictures of Cherubs & palme trees, and grauen floures, both within in the quyre and without in the temple. And the floore of the house he couered with golde, both within in the quyre, and also without in the temple. And in the entringe of the quyre he made two dozes of olpue tree: And bothe the vpper and two syde postes were fyue square. The two dozes also were of olpue tree, and he graued them with grauyng of Cherubs and paulme trees: and grauen floures and couered them with golde, and layde thynne plates of golde vpon the Cherubs and paulme trees. And in like maner did he in the doze of the temple, sayng that the postes were of olpue tree foure square. The two dozes were of fyre tree, and epyther doze with two foldyng leues, he graued thereon Cherubs, paulme trees and floures and couered them with golde, which was layed thynne vpon the carued worke.

And he buylt the pinner court with thre rowes of hewed stone, and one rowe of Cedar wodde.

In the fourth yere was the foundacion of the house of the Lorde layde: euen in the moneth zif. And in the leauenth yere, in the moneth Bull, (which is the eyght moneth) was the house full finished thowout all the partes thereof, accordyng to all the fassion of it, and so was he seuen yere in buyldynge it.

The. vii. Chapter.

The buyldynge of the house of Salomon. The house of Pharaoes daughter. The fourme of the pylers of brasse, of the brasse see et.

In Salomon was buyldynge his owne house thytene yere, and finished it all. And he buylte the house in the wood of Libanon, an hundred cubytes longe, and fyfte cubytes bode, and thytte cubytes hie. And (it stode) vpon foure rowes of Cedar pylers, and cedar beemes (were layed) vpon the pylers. And the rooffe was Cedar aboue vpon the beames that laye on the pylers, euen. xlv. beames in fyftene rowes. And there were wyndowes in thre rowes, and the wyndowes were one agaynst an other thre fold. And the doozes with the syde postes, and the vpper

poste, were foure square, & had wyndowes one agaynst an other thre folde.

And he made a porche by the pylers (the bare vpon the house) fyfte cubytes longe, and. xxx. cubytes bode, and the porche was befoze those, & the other pylers. For there was a thicke tre set befoze them. Then he made a porche to syt and iudge in, fyled with Cedar thowout all the pamentes. And his owne house (that he kept residence in: and that was in an other court without the porche) was made of the same woozke. And then Salomon made an house for Pharaoes daughter * (whome he had taken to wyfe) *iii. reg. iii. a* lyke vnto the fassion of the porche.

And all these were of the best stones, he wed *B* after a measure, and sawed with sawes, within and without, from the foundation vnto the beames (that lay aboue, after the measure) and end so on the outsyde toward the great court. And the foundation was layed vpon ryche stones. and that very great stooness, wherof some were ten cubytes, and some eyght cubytes. And a boue were good stones, squared after a certayn rule, and couered with Cedar. And the greates court round about was with thre rowes of hewed stones, and one rowe of Cedar planks, after the maner of the inner court of the house of the Lord, & of the porche of the temple. * And kyng Salomon sente, and set one Hiram out of Tyre, a wyddowes sonne of the trybe of Nephtalim. his father beyng a man of Tyre which Hiram was a craftesman in brasse * ful of wysdom, vnderstandyng and cunnyng: to worke all maner of woozke in brasse. And he came to kyng Salomon, and wrought all his worke. For he cast *ii. para. ii. a* two pylers of brasse of. xviii. cubytes hie a peere, and a stryng of twelue cubytes dyd compass epyther of them aboute. And he made two head pees of molten brasse (after the fassion of a crowne) to set on the toppes of the pylers. The heygth of the one head pece contayned fyue cubytes, and the heygth of the other head pece contayned fyue cubytes also: he made also net worke & garlandes of chaine worke vpon the head pees that were on the toppe of the pylers euen seuen (rowes) vpon the one head pece, and sent on the other. And so he made the pylers, and two rowes rounde about, in the one wythen worke to couer the hed pees that were vpon the pomgranates. And thus dyd he also for the other hed pece. And the hed pees that were on the toppes, of the pylers couered he aboue, with a curyous worke of roses toward the palace by the space of foure cubytes. Lyke wyse vnder the head pees in those two pylers beneth, ouer agaynst the myddes, and befoze the net worke: And vpon the seconde head pece were there two hundred pomgranates in two rowes rounde about. And he set vpon the pylers in the porche of the temple. And when he had set vpon the eyght pylle, he called the name therof. * Jachin: & when he had set vpon the left pylle, he called the name therof. * Boaz. *Jer. lii. c. i. pa. xlv. b. liq. vi. xlv. c* And in the toppe of the pylers was a worke of roses, and so was the workemanshippe of the pylers fynlyshed.

f. b. And

And he made a molten lauatoz, ten cubytes wyde from bym to bym, rounde in compase, & fyue cubytes hie. And a strynge of thyrty cubytes dyd compasse it aboute, and vnder the bym of it there were knoppes round about, ten in one cubite: and they compassed the lauatoz rounde aboute. And the knoppes were caste wyth it, in two rowes, when it was caste. And it stode on twelue oxen: of whiche thre looked towarde the north thre towarde the weste, thre towarde the south and thre towarde the east, and the lauatoz stode vpon them, and all they hynderpartes were inwarde. It was an hande breadeth thicke, and the bym wrought lyke the bym of a cup wyth flowres of lylles. And it conteyned two thousande Battes.

And he made ten sokettes of brasle, foure cubites long, and foure cubites broade a pece, and thre cubites hie. And the worke of the sokettes was on this maner: They had sydes, and the sydes were betwene the ledges. And on the sydes that were betwene the ledges, were lyons, oxen and Cherubs. And lyke wyse vpon the ledges were aboue: and beneth lyons and oxen, were certayne addicions made of thynne worke. And vnder euery soket were foure brasle wheles, and bozdes of brasle. And in the foure corners thereof, were vnderletters (vnder the lauatoz) caste eche ouer agaynst his felowe.

And the stalke of the lauatoz was in the myddle of it, (where it is sene on the out syde) one cubyte hie, and a cubyte and an halfe rounde, and in the heygth of it were grauen workes whose sydes were made foure square, and not rounde. And vnder the sides were foure wheles, and the axeltrees ioynd faste to the bottome. And the heygth of euery whele was a cubite and an halfe. And the workmanship of the wheles was lyke the worke of a charet whele. And the axeltrees, the nauelles, spokes and shaftes were all molte. And there were foure vnderletters in foure corners of one soket: and the vnderletters were of the very bottome selfe.

And in the heygth of the bottome was there a rounde compasse of halfe a cubite hie: and in that heygth of the bottome, there proceeded bothe ledges and sydes out of the same. For in the bozdes of the ledges and on the sides he had grauen pictures of Cherubins, lyons and palmetrees, one by another round about. Thus made he the ten sokettes after thys maner: And they had al one fashyon of castyng: one measure, and one syde. Cha made he te lauers of brasle, one lauer contaynyng fourty Bates: and one lauer was foure cubites, and vpon euery one of the ten sokettes, he put one lauer. And he put fyue of those sokettes on the right side of the house, and other fyue on the left. And he set the lauatoz on the right syde of the house eastwarde & towarde the south.

And Hiram made pottes, Houelles and basens, and so finished all the worke that he made kyng Salomon for the house of the Lord: that is to saye, two pylers and two rounde headpieces that were to be set on the toppes of the two pylers, and foure hundrede pomegranates for

the two net workes, (euen two rowes of pomegranates in one net worke) to couer the two headpieces that were to set on the toppes of the pylers: And the ten sokettes, and ten lauers on the sokettes. The lauatoz, and twelue oxen vnder it, & pottes, Houelles and basens. And all these vesselles which Hiram made to kyng Salomon for the house of the Lord, were of byght brasle. In the playne of Jordan dyd the kyng cast the euen in the thicke claye betwene Socob & Zartba. And Salomon made all the vesselles vntwaped because they were so exceedyng many, neyther founde they out the weygth of the brasle.

And so Salomon made all the vesselles that perteyned vnto the house of the Lord: the golden aultare, and the golden table whereon the shewbread was: And fyue candelstickes, for the ryght syde, and fyue for the left, before the quyre of pure golde: with flowres, lampes, & snuffers of golde: and boules, flat peces, basens, spones and masours of pure golde: & bindges made he of gold both for the dozes of the quyre (the place most holy) and for the dozes of the temple also.

And so was ended all the worke that kyng Salomon made for the house of the Lord. And Salomon brought in the thynge which Dauid his father had dedicated: eue the splier, gold and vesselles, and layed them vp amonge the treasures of the house of the Lord.

The viii. Chapter.

The arke is borne into the temple. A cloude fylleth the temple. The temple is blessed.

Then Salomon gathered together the elders of Israel, all the heddes of the trybes, (and them that were captaynes among the fathers of the chyldren of Israel) vnto him in Jerusalem & they myght byng vpon the arke of the appoyntment of the Lord out of the cyte of Dauid, which is Sion. And all the men of Israel assembled vnto kyng Salomon to the feast that falleth in the moneth Ethanim, which is the seuenth moneth. And all the elders of Israel were come and the prestes toke vp the arke. They bare the arke of the Lord into the tabernacle of wytnesse, and all the holy vesselles that were in the tabernacle: those dyd the prestes and Leuytes bere. And kyng Salomon and all the congregacion of Israel that were assembled vnto hym (and went with hym before the arke) dyd offre shepe and oxen, that coude not be tolde nor numbred for multitude.

And so the prestes brought the arke of the appoyntment of the Lord vnto his place: euen in the quyre of the temple and place moste holy. vnder the wynges of the Cherubs. For the Cherubs stretched out they wynges ouer the place of the arke, and couered both it and also the stauies therof a hie vpon it. And they drew out the stauies, that the endes of the myght appeare out of the holy place within the quire, but they were not sene without. And ther they haue bene vnto this daye, and there was nothyng in the arke, save the two tables of stone which Moyses put there at Horeb, in the which (tables) the Lord made an appoyntment w the chyldren of Israel, whiche

he brought them out of the lande of Egypte.

And it fortuneth that when the prestes were come out of the holy place, the cloude fylled the house of the Lorde, that the prestes coulde not stande and minister, because of the cloude for the glory of the Lorde had fylled y^e house of y^e Lorde. Then spake Salomon: the Lorde said that he wolde dwel in the darcke cloude. I haue buylte the an house to dwel in, an habitation for the to abyde in for ever. And y^e kyng turned his face, & blessed al the congregacion of Israel, & all the congregacion of Israel stode still, and he sayde.

Blessed be the Lorde God of Israel, whych spake wyth hys mouth vnto Dauid my father, & hath wyth hys hande fulfilled it, sayeng: Hence the daye that I broughte my people Israel out of Egypte, I chose no cytie of al the trybes of Israel, to buylde an house that my name myght be therein: But I haue chosen Dauid to be ruler ouer my people of Israel.

And it was in the herte of Dauid my father to buylde an house for y^e name of the Lord God of Israel. And the Lorde sayde vnto Dauid my father: Where as it was in thyn herte to buylde an house vnto my name, thou dydest wel, that thou wast so mynded. Neuertheless thou shalt not buylde the house, but thy sonne y^e shall come out of thy loynes, he shall buylde the house vnto my name. And the Lorde hath made good hys worde that he spake. And I am rylen vp in the rowme of Dauid my father, and spt on the seat of Israel, as the Lorde promysed, & haue buylte an house for the name of the Lorde God of Israel. And I haue prepared therein a place for the Arke, where in is the couenaunt of the Lord whych he made wth our fathers, whē he brought them out of the lande of Egypt. Salomō stode before the altare of the Lorde in the syght of all the congregacion of Israel, and stretched oute hys handes toward heauen, and sayd: * Lorde God of Israel, there is no God lyke the in heuē aboue, or in the earth beneth, thou that kepest couenaunt & mercy for thy seruauntes that walke before the wyth all they^e herte: thou that hast kepte wyth thy seruānt Dauid my father, that thou promysedst hym. Thou spakest also wyth thy mouth and hast fulfilled it with thyne hāde as it is come to passe thys daye. Therefore nowe Lord God of Israel, kepe with thy seruānt Dauid my father, that thou promysedst hym, sayenge: * Thou shalt not be wythout a mā in my syght to sytte on the seate of Israel: so that thy chyldren take heed to they^e waye, y^e they walke before me, as thou hast walked in my syght. And nowe (O God) of Israel, let thy worde be verified, whych thou spakest vnto thy seruānt Dauid my father.

Will God in dede dwell on the earth? Beholde: the heauens, and heauens of all heauens are not able to contayne the: And howe should the thys house do it that I haue buylded? Haue thou therefore respecte vnto the prayer of thy seruānt, & to his supplicacion (O Lord my God) to heare the voyce and prayer before the, thys daye: that thyne eyes maye open toward thys

house, nyght and daye, euen toward this place (of whych thou hast sayde, * My name shall be there.) That thou mayest herken vnto y^e prayer whych thy seruānt prayeth in this place: And regarde thou the supplicacion of thy seruānt and of thy people Israel when they pray in this place: And heare thou in heauen thy dwelling place, and when thou hearest, haue mercy. * If any man trespasse agaynst his neyghbour, and there go an oth be wthne them, and the one compell the other, and come swearyng before thyne altare in this house, the herken thou in heuen & worke & iudge thy seruāntes, that y^e condemne the vngodly to byng hys waye vpon his head and iustifye the ryghteous to gyue hym accordyng to hys ryghteousnesse. * When thy people Israel be put to the worse before the enemy, because they haue synned agaynst the, and afterward turne agayne to the, and knowledge vnto thy name, and praye and make supplicacion vnto the in thys house: then heare thou in heauē to be mercyfull vnto the synne of thy people Israel and byng them agayne vnto the lande, whych thou gauest vnto they^e fathers.

* If heauē be shut vp, and there be no rayne because they haue synned agaynst y^e: yet yf they praye in this place, & knowlege vnto thy name and turne from they^e synne, thou owe thy scourgyng of them: then heare thou in heauen, and be mercyfull (vnto the synnes) of thy seruāntes and of thy people Israel, y^e thou shewe them a good waye to walke in & gyue rayne vpon the lāde y^e thou hast geuen to thy people to enherite.

If there be in the lande dearth, or pestilence, or drought, or blasting, or grethopper, or caterpyller, or yf they^e enemye belege them in the lāde of they^e cyties, or what so euer plage or sykenes chaunce: then what prayers and supplicacion so euer be made of any man of al thy people Israel, whych shall knowlege euery man y^e plage of hys owne herte, and stretch forth hys handes toward this house. Heare thou then in heuē, euen in thy dwelling place, and be mercyfull, and worke, & geue euery man accordyng to his wayes, (euen as y^e that only knowest his hert, for y^e only knowest the hertes of all the chyldren of men:) that they maye feare the as longe as they lyue in y^e lande. Whych thou gauest vnto our fathers. And lyke wyle, yf a straunger that is not of thy people Israel, come oute of a farre countrey for thy names sake, for they shall heare of thy great name, and of thy myghty hande and of thy stretched out arme, and shall come and pray in thys house. Therefore heare thou, in heauen thy dwelling place, and do all that y^e straunger callth to the for: that all nations of the earth may know thy name and feare the, as do thy people Israel: and that they maye knowe that thy name is called vpon in thys house that I haue buylte.

If thy people go out to batayl agaynst they^e enemye, whither so euer thou shalt sende them, and shall praye vnto the (O Lorde) toward the waye of the cytie whych thou hast chosen, & toward the house y^e I haue buylt for thy name (heare thou in heauen they^e prayer and supplicacion

Deut. xii. a.

ii. par. vi. d.

Deut. xxx. a.

iii. re. xlii. a.

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Ecol. lvi. c.

John. xii. c. Actu. viii. c.

Dani. vi. c.

cacion, and iudge theyr cause.)
 I. Job. i. b. **¶** If they synne agaynst the* (for ther is no man that synneth not) and thou be angrie wyth the and deliuer them into the hande of theyr enemyes, so that they carpe them awaye prysoners vnto the lande of theyr enemyes, eyther farre or neare, yet if they tourne agayne vnto theyr hertes in the lande (to the whych they be carped awaye captiue,) and retorne and praye vnto the in the lande of theyr enemyes, sayeng: we haue synned, we haue done wyckedly, and haue commytted vngodlynes, and so turne agayne vnto the wyth all theyr herte, and all theyr soule, in the lande of theyr enemyes (whyche led them awaye captiue) and praye vnto the, towarde the waye of theyr lande, which thou gauest vnto theyr fathers, & towarde the cytie whiche thou hast chosen, and towarde the house whych I haue buylt for thy name: the heare thou theyr* prayer and supplication in heauen thy dwelling place, and iudge theyr cause: and be merciful vnto thy people that haue synned agaynst the, and vnto all theyr iniquities (whereby they haue done wyckedly agaynst the) & get thou them the fauour of those whych led them awaye captiue, & they may haue compassion on them. For they be thy people, & thy inheritaunce, whych thou broughtest out of Egypt, euen from the myddest of the fornace of pzon. And let thyne eyes be open vnto the prayer of thy seruaunt, and vnto the prayer of thy people Israel* to herken vnto them, in al that they call for vnto the. For thou dydest separate them from among all nations, of the earth, (to be thyne owne inheritaunce) as thou saydest by the hande of Moses thy seruaunt, when he broughtest our fathers* out of Egypte O Lorde God.

II. Job. i. b. **¶** And when Salomon had made an ende of prayenge al thys prayer and supplicacion vnto the Lorde, he arose from before the altare of the Lorde, and from knelyng on hys knees, & from stretchyng of hys handes vp to heauen, & stode and blessed all the congregation of Israel wyth a loude voyce, sayenge: Blessed be the Lorde the hath gyuen reste vnto hys people Israel, accordyng to all that he promysed: * there hath not fayled one worde of al the good promysse whych he promysed by the hande of Moses his seruaunt. The Lorde our God be wth vs, as he was wyth oure fathers, and forsake vs not, neyther leaue vs, but that he make bowe our hertes vnto him that we make walke in all his wayes, and kepe hys commaundementes, hys statutes, and hys lawes, whych he commaunded our fathers. And these my wordes whyche I haue prayed before the Lorde, be nye vnto the Lorde our God daye & nyght that he defende the cause of hys seruaunt & the cause of hys people Israel (what thyng so euer chaunce at any time) that al nacions of the earth make knowe that the Lorde is God, and none but he. Let your herte therfore be perfect wyth the Lorde our God, that ye walke in hys statutes, & kepe hys commaundementes, as thys daye.

II. pa. bii. a. **¶** And the kyng and all Israel wyth hym, offered offerynges before the Lorde. * And Salomon offered a sacrifice of peace offerynges vnto

the Lorde, and he offered vnto the Lorde. xxiij. thousande oxen, and an hundred & twenty thousande shepe: And so the kyng and all the chyldren of Israel dedicated the house of the Lorde. The same day dyd the kyng halowe the myddle of the courte, that was before the house of the Lorde: for there he offered burnt offerynges, meat offerynges, and the fat of the peace offerynges. he cause the brasen altare that was before the Lorde was to lytle to receyue burnt offerynges, meat offerynges, and the fat of the peace offerynges.

And Salomon helde that same tyme an hye feast and all Israel wyth hym, a very great congregation, euen fro the entryng in of hemath vnto the ryuer of Egypte, before the Lorde our God, * seuen dayes and seuen dayes, euen. xiiij. dayes. And the. viii. day he sent the people away. And they blessed the kyng and wente vnto theyr tentes ioyous and with glad hert, because of al the goodnesse that the Lorde had done for Dauid hys seruaunt, and for Israel hys people.

The ix. Chapter.

The Lorde appeareth the seconde tyme to Salomon. Salomon geueth towines to Syria. The Cananites become tributaries. He sedeth shippes for gold. He buyldeth many cyties.

¶ And when Salomon had synplyshed the buyldyng of the house of the Lorde, and the kynges palace, and all that he had in hys mynd, and was appoynted to make: the Lorde appeared vnto hym agayne as he appeared vnto hym at Gibeon. And the Lorde sayde vnto hym: I haue herde thy prayer and thy intercession, that thou hast made before me. For I haue halowed this house (whyche thou hast buylt,) to putte my name there for euer, and myne eyes, and myne herte, shall be there perpetuallye. And if thou wilt walke before me (as Dauid thy father walked, in purenes of herte, and in ryghteousnesse) to do al that I haue commaunded the, and wilt kepe my statutes, and my lawes, then will I stablyshe the seate of thy kyngdome vpon Israel for euer, as I promysed to Dauid thy father sayenge: * Thou shalt not be wythoute a man vpon the seate of Israel.

But and if ye and your chyldre turne away from me, and wyl not kepe my commaundementes and my statutes (whyche I haue set before you) but go and serue other goddes, & worshyp them: then wyl I wrede Israel oute of the lande which I haue giue the: And this house which I haue halowed* for my name, wyl I cast out of my sight, and Israel shall be a prouerbe & a fable amonge all nacions. And this house shall be taken away: so that every one that passeth by it, shall be astonied, and shall say: and they shall saye: * why hath the Lorde done thus vnto this lande and to this house? And they shall answer because they forsoke the Lorde theyr God, which brought theyr fathers out of the lande of Egypt and haue taken holde vpon other goddes, and haue worshypped them, and serued them: therefore hath the Lorde brought vpon them al this euil. * And it fortuneth, that at the ende of xiiij. type yeres, Salomon synplyshed the buyldyng of the two houses, that is to wete, the house of the Lorde

Lozde and the kynges palace. And Hiram the kyng of Tyre, broughte Salomon tymber of Cedar, and fyre trees, golde, and what so ever he desyred: And Salomon againe gaue Hiram .xx. ctyes in the lande of Galile. And Hiram came out from Tyre to se the ctyes whych Salomon had geuen him, and they pleased him not. And he sayd: what ctyes are these whiche thou hast gyuen me, my brother? & he called the the lande of Cabul vnto thys daye. And Hiram sent the kyng. vi. score hundred weyght of golde. And thys is the summe, whych kyng Salomō rapled for a tpybute when he buylded the house of the Lozde, and hys owne house, and Millo, and the walle of Ierusalem, and Hazort, and Megeddo, and Gazar.

For Pharao kyng of Egypt went vp, and toke Gazar, and burnt it wth fyre & slue the Cananites that dwelte in the ctye, and gaue it for a presente vnto hys doughter, Salomons wyfe. And Salomō buylt Gazer and Beth Horon & nether: and Baalath and Thamar in the wyldernesse and in the lande: & all the treasure ctyes that Salomon had, ^{and were vnto walled,} and ctyes for hys charrettes, and ctyes for hys hoysen, and all that Salomon desyred and wolde buylde in Ierusalem, in Libanon and in all the land of his dominion.

And all the people that were left of Amorytes, Hethites, Pherezites, Heuites and Jebusites, whych were not of the chyldren of Israel: they chyldren that were left after them in the lande, whome the chyldren of Israel also were not able to destroye. Those dydde Salomon compell to bynge tpybute vnto thys daye.

But of the chyldren of Israel dydde Salomon make no bondmē. But they were mē of warre hys mynisters, hys lordes, hys captaynes, & rulers of hys charrettes & his hoysen. And these were the lordes, that were set ouer Salomons worke: euen fyue hundred were they and syfty, & they ruled the people that wrought the worke.

And Pharaos doughter came out of the cite of Dauid vnto the house whych Salomon had buylt for her. And then dyd he also buylde Millo. And thysle a pere dyd Salomō offere burnt offerings and peace offerings vpon the altare whych he buylt vnto the Lozde: And he burnt incense vpon the altare that was before y^e Lozde and so he fynished the house.

And kyng Salomon made a nauy of Shyppes in Abid Gaber which is beside Cloth, & the bypucke of the red see, in the lade of Edom. And Hiram sent by Shypp also of his seruantes, that were Shyppmen, and had knowledge of the sea, wth the seruantes of Salomon. And they came to Ophir and fet from thence one & twetic score hundred weyght of golde, and brought it to kyng Salomon.

The .x. Chapter.

The quene of Saba cometh to heare the wysedome of Salomon, whose toy also is here described.

And the quene of Saba hearyng y^e fame of Salomon (concernynge the name of the Lozde) came to pzone him with hard

questions. And she came to Ierusalem wth a very great trayne: wth Camels y^e bare swete odoures, and golde excedynge much, and pprecious stones. And she came to Salomō, & communed wth hym of all that was in her herte. And Salomon declared vnto her all her questions, so that there was not one thyng she had from the kyng, whych he expounded not vnto her.

And the quene of Saba consydered al Salomons wysedome, and y^e house that he had buylded, and the meate of hys stable, and the sytting of hys seruantes, the ordre of hys mynisters, & theyr apparel, hys drynke & his burnt sacrifices that he offred in y^e house of the Lozde, & she was astonied. And she sayd vnto y^e kyng. It was a true worde that I herde in myne owne lande of thy saynges: & of thy wysdome. howbeit I beleued it not tyl I cam, & sawe it with myne eyes. And beholde the one halfe was not tolde me: for thy wysdome & prosperitie excedeth the fame whych I herde of the. happy are thy men: & happy are these thy seruantes, whych stande euer before the, & heare thy wysdome. Blessed be the Lozde the God, which loued y^e, to set y^e on y^e seat of Israel, because y^e Lozde loued Israel for euer & made the kyng, to do equitie & ryghteousnes.

And she gaue the kyng fyre score hundredth weyght of golde, & of swete odoures excedynge much, and pprecious stones. There came nomore suche aboundaunce of swete odoures, as y^e quene of Saba gaue to kyng Salomon. The nauye also of the Shyppes of Hiram (that caryed gold from Ophir) brought likewise great plenty of Almuge tree and pprecious stones. And y^e kyng made of the Almuge trees, pillers for the house of the Lozde and for the kynges palace, & made harpes & psalteries for syngers. There came no more suche Almuge trees, nor were anye more sene vnto this daye. And kyng Salomō gaue vnto the Quene of Saba accordynge to all her desyre what soeuer she asked: besydes that he gaue her of a free wyll wth hys owne hande. And so she retourned vnto her owne countrey: both she, and her seruantes.

The weyght of golde that came to Salomō in one yere, was fyre hundred thre score & fyre talentes of gold, besydes that he had of chapmē and of marchauntes & of boticaries, & of all the kynges of Arabye, & of the lordes of the countrey. And kyng Salomon made two hundred bucklers of beaten golde, fyre hundredde sycles of golde went to a bouckeler. And he made thre hundred shylles of beaten golde, thre pounde of golde wente to one shylde, & the kyng put them in the house of the wood of Lybanon.

And the kyng made a great seate of puerp and couered it wth the beste golde. And y^e seate had fyre steppes. And the toppe of the seate, was rounde behynde, & there were pomels on eyther syde on the place of the seate, & two Lyons stode besyde the pomelles. And there stode .xii. Lions on the steppes. vi. on a syde. There was none lyke (worke) sene in any kyngdome. And all kyng Salomons drynkyng vessels were of golde, and lykerwise al the vessels of the house of the

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iii. reg. ix. c.

ii. reg. xlvii. b.

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Went. xlvii. d.

of the wood of Libanō were of pure golde. And as for syluer, it was nothyng worth in þe dayes of Salomon. For the kynges nauye of shippes wente on the sea vnto Charlis wyth the nauy of Hiram shippes: euen ones in thre yere wēt the nauy to Charlis, and brought golde and syluer Elephantes teth, apes and pecoakes. * And so kyng Salomon exceded all the kynges of the earth both in ryches and in wysedome. And all the world resorted to Salomō, to heare his wysedom, which God had put in his hert. And brought hym euery man hys presente, vessels of syluer, and vessels of golde, rayment, harnesse, and swete odoures, and hores and mules, yere by yere. And Salomon gathered togyther charrettes and horesmen: and he hadde a thousande and foure hundred charrettes, and .xii. thousande horesmen, whome he bestowed in the charret courses, and with the kyng at Jerusalem.

* And the kyng made syluer in Jerusalem as plenteous as stones, and Cedar as plenteous as the wild fygge trees that growe abundantly in the felde. The bypnyng of hores also out of Egypte: and the collectiō of the warres: dyd the kynges marchauntes take agayne, & solde the stuffe for a pryce. A charret came out of Egypte for .vi. hundred cycles of syluer. that is, one hore for an hundred and fyfthe. And euen so for all the kynges of the Hethites and for the kynges of Siria, dyd they bypnyge them out thow they handes.

The .xi. Chapter.

Salomon hath seuen hundred Quenes and thre hundred concubynes, whiche bypnyge hym to Idolatrye, hys aduersaries rebell agaynst hym. He dyeth.

At kyng Salomō loued many outelandysh women: and the daughter of Pharaō: and women of the Moabites, Ammonites, Edomites, zidomites and Hethites. Where as yet (concernyng these nations) the Lorde sayde vnto the chyldren of Israel: * come not ye at them, nor let them come at you. Elles wyll they turne your hertes after theyr goddes. Neuertheles, Salomon claue vnto them in loue. * And he had seuen hundred Quenes, and thre hundred concubynes, & hys wyues turned away his herte. For it came to passe, when Salomon was olde, hys wyues turned hys herte after other gods: and his herte was not perfecte wyth the Lorde hys God, as was the herte of Dauid hys father: for Salomon folowed Astaroth the God of the zidons, and Wilcon the abhominacion of the Ammonites. And Salomon wrought wyckednes in the syght of the Lorde, and folowed not the Lorde perfittly, as dyd Dauid hys father. For the dyd Salomon buyde an hye place for Chamos the abhominacion of Moab, in the hille that is before Jerusalem, and vnto Moloch the abhominacion of the chyldren of Ammon. And lyke wyse dyd he for al his outlandysh wyues which burnt cense and offered vnto theyr goddes. And the Lorde was angry wyth Salomon, because hys herte was turned fro the Lorde God of Israel: whiche had appeared vnto him in wyse and gaue hym a charge (concernyng thes thynge)

that he shulde not folowe other goddes. But he kepte not that, whiche the Lorde commaunded hym: wherfore the Lorde sayd vnto Salomon for as much as this is done of the, and thou hast not kept myne appoyntment, and my statutes (whiche I commaunded the) I wyll rent þing dome from the, and wyll gyue it to thy seruant. Notwithstandyng in thy dayes, I wyll not do it, because of Dauid thy father but wyll take it from the hande of thy sone. Howbeit I wyll not take awaye all the kyngdome: But wyll giue one trybe to thy sone, because of Dauid my seruant, & because of Jerusalem which I haue chosē.

And the Lorde stirred vp an aduersary vnto Salomon: euen one Hadad an Edomite, of the kynges seide, whiche was in Edom. For when Dauid was in Edom, and Joab the captayne of þe hoost was gone vp to bury them that were slayne, he smote all the men chyldren in Edom. For .vi. monethes dyd Joab remayne there and all Israel, tyll he had destroyed all the men chyldren of Edom. And this Hadad fled and certain other Edomites of hys seruantes wyth hym, to come into Egypte: Hadad beyng yet a lytle chyld. And they arose out of Hadia, and came to Paran, and toke men with them out of Paran, and came to Egypte vnto Pharaō kyng of Egypte, whiche gaue hym an house, and appoynted hym bytayles, and gaue hym lande.

And Hadad gat greute fauoure in the syght of Pharaō, so that he gaue hym to wyfe the sister of hys owne wyfe, euen the sister of Thapenes the quene. And the sister of Thapenes, bare hym Genubath hys sonne, whom Thapenes nourished in Pharaos house. And Genubath was at Pharaos household amonge the sonnes of Pharaō. And when Hadad herde in Egypte, that Dauid was layd to slepe with hys fathers and that Joab the captayne of þe hoost was dead also, he sayd to Pharaō: let me depart, & I may go to myne owne countrey. Pharaō sayd vnto hym: what hast thou lacked here wyth me, that thou woldest thus go to thyne owne countrey? He answered, nothyng: howbeit let me go. And God stirred him vp another aduersary, one Rezon the sonne of Eliada, whiche fled fro hys lorde Hadadezer kyng of zoba. And he gathered men vnto hym, and became captayne ouer the company, when Dauid slue them. And they went to Damasco, and dwelte there, & raygned in Damasco. Therfore was he an aduersary to Israel all the dayes of Salomon. And this was the myschefe, in that Hadad dyd abhorre Israel, and raygned ouer Siria.

And Jeroboam the sone of Nebat an Ephraimite of zareda (whose mother was called zeruah, whiche was a wyddowe, and he Salomons seruant) lyfte vp hys hande agaynst þe kyng. But this was the cause, that he lyfte vp hys hande agaynst the kyng: Salomō buyt Melol, and mended the broken places of the cytie of Dauid hys father. And this fellow Jeroboam was a man of warre. And Salomon sawe the ponge man that he was able to do the worke, he made him ruler ouer al þe charges of the house of Joseph.

Joseph. And it chaunced at that ceason, that Jeroboam wente out of Ierusalem, and the prophet Ahias the Silonite met hym by the waye, ha-
nyng a newe mantell on hym, & they two were alone in the felde. Ahias caught the newe man
tell that was on him, and rent it in twelue peces
and sayd to Jeroboam: take the ten peces. For
thus sayeth the Lorde God of Israel: behold, I
wyl rent the kyngdome out of the handes of Sa-
lomon, and wyl gyue ten trybes to the * and he
shall haue one, for my seruaunte Dauid's sake &
for Ierusalem the cytie whych I haue chosen out
of all the trybes of Israel: because they haue for-
sake me, and haue worshipped vnto Astaroth
the God of the zydons, and Chamoth the God of
the Moabites, and Milcom the God of the chy-
liden of Ammon & haue not walked in my wayes
(to fulfill my pleasure, my statutes and my la-
wes) as dyd Dauid my father.

I wyl not take the whole kyngdome out of
hys hande: but I wyl make hym chiefe all hys
lyfe longe, for Dauid my seruautes sake, whō
I chose: because he kepte my commaundemen-
tes and my statutes. * But I wyl take þ kyng-
dome out of hys sonnes hande, and wyl gyue it
vnto the, euen ten trybes of it, & vnto hys sonne
wyl I gyue one trybe that Dauid my seruaunt
maye haue a lyght alwaye before me in Ierusa-
lem, the cytie whych I haue chose me, to put my
name there. And I wyl take the, and thou shalt
raygne accordyng to al that thy soule desyret, &
thalt be kinge ouer Israel. And yf thou her-
ken vnto all that I comaunde the, & wylt walke
in my wayes and do that is ryght in my syght,
that thou kepe my statutes & my comaundemen-
tes (as Dauid my seruaunt dyd) then wyl I be
wyth the, and buyde the a sure house that shall
continue, as I buyt for my seruaunt Dauid, &
wyl gyue Israel vnto the. And I wyl for thy
offence (whych Salomon hath comytted) bere
the sede of Dauid, but not for euer.

Salomon sought therfore to kyl Jeroboam,
and Jeroboam arose, and fled into Egypte vn-
to Sisak kyng of Egypte, and continued there
in Egypte vntill the death of Salomon. The
rest of the wordes that cocerne Salomon, and
all that he dyd, and hys wysdome: are they not
wyrtten in the boke of the wordes of Salomon?

The tyme that Salomon raygned in Ierusa-
lem vpon all Israel, was fourtye yere. And
Salomon slepte & he layd hym wyth his fathers
& was buryed in the cytie of Dauid his father &
Rehoboam hys sonne raygned in hys steade.

The. xii. Chapter.

The kyngdome is deuyded, Rehoboam raygneth ouer two
trybes, and Jeroboam ouer ten, Aduram is stoned, Jeroboam
maketh golden calves.

And Rehoboam went to Sichem: for al
Israel were come to Sichem, to make
hym kyng. And Jeroboam sonne of Na-
bat (whych was yet in Egypte) herde of it * for
he fledde to Egypte from the ptesence of kyng
Salomon, and dwelt in Egypte. So they sent
and called him: and Jeroboam and al the cōgre-
gation of Israel came, and spake vnto Rehobo-
am, saying: thy father made our yoke greuous

nowe therfore, make thou the greuous seruyce
of thy father and hys soze yoke whych he put
vpon vs, lyghter, and we wyl serue the. And
he sayde vnto them: departe yet for the space of
thre dayes, and then come agayne to me. And
the people departed.

And kyng Rehoboam toke counsell with
the olde men that stode before Salomon hys fa-
ther, whyle he yet lyued, and sayd: what counsell
gyue ye, that I maye haue matter to answer
thys people? And they sayd vnto hym: Yf thou
be a seruaunte vnto thys people thys daye, and
folowe theyr mynides and aunswere them, and
speak kynde wordes to them: they wyl be thy
seruautes for euer. But he forsoke the counsell
that the olde men had gyuen hym, and called vn-
to hys counsayl yonge men, that were growen
vp wyth hym, and wayted on hym.

And he sayd vnto them: what counsell gyue
ye, that we maye answer thys people: for they
haue comuned wyth me, sayeng: make þ yoke
whych thy father dyd put vpon vs, lyghter.

And the yonge men that were growen vp wyth
hym, spake vnto hym sayenge. Thus shalt thou
speak vnto thys people (that haue sayde vnto
the: thy father made our yoke heuie, but make
thou it vs lyghter.) Euen thus shalt thou saye
vnto them: My lytle synger shall be wayghter
then my father was in the loynes. And nowe
where as my father dyd lade you and put a gre-
uous yoke vpon you, I wyl make it heuier.

My father also corrected you wyth scourges,
but I wyl chastyce you wyth scorpions. And
so Jeroboam and all the people, came to Reho-
boam the thyrde daye, as the kyng had appoin-
ted, sayeng: come to me agayne the thyrde day.
And the kyng answered the people chortly, &
and lefte the olde mens counsell (that they gaue
hym) and spake to them after the counsell of the
yonge men, sayeng. My father made your yoke
greuous, and I wyl make it greuouser. My fa-
ther also chastysed you wyth whypes, but I
wyl chastyse you wyth scorpions. And þ kyng
herkened not vnto the people: for it was the or-
dinaunce of God, that he myght perfourme his
sayenge, whych the Lorde spake by Ahia þ Si-
lonite vnto Jeroboam the sonne of Nabat.

And so when al Israel saw that the kyng re-
garded them not, the people answered the kinge
with these wordes, sayenge: * what porciō haue
we in Dauid? we haue no enheritaunce in þ sone
of Isai. * To your tentes, O Israel, nowe se to
thyne owne house Dauid. And so Israel depart-
ed vnto theyr tentes. Howbeit ouer the chyldre
of Israel whych dwelt in the cytie of Iuda, dyd
Rehoboam raygne styll. The kyng Rehoboam
sent Aduram receyuer of the trybute. And all
they of Israel stoned hym to death. But kyng
Rehoboam made spede to get him vp to hys cha-
ret, & to fflye to Ierusalem. And they of Israel re-
belled agaynst þ house of Dauid, vnto this day
And whē al Israel hearde that Jeroboam was
come agayne, they sent & called him vnto þ mul-
titude, & made him kyng ouer al Israel: & there
was no tribe þ folowed the house of Dauid, but
Iuda

III. reg. x. 1.

IV. reg. x. 1.

II. para. 1. 2.

ii. par. xi. a **Juda only.** * And when Rehoboam was come to Jerusalem, he gathered al the house of Juda wth the trybe of Ben Jamin an hundred & four scoze thousande of cholen mē (which were good warriours) to fyght agaynst þ house of Israel and to bypge the kyngdome agayne to Rehoboam the sonne of Salomon.

¶ And the worde of God came vnto Semaia the man of God, sayenge: speake vnto Rehoboam the sonne of Salomon kyng of Juda, and vnto all the house of Juda & Ben Jamin, and to the remnant of the people, sayeng: Thus sayeth the Lorde. Ye shall not go vp, noz yet fyghte agaynst your betherne the chyldren of Israel, retorne euery man to his house, for this thyng is my doyng. They hearkened therfore to the worde of the Lorde & returned to depart, accordyng to þ worde of the Lorde. Then Jeroboam buylt Sichem in mount Ephraim, & dwelt therein. And went from thence, * and buylt Peniel.

Jud. viii. d.

And Jeroboam thought in hys herte: nowe shall the kyngdome retorne to the house of Dauid. For yf thys people go vp & do sacrifice in þ house of the Lorde at Jerusalem the shall the herte of thys people turne agayne vnto the Lorde. Rehoboam kyng of Juda: & so shall they kyl me and go agayne to Rehoboam kyng of Juda.

*Job. i. a.
eccl. xiii. d.
ex. xxxii. d.
exo. xxxv. a*

* Wher vpon þ kyng toke counsell, & made two calves of golde, & sayd vnto them, It is muche for you to go vp to Jerusalem. * Beholde, O Israel: these are thy goddes, whych broughte you out of the lande of Egypte. And he set the one in Bethel, and the other let he in Dan. And thys thyng turned to synne, for the people went (because of the one) as farre as Dan. And he made an howse of hyl aultares, * and made prestes of the lowest of the people, whych were not of the sonnes of Levi. And Jeroboam made a feaste þ xv. daye of the eyght moneth, lyke vnto þ feast that is in Juda, & offered on the aultare. And so dyd he in Bethel, to offre vnto the calves þ he had made. And he put in Bethel the prestes of the hyl aultares, whych he had made. And he offered burnt offrynges vpon the aultare, whych he had made in Bethel, the xv. daye of the eyght moneth: euen in the moneth whych he had ymagined of hys owne herte: and made a solempne feast vnto the chyldren of Israel, and offered vpon the aultare, and burnt incense.

*Num. iii. a.
iii. re. xvii. g*

¶ The. xiii. Chapter.
Jeroboam doyng sacrifice vnto the calves, is reprehended of the prophete. Hys hande dyeth vp, whyle he putterth it out agaynst the prophete. The prophete is kyled, & buried.

¶ And beholde, there came a mā of God out of Juda (by the word of the Lorde) vnto Bethel, & Jeroboam stode by the aultare to put incense. And he cryed agaynst the aultare in the worde of the Lorde & sayd. O aultare aultare, thus sayeth the Lorde: Beholde, a chyld shall be bozne vnto the house of Dauid, (Josia by name) & vpon the shall he offer the prestes of the hyl aultares that burnt incense vpon the, and mennes bones shall be brente vpon the. And he gaue a token the same tyme, sayenge: Thys is the token, that the Lorde hath spokē it. Behold

the aultare shall rente, and the ashes that are vpon it, shall fall out.

And when the kyng herd the sayenge of the man of God (whych had cryed agaynst the aultare in Bethel) he stretched out hys hande from the aultare, sayenge: holde hym. And hys hande whych he put forth agaynst hym, dyed vp, and he coulde not put it in agayn to hym: the aultare also claued asunder, & the ashes fell oute from the aultare, accordyng to the token whych the man of God had gyuen by the worde of the Lorde. And the kyng answered, & sayd vnto the man of God. * O praye vnto the Lorde thy God, & make intercession for me, that my hand may be restored me agayne. And the man of God besought the Lorde, and the kynges hande was restored agayne, and became as it was afore.

And the kyng sayde vnto the man of God, come home with me, that thou mayst dyne, and I wyl gyue the a rewarde. And the man of god sayd vnto the kyng: yf thou woldest gyue me halfe thyne house, I wyl not go in with the, neyther wyl I eate breade or drynke water in this place. For so was it charged me, thow the worde of the Lorde, sayenge: eate no breade nor drynke water, noz turne agayne by þ same way that thou camest. And so he went another way & returned not by the waye that he came to Bethel. And there dwelt an olde prophete in Bethel and his sonnes came, and tolde hym all the wykes, that the man of God had done that daye in Bethel, and the wordes whych he had spoken vnto the king tolde they theyr father also. And theyr father sayd vnto them: what waye wente he? And hys sonnes shewed hym what waye the man of God wente, whych came from Juda. And he sayd vnto hys sonnes: saddle me the asse. Whych when they had saddled, he gat hym vpon thereon, and wente after the man of God, and founde hym sittyng vnder a tre. And he sayde vnto hym: arte thou the man of God that camest from Juda? And he sayde: I am.

He sayd vnto hym: come home with me, and eate breade. He answered: I maye not retorne wth the, to go in wth the, neyther wyl I eate breade or drynke water wth the in thys place. For it was sayd to me in the worde of the Lorde Thou shalt eate no breade, noz drynke water there, noz turne agayne to go by the waye that thou camest. He sayd vnto him: I am a prophete also as well as thou, & an angell spake vnto me in the name of the Lorde, sayeng: bypge hym agayne wth the into thyne owne house, þ he maye eate breade & drynke water. And he lyed vnto hym. And so he wente agayne wth hym, & dyd eate breade in hys house and dranke water.

And it fortunēd, þ as they sat at the table, þ worde of the Lorde came vnto the prophete, that brought him agayne. And he cryed vnto þ man of God þ came from Juda, sayeng: thus sayeth the Lorde: because thou hast disobeyed þ mowthe of the Lorde, & hast not kepte the comaundment which the Lorde thy God comaunded the: but camest backe agayne, & hast eaten breade & dronke water in the place (concernyng the whych the Lorde

Lord dyd say vnto the. Thou shalt eat no breed nor drinke anye water) thy carkasse shall not come vnto the sepulchre of thy fathers.

And so it came to passe, & when he had eaten breed and dronke, the prophete whiche brought hym agayne, saddled hym an asse. And when he was gone, * a lyon met hym by the waye, & slue him, and his carkasse was cast in the waye, and the asse stode thereby, and the lyon stode by the coorse also. And men & passed by, sawe the carkasse cast in the way, and the lyon standing ther by: and they came & tolde it in the towne where the olde prophete dwelt. And when the prophete that brought hym backe agayne from the way hearde therof, he sayde: it is the man of God. He was disobedient vnto & worde of the Lord, and therfore the Lord hath deliuered hym vnto the lyon, whiche hath rent him and slayne hym, according to the worde of & Lord, which he spake vnto hym. And he spake to his sonnes, sayinge: saddle me an asse: and so they dyd. And he went and founde his body cast in the waye, and the asse and the lyon stode by the coorse. And the lyon had not eaten the carkasse nor hurt the asse. And the prophete toke vp the body of the man of God and layed it vpon the asse, and brought it agayne and the olde prophete came to the ctyte, to lament, and bury hym. And he layed hys bodye in his owne graue, and they lamented ouer him: (Alas, my brother.)

And when he had buried hym, he spake to his sonnes, sayinge: When I am deed, se that ye bury me in the sepulchre wherein the man of God is buried: lape my bones besydes hys bones.

* For the saying which he cryed at the worde of the Lord agaynst the aultar in Bethel (and agaynst all the houses of hylaulters which are in the ctyte of Samarie) shall come to passe.

Howbeit, for all that, Jeroboam conuerted not from his wycked waye: but turned backe, & made of the lowest of the people, preistres of the hylaulters. And whoso pleased hym, he fylled his hande, and became preist of the hylaulters. And this thyng turned to syn vnto the house of Jeroboam, euen to destroye hym, and to bypunge hym to nought from the face of the earth.

The. xlii. Chapter.

Jeroboams wyfe asketh counsaile of Abia the prophete. Jeroboam dyeth. Siseak kynge of Egypt robbeth the house of the Lord. Jeroboam dyeth, and Abiam succeedeth hym.



At that tyme Abia the sonne of Jeroboam fell sycke. And Jeroboam sayd vnto hys wyfe: vp (I praye the) and disguise thy

selfe, & thou be not knowen to be & wyfe of Jeroboam, & get the to Silo. For there is Abia & prophete which tolde me * & I shuld be king ouer this people. And take w the ten lounes & craknels, & a cruse of hony, and go to hym, & he maye tell the what shal become of the chyld. And Jeroboams wyfe dyd so: and arose, and wente to Silo, and came to the house of Abia. But Abia could not se, for his eyes were wahren dymme for age.

And the Lord sayd vnto Abia: Behold, the wyfe of Jeroboam cometh to aske a thyng of the Lord for her son, for he is sycke. But thus shalte thou saye vnto her: And when she came in, she seyned her selfe to be an other woman. But whē Abia herde the sounde of her feet as she came in at the doze, he sayde: come in thou wyfe of Jeroboam, why seynest thou thy selfe to be an other? I am sent to the to shewe the heuye thynges.

So tel Jeroboam, thus sayth the Lord God of Israel: (It repēterh me) forasmoch as * Jeroboam altered the fro amonge the people, and made the prince ouer my people Israel: I dyd rēte the kyng dom away fro the house of Dauid, & gaue it the: Neuerthelesse, thou hast not bene as my seruaut Dauid, whiche kept my comaundementes, and folowed me with all his herte, to do that whych is right in myne eyes: but hast done euill aboue all that were befoze the, for thou hast gone and made the other goddes, and molten ymages, to prouoke me, and hast cast me behynde thy back: therfore beholde, I wyll bypunge euill vpon the house of Jeroboam, and wyl roote out from Jeroboam, euen hym that * pylleth agaynst the wall, and hym that is in prision and forsaken in Israel, and wyl take awaye the remnaunte of the house of Jeroboam, as a man taketh awaye donge, tyll he hath caryed out all.

* Whosoever of Jeroboams house) dye in the towne, hym shall the dogges eate: and he & dyeth in the felde shal the foules of the ayze eat: for the Lord hath sayde it. Up therfore, and gette the to thyne house. Behold, whē thy sote entreteth into the ctyte the chyld shal dye. And all they of Israel shal mourne for hym, and bury hym: for he only of Jeroboam shal come to the sepulchre, bycause in hym there is founde goodnesse toward the Lord God of Israel: in the house of Jeroboam. Moreover, the Lord shal styre hym vp a kyng ouer Israel which shal destroy the house of Jeroboam in that daye. But what is it now? For the Lord shal smyte Israel, as when a reed is shaken in the water, and he shal wede Israel oute of this good lande, whych he gaue to they fathers) and shal scattre them beyond the ryuer, bycause they haue made them groues, and angred the Lord. And he shal gve Israel vp, bycause of the synnes of Jeroboam, which dyd synne, and made Israel to synne.

And Jeroboams wyfe arose, and departed, and came to Thirzah, and when she came to the thresholde of the doze, the chyld was deed. And all Israel buried hym, and lamented hym, according to the word of the Lord which he spake by the hand of his seruaut Abia the prophete. And the rest of & wordes that cōcerne Jeroboam, howe

howe he warred, and how he raygned. Behold, they are wyrtten in the booke of the Chronicles of the kynges of Israel. And the dayes whiche Jeroboam raygned were. xxi. yere. And when he was layed allepe with his fathers, Nadab his sonne raygned in his stede.

Rehoboam the sonne of Salomon raygned in Juda, and Rehoboam was. xli. yere old whē he begā to raygne, and raygned. xvi. yere in Jerusalem (the cytie which the Lord dyd chose out of al the tribes of Israel, to put his name there) his mothers name was Naama an Ammonite. And Juda wrought wickednesse in the syght of the Lorde: and angred hym in mothinges then they fathers dyd in they synnes which they sinned. For they also made them pylalters, ymagēs, and groues on euery hye hyl, & vnder euery thypke tree. And there was a stues of male chyldren in the lande, and they dyd accordyng to all the abhominaciōs of the nations which the Lord cast out befoze the chylzen of Israel. And it for tuned, & in the fyfte yere of kyng Rehoboam: Sisak kyng of Egypt came vpagaynst Jerusalem, & toke away the treasures of the house of the Lorde, and the treasures of the kynges house, & spoyled all that was to be had. And he toke away the shylde of golde * which Salomō had made. In whose stede kyng Rehoboam made brāsen shylde, and commytted them vnto the handes of the keepyng of the captaynes of the garde, which wayted at the doze of the kynges house. And when the kyng went into the house of the Lorde: they of the garde bare them, and brought them agayne into the garde chambze.

The rest of the wordes that concerne Rehoboam, and all that he dyd, are they not wyrtten in the booke of the Chronicles of the kynges of Juda? And there was warre betwene Rehoboam and Jeroboam all they dayes. And Rehoboam slepte with his fathers, and was buryed by syde his fathers in the cytie of Dauid. His mothers name was Naama an Ammonite. And Abiam hys sonne raygned in his stede.

The. xv. Chapter

Wicked Abiam raygneth ouer Juda, and ryghtous Asa succedeth in his roume. The battayle betwene Asa and Baasa. Jehosaphat succedeth Asa. Nadab succedeth Jeroboam. Baasa killeth Nadab.

In the. xvii. yere of kyng * Jeroboam the son of Nabat, raygned Abiam ouer Juda. Thre yere raygned he in Jerusalem, & his mothers name was Maacha the doughter of Abisalom. And he walked in all the synnes of his father, which he had done befoze him: and his hert was not perfect vnto the Lord his God * as the herte of Dauid his father. Neuertheles, for Dauids sake dyd the Lorde his God gyue hym a lyght in Jerusalem, that he set vp his sonne after hym, and to stablysh Jerusalem, bycause Dauid dyd that which was ryght in the syght of the Lorde, and turned from nothyng that he commaunded hym, all the dayes of his lyfe, * saue only in the matter of Asas the Bethite. And there was warre betwene Rehoboam and Jeroboam as long as they lyued. The rest of the wordes that cōcerne

Abiam, and all that he dyd, are they not wyrtten in the booke of the Chronicles of the kynges of Juda? And there was war betwene Abiam, and Jeroboam. And Abiam slepte with his fathers, and they buryed hym in the cytie of Dauid. And Asa his sonne raygned in his stede.

* In the. xx. yere of Jeroboam kyng of Israel raygned Asa ouer Juda. xli. yere raygned he in Jerusalem, and his mothers name was Maacha, the doughter of Abisalom. And Asa dyd & seemed ryght in the eyes of the Lord, as dyd Dauid his father. * And he toke awaye the whorkepers oute of the lande, and put awaye all the abhominable ydols that his father had made. And he put downe * Maacha his mother from bearyng rule, bycause she had made ymages in groues. And Asa destroyed her ymages, and burnt them by the brooke Cedron. But the pylalters were not put downe. Neuertheles, Asa herte was perfecte with the Lorde all his dayes. He brought in the holy vessels of hys father (and & he had dedicate) vnto the house of the Lorde: golde and syluer, and iewels. And there was warre betwene Asa and Baasa, kyng of Israel all they dayes.

* And Baasa kyng of Israel wente vpagaynst Juda, and buylt Rama, so & he wolde let none go out or in, to Asa kyng of Juda. Then Asa toke all the golde and syluer & was left in the treasures of the house of the Lord, & the treasures of the kynges house, & deliuered them into the handes of his seruautes, and Asa sent them to Benhadad the sonne of Tabrimon the sonne of Hezion kyng of Siria (that dwelte at Damasco) sayng: there is a bonde betwene the and me, betwene my father and thy father. And behold, I haue sente vnto the a present of syluer, and gold, & thou come & breake the bonde & thou hast w Baasa kyng of Israel, & he may departe from me. So Benhadad berkened vnto kyng Asa, & set the captaynes of the hostes (which he had) agaynst the cyties of Israel, and smote Hion, & Dan, & Abel, Beth, Maacha, & al the regyon of Ceneroth, with all the lande of Naphtali. And when Baasa herde therof, he left buyldyng of Rama, and dwelt in Tiberia. Then kyng Asa made a proclamacion thowout al Juda, that none shulde be excused. And so they toke the stones of Ramah, and the ryuer (where with Baasa had buylded) & kyng Asa buylt with the the pyl of Ben Jamin and Mizpa. The remnant of all the wordes & cōcerne Asa, and all his myght and all that he dyd, & the cyties whiche he buylded, are they not wyrtten in the booke of the chronycles of the kynges of Juda? Neuertheles, in his old age he was diseased in his fete. And Asa slepte with his fathers, and was buryed by syde his fathers in the cytie of Dauid hys father. And * Jehosaphat his son raygned in his stede. And Nadab the sonne of Jeroboam beganne to raygne vpon Israel the seconde yere of Asa kyng of Juda, and raygned vpon Israel two yere. And he dyd euyl in the syght of the Lorde, walking in the waye of his father, and in his synne wherwith he made Israel sin. And Baasa the son of Abia

iii. reg. x. d.

i. para. xiii. a

ii. reg. ii. c

ii. reg. xii. a

Basa.

of Abia (which was of þ house of Iſachar, conſpyred agaynſte hym, and Baſa ſmote hym at Gibbethon which is a cytie of þ Philiftines, for Nadab and all Iſrael layed ſiege at Gibbethon. Euen in the thyrde yere of Aſa kyng of Iuda, dyd Baſa ſlaye hym, and raygned in his ſtede. * And it fortuneth, that when he was kyng, he ſmote all the houſe of Jeroboam, and lefte hym nought that breathed, vntyll he hadde put hym cleane out, accordyng to the ſaying of the Lord which he ſpake by his ſeruaunt Abia the ſelonnite: becauſe of the ſynnes of Jeroboam where-with he ſynned, and made Iſrael ſyn, whē he w his prouocaciō angred þ Lord God of Iſrael.

The reſt of the wordes that concerne Nadab and all that he dyd, are they not wyrtten in the boke of the Chronicles of the kynges of Iſrael? And there was warre betwene Aſa and Baſa kyng of Iſrael, all theyr dayes.

So in the thyrde yere of Aſa kyng of Iuda, began Baſa the ſonne of Abia to raygne ouer all Iſrael in Chirza. xxiii. yere. And he dydde that whiche is euyl in the ſyght of the Lord, walkyng in the waye of Jeroboam, and in his ſynne, which made Iſrael to ſynne.

¶ The. xvi. Chapter.

Jehu propheth agaynſt Baſa, to whom Ela ſuccedeth. Zimri killeth his maſter Ela, and deſtroyeth þ houſe of Baſa. Ahab ſuccedeth Amri, and taketh to wyfe wyched Jezabel.

When the worde of the Lord came to Jehu the ſonne of Hanani agaynſt Baſa, ſayinge: for ſomche as I exalted the oute of the duſte, and made the captayne ouer my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſynne, to angre me with theyr ſynnes: Beholde, I wyll rote out the poſteritie of Baſa, and the poſteritie of his houſe, & wyll make his houſe lyke the houſe of Jeroboam the ſonne of Nabat. * That man of Baſa whiche dyeth in the cytye, hym ſhall the dogges eate: and that man of hym which dyeth in the feldeſ, ſhall the foules of the ayre eate.

The reſt of the wordes that concerne Baſa and what he dydde, and his power, are they not wyrtten in the booke of the Chronicles of the kynges of Iſrael? And ſo Baſa ſlept with his fathers, and was buryed in Chirza. And Ela his ſonne raygned in his ſtede. And by the hande of the prophet Jehu the ſonne of Hanani, came the worde of the Lord agaynſt Baſa, and agaynſt his houſe, and agaynſt all the wyckedneſſe that he dyd in the ſight of the Lord (in angrynge hym wyth the worke of his owne handes) that he ſhoulde be lyke the houſe of Jeroboam, and becauſe he kyled hym: (That is to ſay: Jehu the ſonne of Hanani the prophete.)

The. xxvi. yere of Aſa kyng of Iuda began Ela the ſonne of Baſa to raygne ouer Iſrael in Chirza, two yere. And his ſeruaunte zimri, whiche was captayne of halfe his charettes conſpyred agaynſte hym, as he was in Chirza dynking: and was dzonke in the houſe of Arza ſuarde of his houſe in Chirza. And zimri came and ſmote hym, and kyled hym in þ xxvi. yere

of Aſa kyng of Iuda, and raygned in his ſtede. And it fortuneth that when he was kyng, * and ſate on his ſeate, he ſlue all the houſe of Baſa, not leauing thereof one to pyſſe agaynſt a wal. Yea, he ſlue his kynſfolkes and frendes alſo. And thus dyd zimri deſtroye all the houſe of Baſa, accordyng to the worde of the Lord whiche he ſpake agaynſt Baſa by the hande of Jehu the prophet, for al the ſynnes of Baſa, and ſynnes of Ela his ſonne, whiche they ſynned and made Iſrael to ſynne, and angred the Lord God of Iſrael with theyr vanyties. The reſt of the wordes that concerne Ela, and all he dyd: are they not wyrtten in the boke of the chronicles of the kynges of Iſrael?

In the. xxvii. yere of Aſa kyng of Iuda dyd zimri raygne. vii. dayes in Chirza, and the people was then in the hoſt beſiegyng Gebbethon a cytie of the Philiftines. And the people of the hoſte hearde one ſaye: zimri hath conſpyred, and ſlayne the kyng: wderfore all they of Iſrael made Amri (the captayne of the hoſte) kyng ouer Iſrael that ſame daye, euen in the hoſte. And Amri departed by from Gibbethon, and all Iſrael with hym, and they beſieged Chirza. And when zimri ſawe, that þ cytye muſt nedes be taken, he went into the palace of the kynges houſe, and burnt him ſelfe and the kynges houſe with fyre, and ſo dyed for his ſynnes whiche he ſynned, in doing that which is euyl in the ſyght of the Lord, and in walkyng in the waye of Jeroboam and his ſynnes which he dyd, and in that he made Iſrael to ſynne.

The reſt of the wordes that concerne zimri, and the treaſon that he wrought, are they not wyrtten in þ boke of the Chronicles of þ kynges of Iſrael? Then were the people of Iſrael deuyded into two partes, for halfe þ people folowed Chibni the ſonne of Ginath makynng him king and the other halfe folowed Amri. But the people that folowed Amri preuayled agaynſte the people that folowed Chibni the ſonne of Ginath. And ſo Chibni dyed, and Amri raygned.

In the. xxxi. yere of Aſa kyng of Iuda began Amri to raygn ouer Iſrael twelue yere. Syxe yere raygned he in Chirza. He bought the hyll Schomron of one Sceomar for two talētes of ſyluer, and buylt in the hyll, and called the name of the citie which he buylt after þ name of Sche mar, which had ben owner of the hyll Schomron. But Amri wrought that whiche was euyl in the eyes of the Lord, and dyd worſe then all that were before hym. For he walked in all the way of Jeroboam the ſonne of Nabat, and in his ſynnes that made Iſrael ſynne: to angre þ Lord God of Iſrael with theyr vanyties. The reſt of the wordes that concerne Amri, and all that he dyd, and his ſtrengthe that he ſhewed: are they not wyrtten in the boke of the Chronicles of the kynges of Iſrael? And ſo Amri ſlepte wyth his fathers, and was buryed in Schomron, and Ahab his ſonne raygned in his ſtede.

In the. xxxviii. yere of Aſa kyng of Iuda began Ahab the ſon of Amri to raygne ouer Iſrael, & the ſame Ahab the ſonne of Amri raygned ouer Iſrael

G. ii.

Israel in Samaria. xxi. yere. And Ahab the sonne of Amri dyd euyl in the syght of the Lord aboue all that were before hym. For it semed vnto him but a lyght thing to walke in the synnes of Jeroboam the sonne of Nabat. He toke Jezabel also the doughter of Ethbaal kyng of the Sidonites to wyfe, and * wente and serued Baal, and worshypped hym. And he reared vp an altier of Baal in the temple of Baal, which he had buylded in Scomron. And Ahab made groues, and proceeded further in angryng the Lord God of Israel, then all the kynges of Israel that were before hym.

In his dayes dyd Hiel of Bethel buylde Jericho. And it * cost hym Abiram his eldest sonne when he layed the foundacion, and hys pongest sonne Segub, when he set vp the gates, accordyng vnto the worde of the Lord * whiche he spake by Josua the sonne of Nun.

The. xvii. Chapter.

Elia is nourished and fed of rauens, and after is sent to zaphath (otherwyse called Sarepta) to a woman whole chyld he rapsed to lyfe.

And Elia the Thersbite (which was of the enhabitours of Gilead) sayde vnto Ahab: * as truly as the Lord God of Israel liueth, before whom I stand * there shal be neither dewe nor rayne these yeres, but accordig to my word.

And the worde of the Lord came vnto hym saying: get the hence, & turne the eastward, and hyde thy selfe in the brooke Cherith, & is it that lyeth before Iordā: Thou shalt drynke of & ryuer: & I haue comaunded the rauens to fede the there. And so he wēt, & dyd accordyng vnto the worde of the Lord. For he went, and dwelt by the broke Cherith & is before Iordan. And & rauens brought him bred & flesh in the mornyng, and lykewise bred and flesh in the euenyng, and he dranke of the brooke. And it chauced after a while, & the brooke dreyed vp, bycause there fell no rayne vpon the earth. & And & worde of the

Lord came vnto hym, saying: * vp, and get the to zaphath, which is in Sidō, and dwell there. Beholde, I haue comaunded a wyddowe there, to sustayne the. So he arose: & wēt to zaphath. And whē he came to & gate of the cytie the wyddowe was there gatheryng styckes. And he called to her, and sayd: * fet me I praye the, a lytle water in a vessell, & I maye drynke. And as she was going to fet it, he cryed after her, and said: brynge me I praye the, a morsell of bred also in thyne hande. She sayde: As truly as the Lord thy God lyueth, I haue no bred readye but enē an handefull of mele in a barell, and a lytle oyle in a cruse. And beholde, I am gatheryng two styckes for to go in, and dresse it for me and my sonne, that we maye eate, and dye.

And Elia sayd vnto her: feare not, come and do as thou hast sayde, but make me thereof a lytle cake fyyste of all: and brynge it vnto me, and afterwarde make for the, and thy sonne. For thus sayeth the Lord God of Israel: the mele in the barell shal not be wasted: neyther shal the oyle in the cruse be deminished, vntyl the Lord haue sent rayne vpon the earth. And she went,

and dyd as Elia sayde. And she and her sonne dyd eate a good space, and the mele wasted not out of the barell, neyther was the oyle spent out of the cruse, accordyng to the word of the Lord, which he spake by the hande of Elia. &

And after these thynges it happened, that the sonne of the wyfe of the house fell sycke. And his sycknesse was so sore, & there was no bryth left in hym. And she sayd vnto Elia: what haue I to do with the, O thou man of God? art thou come vnto me to call my synne agayne to remembrance, and to slaye my sonne? He sayde vnto her: gyue me thy sonne, and he toke hym out of her lappe, and carped hym vp into a loft, wher he abode, and layed hym vp in his owne bedde, and called vnto the Lord, and sayd: O Lord my God, haste thou punysshed also this wyddowe (with whom I dwell as a straunger) and haste slayne her son? And he stretched hym selfe vnto the chyld thre tymes, & called vnto the Lord, & sayde: O Lord my God: let this chyldes soule come into him agayne. And the Lord herde the voyce of Elia, and & soule of the chyld came in to hym agayne, and he reuyued. And Elia toke the boye, and brought him downe out of the chā bre into the house, and deliuered hym vnto his mother, and Elia sayd: beholde, thy son lyueth. And the womā sayd vnto Elia: now I knowe that thou art a man of God, and that the word of the Lord in thy mouth is true. &

The. xviii. Chapter.

Elia is sent to Ahab. Obadia (otherwyse called Abdia) hydeh an hundred prophetes. Elia kylleth al Baals prophetes, and afterwarde obtayneth rayne.



After procelle of manye dayes, the worde of the Lord came to Elia, in the thyrde yere, sayinge: go the we thy selfe vnto Ahab, and I * wyl sende rayne vpon the earth. And Elia went to the we hym selfe vnto Ahab, and there was a great famishment in Scomron. And Ahab called Obadia, whiche was the gouernoure of his house: & Obadia feared God greatlye: For when Jezabel destroyed the prophetes of the Lord, he toke an hundred prophetes, and hyd them, fyfthe men in one caue, and fyfthe in an other, and prouyded bred and water for them. And Ahab sayde vnto Obadia: go into the lande, vnto all the fountaynes of water and vnto all the brookes, yf happelye we maye fynde grasse to saue the horses and the mules, & that we destroye not some of the beastes. And so they deuyded the lande betwene the to walke thowwe it. Ahab went one waye by hym selfe, and Obadia went an other waye by hym selfe. And it

B And it chaunced, that as Obadiah was in the waye, Elia met him. And Obadiah knewe him: and fell on his face, and sayde: arte not thou my lord? Elia: And he answered hym: I am he. Go and tel thy lord: beholde, Elia is here. He sayde: what haue I spyned, that thou woldest deliuer thy seruante into the hand of Ahab, to slaye me? As truly as the Lord thy God liueth, there is no nation or kyngdom, whiche my lord hath not set to seke the. And when they sayd: he is not there, he toke an oth of the kyngdom and nation, whiche he founde the not. And now thou sayest: go and tell thy lord, that Elia is here. And as soone as I am gone from the, the spyrite of the Lord shall carry the into some place that I doo not knowe, and so when I come, and tell Ahab, and he can not fynde the, he shall slaye me. But I thy seruante feare the Lord from my youth vp. Was it not tolde my lord, what I byd when Jezabel slue the Prophetes of the Lord, how I byd an hundred men of the Lordes Prophetes, fyfthe men in one caue, and fyfthe in an other, and prouyded them of breede and water? And now thou sayest: go thou now and shewe thy lord, beholde Elia is here, that he maye slaye me?

C And Elia sayde: as truly as the Lord of hostes lyueth, before whome I stande, I wyll shewe my selfe vnto hym this daye. So Obadiah went to mete Ahab, and tolde hym. And Ahab went to mete Elia. And it fortuneth, that when Ahab sawe Elia, he sayde vnto hym: arte thou he that troubleth Israel? He answered: it is not I that haue troubled Israel, but thou, and thy fathers house, in that ye haue forsaken the comaundementes of the Lord, & thou hast folowed Baal. Nowe therfore sende, and gather to me all Israel vnto mount Carmel, & the prophetes of Baal: foure hundred and fyfthe, and the prophetes of the groues foure hundred, whiche eate of Jezabels table. So Ahab sente vnto all the chyldren of Israel: and gathered the prophetes toggyther vnto mount Carmel.

D And Elia came vnto al the people, and sayd: howe longe halte ye betwene two opinions? If the Lord be God, folowe hym: but if Baal be he, then go after hym. And the people answered hym not a worde. Then sayd Elia vnto the people agayne: I onely remayne a Prophete of the Lord: But Baals prophetes are foure hundred and fyfthe. Let them therfore gyue vs two oxen, and let them chole the one, and cut hym in peces, and laye hym on wood, and put no fyre vnder, and I wyll dresse the other ore, and laye hym on wood, and wyll put no fyre vnder. And call ye on the name of your god, and I wyll call on the name of the Lord: and then the God that answereth by fyre, let hym be God.

E * And all the people answered, and sayd: it is well spoken. And Elia sayd vnto the prophetes of Baal: chole you an ore, and dresse hym fyre, (for ye are many) and call on the name of your goddes, but put no fyre vnder. And they toke the one ore that he did gyue them, and they dresed it, * and called on the name of Baal, from morninge to noone: saying: O Baal heare vs.

But there was no voyce, nor one to answer. And they lepte vpon the alter that they had made. And at noone it fortuneth, that Elia mocked them, and sayd: crye loude, for he is a god: peradventure he is talking or occupied (in folowing of his enemyes) or is in his iourneye, or haply he slepeth, and must be awaked with your crye. And they cryed loude, and cutte them selues as theyr maner was, with knyues and luncers, tyll the blood folowed on them. And it chaunced, that when myddaye was passed, they prophced, vntill the tyme of the euenynge sacrifice. But there was neyther voyce nor one to answer, nor any that regarded them.

And Elia sayd vnto all the folke: come to me. And all the people came to hym. * And he repared the aultare of the Lord that was broken. * And Elia toke xii. stoones, accordynge to the nombze of the xii. trybes of the sones of Jacob, (vnto whom the worde of the Lord came, saying: * Israel shall be thy name. And with the stonnes he made an aultar in the name of the Lord. And he made a ditcheround about the alter, as bzyde as two fozowes of the corne felde. And he put fyre wood in order, and hewed the ore in peces, and layed hym on the wood, & sayd: fyll foure barels with water, and poure it on the burnt sacrifice, and on the wood. And he sayd: do so agayne. And they dyd so the second tyme. And he said agayne: doo it the thyrde tyme. And they dyd it yet the thyrde tyme. And the water ranne round about the aultare: & he fylled the pyt with water also.

And it fortuneth, when the tyme came (wherin the burnt sacrifice of the euenynge vled to be offered) Elia the prophet came, & sayd: Lord God of Abraham, Israhel & of Israel, it shall be knowen this daye, that thou arte the God of Israel, and that I am thy seruante, and that I haue done al these thynges at thy comaundement. Heare me (O Lord) heare me, & this people maye knowe that thou art the Lord God, and that thou hast turned the people hert agayne now at the last. * And the fyre of the Lord fell, and consumed the burnt sacrifice, the wood, the stoones and the dust, and lycked vp the water that was in the pytte. And when all the people sawe it, they fell on theyr faces, and sayde: The Lord, he is God: the Lord he is God. And Elia sayd vnto them: Take the prophetes of Baal, & let not one of them escape. And they toke them, and Elia brought them to the brooke kishon, and slue them there. And Elia sayde vnto Ahab: Get the vp, and eate & drynke, for there is a sounde of myche rayne. And so Ahab wente vp, to eate and to drynke, and Elia wente vp to the toppe of Carmel. And belayed hym selfe flatte vpon the earthe, and put his face betwene his knees, and sayd to his seruante go vp (I praye the) and loke towarde the way of the see. And he went vp and looked, and sayd: there is nothyng. And he sayd: go agayne seuen tymes. And it fortuneth, that at the seuenth tyme, he sayde: beholde, there aryleth a lytle cloude of the see lyke a mannes hande. He sayde: Go, and saye vnto Ahab: Make faste thy charette, and get the downe, that the rayne stoppe not.

G.iii. And

And it came to passe, that in the meane whyle, that heauen was blacke with cloudes & wynde and ther was a great rayne. And Ahab gat vp and came to Jezrael. And the hand of the Lord was on Elia, and he gyrded vp his lopnes, and ranne befoze Ahab tyll he came to Jezrael.

The xix. Chapter.

Elia fleing from Jezabel, is nourished of the angell of God: and is commaunded to annoynt Azael, Jehu, and Eliseus, whome the Hebrews call Elisa.

And Ahab tolde Jezabel, all þe Elia had done, and how he had slayne al the prophetes with the swearde.

Then Jezabel sent a messenger vn to Elia, sayinge: *so and so let the goddes do to me, yf I make not thy soule lyke one of theys by tomorowe this tyme. When he sawe that, he arose, and wet for his lyfe, and came to Beerseba in Iuda, and left his seruaunt there. But he hym selfe went a dayes iournepe into the wildernesse, and came and sate downe vnder a Juniper tree, and despyed for his soule, that he might dye, and sayd: *it is now ynough (O Lorde) take my soule, for I am not better, then my fathers.

And as he laye and slept vnder the Juniper-tree, beholde, an angell touched hym, and sayde vnto hym: vp, and eate. And when he looked aboute hym, beholde, there was a lofe of bzyed bread, & a vessel of water at his heed. And he did eate and dzyinke, and layed hym downe agayne to slepe. And the Angell of the Lorde came agayne the seconde tyme, and touched hym, and sayd: vp and eate, for thou hast yet a great iournepe. And he arose, and did eate and dzyinke, and walked in the strength of that meate & fourtye dayes and fourtye nyghtes, even vnto Horeb the mount of God. When he came thither in to a caue, he lodged therein all nyght.

And beholde, the worde of the Lorde came to hym, & sayd vnto hym: what doest þe here Elia? And he answered. I haue ben gelous for þe Lord God of hostes sake. For the chyldren of Israel haue forlaken thy couenaunte, & broken downe thyne alters, & slayne thy prophetes with the swearde, & I only am lefte, & they seke my lyfe to take it away. And he sayd: come out, and stande vpon þe mount befoze the Lord. And beholde, the Lord went by a myghty strong wynde yf ret the mountaynes, & brake þe rockes befoze the Lorde. But þe Lord was not in þe wynde. And after the winde came an earthquake. But the Lord was not in the earthquake. And after the earthquake came fyre: but the Lord was not in the fyre. And after þe fyre came a small styl voyce. And when Elia herd it, he couered his face w his mantel, & wet out, & stode in þe entryng in of the caue. And beholde, there came a voyce vnto hym, & sayde: what doest thou here Elia? And he answered: I haue bene gelous for the Lorde God of hostes sake, because the chyldren of Israel haue forlaken thy couenaunt, cast downe thyne alters and slayne thy prophetes w the swearde, & I only am lefte. And they seke my life to take it away. And the Lord sayd vnto hym: go & turne thy way to the wyldernesse vnto Damascus, & thou mayest

annoynt *hazael kyng ouer Siria. And Jehu the sonne of Nimshi shalt thou annoynt kyng ouer Israel. And Elisa þe son of Saphat of Abieholoth shalt þe annoynt to be prophete in thy roune. And it shall come to passe, yf whoso escape þe swerd of hazael, him shall Jehu slaye: yf any man escape þe swerde of Jehu hym shall Elisa put to death. And therto *I haue left me vnto in Israel, of which neuer man bowed his knees vnto Baal, nor kylled hym with his mouth.

So he departed thence, & founde Elisa the son of Saphat plowynge, & hauynge twelue poke of oren befoze him, and he w the twelue. And Elia wet by him, and cast his mantel vpon hym. And he left þe oren, & ran after Elia, & sayd: *let me praye the, kysse my father & my mother, & then I wyll folowe the. He sayd vnto him: go backe agayne, for what is it yf I haue done to the? And when he went backe agayne from hym, he toke a couple of oren, & slue them, and dzed the flesch w the instrumentes of the oren, and gane vnto the people, and they dyd eate. And then he arose and went after Elia, and mynistred vnto hym.

The xx. Chapter

The fyrst and seconde tyme that Samaria was besieged of Benhadad kyng of Siria.

And Benhadad the kyng of Siria gathered all the host together, hauynge xxii. kynges with him, and hoxles, & chareys: and went vp, and besieged Samaria, & warred agaynst it. And he sent messengers to Ahab kyng of Israel, into the cite, and sayd vnto hym: thus sayeth Benhadad: Thy syluer and thy golde is myne, and the fayrest of thy wyues, and of thy chyldren be myne. And the kyng of Israel answered, and sayd: My lord kyng accordyng to thy sayinge, I am thyne, and all that I haue.

And when the messengers came agayne, they sayd: thus sayeth Benhadad: For as moche as I haue sent vnto the, sayinge: thou shalt deliuer me thy syluer and thy golde, and thy wyues and thy chyldren: I wyll therfore sende my seruantes vnto the tomorow this tyme: and they shall seache thyne house, and the houses of thy seruantes. And whatsoeuer is pleasaunt in thyne eyes, they shall take it in theyr handes, and bryng it awaye. Then the kyng of Israel sent for all the elders of the lande, & sayd: take hede I praye you, and se how this felow goeth about mischefe. For he sent vnto me for my wyues, for my chyldren, for my syluer and for my golde: and I denyed hym not. And all the elders and all the people sayde, herken not vnto hym, nor consent.

Wherfore he sayde vnto the messengers of Benhadad: tel my lord the kyng, all that thou dyddest send for to thy seruant at þe fyrst tyme that I wil do, but this thing I may not do. And the messengers departed and brought answer agayne. And Benhadad set vnto hym agayne, and sayde: thus and thus do the goddes to me, yf the dust of Samaria be ynough for al þe people that folowe me, to take euery man an handfull. And the kyng of Israel answered, and sayde: tell hym: Let not him that putterh on his barnesse boost him selfe, as he that putterh it off. And it

iii. reg. ii. b

Iona. iii. c.

er. xxi. iii. d
agath. iii. a

Isoma. xi. a.

12cc. xlvi. a

And it fortuneth, that when Benhadad hearde, that tydings as he was with the kynges dnyng within the pavillions, he sayd vnto his seruantes: put on your harnesse, and they set them selues in aray agaynst the ctyte.

And beholde, there came a prophete vnto Ahab kyng of Israel, saying: thus sayth the Lord hast thou sene all this greates multitude? Behold, I wyl deliuer it into thyne hand this day and thou shalt knowe, that I am the Lord.

And Ahab sayd: by whom? He sayd: thus sayth the Lord: euen by the seruantes of the gouernours of the Syres. He sayd agayne: Who shall orde the battayle? and he answered: thou. Thā he nombred the seruantes of the gouernours of the Syres, and they were two hundred, & xxii. And after them also he nombred all the people, all the chyldren of Israel euen seven thousande. And they wente oute at noone: but Benhadad dyd dnyke tyll he was dzyken in the pauplyngs, bothe he and the kynges: euen. xxiii. kynges, that holpe hym. And the seruantes of the gouernours of the Syres went out fyrst.

And Benhadad set out, and they shewed him, saying: there are men come oute of Samaria. He sayde: Whether they be come oute for peace, take them alieue: or whether they be come out to fyght, take them yet alieue. And so those yonge men of the gouernours of Syres came out of the ctyte, & the host after them, and they slue euery one his enemye that came in his way. And the Syrians fled, and they of Israel folowed after the. And Benhadad the kyng of Siria escaped on an horse with his horsemen. And the kyng of Israel went out, and smote the horses & charettes, and wā a great slaughter slue he the Syrians.

And there came a Prophet to the kyng of Israel, and sayde vnto hym: goo forth, and playe the man, be wise and take hede what thou dost: for when the yeare is gone aboute, the kyng of Siria wyl come by agaynst the. And the seruantes of the kyng of Siria sayde vnto hym: The goddesses of the hylls are they: goddesses, and therfore they had the better of vs: but let vs fyghte agaynst the in the playne, and for what ye wyl, we shall haue the better of them. And this doo: take the kynges away, euery man oute of his place, and put dukes in they: roumes. And doo thou nombre the an host, lyke the host that thou hast lost suche horses and such charettes, and we wyl fyght agaynst the in the playne, and thou shalt see vs get the better of them. And he hearkened vnto they: voyce, and dyd euen so.

And it fortuneth, that after the yere was gone about, Benhadad nombred the Syrians, & went vnto Aphek to fyght agaynst Israel. And the chyldren of Israel were nombred, and wā they: hole nombre went they agaynst the, and the chyldren of Israel pitched before them, lyke two lytle flockes of kyddes: but the Syrians fylled the countrey: And there came amā of God, and sayde vnto the kyng of Israel: thus sayeth the Lord: Bycause the Syrians haue sayde: The Lord is but God of the hylls, & not God of the valleyes: therfore wyl I deliuer all this great

multitude into thyne hande, and ye shall knowe that I am the Lord. And they pitched one ouer against the other seven dayes, & it came to passe that in the seventh daye the battayle was ioyned. And the chyldren of Israel slue of the Syrians an hundred thousande footemen in one daye. But the rest fled to Aphek into the ctyte. And there fel a wail vpon. xxvii. thousand of the men that were lefte. And Benhadad fled, and came into the ctyte, from chambze to chambze.

And his seruantes sayd vnto hym: Behold, we haue herd say: that the kynges of the house of Israel are merciful kynges. We wyl therfore put sackcloth about our loynes and ropes about our neckes, & go out to the kyng of Israel: yf happily he wyl saue thy lyfe. And so they gyrded sackcloth about they: loynes, and put ropes aboute they: hedes, & came to the kyng of Israel, & sayd: Thy seruant Benhadad sayth: I praye the let me lyue. He sayde: is he yet alieue? he is my brother. And they toke that word for good lucke, & hastily caught it out of his mouth, and sayd: peace thy brother Benhadad. He sayd: go, byng him byther. And Benhadad came out vnto hym, & he caused hym to come by vnto the charet. And he sayd vnto him: the ctytes which my father toke fro thy father I wyl restore agayne. And thou shalt make stretches for me in Damasco, as my father dyd in Samaria. And I wyl make an appoyntment with the, & sende the away. And so he made an appoyntment wā hym, & sent him away.

And there was a certayne man of the chyldren of the prophetes, which sayd vnto his neyghbour in the worde of the Lord: smyte me I pray the. And the mā wold not smyte him. Thā sayd he vnto him: bycause thou hast not hearkened vnto the voyce of the Lord, behold, as soone as thou art departed fro me a lyon shall slaye the. And it came to passe, & as soone as he was departed fro hym, a lyon found him & slue him. Then he found another man, & said: smite me I pray the. And the mā smote him, so that in smyting he wounded hym. So the prophet went forth, & wayted for the kyng by the way, & put him selfe out of knowledge wā the shew which he layed vpon his face. And when the kyng came by, he cryed vnto the kyng, & sayd: thy seruant went out in the myddes of the battayle: & beholde, there went away a man, who an other man brought vnto me, and sayd: kepe this man. And if he be missed or lost, thy lyfe shall goe for his: or els thou shalt paye a talent of syluer. And as the seruant had here & there to do, he was gone. And the kyng of Israel sayd vnto him: euen so shall thy iudgement be, as thou hast defyned it thy selfe.

And he hastened, and toke the ashes awaye fro his face: and the kyng of Israel knew him that he was of the prophetes: And he sayd vnto him thus sayth the Lord: bycause thou hast let go a man that is in my curse, thy lyfe shall goe for his lyfe: and thy people for his people. And the kyng of Israel wente to his house, waywarde and in displeasure, and came to Samaria.

The xxi. Chapter.

Jezebel commaunded to kyll Naboth, for the vyner payde that he refused to sell to Ahab. Deliah reprooeth Ahab, and he repenteth.

G. liii.

After

i reg. viii. b.

After these thynges it chaunced, & Naboth the Jezrabelite had a vine yarde in Jezrabel, harde by the palace of Ahab kyng of Samaria. And Ahab spake vnto Naboth, saying: *Gyue me thy vyneyarde, that I maye make me a garden of herbes thereof, bycause it lyeth so nye myne house: and I wyl gyue the for it a better vyneyarde then it is: or rather yf it please the, I wyl gyue the, the worth of it in moneye. And Naboth sayd to Ahab: the Lorde forbyd that fro me, that I shulde gyue the enheritaunce of my father vnto the.

And Ahab came into his house heuy and euill apayed, bycause of the worde whiche Naboth the Jezrabelite had spoken vnto hym, for he had sayd: I wyl not gyue the the enheritaunce of my fathers. And he layed him downe vpon his bed, and turned awaye his face ^{to the wall} & wolde eate no breede. And Jezabel his wyfe cam to hym and sayd vnto him. why is thy spyrite so waywarde, that thou eatest no breede? And he sayde vnto her: For I spake vnto Naboth the Jezrabelite, and sayd vnto hym: Gyue me thy vyneyarde for moneye, or els yf it please the, I wyl gyue the an other vyneyarde for it. And he answered: I wyl not gyue the my vyneyarde.

E And Jezabel his wyfe sayd vnto hym: Dost thou thus gouerne the kingdome of Israel? vp, & eat breede, and let thyne hert at rest, I wyl gyue the the vyneyarde of Naboth the Jezrabelite. And so she wrote a letter in Ahabys name, and sealed it with his seale, and sent the letter vnto the elders, and to the nobles that were in his cite dwellynge with Naboth. And she wrote in the letter, saying: Proclayme a fast, and let Naboth on hye amonge the people, and set two vnthyftes before hym, to beare ^(false) wytnesse agaynst hym, sayinge: thou dydest blasphemie God and the kyng. And then carpe hym oute, and stone hym to death.

D And the men of hys cite, that is to saye: whych dwelte in hys cite, dyd as Jezabel had sent vnto them: as it was wyrtten in the letter, whiche she had sent vnto them. They proclaymed fastynge, and set Naboth amonge the chefe of the people, and there came in two men (the chyldren of Belial) and sat before him. And the two vnthyftes personnes wytnessed agaynst Naboth in the presence of the people, sayinge: Naboth dyd blasphemie God and the kyng.

Actu. viii. g

*And they carped hym out of the cite, and stoned hym with stones, that he dyed. And thā they sente to Jezabel, sayinge: Naboth is stoned to death. And it fortunied, when Jezabel herd that Naboth was stoned to death, she sayd to Ahab: vp, and take possession of the vyneyarde of Naboth the Jezrabelite, whych he denyed to gyue the for moneye, for Naboth is not alyue, but deed. And when Ahab herde that Naboth was deed, he stode vp to go downe to the vyneyarde of Naboth the Jezrabelite, & to take possession of it.

E And the worde of the Lorde came vnto Elia the Thelbite, sayinge: vp, and goo downe to mete Ahab kyng of Israel, whych is in Sa-

maria. For lo, he is gone downe to the vyneyarde of Naboth: to take possession of it. And therefore shalt thou saye vnto hym: thus sayth the Lorde: hast thou kyled, and gotten possession? And thou shalt speake vnto hym, saying: thus sayth the Lorde: *in the place where dogges lyched the bloode of Naboth, shall dogges lyche euen thy bloode also. And Ahab sayde to Elia: haste thou founde me, O thou myne enemye? He answered: I haue founde the: for thou art euen sold to worke wickednesse in the syght of the Lorde. Beholde, I wyl byynge euill vpon the, & wyl make cleane ryddaunce of thy posterite, and wyl *destrope from Ahab, euen him y maketh water agaynst the wall, and hym that is hnt vp, and leste behynde in Israel, and wyl make thyne house lyke the house of Jeroboam the son of Nabat: and lyke the house of Baasa the son of Aha, for the prouocacyon wherewith thou hast prouoked, and made Israel to synne.

And of Jezabel spake the Lorde, sayinge: *dogges shall eate Jezabel, in the possession of Jezrabel. *And he that dyeth from Ahab in the towne, hym shall dogges eate: and he that dyeth in the felde, hym shall the foules of the ayre eat. But there was none lyke Ahab, whych dyd euen sell hym selfe, to worke wyckednesse in the syght of the Lorde: and that bycause that Jezabel hys wyfe prycked hym for ward. He dyd excedynge abhominably, in folowynge foule ydols, accordynge to all thynges as dyd the Ammorites, whome the Lorde cast out before the chyldren of Israel.

And it fortunied, that when Ahab herd those wordes, *he rent his clothes, and put sackcloth about his fleshe, and fasted, and laye in sackcloth and went barefote. And the worde of the Lorde came to Elia the Thelbite, sayinge: seest thou howe Ahab humbleth hym selfe before me? bycause he submytteth hym selfe before me, I wyl not byynge that euill in hys dayes: but in hys sonnes dayes, wyl I byynge euill vpon hys house. And they contynued thre yere wythoute warre betwene Syria and Israel.

The xxii. Chapter.

Four hundred false prophetes doo counsaile Ahab and Jehozaphat to warre agaynst Ramoth. Onely Micha propheceth the truthe, for whiche he is smytten, and put in prison. Of Ahazias: other wyse called Scholias.

And *in the thyrde yere dyd Jehozaphat the kyng of Iuda, come downe to the kyng of Israel. And the kyng of Israel sayde vnto hys seruauntes: knowe ye not that Ramoth in Gilead is ours? and we syt styll, and take it not out of the hande of the kyng of Syria. And he sayde vnto Jehozaphat: wylt thou come with me to battayle agaynst Ramoth in Gilead? And Jehozaphat sayde vnto the kyng of Israel: *I wyl be as thou arte, and my people shall be as thyne, and my horses as thyne.

And Jehozaphat sayde vnto the kyng of Israel: *alke counsaile, I praye the, at the worde of the Lorde todaye. And then the kyng of Israel

rael gathered the prophetes togyther vpon * a four hundred men, and sayd vnto them: Shall I go agaynst Ramoth in Gilead to battayle, or shall I let it alone? And they sayd go vp: for the Lorde shall deliuer it into the handes of the kyng. And Jehosaphat sayde, is there here neuer a prophet of the Lorde more, þe we myght enquire of hym? And the kyng of Israel sayd vnto Jehosaphat: there is yet one man (Micah) sonne of Jimla) by whom we maye aske counsaile of the Lorde. But I hate him, for he doth not prophete good vnto me, but euyl. And Jehosaphat sayd: let not the kyng say so. Then the kyng of Israel called a chambrelayne, and sayd let Micah the sonne of Jimla hyther at ones.

And the kyng of Israel and Jehosaphat the kyng of Iuda set either in his seate, and they apparell on them: in a voyde place besyde þe entryng in of the gate of Samaria, and all þe prophetes propheted befoze them. And zedekia þe sonne of Canaana made hornes of yron, & sayd: thus sayeth the Lorde: with these hornes shalt thou push the Syrians, vntyll thou haue made an ende of them. And all the prophetes propheted euen so: sayenge: Go vp to Ramoth in Gilead, and prosper, for the Lorde shall deliuer it into the kynges hande.

And the messenger that was gone to cal Micah, spake vnto hym, saying: beholde, the wordes of the prophetes speake good vnto the king with one mouth: let the word therfore (I praye the) be lyke the woorde of euery one of them, to speake that which is good. And Micah sayde: as truly as the Lorde liueth, whatsoeuer þe Lorde sayeth vnto me, that wyl I speake. And so he came to the kyng: and the kyng sayd vnto hym Micah, ought we to go agaynst Ramoth in Gilead to battayle: or to be still? He answered vnto hym: * go, and prosper, the Lorde shall deliuer it into the hande of the kyng. And þe king sayde vnto hym: So and so many tymes do I charge the, that thou tell me nothyng, but that which is true in the name of the lorde. He sayd. I sawe all them of Israel scattred vpon the hilles, as shepe that haue not a shepheard. And the Lorde sayd: these haue no master, let euery man returne vnto his house in peace. And the kyng of Israel sayd vnto Jehosaphat: dyd I not tell the, that he wolde prophete no good vnto me, but euyl? And he sayd agayne: heare thou therfore the woorde of the Lorde. I sawe the Lorde sit on his seate, and all the hoost of heauen stode about him on his ryght hand & on his left. And þe Lorde said: * Who shall perswade Ahab that he maye go and fall at Ramoth in Gilead? And one sayde on this maner: and an other on that. And there came forth a certayne spryte, & stode befoze þe Lorde, and sayd: I wyl perswade hym. And the Lorde sayd vnto hym wherewith?

And he sayd: I wyl go out, and be a false spiryt in the mouth of al his prophetes. He sayde: thou shalt perswade him, and preuaile, go forth then, and doo euen so. Nowe therfore beholde * the Lorde hath putte a lyenge spryte in the mouth of al these thy prophetes, and the Lorde

bath spoken euyl towarde the.

But zedekia the sonne of Canaana went to and smote Micah on the cheke, and sayd: when went the spryte of the Lorde fro me, to speake vnto the? And Micah said: behold, þe shalt se in þe day, when thou shalt go from chambze to chambze to hyde the. And the kyng of Israel laide: Take Micah and cary him vnto Imon the gouernour of the citie, and vnto Joab the kynges sonne, and say, thus sayth the kyng: Put this felowe in þe prison house, and fede him with hynde of affliction, and with water of trouble, vntyll I returne in peace. And Micah sayd: yf thou returne in peace, the Lorde hath not spoken by me. And he sayd: hearken ye people euery one of you.

And so the kyng of Israel and Jehosaphat the kyng of Iuda went vp to Ramoth in Gilead: and the king of Israel sayd to Jehosaphat chaunge the when thou goest to warre: and put on thyne apparel. And the kyng of Israel chaunged hym selfe, and went to battayle. But the kyng of Syria commaunded the. xxxii. capitaynes (that had rule ouer his charrettes) sayinge. fyght neyther with small nor greute, saue onely agaynst the kyng of Israel. And when the capitaynes of the charrettes sawe Jehosaphat they sayd: surely it is the kyng of Israel, & they turned to fyght agaynst hym. And Jehosaphat cryed. And so it came to passe, that when the capitaynes of the charrettes sawe that he was not the king of Israel, they turned backe from him:

And a certaine man dwe a bowe ignorantly and (by chaunce) smote the kyng of Israel betwene the rybbes and his harnesse. Wherefore he sayde vnto the dyuer of his charrettes: turne thy hande, & cary me out of the hooft, for I am hurt. And the battayle encreased þe daye and the king stode still in his charet agaynst the Syrians, & dyed at euen. And the blood ran out of the wounde into the myddeste of the charret. And there went a proclamation thowout the hooft, about the going downe of the sunne, saying: euery man to his cytie, & to his owne countrey. And so the kyng of Israel dyed: and they came to Samaria, and buried hym there. And one washed the charet in the pole of Samaria * and the dogges lycked by his bloode (and harlottes washed by the pooles syde) accordynge vnto the woorde of the Lorde whych he spake.

The rest of the wordes that concerne Ahab and all that he dyd, and the puorpe house which he made, and al the cities þe buylded, are they not writte in the booke of the Chronicles of the kynges of Israel? And so Ahab slepte with his father: and Ahaziah his son reigned in his stede.

* Jehosaphat þe son of Aza began to raygne vpon Iuda in the fourth yere of Ahab kyng of Israel: and Jehosaphat was. xxxv. yere olde, whē he began to raygne, and reigned. xxv. yere in Ierusalem. His mothers name was Azuba the daughter of Shibi. And he walked in all the wayes of Aza his father, and bowed not therefrom: but dyd that which was right in the eyes of the Lorde. Neuerthelesse, the hylalters were not taken out of the waye: for the people offered

G. b. and

and burnt incence yet in the hylaulters. And Jehosaphat made peace with the kyng of Israel.
G * The rest of the wordes that concerne Jehosaphat, and the myght that he vfed, and how he warred: are thei not wrytten in the booke of the Chronicles of the kynges of Juda: And the remanent of the stues of the males, which remayned in the dayes of his father, he put cleane out of the lande. There was the no kyng in Edom. And Jehosaphat made .x. shippes in the sea, to come thowowe Charlis to Ophir for golde, but they went not, for the shippes brake at Ozion Gaber. Then sayd Ahazia the sonne of Ahab vnto Jehosaphat: let my seruantes go with thy seruantes in the shippes. But Jehosaphat wolde not. And Jehosaphat dyd slepe w his fathers, & was buried w his father in the cite of Dauid his father. And Jehoia his son reigned in his stede.

Ahazia the sonne of Ahab began to raygne ouer Israel in Samaria, the seuententh yere of Jehosaphat kyng of Juda, and raygned two yeres ouer Israel. But he dyd euill in the syght of the Lorde, and walked in the waye of his father, and in the way of his mother, and in the waye of Jeroboam the sonne of Nabat, which made Israel to syn. For he serued Baal, and worshypped hym: and prouoked the Lorde God of Israel vnto wrath, according vnto all that his father had done.

C The ende of the thyrde booke of the kynges, after the rekenyng of the Latynistes: whyche the hebrues call the fyrste booke of the kynges.

C The fourthe booke of the kynges after the Latynistes: whyche booke and the thyrde togyther, is but one wyth the hebrues.

The fyrst Chapter.

C The captaynes ouer fyfte wyth theyr souldiers are burnte w fyre from heauen, by the prayer of Elia. Ahazia is reprobued of Elia, & dyeth: and Jehoiam hys brother succedeth hym.



A And Moab dyd wyckedly agaynst Israel after the deth of Ahab: and Ahazia fel thowowe a lattesse wyndowe of his vpper chambze that he had in Samaria: and whyle he was in his syknesse, he sent messengers, & sayde vnto the go, & enquire of Belzebub the god of Ekrom, whether I shal recouer of this my diseale. But the angel of the Lord spake to Elia the Thelbite: Arise, & go vp agaynst the messengers of the kyng of Samaria, and sape vnto the: Is there not a God in Israel, that ye goo to aske counsaille at Belzebub the god of Ekrom? Wherefore, thus sayth the Lord: thou shalt not come downe fro the bedde on which thou art gone vp, but shalt dye the death. And Elia departed.

And when the messengers touned backe agayne vnto him he sayd vnto them: why are ye now come? They answered hym: there came a man vp agaynst vs, and sayd vnto vs: go, and turne agayne vnto the kyng that sent you, and sape vnto hym: Thus sayth the Lorde: Is there not a God in Israel, that thou sedest to enquire of Belzebub the god of Ekrom? Wherefore thou shalt not come downe fro the bed on which thou arte gone vp, but shalt dye the death. And he sayd vnto them: what maner of man was that which came vp in your way, and told you these wordes? And they answered hym: it was an heere man, * and gyde w a gyde of letter about his loynes. And he sayd: it is Elia the Thelbite.

C The king sent vnto him a captayne ouer fyfte (with his fyfte men) and beholde, he sat on the toppe of an hyll. And he spake vnto hym: Thou man of God, the kyng hath sayde: come downe. Elia answered, and sayd to the captayne ouer the fyfte: yf I be a man of God, fyre come downe from heauen, and consume the and thy fyfte. * And there came fyre of God, and consumed hym and his fyfte: And the kyng went agayne, and sent an other captayne ouer fyfte, with his fyfte. And he answered, and sayd vnto him: O man of God, thus hath the kyng said make haste, and come downe: Elia answered and sayd vnto them: Yf I be a man of God fyre come downe fro heauen, and consume the and thy fyfte. And there came fyre of God downe from heauen, and consumed hym and hys fyfte.

And the kyng wente agayne, and sent the thyrde captayne ouer fyfte wyth his fyfte m. And the thyrde captayne ouer fyfte wet vp and came, and fell on his knees befoze Elia, and besought hym, and sayd vnto hym: O ma of God let my lyfe and the lyfe of the fyfte, thy seruantes be precious in thy sight. Behold, there came fyre downe from heauen, and burnt vp the two fore captaynes ouer fyfte wyth theyr fyftes. therfore let my life now be precious in thy sight. And an angel of the Lorde sayd vnto Elia: goo downe w him, & be not afrayd of him. And he arose, and went downe with him vnto the kyng.

And he said vnto hym: thus sayth the Lorde: for as moche, as thou hast sente messengers to aske counsaille at Belzebub the god of Ekrom, as though there hadde bene no God in Israel, whose word thou mightest seke after: therfore thou shalt not come downe of the bed on which thou art gone vp, but shalt dye the death. And so he dyed accordyng to the worde of the Lord which Elia had spoken. And Jehoiam (his brother) began to raygne in his stede, in the seconde yere of Jehoiam the sonne of Jehosaphat kyng of Juda, because he had no sonne. The reste of the wordes that concerne Ahazia, what thynges that he dyd, are they not wrytten in the booke of the Chronicles of the kynges of Israel?

C The ii. Chapter.

C Elia deuydeth the waters wyth hys mantell. He is taken vp into heauen. The bytter and benenous waters are dealed. The chyldien that mocke Elia (otherwyse called gylsa) are rente in peces.

And



And it chaunced, that when the
*Lorde wolde take vp Elia in
to heuē by a whyyle wind: Elia
went with Elisa from Gilgal,
& Elia sayd to Elisa: tary here,
I pray þe, for the lord hath sent
me to Bethel. Elisa sayd vnto hym: *as surely
as the Lorde lyueth, and as thy soule lyueth: I
wyl not leaue the. And they came downe to
Bethel, and the chyldren of the Prophetes that
were at Bethel, came out to Elisa, & sayd vnto
hym: knowest thou not, howe that þe Lorde wyl
take a waye thy master fro thyne head this daye?
he sayde: I knowe it also: holde ye your peace.



And Elia sayd vnto hym, Elisa, tarye here,
I praye the, for the Lorde hath sent me to Jeri-
cho. he said: as surely as þe Lorde lyueth, and as
thy soule lyueth I wyl not leue the, and so they
came to Jericho. And the chyldren of the prophe-
tes that were at Jericho came to Elisa, & sayde
vnto hym: knowest thou not, that the Lorde wil
take a waye thy master fro thyne head this daye?
he answered: I knowe it also: holde ye youre
peace. And Elia sayde vnto hym, tarye I praye
the here, for the Lorde hath sent me to Jordan.
he sayde: as surely as the Lorde lyueth, and as
thy soule lyueth, I wil not leaue the. And so they
two went togyther. And fyfte men of the son-
nes of the prophetes came & stode on the other
syde afaire of, and they two stode by Jordan.

And Elia toke his mantell, and wrapt it to-
gyther, and smote the waters, and they were de-
uyded, parte the one waye, and parte the other:
so that they two wente ouer thozowe the drye
lande. And it fortunied, that as sone as they were
ouer, Elia said vnto Elisa: aske what I shal do
for the. yer I be taken awaye from the. And E-
lisa sayde: I pray the, let thy spyrite be double
vpon me. And he sayd: thou hast asked an harde
thyng. Neuerthelesse, yf thou se me when I am
taken awaye from the thou shalt haue it so: yf
thou do not, it shal not be. And it fortunied, that
as they went walkyng and talkyng, beholde
there appeared a charet of fyre, and hoxses of
fyre: & departed them both a sondre. * And Elia
went vp thozowe the whyyle wynde into heauē.
And Elisa sawe, & cryed: O my father, O my
father, the charette of Israel, and the hoxsemen
therof, and he sawe him nomore: and he toke his
owne clothes, and rent them in two peces.

he toke vp also the mantell of Elia that fell
from hym, and wense backe agayne, and stode
by Jordans syde, and toke the mantell of Elia

(that fell fro hym,) and smote the waters, and
they departed not a sondre. * he sayd: where is þe Lorde
God of Elia, and he hym selfe? And whē he had
smitten the waters, they parted this waye and
that waye: and Elisa went ouer. And when the
chyldren of the prophetes whiche were at Jeri-
cho sawe hym from a farre, they sayde: the spy-
rite of Elia doth rest on Elisa, and they came to
mete hym, and fell to the grounde before hym,
and sayde vnto hym: Se, there be with thy ser-
uautes fyfte stronge men, let them goo, and
seke thy master: happely the spyrite of the Lorde
hath taken hym vp, & cast hym vpon some mou-
tayne, or into some valey. And he sayd: ye shal
sende none. And when they lay vpo him tylt he
was a shamed, he said, sende. They set therfore
fyfte men, whiche sought hym thre dayes, but
found him not. And when they came agayne to
hym, which taryed at Jericho, he sayd vnto the
vyd not I saye vnto you, that ye shulde not go?

And the men of the cytie sayde vnto Elisa, D
beholde: Syr, the dwelling of this cytie is plea-
saunte, as thou thy selfe seest: But the water is
noughte, and the grounde barren. he sayde
Byngeme a newe cruse: and put salte therin.
And they brought it to hym. And he went vnto
the springe of the waters, and cast the salte in
thether, and sayd: thus sayth the Lorde: I haue
healed this water, there shal not come hereforth
eyther dearth, or barrenesse. So the waters
were healed vntyll this daye, accordyng to the
sayinge of Eliseus whych he spake.

And he went vp from thence vnto Bethel.
And as he was goyng vp the waye, there came
lytle chyldren out of the cytie, and mocked him,
and sayd vnto hym: Go vp thou balde head, go
vp thou bald head. And he turned backe, and lo-
ked on them, and cursed them in the name of the
Lorde. And ther came two shebears out of that
wood, and tare. xlii. chyldren of them. And he
went from thence to mounte Carmel, and from
thence he turned agayne to Samaria.

The. iii. Chapter.

The kynges of Israel, Iuda and Edom lacke water,
whych they obtayne through the prayer of Eliseus.
The kyng of Moab trygeth agaynst Israel.

Theozam the sonne of Ahab, began to
raygne vpon Israel in Samaria, the
xviii. yere of Jehosaphat kyng of Ju-
da, and raygned twelue yeres. And
he wrought euell in the sight of the Lorde, but
not lyke his father & lyke his mother: for he put
awaye the ymages of Baal that his father had
made. Neuerthelesse, he cleued vnto the synnes
of Jeroboam, the sonne of Nabat (whych made
Israel to synne) and departed not therefrom.

And Mesa kyng of Moab was a Lorde of
shepe, and rendred vnto the kyng of Israel an
hundred thousand lambes, and an hundred thou-
sande rammes with the woll. But when Ahab
was dead, it fortunied, that the kyng of Moab
rebelled agaynst the kyng of Israel, and kyng
Jehozam went oute of Samaria the same sea-
son, and nombred all Israel, and went, and set
to Jehosaphat the kyng of Iuda, sayinge: the
kyng of

kyng of Moab hath offended agaynst me, wilt thou come with me agaynst Moab to battayle? He answered: I wyll come vp, for as I am, so art thou: and as my people be so are thy people and thy horses as myne. And he sayde: What wape shall we goo vp? And he answered, The wape thowowe the wyldernesle of Edom.

And so the kyng of Israel toke hys iourney and the kyng of Iuda, and the kyng of Edom. And when they had compassed the wape seven dayes, they had no water for the hooſte, and for the cattell that folowed them. And the kyng of Israel sayde: Alas, the Lorde hath called these thre kynges togyther, to deliuer them ouer into the hande of Moab. But Jehosaphat sayde: *is there not here a prophete of the Lorde, that we maye enquire of the Lorde by hym?* And one of the kynges of Israel's seruauntes answered, and sayde: here is Elisa the sonne of Saphat, whiche powred water on the bandes of Elia. And Jehosaphat sayd: Is not the worde of the Lorde with hym? And so the kynges of Israel, and Jehosaphat, and the kyng of Edom went downe to hym.

And Elisa sayde vnto the kynges of Israel: what haue I to do with the? Set the to the prophetes of thy father and to the prophetes of thy mother. And the kyng of Israel sayd vnto him: Oh, naye. For the Lorde hath called these thre kynges togyther to deliuer them into the hand of Moab. And Elisa sayde: as sure as the Lorde of hostes lyueth (in whose syght I stande) and it were not, that I regarde the presence of Jehosaphat the kyng of Iuda, I wolde not loke towarde the, nor yet se the.

But nowe byynge me a mynstrel. And when the mynstrell played, the hande of the Lorde cam vpon hym. And he sayde: thus sayth the Lorde: Make this playne grounde full of dyches. For thus sayth the Lorde: ye shall se neyther wynde nor rayne, and yet the broke shal be fylled wth water, that ye maye drynke: both ye and poure bestes, and your cattell. And this is yet but a small thyng in the syghte of the Lorde, for as moche as he wyll geue ouer the Moabites also into your handes. And ye shall impte euerye stronge towne and euery goodly cytie, and shal fell euery pleasaunt tree, and stoppe euery well of water, and marre euery good plot of ground wth stoones. And in the moornyng when the meat offryng was offred, it fortuneth that there came water by the way from Edom: and the countrey was fylled wth water.

And when all the Moabites herde that the kynges were come vp to fyght agaynst them, they gathered all togyther, from the yongeste that was able to putte on harnesse, and so vpwarde, and stode in the border of the lande.

And they were vpearly in the moornyng and the sunne shone vpon the water, that the Moabites sawe the water as farre of, as red as blood and they sayde: this is the bloode of slaughter: the kynges are slayne, and one hath smyten another: now therefore Moab get the to the spoyle. And when they came to the hooſt of Israel, the

Israelites stode vp, and smote the moabites, so that they fledde before them, but they folowed vpon them, and smote Moab. And they ouerthrewe the cyties: and on euery good parcel of lande cast euery man his stone, and felled it, and they stopte all the welles of water, and felled all the good trees. Onely in the cytie of byzke left they the stones therof: howbeit they went about it with synges, and smote it.

And when the kyng of Moab sawe that the battayle was sore agaynst hym, he toke wth hym seven hundred men that dree the swearde to haue goodie thowowe, euen vnto the kyng of Edom: but they could not. And then he toke hys eldeste sonne (that shoulde haue raygned in his stede) and offred hym for a burnt offryng vpon the wall. And there was greate indignacion agaynst Israel, and they departed from him, and returned to theyr owne lande.

The .iiii. Chapter.

God gyueth a certayne poore woman oyle and floure, by which she is called Elisa. (whome the recte calleth Eliza) a breyner of God a chyld for hys hostelle: whiche dyeth, and is after rayled to lyfe. He maketh there the portage: and multiplyeth the loues.



And there cryed a certayne woman of y wyues of the prophetes vnto Elisa, saying: thy seruante my husbnde is dead, and thou knowest, that thy seruant dyd feare the lorde.

And y credit our is come to set my twosones to be his bondemen. Elisa sayd vnto her: tel me what I shall do for the: what hast thou in thyne house? She sayd: thyne handmayd hath nothing at al in the house, saue a ppycher of oyle. He said vnto her: go, and bozowe vessell for the of them that are withoute, euen of all thy neyghbours, empyre vessels: and that not a fewe. And when thou arte come in, thou shalt shut the doze after the and after thy sonnes, and poure out into all those vessels, and set asyde that which is full.

And so the woman went from hym, and shut the doze after her, and after her sonnes. And they brought to her, and she poured out. And it came to passe, y when the vessels were full, she sayde vnto her son: bying me yet a vessel. And he sayd vnto her: I haue no mo. And y oyle ceased. The she came and told the man of God. And he sayd go, & sell the oyle, & paye them y thou art in det vnto, but lyue thou and thy chyldre of y rest. y

And it fel on a daye, that Elisa came to Sunem, where was a great woman that toke hym in for to eate breed. And so it came to passe, that fro that tyme forth (as oft as he cam that way) he turned in thither to eate breed. And she sayd vnto her husbnde: Beholde, I perceyue, that this is an holpe man of God that cometh so oft by our place. Let vs make him a chambze (I pray the) with walles, and let vs set hym there a bed and a table and a stole, and a candlestyk: that he may turne in thither when he cometh to vs.

And it fortuneth on a day, y he came thither and turned into the chambze, & laye therein, and sayd to Gebezi his seruant: call this Sunamite. And when he called her, she presented her selfe before hym.

foze him. And agayne he sayd vnto him: tel her Beholde, thou hast ben carefull for vs, and hast made all this prouisiō. What shall we now do for the: woldest thou be spoken for to the kyng or to the captayne of the host? She answered: I dwell amonge myne owne people. And he sayd again: what is to be done for her? Gehazi answered: Merely she hath no chylde, & her husbände is olde. And he sayd: call her. And whā he had called her, she stode in y^e doze. And he sayd * by such a tyme, and as soone as the frute can lyue, thou shalt embrace a sonne. And she sayd: Oh naye, my lord, thou man of God, do not lye vnto thy handmayde. And the wyfe conceived, and bare a sonne that same season that Elisens had sayd vnto her, as soone as the frute coulde haue lyfe.

And when the chylde was growen, it fell on a daye, that he went out to his father, and to the reapers. And he sayd to his father: my head, my heed. And he sayd to a lad: Cary hym to his mother. And when he had caryed him and brought him to his mother, he sat on her knees tyll none and then dyed. And she went vp, and layed him on the bed of the man of God, and shut the doze aboute hym, and went out, and called vnto her husbände, and said: sende with me (I praye the) one of the yonge men and one of the asses. For I wyll runne to the man of God, and come agayne. And he sayde: wherfoze wylt thou go to him, seinge that to day is neyther newe moone nor Sabboth daye? She answered: for health. The she sadled an asse, and sayd to her seruauant leade away y^e asse, and make her not go slowly. (bycause I ryde vpon her) but when I byd the.

And so she went, and came vnto the man of God to mount Carmel. And it fortuneth, that when the man of God saw her farre of, he sayd to Gehazi his seruauant: Beholde, ponder is the Sunamite. Runne therfoze to mete her, & saye vnto her: Is all wel with the and with thy husbände, & with the lad? And she answered: All is well. And when she came to the man of God vp to the hyll, she caught hym by the fete. But Gehazi went to her, to thrust her awaye. And the man of God sayd: let her aloone, for her soule is vexed within her, and the Lorde hath hyd it frome, and hath not tolde it me. Then she sayd: did I desyre a sonne of my lord, dyd I not requyre the, that thou shouldest not disceyue me?

Then he sayd to Gehazi: * gyde vpy thy loynes, and take my staffe in thyne hande, and go thy waye. * Yf thou mete any man salute hym not. And yf any salute the, answere hym not a gayne. And lay my staffe vpo y^e face of the childe. And the mother of y^e chylde sayd, * as sure as the Lorde lyueth, & as thy soule lyueth, I wyll not leaue the. And he arose, & folowed her. Gehazi went before them, & layed the staffe vpo y^e face of the childe. But there was neyther voyce nor any feling: wherfoze he wēt agayn to mete him and tolde hym, saying: y^e chylde is not awaked.

And when Elisa was come into the house, beholde, the chylde was dead, and layed vpon his bed. He went in therfoze, and shut the dooze to the lad and hym, and prayed vnto the Lorde

* And went vp, and laye vpon the lad, and put his mouth on his mouth, and his eyes vpon his eyes, and hys handes vpon his hādes, and whē he so laye vpon the chylde, the flesch of the childe waxed warme. And he went agayne, & walked ones vp and downe in the house, and then wēt vp and layed hym selfe vpon hym agayne. And then the chylde gasped seuen tymes, and opened his eyes. And he called Gehazi, and sayde: Call for this Sunamite. So he called her, whiche when she was come in vnto hym, he sayde vnto her: * Take thy sonne. Therfoze she wente in, and fell at hys feete, and bowed her selfe to the ground, and toke vp her sonne, and went out. And Elisa came agayne to Gilgal, and there was a dearth in the lande, and the chyldezen of the prophetes dwelt with hym. And he sayde vnto his seruante: Set a greate pottle on the fyze, and make pottage for the childezen of the prophetes and one went oute into the felde, to gather herbes, and founde * (as it were) a wylde vyne, and gathered therof wylde Coloquintidas hys lay full, and came and thred them into the pottle of pottage: for they knewe it not. So they poured oute for the men to eate. And it fortuneth, that whē they tasted of the pottage, they cryed oute, and sayd: O thou man of God, there is death in the pot: and they coulde not eate therof. But he sayde: byynge me. And he cast it into the pot, and sayde: I yll for the people, that they maye eate, and there was nomore harme in the pottle.

There came a man from Baal Halise, and brought the man of God bread of the fyrst frutes, even twety loues of barley, and newe corne, which was yet in his bagges, and sayde: Gyue vnto the people, that they maye eate. And hys mynister answered: why shall I set this before an hundred men? he sayd agayne: gyue it vnto the people y^e they maye eate. For thus sayeth the Lorde, * they shal eate, and there shal be left ouer. And so he dyd set it before them, & they did eate, and left ouer: accordyng to the word of y^e Lorde.

The. v. Chapter.

Naaman the Syrian is healed of hys leprosie. Gehazi is stricken with leprosie, because he toke money, and rayment of Naaman.



Naaman captayne of the hooſte of the kyng of Siria, was a greate man, and honourable in the syght of his master: bycause that by him the Lorde had gyuen healthe vnto Siria. he also was a myghty mā and experte in warre, but he was a lepre. And the Sirians had gone oute by companyes, and had brought out of the countrey of Israel a lytle mayde, and she was with Naamans wyfe. And she said vnto her lady: I wolde to God my lord were wylth the prophete that is in Samaria: for he wold deliuer him of his leprosie. And he went in, and tolde his lord, saying: thus and thus sayde the mayde that is of the lande of Israel. And the kyng of Siria sayde: Come, and entre in, and I wyl sende a letter vnto the kyng of Israel: And he came, and toke with hym ten talentes of syluer, and syre thousande peces of golde, and ten chaunge of raymentes: & broughte the

iii. re. xlii. d
Actes. x. c

Luke. v. c

G

Ro

John. vi. a.

B

De. xxviii. f.

the letter to the kyng of Israel containyng this tenour: Nowe whē this letter is come vnto the beholde, I haue therewith sent Naaman my seruānt to the, that thou mayest ryd him of his leprosy. And it fortunēd, that when the kyng of Israel had red the letter, he rēt his clothes, and sayd: *am I God, that shoulde slaye and make alpye? For he doeth sende to me, that I shoulde deliuer a man from his leprosy: Wherfore consydre (I praye you) and se how he seeketh a quarrell agaynst me. Which when Elisa the man of God had hearde howe that the kyng of Israel had rent his clothes, he sent vnto the kyng sayinge: wherfore hast thou rente thy clothes? Let hym come nowe to me, and he shall knowe, that there is a Prophete in Israel.

And so Naaman came with his hoxses, and with hys charettes, and stode at the doze of the house of Elisa. And Elisa sent a messēger vnto him, saying: go & wash the in Iordā. vii. tymes and thy flesh shal come agayne to the, and thou shalt be censed. But Naaman was wroth and went awaye, & sayd: Beholde, I thought w my selfe: he wolde surely come out, & stand, & call on the name of y Lord his God, and put hys hande on the place, that he myght heale the leprosy. Are not Abana & parphar, ryuers of Damasco better then all the waters of Israel? Vt I wash me also in them, shall I not be censed? And so he turned hym, and departed wyth displeasure. And his seruantes came, and communed with hym, and sayde: Father yf the Prophet had bid den the do some great thyng, oughtest thou not to haue done it? How: moche rather then, when he sayth to the: wash, and be cleane? Then went he downe, and washed hym s. lke scuen tymes in Iordan, accordyng to the saying of the man of God: and his fleshe chaunged, lyke vnto the fleshe of a lytle chyld, *and he was cleansed.

Luke. iiii. e

iii. re. xlii. a

And he turned agayne to the man of God, he and all his cōpany, and stode before him & sayd Beholde, I know now y there is no God in all the worlde, but in Israel. * Now therfore take a blessing of thy seruānt. But he sayde: *as surely as the Lorde lyueth (before whom I stand) I wyl receyue none. And when the other woulde haue cōstrayned hym to receyue it, he wold not. And Naaman sayd: * (euen as thou wylt: but I beseech the.) Shal there not be gyuen to thy seruānt as moche of this earthe as two mules may beare? For thy seruānt wyl henceforth offere neyther burnt sacrifice nor offryng vnto any other god saue vnto y Lorde. But herein, the Lorde be merciful vnto thy seruānt, y when my master goeth into the house of Rymmon, and doeth worshyppe there, and leaneth on myne hand, and I also worshyp in the house of Rymmon. (When I do worshyp, I saye:) in the house of Rymmon the Lorde be mercifull vnto thy seruānt by cause of this thinge. Vnto whom he sayd: go in peace. And whē he was departed from hym as it were a forlonge of grounde, Gehazi the seruānt of Elisa the man of God sayd: beholde, my master hath spared Naaman thys Syrian, y he wolde not receyue of hys hande those thynges, that he

offred. As surely as the Lorde liueth, I shal run after hym, and take somewhat of hym. And so Gehazi folowed Naaman. And when Naaman sawe hym runnyng after hym, he light downe from the charette to mete hym, and sayde: * is all well? He answered: All is wel. Beholde, my master hath sent me, saying: Se, there be come to me, euen nowe frome mounte Ephraim two younge men of the chyldrene of the Prophetes: gyue them I praye the, one talent of syluer, and two chaunge of garmentes. And Naama sayd with a good wyll. Take two talentes: & he compelled hym to bynde two talētes of siluer in two bagges, w two chaunge of garmentes, & layed them vpo two of his seruantes, to beare them before hym. And when he came in to a secreete place, he toke the fro the y had, & bestowed it in the house, & the mē were let go: & they departed.

But he went in, and stode before his master. And Elisa sayd vnto hym: whence comest thou Gehazi? He sayd: thy seruānt went no whither. But he said vnto him: wēt not myne hert w the when the man tourned agayne from hys charette to mete the? Is it nowe a tyme to receyue moneye, to receyue garmentes, olyue trees, vineyardes, sheepe and oxen, men seruantes, and mayde seruantes? The leprosy therfore of Naaman shall cleaue vnto the, and thy seed for euer. * And he went out from hys presence alle yte as snowe.

The. vi. Chapter.

Eliseus maketh yron to swymme about the water. The Sirians besyge Israel, so that two women agree together to eate theyr owne chyldren.

The children of the prophetes said vnto Elisa: Beholde, y place where we dwel wth the is to lytle for vs. We wil therefore goe vnto Iordā, & take thēce euery man a beme, & buylde vs a place to dwell in. And he answered: go. And one said: be cōtent (I pray the) & com w thy seruantes. And he answered: I wil come, and so he wēt w them. And whē they came to Iordā they cut downe wood. But it fortunēd, that as one was felling downe of a tree, the axe head fell into the water. And he cryed and sayd: alas master, it was lent me. And the man of God said: where fel it? And he shewed hym the place. And he cut downe a stycke, and cast it in thither, and immediatly the yron dyd swym. Therfore sayde he: take it vp. And he stretched out his hand, & toke it vp.

But y kyng of Siria warred agaynst Israel, and toke cōsail w his seruantes, and sayd: In ydore secreete place shal be my remayning. And the man of God sent vnto the kyng of Israel, sayinge: Beware that thou go not ouer to such a place, for there the Sirians are lurking. Therfore the kyng of Israel sent to the place which y man of God told him, and warned hym of, and sauēd hym selfe from it, not ones, nor twyse.

And the hert of the kyng of Siria was troubled for this thing, & he called for his seruantes and sayd vnto them: wyl ye not shew me which of our men (betrayeth me) to the kyng of Israel? And one of his seruantes sayde: none my Lorde y kyng, but Elisa y prophet that is in Israel telleth

telleth the kyng of Israel: yea, euen the woꝛdes þe thou spakest in thy prey chabze. He sayde go, and espye where he is, þe I may send and fet him. And one told him, sayng: beholde, he is in dotham. Therfore sente he thither hores, and charettes, and a myghty hooste. And they came by nyght, and compassed the ctytie about.

And whē þe seruaunt of the mā of God arose by early to go out, beholde, there was an hoost rounde about the towne with hores & charettes. And his seruaunt sayde vnto hym: Alas master what shall we do? He answered: * feare not, for they þe with vs are mo the they þe with the. And Elisa prayed, and sayd: Lord (I beseech the) open his eyes, þe maye se. And the Lord opened the eyes of the pongeman. And beholde the moitayne was ful of hores & charettes of fyre round about Elisa. And whē they came downe to hym, Elisa prayed vnto the Lord, and sayde: Smyte this people I praye the, with * byndnesse. And he smote them with byndnesse, accordyng to the desyre of Elisa. And Elisa sayd vnto them: this is not the way, neyther is this the towne: folowe me, and I wyl bynge you to the mā whō ye seke. But he led them to Samaria.

And it fortuned, that when they were come to Samaria, Elisa sayd: Lord, open theyr eyes that they maye se. And the Lord opened theyr eyes, and they sawe. And beholde, they were in the myddest of Samaria. And the kyng of Israel sayd vnto Elisa whē he sawe them: My fa- ther, shall I smyte them? And he answered: thou shalt not smyte the: But smyte them that thou hast taken with thyne owne swerde, and wpyth thyne owne bowe. But rather set byed and wa- ter before them, that they maye eat and drynke and go to their master. And he prepared a great refection for them. And when they had eat and dronken, he sent them awaye: and they went to theyr mayster. And so the souldyers of Syria came nomore into the lande of Israel.

After this it chaunced, that Benhadad king of Siria gathered all his hoost, and went vp, & besyged Samaria. But there was a greate derth in Samaria: and behold, they besyged it vntyll an asses head (was solde) for foure scoꝛe syluer pence, and the fourth parte of a cab of do- nes dunge, for fyue syles. And as the kyng of Israel was goyng vpon the wall, there cryed a woman vnto him, sayng: helpe, my Lord. And he sayde: yf the Lord do not succour the, wherwith can I helpe the: with the barne or w- the bynepresse? And the kyng sayde vnto her: what wilt thou? She answered: yonder womā sayd vnto me: byng thy son, that we maye eat hym to day, and we wyl eate myne to morowe.

* And so we dressed my sonne, and dyd eat hym. And I sayd to her this other day: byng thy son that we maye eat him, and she hath byd her son. And it came to passe, that when the kyng herde the woꝛdes of the woman, he rent his clothes, & went vp on the wall. And the people looked, and beholde, he had sakcloth vnder, vpon his fleshe. Then he sayde: * God do so and so to me, yf the head of Elisa the sone of Saphat shall stand on

hym this daye. But Elisa sat in the house, and the elders sat by hym, and the kyng sent a man before hym: But yf the messenger came to him he sayd to the elders: haue ye not sene how that the sone of this mā murtherer hath sent to take away myne head: be circumspect when the mes- senger cometh, and shut the doze, and hold hym at the doze: is not the sound of his masters fecte behynde hym? Whyle he yet talked with them: beholde, the messenger came downe vnto hym, and sayd: beholde, this euill is of the Lord, and what more shall I loke for of the Lord?

The vii. Chapter.

Elisa prophesyeth plenteousnesse of vntayle and other thin- ges to Samaria. The Syrians runne away, and haue no man folowynge them. The lord that woulde not beleue the woꝛde of Elisa is troden to death.

When Elisa sayd: heare ye the woꝛde of the Lord: thus sayth þe Lord: * to mo- rowe this tyme shall a busshel of fyne floure be sold for a sicke, & two bus- shels of barley for a sicke in þe gate of Samaria. The a certayne lord (on whose hande the king leaned) answered þe mā of God, & sayde: beholde, yf þe Lord wold make windowes in heuē might this sayng come to passe? He sayd: behold, thou shalt se it w thyne eyes, but shalt not eat therof.

And there were foure leperouse men at the entrynge in of the gate. And they sayde one to an- other: why fyt we here vntyll we dye? Yf we say we wyl entre into the cite: beholde, the derth is in the ctytie, & we shall dye therin. And yf we styll here, we dye also. Howe therfore come, & let vs fall vpon the hooste of the Syrians: Yf they saue our lyues we shall lyue: Yf they kyll vs, the are we deed. And so they arose in the nyght, to go to the hoost of the Syrians. And when they were come to the vtmostte parte of the hooste of Siria, beholde, there was noman there.

For the Lord had made the hooste of the Si- rians: to heare a noyse of charettes, and a noyse of hores, & the noyse of a great host. In somoch that they sayd one to an other: lo, þe kyng of Is- rael hath byed agaynst vs þe kynges of the he- thites, & the kynges of the Egyptians to come v- pon vs. Wherfore they arose, & fled in the nyght and left theyr tetes, theyr hores & theyr asses, & the fiede which they had pyched, eue as it was and fled for theyr lyues. And whē these lepers came to the edge of the hooste, they went into a tent, and dyd eate and drynke, and carped thes- syluer and golde, and raymente, and went and byd it, came agayne, and entered into an other tent, and carped thence also, and went & byd it.

Then sayd one to an other: We do not well this day, forasmoch as it is a day to byng good tydings, & we holde our peace. Yf we tary tyll the day light, som mischefe wyl come vpon vs. Howe therfore come, that we may go, and tel þe kynges howholde. And so they came, and called vnto the poztter of the ctytie, and tolde them, say- inge: we came to the pauplyngs of the Syrians: and se, there was noman there, neither voyce of man, but hores and asses tyed: and the tentes were euen as they were wont to be.

And so the man called vnto the poztters, and they

Math. xxi. 12

Math. v. 12. 13. 14. 15.

they told the kynges house within. And þe king arole in the night, and sayd vnto his seruantes: I wyll shewe you now, what the Sirians haue done vnto vs. They knowe þe we be hungrye, & therfore are they gone oute of the pavillions, to hyde them selues in the felde, sayinge: whe they come out of the cylie, we shal catche the alque, & get into the citie. And one of his seruantes answered, and sayde: Let men take (I praye you) fyue of the horses that remaine, and are left in the multitude. Beholde, they are euen as all the multitude of Israel that are left in the cyle: be holde (I saye) they are euen as the multitude of the Israelites that are consumed, and we wyll sende, and se. They toke therfore the horses of two charettes, and the kyng sent after the hoste of the Sirians, sayinge: goo, and se. And they went after them euen vnto Jorda, and loe, all þe waye was full of clothes and vessels which the Syrians had cast from them in theyr hast.

D And the messengers returned, and told þe king. And the people wente out & spoyled the tetes of the Sirians. And so it came to passe, þe a bushell of fyne floure was solde for a sicke, and two bushells of barley for a sicke: according to þe word of the Lorde. And the kinge appoynted þe Lord (on whose hand he lened) to be at þe gate. And þe people trode vpon him in the gate, & he dyed: according to the worde of the man of God, which he sayd: when the kyng came downe to hym. And so came the thing to passe, þe the ma of God had spoken to the kyng, sayinge: two bushells of barley for a sicke: and a bushell of fyne floure for another. **¶** And to morowe this tyme in the gate of Samaria. Where vnto that lord answered þe man of God, and sayde: Pea, and yf the Lorde made wyndowes in heauen, myghte it come to passe? And he sayde, Beholde, thou shalt se it with thine eyes, and shalt not eate therof. And euen so chaunced it vnto hym: for the people trode vpon him in the gate: and he dyed.

iii. re. vii. a.

iii. re. vii. a.

The viii. Chapter.

*Elisa prophesyeth vnto the Sunamite the deaith of seven yere. After the deaith of Benhadad raygneth Azael in Siria. Jeho-
zabam the sonne of Jeholaphat raygneth in Iuda. Edom
fallerh from Iuda. Whoziah succedeth Jeho-
zabam.*

iii. re. iiii. a.

Ihen spake * Elisa vnto the woman, (whose sonne he had restored to lyfe agayne) sayinge: vp, & go, thou, & thine house, & sojourne wheresoeuer þe canst, for the Lorde hath called for a derth, and þe same shall come vpon the lande seven yeres. And the woman arole, and dyd after the sayenge of the man of God, and wet both she and her household and sojourned in the lande of the Philistines seven yere. And at the seven yeres ende, it fortun-
D ned, that the woman came agayne out of þe land of the Philistines, and went out to cal vpon the kyng for her house & for her lande. And the king talked with Gebezi the seruaut of þe ma of God sayinge: tel me (I praye þe) al the great deades, that Elisa hath done. He tolde the king, how he had restored a dead man to lyfe agayne: but in þe meane tyme the woman (whose chyld he had rayled vp agayne) cryed to þe kyng for her house and for her lande. And Gebezi sayde: My lord

O kyng, this is the woman, and this is her sonne whom Elisa rayled vp agayne. And when the kyng asked the woman, she told him. And so the kyng deliuered her a chamberlaine sayinge: restore thou vnto her, all that are here: and all the frutes of the felde spys the daye that she left the lande, vntyll this tyme.

And * Elisa came to Damasco, and Ben-
hadad the kyng of Siria was sycke. And one told hym, sayinge: The ma of God is com hithe. And the kyng sayd vnto Azael: * take a presēt in thine hande, and go mete the man of God, & thou mayest aske the Lorde by hym, whether I shal recouer of this disease. And so Hazael went to mete him, and toke the presēt with hym, and of euery good thinge of Damasco, eue as moche as fourtye camelles coulde beare, and came and presented hym selfe before hym, and sayd: Thy sonne Benhadad kyng of Syria hath sent me to the, sayinge: shall I recouer of this disease?

And Elisa sayde to hym: goo, and saye vnto hym: thou shalt recouer, howbeit, the Lorde hath shewed me, that he shall surelye dye. And he looked asyde, and was ashamed, and the man of God wepte. And Azael sayde: why wepest my lord? he answered: for I knowe the euyl thynges that thou shalt do vnto the chyldren of Israel: for theyr stronge cyties, shalt thou set on fyre, and theyr yonge men shalt thou slaye with the swerde, and shalt halte oute the byaynes of theyr suckynge chyldren, and all to teare theyr women with chyldre.

But Hazael sayd what is thy seruaut a dog that I shoulde do this great thyng? And Elisa answered: y Lorde hath shewed me, þe thou shalt be kyng of Siria. And so he departed fro Elisa and came to hys master, whyche sayd to hym: What sayde Elisa to the? he answered, he tolde me that thou shouldest recouer. And on the morowe it fortuneth, that he tooke a thycke clothe, and dypte it in water, and sprede it on his face, and he dyed: and Hazael raygned in his stede.

The fyfth yere of Jeho-
zabam the sonne of Ahab kyng of Israel, Jeho-
zabam the son of Jeholaphat kyng of Iuda began to raygne. xxxii. yere olde was he, when he beganne to raygne: and he raygned cyght yere in Ierusalem. And he walked in the wayes of the kynges of Israel, as they þe were of the house of Ahab, for the daughter of Ahab was hys wyfe, and he dyd euyl in the syghie of the Lorde. And the Lorde woulde not destroe Iuda: and that bycause of Dauid his seruaut * as he promised him to gpye him alway a light amonge hys chyldren.

* In those dayes Edom dyd wyckedly when he was vnder þe hand of Iuda. For they made the a kyng of their owne. So Jeho-
zabam the son of Ahab went to raygne, he & al his charettes wyth hym. And he arole by nyght, and smote the Edomites whyche chasped him in with the captaynes of his charettes, and the people fled into theyr tentes. But Edom rebelled, so that he wolde not be vnder the hand of Iuda vnto this daye. And then Lobnabbe gan to be disobedient euen that same tyme.

The rest

The rest of the wordes that concerne Joram & all that he dyd, are they not wyrtten in þe boke of the chronicles of the kynges of Juda? And Joram rested with his fathers, and was buryed he lyde his fathers in the cytie of David. And A-
haziah his sonne raygned in his stede. In the xii. yere of Jorā the son of Ahab kyng of Israel dyd Ahaziah the son of Jehoram kyng of Ju-
da begyn to raigne. Two & twety yere old was Ahaziah when he began to raigne, and he ray-
gned one yere in Jerusalem, & his mothers name Athaliah the daughter of Omri kyng of Is-
rael. But he walked in the wape of the house of Ahab, and dyd evyl in the syght of the Lord, euē as dyd the house of Ahab. For he was the sonne in lawe of the house of Ahab.

And he went with Joram the sonne of Ahab to war agaynst Hazael kyng of Siria in Ra-
moth Gilead, & the Sirians wounded Jorā. And
*king Jorā went backe agayne to be healed in Jezrael of þe woundes which þe Sirians had gyue
him at Ramoth whē he fought agaynst Hazael
kyng of Siria. And Ahaziah the son of Jehorā
kyng of Juda went downe to se Joram the son
of Ahab in Jezrael, bycause he was spcke there.

The ix. Chapter.

Jehu is made kyng of Israel, and killeth Jehoram the kyng thereof, and Ahaziah, otherwyse called Mochozias & the kyng of Juda also, & causeth Jezabel to be cast downe out of a window, & the dogges ate her.

And Elisa the prophet called one of þe children of the Prophetes, and sayd vnto him: *gyde vp thy lopnes and take this boxe of oyle in thy hande, & get the to Ramoth in Gilead. And whē þe comest thither, loke where is Jehu þe son of Jehosaphat, the sone of Nimsi, & go to hym, & make hym arysle vp from amonge his brethren, and cary hym to a secrete chābre. Then take the boxe of oyle, and poure it on his heed, and saye: thus sayeth the Lord: I haue annoynted the to be kyng ouer Israel. And then open the doze, & flye wythout any taryng. And so the seruaunt of the prophet gat hym to Ramoth Gilead, and when he came in, beholde, the captaynes of the hoste were syttinge togyther. And he sayde: I haue an errande to the, O captayne. And Jehu sayde: vnto which of all vs? he sayde: to the, O captayne. And he arose, and wēt into the house.

And he poured the oyle on his heed, and sayd vnto hym: thus sayth the Lord God of Israel: *I haue anoynted the to be kyng ouer the people of the Lord, euē ouer Israel. Thou shalt smite the house of Ahab thy master, that I may avenge þe blood of my seruantes the prophetes, and the blood of all the seruantes of the Lord of the hande of Jezabel, for the whoole house of Ahab shall be destroyed: and *I wyl destroy fro Ahab, euē hym þe maketh water agaynst the wall, and hym that is prysoned and forsaken in Israel: and I wyl make the house of Ahab lyke the house of Jeroboam the son of Nabat, & lyke the house of Baasa the sone of Abia. And as for Jezabel, *the dogges shall ate her in the felde of Jezabel, and there shall be none to burye her. And he opened the doze, and fled.

Jehu came out to the seruantes of his lord and one sayde vnto hym: is all well? Wherefore came this mad felow to the? And he sayde vnto them: ye know what maner of mā it is, & what his comunicacyon is. They sayde vnto hym agayne: it is not so, tell vs; he sayde: thus & thus spake he to me, saying: Thus sayeth the Lord: I haue annoynted the to be kyng ouer Israel. Then they besyde the horologe basted, & toke euery man his garment, and put it vnder hym, and blew with trompettes, sayinge: Jehu is kyng. And so Jehu the sonne of Jehosaphat the sonne of Nimsi conspyred agaynst Joram. Joram kept Ramoth Gilead, he and all Israel bycause of Hazael kyng of Siria: and *kyng Joram returned to be healed in Jezrael of the woundes which the Sirians had gyuen hym, whē he fought with Hazael kyng of Siria.

And Jehu sayd: yf it be your myndes, then let a noman departe & escape out of the cytie, to go & tel in Jezrael. So Jehu gate vp into a charet, & went to Jezabel where Joram laye, and Ahaziah kyng of Juda was come downe thither to se Joram. And the watchman that stode in the towre in Jezrael, spyed the compaigne of Jehu as he came, and sayde: I se a compaigne. And Jehorā sayd: take a horseman and sende to mete them, þe he may aske whether it be peace. And so there wēt one on horsebacke to mete him, & sayd thus sayth the kyng: is it peace? and Jehu sayd: what hast thou to do w peace? turne the behinde me. And the watchman tolde, saying: the messenger came to them, but he cometh not agayne.

Then he sent oute an other on horsebacke, which came to them and sayd: thus saith þe kyng is it peace? Jehu answered: what hast thou to do with peace? turne the behinde me. And þe watchman tolde, saying: he came to them also and cometh not agayne, & the dyspyng is lyke the dyspyng of Jehu the son of Nimsi: for he dyspueth þe charet as he were mad. And Jehorā sayd: make ready, and the charet was made ready. And Jehoram kyng of Israel & Ahaziah kyng of Juda wēt out eyther of them in his charet agaynst Jehu, & met him in the forelonge of Naboth the Jezraelite. And it fortunied, that whē Jehoram sawe Jehu: he sayd: is it peace Jehu? he answered: What peace shulde there be, so longe as the whordomes of thy mother Jezabel, & her witchcraftes are so greates? And Jehoram turned his handes, and fled, and sayd to Ahaziah: there is falschid, O Ahaziah. And Jehu toke a bowe in his handes, and smote Jehorā betwene the armes, and the arrowe went thorow his hert. And he fel downe flat in his charet. Then sayd Jehu to Sydkar a captayne: take hym, and cast hym in the plot of grounde of Naboth the Jezraelite. For I remember that when I and thou rode togyther in a charet after Ahab his father, þe Lord laped his heuy burthen vpon hym. I haue sene yesterdave the blood of Naboth, & the blood of his sones, sayd the Lord: and I wyl quyte it the in this grounde, sayth the Lord: Now therfore take hym & cast him in the plot of the ground, accordinge to the worde of the Lord. But when
Ahaziah

Abaziah the kyng of Iuda saw this, he fled by the way of the garden house. And Jehu folowed after hym, and sayd: Smyte hym also in the charet: (and they smote hym) in his charet at the going vnto Gur by Jibleam, and he fled to Hagiddo and there dyed. And his seruauntes carped hym in a charet to Jerusalem, and buryed hym there in his sepulchre wth his fathers in the cytie of Dauid: And in the .xi. yere of Joram s^{on} of Ahab, begā Abaziah to raigne ouer Iuda. And whē Jehu was come to Jezrael, Jezabel herde of it, and starched her face, & tyed her heed, and looked out at a wyndowe. And as Jehu entred at the gate, she sayde: had zinri peace which slewe his master: And he lyft vp his eyes to the wyndow and sayde: who is of my syde, who? And there looked out to hym two or thre chambrelaynes, & he sayd: throwe her downe. So they threw her downe, & her blood dashed towarde the wall, & toward the horses, & he trode her vnder fote.

And when he was come in, he dyd eat & drynk and sayd: go & visyte I praye you yonder cursed creature, & bury her: * for she is a kynges doughter. And so whē they cam to bury her, they found no more of her then the skull & the feet: & the palmes of her handes. Wherefore they came agayn and tolde hym. And he sayd: this is the word of the Lord, which he spake by the hand of his seruaunt Elia the Thelbite, sayinge: * in the felde of Jezrael shal the dogges eate the fleshe of Jezabel. And so the carkas of Jezabel was euē as dunge vpon the earth in the felde of Jezrael: so that no man myght saye: This was Jezabel.

The .x. Chapter

Jehu causeth the .lxx. sonnes of Ahab to be slayne, & after that, ch. of his brethren. He synneth a meane also to kill all the prestes of Baal. After his death, his tounne raggueth in his stede.



fol. viii. g

Ahab had .lxx. sonnes in Samaria. And Jehu wrot letters, and sent to Samaria vnto the rulers of Jezrael, to the elders, and to them that brought vp Ahabs childre, saying: Now when this letter cometh to you, ye that haue with you your masters sonnes, ye haue wth you bothe charottes and horses, a stronge cytye haue ye also, and harnesse, loke whiche of youre masters sonnes is best & mooste mete, & set hym on his fathers seate, and fyght for poure lordes house. But they were excedyngly afrayed, and sayd: se, two kynges were not able to stande before hym, how shall we then be able to stande? And he that was gouernour of Ahabs house, & he that ruled the cytie the elders also, and the tutors sent to Jehu, saying: we ar thy seruauntes and wyl do all that thou shalt byd vs: we wyl make no man kyng: therfore do thou what semeth good in thyne eyes. Chā he wrote another letter to them, saying: yf ye be myne, & wyl hearken vnto my voyce, then take the heedes of the men that are your masters sonnes, and come to me to Jezrael by tomozowe this tyme. And the kynges sonnes were .lxx. persons, and they were with the great men of the cytie, which brought them vp, and whē the letter came to them: they toke the kynges childre, & slewe them, euē .lxx.

persones, and layed they^r heedes in baskettes, & sent them vnto hym to Jezrael: And there came a messenger and tolde hym, sayinge: they haue brought the heedes of the kynges sōnes. And he sayd: let them lay them on two heapes in the entreynge in of the gate, vntyll the moynyng.

And when it was day he went out, and stode & sayd to al the folke: ye be ryghteous. Beholde I conspired agaynst my master, & slue hym. But who slue al thesē? Learne hēre that there shal fal vnto the earth nothyng of the word of the Lord whych he spake concernyng the house of Ahab. For y^e Lord hath brought to passe the thynges y^e he spake by the hande of his seruaunt * Elia. And so Jehu slue al y^e remayned of the house of Ahab in Jezrael, & al that were great with hym, & his kynskolkes & prestes, so y^e he let nothing of hym remayne. And he arose, & departed & cam to Samaria. And when Jehu was in the waye to the house where y^e shepherdes dyd there they^r shepe, he met wth the brethren of Abaziah kyng of Iuda, & sayd: what are ye? They answered: the brethren of Abaziah are we: & go downe to saluē the childre of y^e kyng & the quene. And he sayd: take them alpye. Whome when they had taken them alpye, they slewe them at the well whych was besyde the house where y^e shepe are shopen, euē .xlii. men, neyther left he any of them.

And when he was departed thence, he met wth Jehonadab the son of * Rechab coming agaynst him. And he blessed hym, & sayd to hym: is thyne hert ryght, as my herte is true with thyne? And Jehonadab answered: ye y^e it is: (if it be, sayth he) then gyue me thyne hande. And when he had gyuen hym his hande, he toke him vp to him in the charet, & sayde, comewith me, & se the zeale that I haue for the Lorde: & so they made him ryde in his charet. And whē he cam to Samaria, he slue al that remayned vnto Ahab in Samaria, tyll he had wypte him out, accordyng to y^e saying of the Lord which he spake to Elia. And Jehu gathered al the people togther, & sayd vnto them: * Ahab serued Baal a lytle, but Jehu shal serue hym more. Now therfore cal vnto me al the prophetes of Baal, all suche as serue hym, & all his prestes, & let none be lackyng. For I haue a great sacrifice to do to Baal, & therfore whosoener is myssed, he shal not lyue. But Jehu dyd it for a subtiltie, to thintent y^e he myght destroy the seruauntes of Baal. And Jehu sayd: proclaime an holy conuocation for Baal, & Jehu sent vnto al Israel. And al the seruauntes of Baal came, that there was not a man left behind that came not. And they cam into y^e house of Baal, & the house of Baal was full from one ende to an other.

And he sayd vnto hym that was the keeper of the vestrye: bynge forth garmentes for all the seruauntes of Baal. And he brought them out garmentes. And when Jehu wente with Jehonadab the son of Rechab into the house of Baal he sayde vnto the seruauntes of Baal: searche, & loke, that there be here with you, none of the seruauntes of the Lorde, but the seruauntes of Baal onely. And when they wente in to offere sacrifice and burnt offerynge, Jehu appoynted cryers

lxxx. men without, and sayde: If any of the men who I haue brought vnder your handes, escape he that letteth go, shall dye for hym.

¶ And it fortuned, y^e as soone as he had made an ende of offering the burnt sacrifice, Jehu sayde to the men of warre, and to the captaynes: go in and slepe the, let none come out. And they smote them with the edge of the swerde. And the men of war and the captaynes cast them out, & wet vnto the cite of the temple of Baal, & set the ymages out of the temple of Baal, & burnt them. And they brake y^e ymage of Baal, & brake y^e house of Baal, & made a draft house of it vnto this daye. And so Jehu destroyed Baal out of Israel. But fro the synnes of Jeroboam the sonne of Nabat which made Israel to synne, Jehu departed not neither fro folowynge of them, ^(neither forsoke he)

the golde calves that were in Bethel and in Dan. And the Lord sayde vnto Jehu: because thou hast doner y^eght well in byngynge to passe the thinge that is right in myne eyes, and hast done vnto the house of Ahab accordynge to all thynges that are in myne hert, therfore shall thy children vnto the fourth generacion syt on the seate of Israel. But Jehu cared not for this, to walk in the lawe of the Lord God of Israel with all his herte, for he departed not from the synnes of Jeroboam, which made Israel to synne.

In those dayes the Lord began to cut Israel thoste: * and Hazael smote the in all the coastes of Israel, fro Jordan eastwarde, euen all y^e land of Gilead, the Gadites, y^e Rubenites, and the y^e were of Manasses, from Aroer vnto the ryuer Arnon: euen Gilead and Basan. The rest of the wordes that concerne Jehu, and all that he dyd, and all his power, are they not wyrtten in the booke of Chronicles of y^e kynges of Israel? And Jehu slepte wyth his fathers, and they buried hym in Samaria, and Jehoahaz his sonne raygned in his stede. And the tyme that Jehu raygned vpon Israel in Samaria is. xxviii. yeres.

¶ The. xi. Chapter.

¶ Athalia putteth to death all the kynges sonnes, excepte Joaz the sonne of Jehoahaz, whiche is hydden and after her death is made kyng.

¶ Ad Athalia y^e mother of Ahaziah whē she saw y^e her son was deed she aroose, and destroyed all the kynges seed. But Jehosaba the daughter of king Joaz, & sister to Ahaziah toke Joaz y^e son of Ahaziah, & scale hym fro among y^e kynges sonnes y^e were slayne, & his nurse wth hym, out of a sleppynge chābre, and hys hym from Athalia y^e he was not slayne. And he was wth her hyd in the house of the Lord syx yere. And Athalia dyd raygne ouer the lande.

And the. vii. yere Jehoiada sent and fet the rulers ouer the hundredes, wth the captaynes & the of the garde, & toke the to hym into the house of the Lord, & made a bonde wth them, & toke an oth of them in the house of y^e Lord, & shewed them y^e kynges sonne. And he commaunded them, saying this is it y^e ye must doo: one thyrde parte of you, whose dutye is to come on the Sabbath daye, shall kepe the watche of y^e kynges house: And an other thyrde parte shall kepe the gate of Sur: & an other thyrde parte shall kepe the gate whiche

is behynde them of the garde: and so shall ye kepe the watch of the house of Messah, and two partes of you, that is all that go oute on the Sabbath daye shall kepe the watche of the house of the Lord aboute the kyng, and ye shall compass the kyng round about, and enery man shall haue his weapon in his hande, and who soeuer cometh within the ranges, let hym be slayne. And se y^e ye be with the kyng, as he goeth out and in.

And the captaynes ouer the hundredes dyd accordynge to all thynges y^e * Jehoiada the preeft commaunded, & they toke enery man his me that were to come in on the Sabbath daye wth them y^e should go out on y^e Sabbath, and came to Jehoiada the preeft. And to the captaynes ouer hundredes dyd the preeft gyue kynges Dauides speares and shylde that were in the temple. And they of the garde stode, and enery man had his weapon in his hande rounde aboute the kyng, from the ryght corner of the temple to the lefte, alonge by the alter and the temple. And he brought out the kynges sonne, and put the crowne vpon him and deliuered hym * the wytnesse, and made hym kyng, and annointed hym. And they clapt they^e handes, and sayde: God saue the kyng.



* And when Athalia herde the noyse of the rīninge of the people, she came to y^e people into the temple of the Lord. And whē she looked, beholde, the kyng stode by a pyller, as the maner was, & the syngers & the tropetters by the kyng, and all the people of the lande reioysed, and blew wth trumpettes. And Athalia rent her clothes, and cryed treasō, treason. But Jehoiada y^e preeft commaunded the captaynes of the hundredes that had the rule of y^e host, and sayd vnto the: haue her out wth out y^e temple, y^e she may be within the ranges, and yf any folow her, kyll him with the swerde: for y^e preeft had sayd: she may not be slayne in y^e house of the Lord. And they layed hādes on her tyl she came into the way, by the which the horses wet into the kynges palace, & there was the slayne.

* And Jehoiada made a bonde betwene the Lord & the kyng, and the people, y^e they shoulde be the Lordes people: & also betwene the kyng and the people. And all y^e people of the land wēt into the house of Baal, and destroyed it, his hylalters also, & his ymages brake they downe laste, and slue Matthan y^e preeft of Baal before the alters. And the preeft set a watch ouer the house of the Lord: and toke the rulers ouer hundredes, the captaynes, & them of the garde, and all the people of the land. And they brought y^e kyng fro the house of the Lord: & came by the waye of the gate.

the gate of them of the garde to the kynges palace. And he sat hym downe on the seat of þe kynges. And al the people of the lande reioysed, and the cytie was in quiet. And they slue Athalia wth the swearde besyde the kynges palace. Seuen yere olde was Jehoas whē he began to raygne.

The. xii. Chapter.

Jehoas maketh prouisioun for the repayyng of the temple, he is kylled by two of his seruantes: and Amaziabu raygneth in his stede.

And he began to raygne in þe seventh yere of Jehu. xi. yere raygned he in Jerusalem, & his mothers name was Zebiah of Beerseba. And he dyd that whiche was good in the syght of þe Lord, as longe as Jehoiaada the prest entourmed him. But the hylaulters were not taken awaye, for the people offred & burnt incense yet vpon þe hylaulters. And Jehoas sayd to the prestes: all the siluer of dedicate thinges that be brought to the house of the Lord in curraunt money, that is to say: the money that every man is set at, & al the moneye þe every man with a wyllynge herte gyueth & byngeth into the house of the Lorde: let the prestes take it to them, every man of þys aquayntaunce: to repayre the broken places of the house: where soeuer anye decaye is found. And so it came to passe, that vnto þe. xlii. yere of kynges Jehoas, the prestes had meded no thyng, that was decayed in the temple. Then kyng Jehoas called for Jehoiaada the bythop, & the prestes, & sayde vnto them: why repayre ye not the broken places of the temple? Now therfore: se that ye receyue nomore money of your aquayntaunce, excepte ye deliuer it to repayre the temple wythal. And the prestes consented to receyue nomore money of the people: except to repayre the decayed places of the temple.

iii. re. xlii. a

But Jehoiaada the prest, toke a chest & boored an hole in the lye of it, & set it besyde the aultare, on þe right syde, as every man cometh into þe temple of the Lord. And the prestes þe kept the vessels, put therein al the money þe was brought into the house of the Lord. And it fortuned þe whē they sawe there was moche money in the chest, & the kynges scribe & the hye prest came vp, and tolde the money þe was founde in the house of the Lorde, & put it into a bagge. And they gaue the money sealed into þe handes of them þe executed the worke, and þe had the ouersyght of the house of the Lord: & they brought it out to the carpenters & buylders (þe wrought vpon þe house of the Lord) & to masons & hewers of stone. And they brought tymber & freestone, to repayre the decay in the house of the Lorde, & to all þe wente out to mende þe temple: howbeit there was not made for the house of þe Lorde, bowls of siluer: instruments of musyke, basons, troyettes, or any vessels of golde, or vessels of syluer, of the moneye that was brought into the house of the Lorde. But they gaue that to the workemen, and repayed there wyth the house of the Lorde. Moreouer, they rekened not wyth the men, into whose handes they deliuered that moneye to be bestowed on workmen: for they dyd theyr busynes saythfully. Howbeit trespasse money and synne money was not brought into the house of the Lord

for it was the prestes.

Then came Hazael kyng of Syria vp, and fought agaynst Geth and toke it, & Hazael set his face to goo vp to Jerusalem. And Jehoas kyng of Juda toke al the hallowed thynges þe Jeholaphat, Jehoazam, & Hoziabu his fathers kynges of Juda, had dedicate, and that he hym selfe had dedicated, and all the golde that was founde in the treasures of the house of the Lord: & in the kynges house, & sent it to Hazael kyng of Syria, and so he departed from Jerusalem.

The remnaunt of the wordes þe concernen Jehoas & all that he dyd, are they not wyrtten in the boke of the Chronicles of the kynges of Juda: And his owne seruantes arose & wrought treason, & slue Jehoas in the house of Hillo, whē he came downe to Hilla. Jozaber the sonne of Seameath: & Jehoabad the son of Somer his seruantes smote hym, & he dyed. And they buried hym wyth his fathers in the cytye of Dauid. And Amaziabu his sonne raygned in his stede.

The. xiii. Chapter.

Jehoas the sonne of Jehu: is deliuered into the handes of the Syrians, and dyeth. Joas his son raygneth in his stede. Elisa dyeth.



In the. xlii. yere of Joas the sonne of Jehoahaz kyng of Juda, Jehoahaz the sonne of Jehu began to raygne ouer Israel in Samaria. xlii. yere. And he wrought þe which was euill in the sight of þe Lord, & folowed þe synnes of Jeroboam the son of Nabat, which made Israel to synne, & departed not therfrom. And the Lord was angry wyth Israel, & deliuered them into þe hande of Hazael kyng of Siria, and into þe hande of Benhadad the sonne of Hazael all theyr dayes. And Jehoahaz besought þe Lorde, & the Lorde hearde hym. For he consydered the trouble of Israel, wherewith the kynges of Siria troubled them. And the Lord gaue Israel a deliuerer, so that they went out fers vnder the subiection of þe Syrians. And þe children of Israel dwelt in theyr tentes as befoze tyme. Neuertheles they departed not from the synnes of the house of Jeroboam which made Israel synne, but walked in them.

And there remayned a groue of syluals in Samaria. Neither dyd he leaue of the people to Jehoahaz, but spfye horsemen, ten charettes, & ten thousand fotemen, & for the kynges of Siria destroyed them, & made them lyke theyrselfe dust. The rest of the wordes that concernen Jehoahaz and all that he dyd, and his power, are they not wyrtten in the boke of the chronicles of the kynges of Israel: And Jehoahaz slept wyth his fathers, & they buried him in Samaria, and Joas his sonne raygned in his stede. In the. xlii. yere of Joas kyng of Juda, began Jehoas the sonne of Jehoahaz to raygne ouer Israel in Samaria syxtene yere, and dyd that whiche is euill in the syght of the Lorde, and departed not from al the synnes of Jeroboam the sonne of Nabat, (that made Israel synne) for he walked therein.

The remnaunt of the wordes þe concernen Joas & all that he dyd, & his power wherewith he foughtt agaynst Amaziabu kyng of Juda: are they not wyrtten in þe chronicle boke of the kynges of

ges of Israel: And Joas slept with his fathers, & Jeroboam late vpon his seate. And Joas was buried in Samaria among þe kynges of Israel.

When Elisa was fallen syncke of hys syncknesse (wherof he dyed) Joas the kyng of Israel came downe vnto hym, and wepte befoze hym, and sayd: * O my father, my father: the charret of Israel, & the horsenman of the same. Elisa said vnto hym: take bowe and arrowes. And he toke vnto hym bowe & arrowes. And he sayde to the kyng of Israel: put thynne hand vpon þe bow, & he put his hande vpon it. And Elisa put his handes vpon the kynges handes, and sayde: open a wyndowe eastwarde: & when he had opened it, Elisa sayd: shote, and he shot. And he sayd: the arrowe of helth of the Lord, & the arrowe of helth agaynste Siria: for thou shalt synpte Siria in Apphek, tyll thou haue made an ende of them.

And he sayde: take the arrowes: and he toke them. And he sayde vnto the kyng of Israel: synpte the ground: and he smote thysle, and ceased. And the mā of God was angry w him, and sayd: thou shuldest haue synptre spue oꝝ syre tymes: * (or seven tymes) & then thou haddest synptten Siria, tyll þe haddest made an ende of the: where nowe þe shalt synpte Siria, but thysle. And also Elisa dyed, & they buried hym, & the souldyers of the Moabytes came into the lande the same yere. And it chaunced as some of them were burying a man, & spied the souldiers, they cast the man into the sepulchre of Elisa. And when the man was rolled downe, and touched the bodye of Elisa: * he reuyned and stode vpon his fete.

But Hazael vered Israel, all the dayes of Jehoahaz. And the Lord had mercy on them, & pyried them, and had respect vnto them because of his appoyntment made with Abraham, Isaac, and Jacob: and wold not destrope them, neither cast he them fro him as yet. So Hazael the kyng of Siria dyed: & Benhadad his son raygned in his stede. And Jehoas the sonne of Jehoahaz went agayne: & toke out of the hande of Benhadad the sone of Hazael, the cities whych he had taken away out of the hāde of Jehoahaz his father in war for thre tymes dyd Joas beat hym, & restozed the cyties vnto Israel agayne.

The. xliii. Chapter.

Amaziah the kyng of Iuda putteyth to death the man quellers of his father: and after synpteth Edom. Joas dyeth, and Jeroboam his sonne succeedeth in his roume, and after hym raygneth zachariah. Amaziah is kyllid in Lachis, and Azaria raygneth in his stede.

In the seconde yere of Joas: son of Jehoahaz kyng of Israel raygned Amaziah the son of Joas kyng of Iuda: * he was xxv. yere old whē he began to raigne, & raygned. xxi. yere in Jerusalem, & his mothers name was Jehodan: of Jerusalem. And he dyd that which is good in the syght of the Lord, yet not lyke David his father, but dyd accordynge to all thynges as Joas his father dyd. Nepther were the hylaulters taken awaye. For as yet the people dyd sacrifice and burnt incense on the hylaulters. And alsoone as the kyngdome was settelled in his hande: * it came to passe þe slue his seruants whych had killed þe kyng his father

But the chyldren of those murderers he slue not, accordynge vnto it that is wyrtten in the boke of the lawe of Moses: wherein the Lord comāunded, sayinge: * let not the fathers dye for the chyldren, nor lette the chyldren be slayne for the father. But let euerye man be put to death for his owne synne. He slue of Edom in the salte valleie * ten thousande, and toke the castell on the rocke in the same battel, and called the name of it Joktheel vnto this daye.

Then Amaziah sent messengers to Jehoas the sonne of Jehoahaz, sonne of Jehu kyng of Israel, sayinge: come, let vs se eche other. And Jehoas the kyng of Israel sente to Amaziah kyng of Iuda, sayinge: * dyd not a thysle that is in Libanon, sende to a cedre tree that is in Libanon, sayinge: gyue thy doughter to my sonne to wyfe: And the wylde beaste that was in Libanon, went and trode downe the thysle. Thou hast synptten Edom, thynne herte hath made the proude: Enioye this gloire: and tarpe at home. Why doest thou prycke to myschefe, that thou shuldest be ouerthrowen, and Iuda wyth the?

But Amaziah wolde notheare. And Jehoas kyng of Israel went vp: and he and Amaziah kyng of Iuda sawe eche other at Bethzames whiche is in Iuda. And Iuda was put to þe worse before Israel, and they fled euery man to theyr tentes. And Jehoas kyng of Israel toke Amaziah kyng of Iuda, the sonne of Jehoas the sonne of Ahaziah: at Bethzames, and cam to Jerusalem, & brake downe the wall of Jerusalem fro the gate of Ephraim to the corner gate, foure hundred cubytes. And he toke all the golde and syluer, & all the vessels that were founde in the house of the Lord, and in the treasures of the kynges house, and the chyldren toke he to be hys wardes: and returned to Samaria agayne.

The rest of factes of Jehoas whiche he dyd and hys power, & howe he fought with Amaziah kyng of Iuda, are they not wyrtten in the Chronicle boke of the kynges of Israel: And Jehoas slept with his fathers, and was buried at Samaria, amonge the kynges of Israel: and Jeroboam hys sonne raygned in his stede.

Amaziah the sonne of Joas kyng of Iuda, luyed after the death of Jehoas sonne of Jehoahaz kyng of Israel fyftene yere. And the remnant of the wordes þe concerne Amaziah, are they not wyrtten in the boke of the chronicles of the kynges of Iuda: But they conspyred treason agaynst him in Jerusalem, & when he fled to Lachis, they sent after him to Lachis: and slue hym there. And they brought hym on horses, & he was buried at Jerusalem with his fathers, in the cytie of David. * And al þe people of Iuda toke Azaria, whiche was. xvi. yere olde, & made hym kyng for his father Amaziah. He buylte * Elath, & brought it agayn to Iuda, after that the kyng was layed to rest with his fathers.

In the. xv. yere of Amaziah the sonne of Joas kyng of Iuda, was Jeroboam the sone of Joas made kyng ouer Israel in Samaria, & raygned. xlii. yere: & wrought þe which was euyl in the syght of the Lord. Anyther turned he away from

De. ccciii. d
ii. pa. xrb. a.
Here. cccii. c
Eze. cccii. e

ii. par. xrb. e

Jud. ix. c. i
ii. cf. iii. b

ii. pa. xrb. a

iii. re. xrb. a

Jonas. l. 2

iii. re. xlii. d
Dlee. l. 2

from al the synnes of Jeroboā the sonne of Nabat, whiche made Israel to synne. He restored þe coast of Israel from the entreynge of hemath, vn to the see of the wilderness, accordyng to þe word of the Lorde God of Israel, whiche he spake by the hande of his seruaunte * Jonas the sonne of Amithai the prophete: whiche was of Geth hepher. For the Lorde sawe howe that the affliction of Israel was exceding bytter, in somoche that the prysoned and the forsaken were at an ende. And ther was none to helpe Israel. * And the Lorde sayde not, that he wolde put oute the name of Israel from vnder heauē, but he helped them by þe hande of Jeroboā the sonne of Joas.

The rest of the wordes that concerne Jeroboam, and all that he dyd: & his strength whiche he executed in the warres: and how he restored Damasco, and hemath to Iuda in Israel: are they not wrytten in the boke of the Chronicles of the kynges of Israel? And Jeroboam slepte wth his fathers, euē with the kynges of Israel: and zacharia his sonne raygned in his stede.

The. xv. Chapter

Of Azaria the kyng of Iuda becommeth a leper. Of Jothan, Shallum, Menahem, Pekahia, Eliab, Jotham, and Ahaz.

In the. xxvii. yere of Jeroboam kyng of Israel began Azaria, son of Amazia kyng of Iuda to raigne. Sixtene yere olde was he when he was made kyng: and he raygned two and fiftie yere in Ierusalem, and his mothers name was Iecholiahu of Ierusalem. And he dyd that whiche was ryght in the syght of the Lorde: accordyng to all thynges as dyd hys father Amaziahu: save that the hylaulters were not put away: for the people offered, and burned incense styll on the hylaulters. And the Lorde smote the kyng: and he was a leper vnto the daye of hys death, * and dwelte in a seuerall house at lybertye, & Jothan the kynges sonne gouerned the palace, & iudged the people of the land. The rest of the wordes þe cōcerne Azaria & al þe dyd: are they not wrytten in the boke of the Chronicles of the kynges of Iuda? And so Azaria slepte with hys fathers & they buryed hym wth his fathers in the cypre of Dauid, & Jothā his sonne raygned in his stede.

Leui. xlii. d
b. c. d.

In the. xxxviii. yere of Azaria kyng of Iuda dyd zacharia the sonne of Jeroboam raigne vpon Israel in Samaria syxe monethes: and wrought þe whyche was euyl in the syght of the Lorde, as dyd his fathers: & turned not away fro the synnes of Jeroboā the sonne of Nabat, whiche made Israel to synne. And Shallū the sonne of Iabes cōspyrred agaynst hym, and smote him in the syght of the people, & kylled hym & raygned in his stede. The rest of the wordes that concerne zacharia, beholde, they are wrytten in the boke of the Chronicles of the kynges of Israel. These be also the wordes of the Lorde, whiche he spake vnto Jehu, saying: thy sonnes shal syt on the seate of Israel in the fourth generacion after the. And it came so to passe.

Shallum the sonne of Iabes began to raygn in the. xxxix. yere of Azaria kyng of Iuda: and he raygned a moneth in Samaria. For Menahem the sonne of Gadi went vp from Thirza, &

came to Samaria, & smote Shallum the sonne of Iabes in Samaria, & slue him, and raygned in hys stede. The rest of the wordes þe cōcerne Shallum, & the treason whiche he conspyred, beholde, they are wrytten in the boke of the Chronicles of the kynges of Israel. The same yere Menahem destroyed Tiphlah, & al þe were therein, & the costes therof from Tharsaby. And because they opened not to hym) he smote it & rapt vp all theyr women wth chyldre. The. xxxix. yere of Azaria kyng of Iuda began Menahē þe sonne of Gadi to raygne vpon Israel ten yere in Samaria. And he dyd euyl in the sight of the Lorde, & turned not away al his dayes fro the synne of Jeroboam the sonne of Nabat, whiche made Israel to synne. And Phul the kyng of Assiria came vpon the lande. And Menahē gaue Phul a. M. talentes of syluer, þe hys hande myght be with him, & stablyth the kyngdome in his hāde. And Menahem made a proclamacion for þe money in Israel, þe al men of substance shuld gyue þe kyng of Assiria fiftie sylvers of syluer a pece. And so þe kyng of Assiria turned backe agayne, & tarped not there in the lande. The rest of the wordes that cōcerne Menahem, and al that he dyd: are they not wrytten in the boke of þe Chronicles of the kynges of Israel? And Menahem slepte wth his fathers, & Pekahia his sonne dyd in his stede succede hym in the kyngdome.

In the. l. yere of Azaria kyng of Iuda, began Pekahia the son of Menahē to raigne ouer Israel in Samaria two yere, & dyd that whiche was euyl in the syght of the Lorde: & left not of fro the synnes of Jeroboā þe sonne of Nabat, whiche made Israel synne. But Pekah the sonne of Remaliahu: whiche was a captayne of his, cōspyrred agaynst hym, & smote him in Samaria: euē in the place of þe kynges house wth Argob & Aria: & with hym were fiftie men of Gileadites: & he kylled hym, and raygned in his roume. The rest of the wordes þe cōcerne Pekahia, & al þe dyd, beholde, they are wrytten in þe boke of the Chronicles of the kynges of Israel.

In the. lli. yere of Azaria kyng of Iuda, began Pekah the sonne of Remaliahu, to raygn ouer Israel in Samaria. xx. yere, & dyd euyl in the syght of the Lorde: & turned not away from the synnes of Jeroboā the sonne of Nabat, that made Israel synne. In þe dayes of Pekah kyng of Israel, came Tiglath Pelsar kyng of Assiria, & toke Iion, Abel, Bethmaacha, Janoah, Kedesh, Hazor, Gilead, Galile, & all the lande of Nephtali, & caried them away to Assiria. And Hosea the sonne of Ela cōspired treason agaynst Pekah the sonne of Remaliahu: & smote hym, & slue hym: & raygned in his stede in the twentieth yere of Jotham the sonne of Aziahu. The rest of the wordes that concerne Pekah and al that he dyd: beholde they are wrytten in the boke of the Chronicles of the kynges of Israel.

The seconde yere of Pekah the sonne of Remaliahu kyng of Israel, began Jothā the son of Aziahu kyng of Iuda to raygne. Fyue and twente yere olde was he when he beganne to raygne.

haz.

raygne: and he raygned syrtene yere in Ierusalem. his mothers name was Jerusa the daughter of Zadock. And he dyd that whiche is ryght in the syght of the Lorde: euen accordyng to all as dyd his father Asa, so dyd he. But þe hyllalters were not put away: for the people offered and burnt incense still in the hyllalters: he buylt the hygher doore of the house of the Lorde. The rest of the wordes that concerne Iotham, & al that he dyd, are they not wyrtten in the booke of the chronicles of þe kynges of Iuda? In those dayes the Lorde began to sende vnto Iuda Rezin the kyng of Siria, and Pekah the sonne of Remaliabu. And Iotham slepte wth his fathers, and was buryed wth his fathers in the citty of Dauid his father, and Ahas his sonne raygned in his stede.

The. xvi. Chapter.

Ahas kyng of Iuda consecrateth his sonne in fyre, and hath many battayles agaynst the kyng of Israel. In the stede of Ahas raygneth Bezekia his sonne.



The. xvi. yere of Pekah the sonne of Remaliabu kyng of Israel, * Ahas the sonne of Iotham kyng of Iuda, began to raygne. Twenty yere olde was he, whē he was made kyng, & raygned syrtene yere in Ierusalem, & dyd not that which was ryght in the eyes of þe Lorde his God: lyke Dauid his father. But walked in the waye of the kynges of Israel, yea, & made * his sonne to go thorow the fyre, after the abominacions of the heethen, whome the Lorde cast oute before the chyldre of Israel. And he offered & burnt incense in þe hyllalters & on the hylls, and vnder every thyrte tree. * Then Rezin kyng of Siria and Pekah son of Remaliabu kyng of Israel came vp to Ierusalem to fyght. And they fought agaynst Ahas, but coude not ouercome hym. At the same tyme Rezin kyng of Siria broughte Elath agayne to Siria, and rydde the Jewes thence. And the Sirians * came to Elath, and dwell therein vnto this dape.

So Ahas sent messengers to Thiglah Beleser kyng of Assiria, sayinge: I am thy seruaut and thy sonne, come vp, & deliuer me out of the bande of the kyng of Siria, and out of the bande of the kyng of Israel whiche ryle vp agaynst me. And Ahas toke the syluer & the golde that was founde in the house of the Lorde, & in þe treasures of þe kynges house, & sent a rewarde vnto the kyng of Assiria. * And the kyng of Assiria consented vnto hym. For þe kyng of Assiria went vp agaynst Damasco. And whē he had take it: he carped the people away to kyz, & slue Rezin.

And kyng Ahas wente vnto Damascoto mete Thiglah Beleser kyng of Assiria. And when kyng Ahas sawe an aulter that was at Damasco, he sent to Azia the preest the paterne of the aultere, and the fashyon of it, and all the workemanshpy therof. And Azia þe preest made an aulter in al poyntes lyke to þe paterne which kyng Ahas had sent from Damasco. Euen so dyd Azia the preest make it: agaynst king Ahas came from Damasco. And so when the kyng was come from Damasco, he sawe the alter. & the kyng went to it, and offered thereon. And he burnt his burnt offryng, and his meate offryng, and poured his drynke offryng, & spynkled the blood of his peace offrynges besydes the aulter that was by þe bzaen aulter whiche was before the Lorde, and set it without the temple betwene the aulter and the temple of the Lorde: and put it on the north syde of the aulter.

And kyng Ahas commaunded Azia the preest and sayd: vpon the great aulter set on fyre in the mornynge the burnt offryng, and in þe euen the meate offryng, and the kynges burnt sacrifice & his meate offryng, wth the burnt offryng of all the people of the lande, and theyr meate offryng, & theyr drynke offrynges: and poure thereby all the blood of the sacrifice offrynges. But þe bzaen aulter wyl I come and se. And Azia þe preest dyd accordyng to al thynges as kyng Ahas commaunded hym. * And kyng Ahas brake the sydes of the bottomes, and toke the lauer from of them, and toke downe the lauatory from þe bzaen oxen that were vnder it: and put it vpo a pavement of stones. And the weyle for þe Sabbath (that they had made in the house) and the kynges entree withoute tourned he to the house of the Lorde, for feare of the kyng of Assiria.

The rest of the wordes þe concerne Ahas, what he dyd: are they not wyrtten in the booke of the chronicles of the kynges of Iuda? And Ahas slepte wth his fathers: and was buryed wth his fathers in the citty of Dauid: and Bezekia his sonne raygned in his stede.

The. xvii. Chapter.

Hosea kyng of Israel is taken. And he and all his realme brought to the Assrians.

The. xii. yere of Ahas kyng of Iuda beganne Hosea the sonne of Ela, to raygne in Samaria, vpon Israel. ix. yere, and dyd that which was euill in the syght of the Lorde, but not as the kynges of Israel, that were before hym. And Salmanasar kyng of Assiria came vp agaynst hym, and Hosea became his seruaut, & gaue hym presentes. And the kyng of Assiria founde treason in Hosea: for he had sent messengers to So kyng of Egypt, & brought no present vnto þe kyng of Assiria, from yere to yere: & therfore the kyng of Assiria toke hym: and put hym in prysoun.

* And then the kyng of Assiria came by thowout all the lande, and gat vp agaynst Samaria, and besieged it thre yere. In the nynt yere of Hosea, the * kyng of Assiria, toke Samaria, & carped Israel awaye vnto Assiria, and put the in Gala, in Habor by þe ryuer of Goza: & in the

iii. xx. bii. d.

iii. xxviii. c.

iii. xx. xiii. e.

in the

W the cities of ϕ Medes: For it came to passe, that the chyldren of Israel spynned agaynst the Lord theyr God, whiche had brought them out of the lande of Egypte, from vnder the hande of Pharaoh kyng of Egypt: & feared other goddes. And they walked in the ceremonies of the hepythen, whome the Lord cast out befoze the chyldren of Israel: & in the ceremonies, which the kynges of Israel had made. And ϕ chyldren of Israel went about to hyde those thynges that were not wel, from the Lord theyr God: And they buylt them hylalters in al theyr cyties, both in the towres where they kept watche, and also in the stronge townes. And they made them ymages and groves in euery hye hyl, & vnder euery thycke tree. And there they burnt incense in all the hylalters, as dyd the hepythē (whom ϕ Lord carped awaye befoze them) and wrought wycked thynges to angre the Lord withall: For they serued moost vyle ydolles: wherof the Lord had sayde vnto them: *ye shall do no suche thyng.

Deu. xlii. c.

Jer. xxi. b.

Deu. xxi. g.
Gala. iii. b

iii. re. xii. f.

Deu. xxi. b.

Deu. xxi. b.

iii. reg. xii. b

C And the Lord testified in Israel, and in Juda by al the prophetes, and by al the sears, saying: * Turne fro your wycked wayes, and kepe my comaundementes and my statutes: accordynge to all ϕ lawe which I comaunded your fathers, and which I sente to you by my seruauntes the prophetes. Not withstandynge, they wolde not heare, * but rather hardened theyr neckes, lyke to the stubburnes of theyr fathers, that dyd not beleue in the Lord theyr God. For they refused his statutes and his appoyntment that he made with theyr fathers, and ϕ witness (wherwith he wytnessed vnto them) and they folowed vanitie, and became vayne, and went after ϕ hepythen that were rounde about them: concernynge whome, the Lord had charged them, that they shulde not do lyke them. But they left the comaundementes of the Lord theyr God, & made them ymages of metall, * euen two calues, and made groves, and worshypped all the hoste of heauen: and serued Baal. * And they sacrificed theyr sonnes and theyr daughters in fyre, & vled wytecheecraft and enchauntementes, * euen sellynge them selues: to worke wyckednesse in the syght of the Lord, and to angre hym.

And the Lord was excedynge wroth wpyth Israel: & put them out of his syght, * that there was left but the trybe of Juda only. Neuerthelesse, Juda also kepte not the comaundementes of the Lord theyr God, but walked in ϕ ceremonies of Israel, which they made. And the Lord cast by all the seed of Israel, and vexed the, and deliuered the into the handes of spoylers, vntyl he had cast the out of his syght. For Israel denyed them selues from ϕ house of Dauid, & made them a kyng, euen Jeroboam the sonne of Nabat. And Jeroboam * droue Israel awaye (that they shulde not folowe the Lord) and made the syn a great syn: for ϕ chyldren of Israel walked in al the synnes of Jeroboam which he dyd, and departed not therefro, vntyl ϕ Lord put Israel away out of his syght, as he had sayde by all his seruauntes the prophetes.

C And so was Israel carped away out of theyr

owne lande, to Assyria, euen vnto this daye.

And the kyng of Assyria brought men from Babylon, fro Cutha, fro Aua, from Hanath, & from Sepharuaim, and put the in the cyties of Samaria in stede of the chyldren of Israel. And they possessed Samaria, & dwelte in the cyties therof. And it fortunied, yat ϕ beginning of their dwelling there they feared not the Lord. And the Lord sent Lyons amonge the, whych slue the. Wherefoze, men sayde to the kyng of Assyria. The nations which thou hast translated, & put in the cyties of Samaria, knowe not the lawe of ϕ god of ϕ land, therfoze he hath sent Lyons vpy the, & behold, they slepe the, bycause they knowe not ϕ maner of worshyppynge of ϕ god of ϕ land.

Then the kyng of Assyria comaunded, saying: carpe thither one or twayne of the preestes whiche ye brought thence, and let them go & dwel there and teache them the falschyon, howe to serue the god of the countrie. And than one of the preestes which they had carped thence came & dwelte in Bethel, and taught them how they shulde feare the Lord. Howebeit, euery nacion made them goddes of theyr owne, and put them in the houses of the hylalters which the Samaritans had made, euery nacion in theyr cyties, wherin they dwelt. The men of Babylon made Soroth Benoth: and the men of Cuth made Nergal: & the me of Hamath made Asima. The Auites made Ribbaz, and Tharthak. And the Sapharnites burnt theyr chyldren in fyre for Adramelech, & Anamelech the Goddes of Sepharuaim. And so they feared the Lord, and made them preestes of the hylalters, whiche sacrificed for them in the houses of the hylalters. And so they feared the Lord, and serued theyr owne goddes after the maner of the people whom they caried thither.

And vnto this day they do after the olde maner: & neyther feare God, neyther do after theyr ordinaunces and customes, & after the lawe and comaundement which the Lord comaunded the chyldren of Jacob * whom he called Israel. And the Lord made an appoyntment with them, and charged the, saying: * feare none other goddes, nor bowe your selues to them, nor serue the, nor sacrifice to the: but feare ϕ Lord which brought you out of the lande of Egypte with greaue power, and a stretched out arme: hym feare, and to hym bow, and to hym do sacrifice. The statutes ordynaunces, lawe, and comaundement whych he wrote for you, se that ye be diligent to do for euermore: and feare not any other goddes. And the appoyntment that I haue made with you, se ye forget not, & feare none other goddes: but the Lord your God ye shall feare, & he shall deliuer you out of the handes of al your enemyes. Howebeit, they dyd not herke, but dyd after their old custome. And so these nations feared the Lord, and serued theyr ymages also: lyke as dyd their chyldren, and theyr chyldrens chyldren. Euen as dyd theyr fathers: so do they vnto this daye.

The. xxi. Chapter.

Czekia kyng of Juda putteth downe the brasen serpent, and destroyeth the ydolles. Salimanaser byngeth Israel to the Assyrians. The blasphemie of Sennacherib, or Sancherib.

In the



and in the treasures of the kynges house. At the same season did hezekia rent of the doores of the temple of the Lorde, and the pylers (whyche the sayd hezekia kyng of Iuda had couered o-
ner) and gaue them to the kyng of Assyria.

And the kyng of Assyria sent Tharthan & Rablaris, and Rablake from Lachis to kyng hezekia wpyth a great host, agaynst Jerusalem. And they went vp, and cam to Jerusalem, and gat them vp, and stode by the condyte of the vpper poole, whych is in the waye of the fullers felde. And when they had called to the kyng, there came out to them, * Eliakim the sonne of Elia whyche was stewart of household, and Sobna the scribe, and Joah the sone of Asaph the recorder. And Rablake sayd vnto the: Tell ye hezekia I praye you: thus sayeth the great kyng, euen the great kyng of Assyria: What confidence is thys that thou haste? Doest thou speake such a lpyght worde in dede? By counsell and power I wyl be ready to make warre. On whom then doest thou trust, that thou rebellest agaynst me? Doest thou trust to y staffe of this broken reede Egypte, on whych yf a man leane, it wyl goo into hys hande, and pearce it. Euen so is Pharaon kyng of Egypt vnto al that trust on hym. * Yf ye saye vnto me: we truste in the Lord our God: Is not that he whose pylaltars and hys other alters, hezekia hath put downe, and hath sayd to Iuda and Jerusalem: ye shall worshyp before this altare here in Jerusalem?

Nowe therfore, delyuer y wardes to my lord the kyng of Assyria, that ye rebell not, & I wyl delyuer y two thousande hozes yf thou be able to set ryders vpon them: Althp thynkest thou scozne at the presence of one of the lest dukers of my maysters seruauntes, and trustest to Egypt for charettes and hozsemen? Moreover, am I nowe come wpythout the byddynge of the Lorde to thys place, to destrope it: the Lorde sayde to me: go vp to thys land, and destrope it. And he liakim the sonne of hekia and Sobna, and Joah sayd vnto Rablake: speake (I praye the) to thy seruauntes in the Syrtians language, for we vnderstade it: and talke not wpyth vs in the Jewes tongue, in the eares of thys people y are on the wal. And Rablake said vnto them: hath my master sent me to thy mayster and to the, to speake these wordes? Hath he not sente me because of the men whyche syt on the wall, y they maye eat the y owne donge, and drynke the y owne pyffe wpyth you?

And so Rablake stode, & cryed wpyth a loude voyce in the Jewes language, & spake, sayeng: heare the sayeng of the great kyng of Assyria. Thus sayeth the kyng: let not hezekia beggyle you, for he shall not be able to delyuer you oute of my hande: neyther let hezekia make you to trust in the Lorde, sayenge: the Lorde shall sure ly delyuer vs: & this cite shal not be gynn ouer into the hnde of the kyng of Assyria. Herke not vnto hezekia, for thus sayth y kyng of Assyria.

Deale kyndly wpyth me, and come out to me. And the eate euery man of hys owne vyne, & of hys owne spygge cree, and drynke euery man of the

In the thyrde yere of Hosea, sonne of Ela kyng of Israel, it came to passe, that hezekia the sonne of Abaz kyng of Iuda raygned. * Twenty and fyue yere olde was he when he began to raygne, and raygned. xxix. yere in Jerusalem. Hys mothers name also was Abi the doughter of zacharia, & he dyd that whych is ryght in the syghte of the Lorde, accordynge to all as dyd Dauid hys father. * He put awaye the pylalters, and brake the ymages, and cut downe the groues, and all to brake the * brasen serpent that Moles hadde made. For vnto those dayes the children of Israel did burne sacrifice to it, & he called it Nehustan. He trusted in the Lorde God of Israel: so that after hym was none lyke hym amonge all the kynges of Iuda, nether wer there any such before hym. For he claued to the Lorde and departed not from hym, but kepte hys commaundementes, whych the Lorde commaunded Moles. And the Lorde was wpyth hym: so that he prospered in all thynges, whych he toke in hnde. And he rebelled agaynst the kyng of Assyria, and serued hym not. He smote the Philistines euen vnto Aza, and the coastes therof, both castels where they kept watches: & strong cyties.

* And in the fourth yere of kyng hezekia: (whyche was the seuenth yere of Hosea sonne of Ela kyng of Israel) it fortuneth, that Salmanazar kyng of Assyria, cam vp agaynst Samaria, and belieged it. And after thre yeres, they toke it: euen in the syxte yere of hezekia: that is to saye, the nynthe yere of Hosea kyng of Israel. And Samaria was wonne. And the kyng of Assyria dyd carpe awaye Israel vnto Assyria, and put them in halah and in haboz, by the ryuer of Golan, and in the cyties of the Medes: bycause they wolde not herken vnto y voyce of the Lorde theyr God: but transgressed his appoyntment, and al that Moles y seruaunt of the Lorde commaunded, and wolde neyther heare them nor do them.

* Therfore, in the. xliii. yere of kyng hezekia dyd Sennacherib kyng of Assyria come vp agaynst all the strong cyties of Iuda, and toke them. And hezekia kyng of Iuda, sente to the kyng of Assyria to Lachis, sayenge: I haue of sende: departe from me and all that thou puttest on me, that wyl I beare. And the kyng of Assyria appoynted vnto hezekia kyng of Iuda thre hundred talentes of spluer, and thyrty talentes of golde. * And hezekia gaue him al the spluer that was founde in the house of y Lorde,

the water of hys owne well tyll I come, and fet you to as good a lande as yours is: a lande of corne and wyne, a lande of breade and vynepar des, a lande of oyle, of olyue trees, and of honye that yemape lyne and not dye. And herken not vnto Hezekia, for he begyleth you, sayenge the Lorde shall delpue vs. * Hath euery one of the goddes of the nacions delpued hys hande out of the kyngde of Assyria: Where is the God of Hamath: and Arphad: and where is the God of Sepharuaim: Hena and Iua: dyd they delpue Samaria out of mine hande: and what God is it amonge all the goddes of the nacions, y hat delpued hys lande out of myne hande: Shall the Lorde delpue Jerusalem out of myne had?

clay. xx. d.

But they that were of the people helde they peace, & answered not hym a worde, for y kyng had commaunded, sayenge: answere hym not. Then Eliakim which was stuarde of household and Sobnah the scribe, & Joah the sonne of Asaph the recorder, came to Hezekia wpth they clothes rent & told him the wordes of Rabshake.

The xix. Chapter.

The angell of the Lorde kylleth an hundred and foure score and fyue thousande men of the Assyrians Semachetib is kylled of hys owne sonnes.

So it came to passe, that when kyng Hezekia hearde it, he rente hys clothes & put on sacke: and came into y house of the Lorde: & sent Eliakim which was the stuarde of household, and Sobnah the scribe, and the elders of the preistes clothed in sacke, to Asaph the Prophete the sonne of Amoz.

clay. xxviii

And they sayde vnto hym, thus sayeth Hezekia: thys daye is a daye of tribulation and of rebuke, and blasphemye. For the chyldren are come to the byrth, and ther is no strengthe to be delpued. Peradventure, the Lord thy God wyl heare al the wordes of Rabshake, whom y kyng of Assyria hys master hath sent, to rayle on the lyupnge God, and to rebuke hym with wordes whych the Lorde thy God hath herde. And lyft thou vp thy prayer for the renaunte y are lefte: So the seruantes of kyng Hezekia came to Asaph. And Asaph sayd vnto them: So shal ye saye to your master: Thus sayeth the Lorde: be not afraid of the wordes whych thou hast herde, whych the ponge men of the kyngde of Assyria haue rayled on me: Beholde, I wyl put hym in another mynde, & he shal heare thy dynges, & so re turne to hys owne lande: * And I wyl bypunge to passe, that he shall fall vpon the swerde: & euen in hys owne lande.

clay. xxxviii
ii. pa. xxxviii

And Rabshake wente backe agayne, and founde the kyngde of Assyria fygthynge against Libna: for he had herde how y he was departed from Lachis. And when he heardemen saye of Chirbaka kyng of the blacke Mozes: Behold he is come out to fyght against the, he departed & sent messengers vnto Hezekia sayenge: Thus speake to Hezekia kyng of Iuda, sayenge: let not thy God disceiue the in whom thou trustest, sayenge Jerusalem shall not be delpued into the hande of the kyngde of Assyria. Beholde, thou haste herde what the kynges of Assyria haue done to all landes, howe they haue vterlye de-

stroyed them. And shalt thou (alone) escape? haue the goddes of the hepythen deliuered them whych myne auccessors haue destroyed: As Gozan, and Haran, Rezeph, and the chyldren of Eden whych were in Bitblasar: where is y kyng of Hamath, and the kyng of Arphad, y kyng of the cytie of Sepharuaim, and of Hena & Iua.

So Hezekia receyued the letter of the hande of the messengers, & redde it: And Hezekia went vp into the house of the Lorde, & layed it abrode before the Lorde. And Hezekia prayd before the Lorde, and sayd: O Lord God of Israel: whych dwellest betwene the Cherubs, thou arte God alone ouer all the kyngdomes of the earth: thou haste made heauen and earth. Lord bowe downe thyne eare, and heare. Open Lorde thyne eyes (I beseech the) and se: & heare the wordes of Sennacherib whych hath sent thys man to rayle on the lyupnge God: Of a truth Lorde, the kynges of Assyria haue destroyed nacions and theyr landes, and haue set fyre on theyr goddes. For they were no goddes, but the worke of the handes of man, euen of wood & stone. And they destroyed them. Nowe therfore, O Lorde oure God, I beseeche the, saue thou vs out of hys hande, that al the kyngdomes of the earth maye knowe, that thou onely arte the Lorde God. And Asaph the sonne of Amoz sente to Hezekia sayenge: thus sayeth the Lorde God of Israel: that whych thou haste prayed me, concernynge Sennacherib kyng of Assyria: I haue heard it. This is therfore the worde that the Lorde hath sayde of hym: The virgyne euen the doughter of Syon, hath despyled the: and laughed the to scorn: (O thou kyng of Assyria) the doughter of Jerusalem hath shaken her head at the. * Whome haste thou rayled on, and whome hast thou blasphemed: Agaynst whome hast thou exalted thy voyce, and lyfted vp thyne eyes so hye: Euen agaynst the holy of Israel. By the hande of the messengers thou hast rayled on the Lorde, and sayd: with the multitude of my charrettes I am come vp to the toppes of the mountaynes, euen alonge by the sydes of Lybanon, and wyl cutte downe the hye Cedar trees, and the lussy firre trees therof: and I wyl go into the lodgyng of hys nest: & into the wood of hys playne: I haue dygged, and dronke strange waters: and with the steppe of my goynge wyl I drye all the water pooles that are besyged.

Hast thou not herde, howe I haue ordeyned suche a thyng a great whyle ago, and haue prepared it from the begynnynge? And shall I not nowe bypunge it forth, that it may destroye, and to bypunge stronge cities vnto waste heapes of stones: and the inhabitours of the shalbe of lytel power, and saynt herted, and confounded, and shalbe lyke y grasse of y felde, or grene herbe or as the hey of the toppes of y houses: or as the corne that is vntyppe, & smytten wpth blasfymyng I knowe thy dwellynge, thy commynge out, & thy goynge in, (and thy ware) and thy surpagaing me. And bycause thou ragest agaynst me and thinkest thy selfe so blessed: this is come vnto myne eares, and I wyl put myne hoke in thy

thy nostrylles, & my bpt in thy lyppeg, and wyl
byng þ backe agayne þ same way thou camest
And thys shalbe a spgne vnto the (O Heze-
kia) þe shal eate thys peare of such thynges as
growe of them selues: and the nexte peare, such
as come vp of those þ dyd growe of theyr owne
accorde. And the thynde peare some þe & reape:
plant vyneyardes, and eate the frutes therof.

And it that is escaped and lefte of the doughter
of Iuda, shal yet agayne take rootyng downe
warde, and beare frute vpwarde. For out of Je-
rusalem shal go a remnaunt: and a nombze that
shal escape out of mount Syon: the zeile of the
Lord of hostes shal byng thys thyng to passe

Wherfore, thus sayth the Lord concerning
the kyng of Assyria: he shal not come to thys
citty, nor shote an arrow into it, nor come before
it wth wynde, nor caste banke agaynst it: but
shal go backe agayne the waye he came: & shal
not come into this citty, sayeth the Lord: for
I wylle defende thys citty to saue it, for myne
owne sake: and for Dauid my seruautes sake.

And so it cam to passe, þ the selfe same nyght
the aungell of the Lord went out and smote in
the host of the Assyrians an hundred foure score
and fyue thousande. And when the remnaunte
were vprearly in the moornyng: they sawe, they
were all deade coozles. * And so Sennacherib
kyng of Assyria auoyded and departed, & went
agayne: and dwelte at Ninue. And it fortuneth
that as he was in a temple woithpyppynge his
owne sonnes smote hym wth the sword. And
they escaped into the lande of Armenia, and A-
sarhaddon hys sonne raygned in hys steade.

The. xx. Chapter.

Hezekia is sycke, and receyuech the spgne of hys healethe.
He receyuech rewardes of Benodach, and is reprehended
of Ilay, because he shewed hym the treasure. He dyeth, and
Manasse hys sonne raygneth in hys steade.

About that tyme * was Hezekia syck vn-
to death. And the prophete Ilay þ sonne
of Amoz came to hym, & sayd vnto hym
Thus sayeth the Lord: put thy household in an
ordze, for thou shalt dye, and not lyue. And He-
zekia tourned hys face to the walle, and prayed
to the Lord, sayenge: I beseeche the nowe, O
Lord, remembre howe I haue walked before
the in truth and wyth a perfyte herte, and haue
done that whych is good in thy syghte: and He-
zekia wepte sore.

And it fortuneth, that afore Ilay was gone
out into the myddle of the court, þ worde of the
Lord came to hym, sayeng: turne agayne, and
tell Hezekia the capteyne of my people: Thus
sayeth the Lord God of Dauid thy father: I
haue herde thy prayer, and sene thy teares. And
beholde, I wylle heale the so that on the thynde
dape, thou shalt go vp into the house of þ Lord
And I wylle adde vnto thy dayes yet fyftene
yeare, and wylle deliuer the and this cite out of
the hande of the kyng of Assyria, and wylle de-
fende thys citty for myne owne sake, & for Da-
uid my seruautes sake, And Ilay sayd: Take a
lompe of fygges. And they toke it and layed it
on the soze, and he recovered.

And Hezekia sayd vnto Ilay: what shalbe
the signe that the Lord wyl heale me, and that
I shal go vp into the house of the Lord þ thynd
dape? Ilay answered: this spgne shalt thou haue
of the Lord, that the Lord wyl do that he hath
spoken. * Shall the shadowe goe forwarde ten
degrees, or go backe agayne ten degrees? Heze-
kia answered: it is a light thyng for þ shadowe
to go downe ten degrees. * (urther is that my desyre)
but yf the shadowe goe backwarde ten degrees,
it is no lyght thyng. And Ilay the prophet cal-
led vnto the Lord, * and he broughte the wa-
dowe ten degrees backwarde by whych it had
gone downe in the dyall of Ahas.

* The same season Berodach Baladam the
sonne of Baladam kyng of Babylon, sent let-
ters and a present to Hezekia, for he had hearde
howe that Hezekia was sycke. And Hezekia
was glad of them, and shewed them al hys trea-
sure house, syluer, golde, odours, precious oyme-
ment, all the house of hys armour, and al that
was foude in hys treasures: there was nothing
in hys house, and in al hys realme, that Hezekia
shewed them not.

And Ilay the prophet came vnto kyng He-
zekia, and sayd vnto hym: What sayd these me
and from whence came they to the? And Hezekia
sayde: they be come from a farre countrey, euē
from Babylon. And he sayd agayne: what haue
they sene in thyne house? Hezekia answered, all
the thynges that are in my house haue they sene
there is nothyng among my treasures, that I
haue not shewed them: And Ilay sayd vnto He-
zekia: heare the worde of the Lord: Beholde,
the dayes come, that al that is in thy house, and
what soeuer thy fathers haue layed vp in store
vnto this dape, * shalbe carryed into Babylon,
and nothyng shalbe left sayeth the Lord: And
of thy sonnes (that shal procede out of the, and
whych thou shalt beget) shal they take a wyfe,
and they shal be chamberlaynes in the palace of
the kyng of Babylon. And Hezekia sayd vnto
Ilay, welcome be the worde of the Lord which
thou hast spoken. And he sayd: shal there not be
peace and trueth in my dayes?

The remnaunt of the wordes that concerne
Hezekia, and all hys power, and howe he made
a poole and a condyte, and brought water into
the citty: are they not wyrtten in the booke of
the Chronicles of the kynges of Iuda? * And
Hezekia slept wyth his fathers: and Manasse
hys sonne raygned in hys steade.

The. xxi. Chapter.

Manasse restoreth agayne the Idols, and after dy-
eth, in whose steade Amon hys sonne succeedeth, whych is
hyllid of hys owne seruautes. After hym raygneth sayth
full Josia, whome we vse to cal Josias, or Josiah.

Manasse * was. xli. yere olde when he
beganne to raygne, and raygned fyf-
tye and fyue yeare in Ierusalem: hys
mothers name also was Hephziba:
he dyd euyl in the syght of þ Lord
euē after the abhominacion of the heytbe whō
the Lord cast out before þ chyldrene of Israel
for he went and buylt the pylalters, * whych
Hezekia his father had destroyed. And he reuered
vp aul-

Ec. lxxii. e.

Ec. lxxii. e.

Ec. lxxii. e.

iii. Regum
xxii. a. c. xv
b. c. xv. d.

ii. pa. xxvii
agath. i. a

ii. para.
xxvii. a

De. xlviii. a.
iii. Regum.
xviii. a.

ii. reg. vii. b
iii. reg. ix. b.

Leuit. xx. d.
den. xviij. b.
iii. reg. xvi. a

iii. reg. ix. a.

Jer. xix. a.

i. pa. xxxij. b

by altars for Baal, and made groues (as dyd Ahab kyng of Israel,) and worshipped al the host of heauen and serued them. And he buylte altars in the house of the Lorde, of whyche the Lorde sayd: * In Jerusalem wyll I put my name. And he buylte altars for all the hoste of heauen, euen in twoo courtes of the house of the Lorde. * And he offered hys sonnes in fyre, and gaue hede vnto wytchcraft and sozcerpe, and maintayned workers with spyrites and tellers of fortunes: and brought much wyckednesse in the syght of the Lorde to angre hym.

W And he put an ymage of a groue (that he had made) euen in the temple, of whyche the Lorde had sayd to Dauid and to Salomon hys sonne, * in this house, and in Jerusalem: (whyche I haue chosen out of all trybes of Israel) wil I put my name for ever. Neyther wyll I make the fete of Israel moue any moze out of the lande, whyche I gaue theyr fathers: so that they wyll obserue and do all that I haue commaunded them: and accordynge to al the lawe that my seruaut Moyses commaunded them. But they herkened not, and Manasse led them out of y way, to do moze wyckedly then dyd the bejthen people, whome the Lorde destroyed befoze y children of Israel.

E And the Lorde spake by hys seruantes the prophetes, sayenge: bycause Manasse kyng of Iuda hath done such abominations, and hath wydought moze wyckedly then all that the Amorytes (which were befoze him) dyd: y hath made Iuda synne also wyth hys Idolles. Therfoze, thus sayeth the Lorde God of Israel. * Behold I wyll byynge suche euell vpon Jerusalem and Iuda, that whoso heareth of it, both hys eares shall tynge. And I wyll stretch ouer Jerusalem, the squaringe lyne of Samaria: and the plomet of y house of Ahab. And I wyll wype out Jerusalem, as a man wyppeth a dyke, & whē he hath wypped it, tourneth it vpside downe. And I wil leaue the remnaunte of myne enheritaunce, and deliuer them into the hande of theyr enemies, & they shalbe robbed and spoled of all theyr aduerlaryes, euen because they haue done euyl in my syghte, and haue angred me, syns the tyme theyr fathers came out of Egypt vntil this day.

W And Manasse shed innocent bloude exceeding much, tyll he replenished Jerusalem from corner to corner, besyde hys synne where wyth he made Iuda to synne, and to do euyl in the syght of the Lorde.

The reste of the wordes that concerne Manasse, and all that he dyd, and hys synne that he synned: are they not wyrtten in the boke of the Chronicles of the kynges of Iuda? And Manasse slept with his fathers, and was buryed in hys owne house, euen in the garden of Aisa: and Amon hys sonne raygned in hys stede.

* Amon was. xxiij. yere olde, whē he began to raygne, and he raygned two yere in Jerusalem. Hys mothers name also was Mesulemeth the doughter of Harum of Jotba. And he dyd euyl in the syght of the Lorde (as hys father Manasse dyd) and walked in all the waye that hys father walked in: and serued the Idolles y hys

father serued: and worshipped them. And he forsoke the Lorde god of hys fathers: and walked not in the waye of the Lorde.

I And the seruantes of Amon conspyred agaynst hym, & slue the kyng in his owne house. And the people of the lāde slue al them that had conspyred agaynst kyng Amon, and the people made Josia hys sonne kyng, in hys stede. The reste of the wordes that concerne Amon, what thynges he dyd: are they not wyrtten in y booke of the Chronicles of the kynges of Iuda? And they buryed hym in hys sepulchre, in y garde of Aisa: and Josia his sonne raygned in hys stede.

¶ The. xxii. Chapter.

¶ After Josia hearde of the boke of the lawe that was founde in the temple, he sendeth to Huldah the prophete esse for counsell.

J Josia was * xviij. yere olde when he began to raygne, and he raygned. xxiij. yere in Jerusalem. Hys mothers name also was Jedida y doughter of Adata of Bozath. He dyd that whyche is ryght in the syght of the Lorde, and walked in al the wayes of Dauid hys father: and bowed neyther to the ryght hande, oz to the left.

* And it came to passe, that in the. xviii. yere of the raygne of kyng Josia, the king sent Saphan the sonne of Azalia the sonne of Mesulam the scribe to the house of the Lorde, sayeng: * go vp to Helkia the hye prest: that he may summe the syluer whych is brought into y house of the Lorde, whych the keepers of the porche haue gathered of the people, and let them deliuer it into the hande of them that do the worke, and that haue the ouer syghte of the house of the Lorde, and let them gyue it to them that woork in the house of the Lorde: (to repayre the decayed places of the temple) euen vnto carpenters and masons, and workers vpon the walles: and for to buye tymber, and fre stone to repayre the temple. Howbeit, let no rekenynge be made wyth them of the money that is deliuered into theyr hande for theyr vse is to deale faythfully.

* And Helkia the hye prest sayde vnto Saphan the scribe: I haue founde the boke of the lawe of the house of the Lorde, and Helkia gaue the boke to Saphan, and he red in it. And Saphan the scribe came to the kyng, and brought hym worde agayne, & sayd: thy seruantes haue bestowed the money (that was founde in y temple:) and haue deliuered it vnto the that do the worke, and that haue y ouer syghte of the house of the Lorde. And Saphan y scribe shewed the kyng, sayenge: Helkia the prest hath deliuered me a boke. And Saphan red in it befoze y kyng.

And it fortuned, y when the kyng had herd the wordes of the boke of the lawe, he rent hys clothes. And the kyng commaunded Helkia the prest, and Ahikam the sonne of Saphan, & Achbor the sone of Michaia, and Saphan y scribe and Asahia a seruaut of the kynges, sayenge: * go ye and enquire of the Lorde for me, and for the people, and for all Iuda, concernyn y wordes of thys boke that is founde. For greate is y wrath of the Lorde that is kyndled agaynst vs, because our fathers haue not herkened vnto the worde

wordes of thys boke, to do accordynge vnto all that whych is wyrtten therein for vs.

D So Helkia the hie preist and Abikam, Ach-
boz & Saphan, and Ahabia went vnto Hulda a
prophetesse the wyfe of Sulman, the sonne of
Chikna, the sonne of Harhan keeper of the ward-
rope: whych prophetesse dwelt in Jerusalem in
the house of the doctryne, and they communed
wth her. And she answered them: thus sayeth
the Lorde God of Israel: Tell the man I sente
you to me, thus sayth the Lorde: behold, I wyl
brynge euell vpon thys place, and on the inhabi-
ters thereof: (euell al the wordes of the boke whych
the kyng of Iuda hath red) bycause they haue
forsake me, & haue burnt incence vnto other god-
des, to anger me wth all the woorkes of theyr
handes. My wrath also shalbe kindled against
thys place, and shal not be quenched.

But to the kyng of Iuda (which sent you to
aske counsell of the Lorde) so shall ye say: thus say-
eth the Lorde God of Israel, as touchynge the
wordes whych ye haue hearde: Bpcause thynne
herte did melt: & because thou hast humbled thy
selfe before me the lord, whē thou herdest what
I spake agaynst thys place, & agaynst the inhabi-
tters of the same (howe they shuld be destroyed
& accursed:) and hast rent thy clothes, and wept
before me: of that also haue I herde, sayeth the
Lorde: Beholde, therefore I wyl receyue the vn-
to thy fathers, and I wyl be put into thy graue
in peace, and thynne eyes shal not se all the euell,
whych I wyl brynge vpon thys place. And they
brought the kyng worde agayne.

The. xliii. Chapter.

Jolia readeth Deuteronomy before the people. He putted
downe the ydolles, after he had kyled the prestes thereof. He
kepeth Passouer. He was kyled in Magedo, and his sonne
Jehoaz raygneth in his steade. After he was taken, his
sonne Jehoahym was made kynge.

And then the kyng sent, and there
gathered vnto hym al the elders of
Iuda & of Jerusalem. And the kyng
went vp into the house of the Lorde,
with al the men of Iuda and al the
inhabitours of Jerusalem, with the prestes and
prophetes, and al the people both smal & great.
And he red in the eares of them: all the wordes
of the booke of the couenant: whych was found
in the house of the Lorde. And the kyng stode
by a pyller, & made a couenaunt before the
Lorde, the they shulde walke after the Lorde, and
kepe his comandementes, his wytnesses, & his
statutes, wth all they herte, and al their soul,
and make good the wordes of the sayd appoynt-
ment I were wyrtten in the forsayd boke. And
all the people consented to the appoyntment.

And the kyng commaunded Helkia the hie preist
and the inferiour hie prestes, and the keepers of
the ornamentes, to brynge out of the temple of
the Lorde, all the vesselles that were made for
Baal, for the groues, and for all the hooste of
heauen. And he burnt them withoute Jerusa-
lem in the felde of Cedron, & carped the ashes
of them into Bethel. And he put downe the mini-
sters of Baal, whō the kynges of Iuda had for-
wed to burne incence in the pylaulters & cyties

of Iuda, that were rounde about Jerusalem: &
also them I burnt incence vnto Baal, to the stone
to the moone, to the planettes, & to all the hoost
of heauen. And he brought out the groue fro the
temple of the Lorde without Jerusalem vnto
the broke Cedron, & burnt it there at the broke
Cedron, & stampit it to powder, and cast the dust
therof vpon the graues of the chyldren of the peo-
ple. And he brake downe the celles of the males
stues that were by the house of the Lorde, where
the women woue hangynges for the groue.

And he brought all the prestes out of the cy-
ties of Iuda, and despyled the pylaulters where
the prestes had burnt incense: euen from Geba
to Beerseba: and destroyed the aulters of the ga-
tes, that were in the enterynge in of the gate of
Josua the gouernoure of the cytie whych were
(as a man goeth in) on the lefte hande of the gate
of the cytie. Neuer thelesse the prestes of the bil-
aulters came not vp to the aulter of the Lorde
in Jerusalem, saue only they dyd eat of the swete
bread amonge they brethren.

And he despyled: **E**topheph: whych is in the
valley of the chyldre of Minnom: bycause no man
shulde offere his sonne or his doughter in fyre to
Molech: he put downe the horses of the kynges
of Iuda had gyven to the sonne at the enterynge
in of the house of the Lorde, by the chābre of Ra-
thanmelech, the chambrelayne whych was ru-
ler of the suburges, & burnt the charretes of the
sunne wth fyre. And the aulters that were on
the toppe of the parloure of Ahaz (whych the ky-
nges of Iuda had made) and the aulters whych
Manasse had made in the two courtes of the house
of the Lorde did the kyng breake downe & ranne
thence: & cast the dust of the in the broke of Cedron

And the pylaulters that were before Jerusa-
lem on the ryght hande of the mount Olivete,
(whych Salomon the kyng of Israel hadde
buiilded for Ashtaroth the Idoll of the zions,
and for Chamos the Idoll of the Moabytes, &
for Milchom the abominable Idoll of the chil-
dren of Ammon) those the kyng despyled: and
brake the ymages, and cut downe the groues &
fylled they places wth the bones of men.

Mozeouer the aulter that was at Bethel,
the pylaulter made by Jeroboam, the son of Na-
bat (whych made Israel synne) both the aulter
& also the pyll, he brake downe and burnt the
pyll aulter and stampit it to powder, and burnt the
groue. And as Jolia turned hym selfe, he spied
the graues, that were in the mounte, and sent &
fet the bones out of the graues, and burnt them
vpon the aultare to polute it, accordynge to the
woorde of the Lorde that the man of God pro-
claymed: whych tolde the same wordes.

Then he sayde what graue stone is yonder
that I se: And the men of the cytie tolde hym, it
is the sepulchre of the man of God, whych came
from Iuda, and tolde the selfe same thynges that
thou hast done to the aulter of Bethel. And he
sayd let hym be: se that no man moue his bones
And so his bones were saued with the bones of
a prophete that came out of Samaria.

And all the houses of the pylaulters in the
cyties

cities of Samaria which the kynges of Israel had made to angre (the Lorde) withall: those Josia put out of the way, & dyd to them accordyng to all the actes he had done in Bethel. And he sacrificed all the prestes of the hylaulters he were there, even vpon the alters, and burnt mens bones vpon them, and returned to Jerusalem.

E And the kyng commaunded all the people, sayinge: * kepe the feaste of passeouer vnto the Lorde your God, as it is written in the booke of this couenaunte. * There was no passeouer holden lyke that from the dayes of the Judges that iudged Israel, and in all the dayes of the kynges of Israel, and of the kynges of Iuda. In the .xxviii. yere of kyng Josia was this passeouer holden to the Lorde in Jerusalem.

And ther to workers with spyrites and soothsayers, ymages, ydols, & all the abhominacions that were espyed in the lande of Iuda and Jerusalem, those dyd Josia put out of the way, to perfourme the wordes of the lawe whiche were written in the booke of Helkia the prest founde in the house of the Lorde: lyke vnto hym was there no kyng before hym, that turned to the Lorde with all his hert, with all his soule, and al his might accordyng to all the lawe of Moyses, neyther after hym arose there any suche as he.

Not withstandyng, the Lorde tourned not fro his fearcenesse of his great wrath (wher with he was angry agaynst Iuda) because of al the prouocacions that Manasse had prouoked him withall. And the Lorde sayd: * I wyl put Iuda also out of my syght, as I haue done a waye Israel: and wylle caste of this cytie Jerusalem: whiche I haue chosen, and the house of which I sayde: my name shalbe there.

I The rest of the wordes that concerne Josia, and all that he dyd: are they not wyrtten in the booke of the Chronicles of the kynges of Iuda?

* In his dayes Pharaos Necho kyng of Egypt went vp agaynst the kyng of Assyria to the ryuer Euphrates. And king Josia went agaynst hym, and was slayne of hym at Magiddo, wher he had sene him. And his seruantes caried him deed from Magiddo, and brought hym to Jerusalem, and buryed hym in his owne sepulchre. And the people of the lande, toke Jehoahaz, the sonne of Josia, and annointed hym, & made hym kyng in his fathers stede.

E Jehoahaz was .xxiii. yere olde wher he began to raygne, and raygned thre monethes in Jerusalem. His mothers name also was Hamiel the daughter of Jeremia of Libna. And he did euill in the syght of the Lorde, accordyng to al thinges as his fathers had doone. And Pharaos Necho put hym in bondes at Ribla in the lande of Hamath, he shulde not raygne in Jerusalem, and put the land to a tribute of an hundred talentes of syluer, and a talent of gold. And Pharaos Necho made Eliakim the sonne of Josia kyng in the roume of Josia his father: and turned his name to Jehoakim, and toke Jehoahaz away, which when he came to Egypt, dyed there.

And Jehoakim gaue the syluer and the gold to Pharaos, and taxed the lande, to gyue the mo

ney accordyng to the request of Pharaos: requyryng of euery man (accordyng to theyr abylite) syluer and golde: even of the people of the lande to gyue vnto Pharaos Necho. Jehoakim was .xxv. yere olde wher he began to raygne, & he raygned .xi. yere in Jerusalem. Hys mothers name also was Zebuda the daughter of Bedaia of Rama. And he dyd that whiche was euill in the syght of the Lorde, accordyng to all thynges, as his fathers had done.

The .xxiii. Chapter.

E Jehoakim dyeth. Jerusalem is besieged of the Babylyonians. Jehoakim yeldeth hym selfe to the kyng of Babylyon. And in his roume came Mathaniah which was called Zedekiah.

In his dayes came Nabuchodonosor, kyng of Babylyon vp, and Jehoakim became his seruant thre yere, and then turned, and rebelled agaynst him. And the Lorde sent vpon hym men of warre from amonge the Caldees from amonge the Assyrians out of the Moabites, and from the chyldren of Ammon. and sente them agaynst Iuda, to destroye it, accordyng to the sayeng of the Lorde which he spake by his seruantes the prophetes. Onely at the byddynge of the Lorde happened it so to Iuda, to put them out of hys syght, for the synnes of Manasse, accordyng to all that he dyd, and for the innocent blood that he shed, and fylled Jerusalem with innocent blood: and the Lorde wolde not be reconcyled.

The rest of the wordes that concerne Jehoakim and all that he dyd, are they not wyrtten in the booke of Chronicles of the kynges of Iuda? And so Jehoakim slepte with hys fathers: and Jehoachin his sonne raigned in his stede. And the kyng of Egypt came nomore oute of hys lande: for the kyng of Babylyon had taken fro the ryuer of Egypt, vnto the ryuer Euphrates, all that pertayned to the kyng of Egypt. Jehoachin was eyghtene yere olde, and raygned in Jerusalem thre monethes. Hys mothers name also was Nechusta, the daughter of Elnathan of Jerusalem. And he did that whiche was euill in the syght of the Lorde, accordyng to all as his father had done. * In the tyme came the seruantes of Nabuchodonosor kyng of Babylyon vp agaynst Jerusalem, and the cite was besieged. And Nabuchodonosor kyng of Babylyon came agaynst the cite, and his seruantes dyd besiege it. * And Jehoachin the kyng of Iuda came out to the kyng of Babylyon, he and his mother, his seruantes, his lordes, and his chambrelaynes. And the kyng of Babylyon toke hym in the eyght yere of his raygne.

* And he caried out thence all the treasures of the house of the Lorde, and the treasure of the kynges house: and brake all the vessels of golde whiche Salomon kyng of Israel had made in the temple of the Lorde, as the Lorde had sayd. And he caried awaye all Jerusalem, and al the lordes, and all the stronge men of warre, even ten thousande into captiuitie: and all craftsmen and keepers, none remaynyng save the poore common people of the lande.

And

* And he carped a waye Jehoachim to Babylon, and the kynges mother, and the kynges wyues, hys chāberlaynes, and them that were myghtye in the lande: those carped he a waye in to captiue from Ierusalem to Babylon. And all the actiue men of warre, euen. vii. thousand and crafts mē & porters a. M. all p were strong and apt for war, dyd p kyng of Babylon bringe to Babylon captiue. * And the kyng of Babylon made Marbanta hys fathers brother, king in his steade: & chaunged his name to zedekia.

* zedekia was. xxi. yere olde when he began to raygne, and he raygned eleuen yere in Ierusalem. hys mothers name also was hamitall the daughter of Jeremia of Libna. And he dyd euell in the syght of the Lorde, accordyng to all as Jehoachim had done. For p wrath of p Lord was moued agaynst Ierusalem and Iuda vntyll he cast them out of his syghte. And zedekia rebelled agaynst the kyng of Babylon.

The. xxv. Chapter.

Ierusalem is beleged of Nabuchodonosor, otherwyse called Nabuchadnezer, and it & the temple are both burnt. The sonnes of zedekia are slayne before hys eyes, and after are hys owne eyes put out. Iuda is broughte to Babylon, & after is Jehoachim exalted.

And it fortuneth, * that in the nynthe yere of hys raygne, the tenth daye of the tenth moneth: Nabuchadnezer kyng of Babylon came, he and all his hoste agaynst Ierusalem & pyched agayn it: and made engyns agaynst it on euery syde. And the cytpe was beleged vnto the elcuenth yere of kyng zedekia. * And the nynthe daye of the moneth, there was so greate hunger in the cytpe: that there was no bread for the people of the lande.

And the Citpe was broken vp: and all the men of armes fledde by nyght, by a waye thowme a gate, whiche is betwene two walles by the kynges gardeyne: the Chaldees spenge aboute the Citpe.

And the kyng wente the waye towarde the playne. And the souldyers of the Chaldees followed after the kyng, and toke hym in the playne of Jericho, and all his armye were scattered a waye from hym, & (and left hym.) So they toke the kyng, and brought hym to Nabuchadnezer the kyng of Babylon to Rybla, where they reasoned wth hym. And they slewe the sonnes of zedekia before hys eyes: and he put oute the eyes of zedekia, & fettered hym wth two chaynes and carped hym to Babylon.

And the. vii. daye of the. v. moneth whiche is the. xix. yere of kyng Nabuchadnezer kyng of Babylon, came Nabusaradan a seruaunt of the kyng of Babylon, and chefe captayne of p men of warre, vnto Ierusalem: and burnt the house of the Lorde, and the kynges house and all the houses of Ierusalem, and all greate houses burnt he with fyre. And all the souldyers of the Chaldees that were wth the chefe captayne of the men of warre broke downe the walles of Ierusalem round about. But the rest of the people that were left in the city, & them that were fled to the kyng of Babylon, w the remnaunt of the

comon people, dyd Nabusaradan the chefe captayne of the men of warre carpe a way: but the captayne of souldyers left of the poore of the lande to dwelle the vyues, and to tply the lande.

* And the pylers of brasie that were in the house of the Lorde, and the sockets, and the brasen lauatorye p was in the house of the Lord did the Chaldees breake, and caried all the brasie of them to Babylon. And the portes, shouels, dyel syng knyues, spones, & al the vessels of p brasie that they mynstred in, toke they awaye. And p fyre pannes, & basens, & suche thynges as were of golde, and of syluer, them toke the chefe Captayne a waye: euen two pylers, one lauatory, & the sockets whiche Salomon had made for the house of p Lorde. The brasie of all these vessels was without wayghte. The heygth of the one piler was. xviii. cubytes, and the head thereon was brasie, and the cubytes hys & vpon p head was there a wrethe worke and pomegranates rounde about all the brasie. And of the same fasshyon was the second piler, w a wrethe worke

And the chefe captayne of the men of warre, toke Saraia the chefe prest, & zephoniah the best prest saue one, and the thre keepers of the holy thynges. And out of the citie he toke a chāberlayne, that had the ouersyghte of the men of warre, and. v. men of them that were euer in the kynges presence, whiche were founde in p citie: and hym that was scribe to the captayne of the host, whiche brought out the people of the land to warre, and thre scoze men of the people of the lande, that were founde in the citie. And Nabusaradan the chefe captayne of the men of warre toke these, & brought them to the kyng of Babylon to Rybla. And p kyng of Babylon smote them, & slue them at Rybla in p hand of Hanath. And so Iuda was caried away out of their land

Howbeit, there remayned people in p lande of Iuda, whome Nabuchadnezer kyng of Babylon left, and made Gedalia the sonne of Ahikam the sonne of Shaphan ruler ouer them. And all the captains of the souldyers and other men harde, that the kyng of Babylon had made Gedalia gouerner: & there cam to Gedalia at Hazphaz: Ismael the sonne of Netanias, Johanna the sonne of Kareas, Saraia the sonne of Chanhumeth the Netophatite, And Jazania the sonne of Maachati, and they men. And Gedalia swore to them, and to the men whome they had wth them, and sayde vnto them: feare not ye because ye are the seruauntes of the Chaldees, dwell in the lande, and serue the kyng of Babylon, and ye shall be well.

But it chaunced in the seuenth moneth, that Ismael the sonne of Netanias the sonne of Eliama, of the kynges bloode, came, and ten men wth hym, and smote Gedalia, that he died: and so dyd he the Jewes, and p Chaldees that were wth hym at Mizpa.

And all the people both small and greate, & the captaynes of warre arose, & came to Egypt for they were afrayde of p Chaldees. Notwithstandyng yet in the seuen and thyrtye yere after Jehoachim king of Iuda was carped away the

D
iii. Regum
vii. c.
Iere. lii. c.
I. pa. xviij. b

the seven and twenty daye of the twelvethe moneth, Euilmerodach king of Babilon, the same yere that he beganne to raygne, dyd lyft vp the heade of Jehoachim kynge of Juda oute of the pryson: and spake kyndly to hym, and sette hym seate aboute the seate of the kinges that were wpth hym in Babilon: and chaunged his pryson garmetes. And he dyd euer eat bread before hym, all y dayes of his lyfe. His porcyon was a contynual porcyon that was assigned hym of y kyng euer y daye a certayn as long as he lyued.

¶ The ende of the fourth boke of the kynges.

The fyrste booke of the

Chronycles called in Latyn, Verba dierum: or after the Grekes, Paralipomenon: which the hebrues calle Dibry haiaimim and reken bothe the bookes, but for one.

¶ The fyrste chapter.

¶ A brieue reherfall of all the genealogie of Adam, and so forth vnto the sonnes of Esau and Jacob.

Gen. l. b. a.

Gen. l. r. a.



Adam. Seth, Enos, Kenan: Nachalehel, Jared, Henoch Metusalah, Lamech, Noah Sem, Ham & Japheth, The sons of Japheth, Gomer, Magog, Madai, Iauan, & Chubal, Mesech, and Thir as The sonnes of Gomer, Aschimaz, Diphat and Chogarma. And the sonnes of Iauan, Elisa and Charisa, Citim, and Modanum. The sonne of Ham, Chus and Misraim, Phut and Chanaan. The sonnes of Chus, Siba & Haulla, Sabbertha, & Rahma, & Sabthecha. And the sonnes of Rahma, Seba & Dedan. And Chus begate Nimrod: & he began to be myghty vpon the earth. Misraim begat Ludin & Anamin, Lababim & Rappthum. Phatrusim and Cassum of which came y Philistynes and the Caphtozites. Canaan begat zibon his eldest sonne, and heth: Jebusi also & Amorri, and Girgash, Heui, Araki and Sini and Aruadi, zamari and Hemathi.

The sonnes of Sem, Elam & Assur, Arphac sab, Lud & Aram and Uz, Hul & Gether & Mesech. Arphac sab begat Selah, & Selah begate Eber. And vnto Eber were borne two sonnes: the name of the one was Peleg, because that in his dayes the lande was deuptyed. And hys brothers name was Joktan. Joktan begat Almodad and Saleph, hazermaneth and Jerah, habozā also and Usal & Diskla, Ebal and Abimael and Seba and Ophir: Haulla and Jobab.

Gen. l. b. d.

All these were the sonnes of Joktan, * Sem

Arphac sab, Selah: Eber, Peleg, Jethu, Serug, Rabor, Therah, Abrahā, otherwyle called Abram. The sonnes of Abraham, Isaac & Imael. And these are they generacions: * y eldest son of Imael was Nabatoth, then Kedar, Adber, and Hyslan, Misma and Dumah, Masas Dad and Thema, Jetur, Naphis and Kedma. These are the sonnes of Imael. The chyldren of Ketura Abrahams concubyn: Mebare zimram, Joksan, Meda, Midian, Jisbake and Suab. The chyldren of Joksan, Seba, & Dedan. * The chyldren of Dedan, Assurim and Laculim and Lammam. The chyldren of Midian, Ephra, and Ephar, Henoch, Abyda, and Eldaa. * All these are the chyldren of Ketura.

And so Abraham begate Isahac: the sonnes of Isahac, Esau and Israel. The sonnes of Esau, * Eliphaz, Reuel, Jechus, Jaelam, and Korah. The chyldren of Eliphaz, Cheman, Omer, yphi and Gathā, Kenas, Chumna, and Amalech. The chyldren of Reuel, Nabath, zerah, Samma and Miza. * The sonnes of Seir, Lotan, Sobal, zibeon, and Ana, Dison, Ezer and Disan. The chyldren of Lotan, Hori, and Homan, and Chumna was Lotans syster. The chyldren of Sobal: Alian, Manarth, Ebal, Sephi, and Onan. The sonnes of zibeon. Aia and Ana. And the sonnes of Ana, Dison. The sonnes of Dison, Hanran, Elban, Jithyan, and Cheran. The sonnes of Ezer, Bilhan, zaenau and zahi. The sonnes of Disan, Uz and Aran.

* These are the kynges that raygned in the lande of Edom, before any kyng raygned ouer the chyldren of Israel. Bela the sonne of Beor, and the name of hys wyfe was Dinhaba. And Bela dyed, and Jobab y sonne of zerah of Bozra raygned in his steade. And when Jobab was deade, Husam of the lande of the Chemanites raygned in his steade. And when Husam was deade, Hadad the sonne of Bedad whych smote Midian in the felde of Moab, raygned in his steade, and y name of his cite was Aith. So Hadad dyed, and Samla of Marekar raygned in his steade. And Samla dyed, and Saul of Rehoboth by the ryner syde, raygned in hys steade. And when Saul was dead, Baalhanan the sonne of Achboz raygned in his steade. And Baalhanan died, & Hadad raygned in his steade and the name of his cite was Dabi, and his wyues name Mehetabeel the doughter of Hattad the doughter of Mesahab.

Hadad dyed also, and there were Dukes, in Edom, Duke Chumna, Duke Aliah, and Duke Jetheth: Duke Appholibama, Duke Ela, Duke Binon, Duke Keuaz, Duke Chemam, Duke Mibzar, Duke Magdiel, and Duke Iram. These are the Dukes of Edom.

¶ The ii. Chapter

¶ The genealogie of Juda vnto Israhel the father of David.



These are the sons of Israhel, Ruben y Simeon, Levi, Juda, Issachar, and Zabulon, Dan, Joseph, Ben Jamin, Rephthali, Gad and Asser. * The sons of Juda, Er, Onad, & Sela.

These thre were borne to hym of Bath, Shua

the Cananiteſſe. And Er the eldeſt ſonne of Juda was euill in the ſyghte of the Lorde, and he ſue hym. * And Thamar his doughter in lawe bare hym Pharez, and zara: and ſo all the ſonnes of Juda were ſyue.

* The ſonnes of Pharez, Hezron and Hamul. The ſonnes of zarah: zimri, Etha, Hema, Chalachol and Dara: which were ſyue in all.

And the ſonnes of Charai, * Achah that troubled Iſrael, tranſgreſſynge in the thynge þ was dampned. The ſonnes of Ethan, Azaria. The ſonnes alſo of Hezron that were bozne vnto hym: Jerhameel, Ram & Chelubai. * And Ram begat Aminadab: and Aminadab begat Raſſon a lorde of the chyldren of Juda. And Raſſon begat Salma: & Salma begat Boas: Boas begat Obed: and Obed begat Iſai. * And Iſai begat his eldeſt ſon Eliab, & Aminadab þ ſeconde and Saama the thyrde, Nathanael the fourth, and Radai the fyfth, Ozem the ſyxt, and Dauid the ſeuenth. Whole ſiſters were zaruia & Abigail. The ſonnes of zaruia, Abiſai, Joab & Azabai: the. And Abigail bare Amaza: * the father of which Amaza was Jether an Iſmelite.

And Caleb the ſonne of Hezron begat Aſuba of his wyfe Aſuba, and Jerihoth, whole ſonnes are theſe: Jeſer, Sobab, and Ardon. And when Aſuba was deed, Caleb toke Ephrata, whyche bare him Hur: * And Hur begat Uri, and Uri begat Bezaleel.

Afterward came Hezron to the doughter of Machir the father of Gilead, and toke her whē he was threſcore yere old. And he bare him Segub: and Segub begat Jaiſ, which had xxiii. cyſſes in the lande of Gilead. And he ouer came Geſſur and Aram, and toke the townes of Jaiſ from them which dwelt in them: & Kenath and the townes thereof: euen threſcore townes. All theſe were the ſonnes of Machir, the father of Gilead. And after that Hezron was deed at Caleb in Ephrata, Abia Eſrons wyfe, bare hym * Abhur the father of Chekoa.

And the ſonnes of Jerhameel the eldeſt ſonne of Hezron were, Ran the eldeſt, Bruna, Ozem, Ozem & Abia. And Jerhameel had yet an other wyfe named Athara, which was the mother of Onam. And the ſonnes of Ram the eldeſt ſonne of Jerhameel were Maai, Jamin and Ekar.

The ſonnes of Onam were Samai and Jada. The ſonnes of Sammai: Nadab and Abiſur.

And the wyfe of Abiſur was called Abigail, & ſhe bare hym Abban & Holid. The ſonnes of Nadab: Seled and Appaim. And Seled died without chyldren. The ſonne of Appaim, Jeſei. And

the ſonne of Jeſei: Seſan. And the ſonnes of Seſan, Abiſai. And the ſonnes of Jada the brother of Samai: Jether and Jonatham. And Jether dyed without chyldren. The ſonnes of Jonathā Peleth and Gaza. Theſe were the ſonnes of Jerhameel. Seſan had no ſonnes, but doughters.

And Seſan had a ſeruaunte that was an Egyptian named Jerba: to who he gaue hys doughter to wyfe: and he bare him Athai. And Athai begat Nathan: and Nathan begat zabad. And zabad begat Apſalai: and Apſalai begat Obed.

Obed begat Jehu: and Jehu begat Azaria: Azaria begat Alez: and Alez begat Alala. Alala begat Siſamai: and Siſamai begat Sallum. Sallū begat Iecamia: Iecamia begat Eliſama

The ſonnes of Caleb, the brother of Jerhameel: Meſa his eldeſt ſonne, which was the father of * ziph: & the ſonnes of Maſſa the father of Hezron. The ſonnes of Hezron, Cozab & Capuas, Rekem & Sama. Sama begat Raham the father of Jerkoam. And Rekem begat Samai. The ſonne of Sammai was Maon. And Maon was the father of Bethzur.

And Epſa a concubynne of Calebs bare Haran and Moſa, and Gazez. Haran begat Gazez. The ſonnes of Jachai were Regem, Joſha, Geſan, Bellet, Epſa, and Saaph. And Maacha was Calebs concubynne, of whom he begat Se-mer and Thirhama. And ſhe bare alſo Saaph, the father of Madmanna, and Seua the father of Machbena: & the father of Gibeā. * And Achſa was Calebs doughter. Theſe were the ſonnes of Caleb the ſonne of Hur the eldeſt ſonne of Ephrata: Sobal the father of Kyriath Jearim. Salma the father of Bethlehem, and Hareph the father of Beth Gader. And Sabal the father of Kyriath Jearim had ſonnes, and he ſawe the halfe of the countrey of the manſions.

The kynredes of Kyriath Jearim are theſe: the Jithrites, the Huppithites, & Maſſumathites and the Haſimraites. And of them came the zarathites, & the Eſthaulites. The ſon of Salma, the Bethlehemites, and Netophathites the glorie of the houſe of Joa, & halfe the countrey of the manſions gat the zarathites. The kynredes of the wyters dwelt at Jabes, the Chirathites, the Symeathites, the Suchathites, * which are the Kenites. that came of Kenath the father of the houſe of Rechab.

The. iiii. Chapter.

The genealogie of Dauid, in Hebron, and in Jeruſalem.

Hele wer the ſonnes of Dauid which were bozne vnto hym in Hebron.

* The eldeſt Ammon of Abinoam, the Iſraeliteſſe. The ſecond Daniel of Abigail the Carmeliteſſe.

The thyrde Abſalom the ſonne of Maacha doughter of Thalmay kynge of Geſur. The fourth Adonia ſon of Hagith. The fyfth Sepharia of Abital. The ſyre Jethream by Egla his wyfe. Theſe ſyre were bozne vnto hym in Hebron: and there he raygned ſeuene yere and ſyre monethes. And in Jeruſalem he raygned. xxxiii. yere.

* And theſe were bozne vnto him in Jeruſale, Simeia, Sobab, Nathā and Salomon. iiii. of Bathſua þ doughter of Ammiel, Jbhar alſo, & Eliſama, Eliſalet, Noga, Repeg, & Jappia, Eliſama, Eliada & Eliſhelet, nyne in nombre. Theſe are al þ ſonnes of Dauid, beſydes þ ſonnes of concubynes, and Thamar was the þ ſyſter.

Salomons ſonne was Rehoboam, whole was Abia: & Aſa was his ſonne, & Jeholaphat his ſonne: whole ſonne was Joza: and his ſonne was Ahazia: and Joas was his ſonne. Amaza his ſonne, Azaria hys ſonne, and Joſham hys ſonne. Ahas was hys ſonne, Hezekia his ſonne,

and

Manasse his sonne. And Amon was his sonne, and Josia was his sonne. And the sonnes of Josiab were, the eldest sonne Johanan, the seconde Jehoakim, the thyrde zedekia, and the fourth, Shallum. The sonnes of Jehoakim were, Jeconiah his sonne, and zedekiah his sonne.

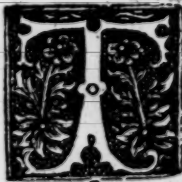
C The sonne of Jeconia: Assir and Schealthiel his sonne. Balchiram also and Bhedasa, Senazer, Jecania, Hosama, and Nebadia. The sonnes of Bhedasa were zozobabel, and Semei: the sonnes of zozobabel, Mesulam, Hanania, & Selumith thesyrster, and Hasubab, Obel, Berechia, Hazadia, and Judsabbesed, fyue in nobre.

C The sonnes of Hanania, Delathia, & Jelaia: whose sonne was Rephaah, and hys sonne Arnan, and his sonne was Obadia, and his sonne Sechania. The sonne of Sechaniah was Sematah. And the sonnes of Sematah were hatug Igeal: Bariah, Naariah & Saphat & Sela. vi. And the sonnes of Naariah were Elionai: Hezezia, and Azricam, thre. And the sonnes of Elionai were Hodatiah, Eliasib, Bheleia. Akub, Johanan, Dealata and Anani: seven.

C The. iiii. Chapter.

C The genealogye of the sonnes of Juda and Symeon.

ge. xxxv. g
& xlv. b.



Jhe sonnes of Juda: * Pharez, Herson, Carmi, Hur and Sobal. And Raia the son of Sobal begat Jathath. And Jathath begat Ahumai and Lahad: and these are the kynredes of the zozothites. And of these cam the father of Etha: Jesrael, Jisma and Jibdag: and the name of thesyrster was Hazelpeni. Denuel was the father of Gedoz. And Eser pfather of Husa. And these are the sonnes of Hur the eldest sonne of Ephrata the father of Bethlehem. And Ashur the father of Ehekia had two wyues: Heleah, and Naara. And Naara bare hym Ahusan, Heyber, Chemni and Haastari. These were the sonnes of Naarah. And the sonnes of Heleah were zareth, Jezoar and Ethnam. And Coz begat Anub, and zobeia, and the kynrede of Aharbel the sonne of Harhum.

B And Jabez was more honourable then hys brethren. And his mother called hys name Jabez, sayinge: bycause I bare hym with sorowe. And Jabez called on the God of Israel, saying: O thou wylt blesse me in dede, and enlarge my coastes, and shalt let thynne hande be with me, & wylt kepe me from euill, that it hurte me not. And God graunted hym hys desyre.

Chelub the brother of Huah begat Merhir, which was the father of Esthon. And Esthon begat Bethrapha, and Daleha, & Chehenna the father of the cytie of Nabas: these are the me of Recha. The sonnes of Kenas: Othniel and Saraia. And the sonnes of Othniel were Hathate.

C And Meonathi begat Ophian. And Seraia begat Joab the father of the valleye of craftesmen (so called) bycause they were craftesmen. And the sonnes of Caleb the sonne of Jephune, were Iru, Ela, and Naan. And the sonne of Ela was Kenas. And the sonnes of Jehalelel were ziph and ziphah, Thiria and Asarel. And pson-

nes of Ezra were Jethir and Mered, Epher, Jalon, Thabar, and Miriam, and Sammat, and Jisbah the father of Esthemoa. And his wyfe Jehudia bare Jared pfather of Gedoz, and Heber the father of Socho, and Jeruthiel pfather of zanoah. And these are the sonnes of Bithai the daughter of Pharaon whyche Mered toke. The sonnes of the wyfe of Hodia, the syfster of Nathan the father of Reilah were Barui, and Esthemoa the Maachathyte. The sonnes of Symeon were Ammon and Rimma. Benhanan and Thilon. And the sonnes of Jissi were, zobeth, and Menzobeth.

* The sonnes of Sela the sonne of Juda, were Et the father of Lecha, and Laada the father of Merela, and the kynredes of the householdes of them that wrought lymmen in p house of Absa. And Jokim and the men of Chosebah and Joas, & Saraph, whych had the dominion in Moab, and Jasubi, Lebani. These also are wordes of olde. These were potters, and dwelte there amonge trees & hedges, nye vnto p kynge bycause of hys worke.

The sonnes of Symeon were Remuel, Jamin, Jarib, zerah and Saul: whose sonne was Salu & the son of hym was Mibsam, & his sonne Mima. And the sonne of Mima was Hamuel, and hys sonne was zachur, and the sonne of hym was Semei. Semei had. xvi. sonnes, &. vi. daughters. But his brethren had not many children, neither was all the kynred of them lyke to the chyldren of Juda in multitude. And they dwelt at Bersheba, Molada, and at Hazar Sual, at Bilha, at Ezem, and Tholad, at Bethuel, at Horma, and at ziklag, at Bethmarcaboth, Hazar, Sulim, at Bethbirei, and at Saaraim.

These were the cyties vnto the raygne of David. And thesyr villages were Etan, & Ain, Rimmon, Tochen, and Alan, fyue townes, and al thesyr villages that were rounde aboute the same cyties vnto Baal, This is the habitation of them, and thesyr genealogye.

Molobab and Jamlech, and Josia pf sonne of Amasa: and Joel & Jebu the sonne of Josibia, the sonne of Saraia, the sonne of Aziel, and Elionaet, & Jaacoba, Jlobaia, and Alaiab, Aziel, Jlimiel and Benaia, and ziza pf son of Schibbe, the sonne of Allon, the son of Joaia, the son of zunri, the son of Semeia. These are famous capitaynes in thesyr kynredes, settyng by greaulye the house of thesyr fathers.

And they went to the entreynge in of Gedoz: euen vnto the east syde of the valley, to seke pasture for thesyr shepe. And they found fat pasture and good, and a wide lande, quiete and fruteful for they of Ham had dwelte there befoze. And these nowe afoze wyptten by name, came in the dayes of Hezekia kynge of Juda, and smote the tentes of them, & the habitacions p were founde there, and destroyed them utterly vnto this day and dwelt in thesyr townes: bycause there was pasture there for thesyr shepe.

And some of the chyldren of Symeon went to moit Seir, euen. v. hundred men haupnge for thesyr capitaynes, Delathia, Nearia, Rappah, and

and Aziel the sonnes of Issi: and smote the rest of the Amalekites that were escaped, and they dwelt there vnto this daye.

The. v. Chapter

The genealogie of Ruben and Gad, and of the halfe trybe of Manasse.

Ruben the eldest sone of Israel: for as moche as he was the eldest, * and had despyled his fathers bed by his byrthryght was gyuen vnto the sonnes of Joseph the sonne of Israel. Howbeit, the genealogie is not reckened after his byrthryght. For Juda, he preynted aboue his brethren, and of this trybe came the chefe, and the byrthryght was gyue to Joseph. The sones thā of Ruben the eldest sonne of Israel were Henoch Phalu, Hezon and Charmi. The sones of Joel Samaiab his sonne, Sog his sonne, and Sembi his sonne, Micah his sonne, Reaia his sonne, and Baal his sonne, Beera his son: whom Chiglath Pilneser kynge of Assiria carped awaye: for he was a greate lord amonge the Rubenites. And when his brethren in theyr kynredes, reckened the genealogie of theyr generacions: Jiel and zachariab were the chefe.

B And Baal the sonne of Azan, the son of Sem the sonne of Joel dwelte in Aroer: and so for the vnto Bebo and Baalmeon. And eastwarde, he inhabited vnto pentrynge in of the wylernes from the ryuer Euphrates, for they had moche cattell in the lande of Gilead.

And in the dayes of Saul they warred with the Hagarites, whiche were ouerthrowen into theyr hande. And they dwelt in theyr tentes thowout all the east lande of Gilgal.

And the chyldre of Gad dwelte ouer agaynst them in the lande of Basan: euen vnto Salcha. And in Basan Joel was the chefest, and Sapham the nexte, then Janai and Saphat. And theyr brethren of the householde of theyr fathers were Michael, Mesusa, Seba, Jozai, Jachaz, Eber, seuen. These are the chyldren of Abihail: the son of Huri, the sone of Jeroab, the son of Gilead, the sonne of Michael, the sonne of Jelisai, the sonne of Jahdo, the sonne of Buz. Abi (the sonne of Abdiel) the sonne of Guni, was a captayne of the householde of theyr fathers. And they dwelt in Gilead in Basan, and in her townes, and in all the Suburbes of Saron, and in theyr borders.

E All these were reckened by kynredes in the dayes of Jotham kynge of Juda, & in the dayes of Jeroboam kynge of Israel. The sonnes of Ruben and of Gad, & the halfe trybe of Manasse were fyghtynge men and able to beare shylde, & swerde, and to shote with bowe, excercysed in warre, euen foure and fourtye thousande, seuen hundred and thre scoze, & went out to the warre. And they fought with the Hagarites, with Jetur, Nephtis and Rodab. And they were helped of the Lord agaynst them, and the Hagarites were delpuered into theyr hande, and so were all that were wyth them. For they cryed to God in the battayle, and he hearde them, bycause they put theyr trust in hym.

And they toke of theyr cattel, and of theyr camels fyfty thousand and two hundred, and fyfty thousande shepe, and two thousande asses, and of the soules of men an hundred thousande, and there fell many wounded, bycause swarre was of God. And they dwelt in theyr steddes vntill the tyme that they were carped awaye.

And the chyldren of the halfe trybe of Manasse dwelt in the lade from Basan vnto Baal Hermon, and Semir, & vnto mounte Hermon: for they were growen to a great multitude. And these were the heedes of the householdes of theyr fathers: Ephraim and Jesi, Eliel and Aziel, Jeremia and Hodania, and Jobdiel, strong men and valeaunt famous men, and heedes of the householdes of theyr fathers.

And they transgressed agaynst the God of theyr fathers, and wente awhorpyng after the goddesses of the people of the lande, whome God destroyed befoze them: and God spured vp the spryte of Phul kynge of Assiria. And the spryte of Chiglath Pilneser kynge of Assiria, and carped them awaye: euen the Rubenites, the Gadites, and the halfe tribe of Manasse, & brought them vnto Halab Habor, Hara: and to the riuer Golan, vnto this daye.

The. vi. Chapter.

The genealogie of the sonnes of Leui.

L The sonnes of Leui: Gerson, Cabath, & Merari. * The sonnes of Cabath Amram, Izahar, Hebze and Aziel. The chyldren of Amram: Aaron, Moses & Miria. The sones also of Aaron, Nadab, Abihu, Eleazar: & Jethamar. Eleazar begat Phinehes. Phinehes begat Abisua. Abisua begat Boki. Boki begat Uzi. Uzi begat Zarahia. Zarahia begate Haraioth. Haraioth begat Amaria, & Amaria begat Ahitob. Ahitob begat Zadoc: and Zadoc begat Ahimaaz. Ahimaaz begat Azaria, and Azaria begat Johana. Johanan begat Azaria, whych mynistred in the temple that Salomon buylt in Ierusalem.

* Azaria begat Amaria, Amaria begat Ahitob. Ahitob begat Zadoc, and Zadoc begat Salum. Salum begat Helkia, and Helkia begat Azaria. Azaria begat Saraisa, and Saraisa begat Jehozeredech. And Jehozeredech departed whē the Lord carped awaye Juda and Ierusalem, by the hande of Nabuchodonozor.

* The sonnes of Leui: Gerson, Cabath and Merari. And these be the names of the sones of Gerson: Libni, and Simbi. And the sonnes of Cabath were Amra, Izahar: Hebze and Aziel. The sones of Merari: Mahli & Mushi, & these are the kynredes of Leui concerning their fathers.

The sonne of Gerson was Libni, whose son was Jahath, and his sonne zemina, & his sonne Joab, and his sonne Jodo, & his sonne zerab, & his sonne Jeathrai. The sonnes of Cabath: Aminadab, and his sonne Nozah, and his sonne Aspy, and his sonne Elcana, and his sonne Chisaph, and his sonne Asoz, and Cabath was his sonne: and Aziel his sonne, and Azia his sonne: and Saul was his sonne.

The sonnes of Elcana: Amasai: and Abi.

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moth & Elcana. The sonnes of Elcana, Zophai, whose sonne was Nabath, & hys sonne Eliab, and Jerobam hys sonne, and Elcana his sonne, and Samuel the sonne of hym. And the sonnes of Samuel: the eldest Nisai and Abia.

The sonnes of Merari: Mahli, & hys sonne Libni, and his sonne Simhi, & hys sonne Uza, and his sonne Simha, and his sonne Hagia, and hys sonne Asa.

C And these be they whome Dauid set for to synge in the house of the Lorde, after þe arke had rest. And they mynistred befoze the dwelling place, and the tabernacle of wytnesse with synngyng, vntyl Salomon had buylt the house of the Lorde in Ierusalem. And then they wayted on theyr offces, accordyng to the ordze of them. These are they that wayted wyth theyr chyldzen, of the sonnes of Gabath: Hemai a synnger, whych was the sonne of Joel, the sonne of Semuel, the sonne of Elcana, the sonne of Jerobam, the sonne of Eliel, the sonne of Choab, the sonne of Zuph, þe sonne of Elcana, the sonne of Debat, the sonne of Amasai, the son of Elcana, the sonne of Joel, the sonne of Azaria, the sonne of Zephania, the son of Gabath, the sonne of Asaph, the sonne of Ebiasaph, the sonne of Ho rah, the sonne of Isahar, the sonne of Gabath, the sonne of Leui, the sonnes of Israel.

And his brother Asaph stode on hys ryght hande, and Asaph was the sonne of Barachia, the sonne of Simha, the sonne of Michael, the sonne of Baasai, the sonne of Melchias, þe sonne of Atham, the sonne of Zarab, the sonne of Adasia, the sonne of Ethan, the sonne of Zima, the son of Simhi, the sonne of Zabath, the sonne of Gersom, the sonne of Leui.

D And their brethren the sonnes of Merari stode on the lefte hande: euen Ethan the sonne of Kisi the sonne of Abdi, the sonne of Maluch, the son of Habaia, the sonne of Amasia, the sonne of Helkai, the sonne of Amzi, the sonne of Bani, þe sonne of Samer, the sonne of Mahli, the sonne of Husi, the sonne of Merari, the sonne of Leui.

Theyr brethren also þe Leuites were appoynted vnto al maner of seruyce of the Tabernacle of the house of God. But Aarō and hys sonnes burnt incense vpon the aulter of burnt offeryng, & on the aulter of incense (& were appoynted) for all that was to do in the place most holy, and to make an attonement for the of Israel, accordyng to al þe Moyses þe seruaunt of God had comaunded.

These are þe sonnes of Aaron: Eleazar whose sonne was Phinehes, and hys sonne Abisua, & hys sonne Bokai: whose sonne was Uzi: and his sonne zerabai: and the sonne of hym Meraioth, and hys sonne Amaria: and the son of hym Abitob, and Zador hys sonne, & Abimaaz his sonne.

E And these are the dwelling places of them (thozowout theyr townes and coostes) euen of the sonnes of Aaron thozowout the kynrede of the Caathites, for so the lotte fel for them. And they gaue vnto them * Hebron in the lande of Iuda and the suburbes therof rounde aboute it. But the felde of the cytie, and the vyllages pertaynyng thereto, they gaue to Caleb the sonne

of Iephune. And to the sonnes of Aarō they gaue the cities of refuge: euen Hebron in Libna, with theyr suburbes, Jathir and Esthemoa, with theyr suburbes: And Hilen with her suburbes, and Dabir with her suburbes: Alan and her suburbes, Bethlames and her suburbes. And oute of the trybe of Ben Jamin, Geba and her suburbes, Alemeth and her suburbes, Anathoth and her suburbes, all theyr cyties thozowout theyr kynredes were theyr tene.

And vnto the sonnes of Gabath the remnant of the kynne of the trybe, were cyties gyuen out of the halfe trybe of Manasse by lotte: euen ten cyties. And the sonnes of Gersom thozowout theyr kynredes, had out of the trybe of Isachar, out of þe tribe of Asser & out of the tribe of Nephtali: & oute of the trybe of Manasse in Galilee, theyr tene cyties. And vnto the sonnes of Merari were gyuen by lot thozowout theyr kynredes out of the trybe of Ruben, & out of the trybe of Gad, & out of þe trybe of Zabulon, twelue cyties.

And the chyldzen of Israel gaue the Leuites cyties with theyr suburbes, & that by lot, out of the trybe of the chyldzen of Iuda, and out of the trybe of the chyldzen of Simeon, and out of the trybe of the chyldzen of Ben Jamin, these cities whych they called by theyr names.

And they that were of the kynredes of the sonnes of Gabath, had cities and theyr coostes out of the trybe of Ephraim. * And they gaue vnto them cities of refuge: Sichem in mount Ephraim and her suburbes, Caser & her suburbes, Joameam and her suburbes, Bethhoron and her suburbes, Aialon and her suburbes, Geth Rimmō and her suburbes. And out of the halfe trybe of Manasse, Aner and her suburbes, and Bileam and her suburbes for the kynred of the remnant of the sonnes of Gabath.

And vnto the sonnes of Gersom were gyuen out of the kynred of the halfe trybe of Manasse, Colon in Galilee, and her suburbes, and Ashdod and her suburbes. Out of the trybe of Isachar, Kedesh and her suburbes, Dabzath and her suburbes, Ramoth also & her suburbes, Anem and her suburbes. And out of Asser, Malai and her suburbes, Abdon and her suburbes, Hukok and her suburbes, Rehob & her suburbes. Oute of the tribe of Nephtali, Kedesh in Galilee and her suburbes, Hammon and her suburbes, Kiriatshaim and her suburbes.

And vnto the rest of the chyldzen of Merari were gyuen out of the trybe of Zabulon, Rimmon and her suburbes, Thabor and her suburbes. And on the other syde Jordan by Jericho, euen, on the east syde of Jordā, were gyuen them oute of the trybe of Ruben: Bezer in the wyldernes with her suburbes: Jabbab with her suburbes, Kedemoth with her suburbes, Nephtali with her suburbes. Out of þe trybe of Gad, Ramoth in Gilead with her suburbes, Mahanaim with her suburbes, Heslebon with her suburbes, and Jezer with her suburbes.

¶ The vii. Chapter.

¶ The genealogye of Isachar, Ben Jamin, Nephtali, Manasse, Ephraim, and Asser.

The sonnes of Nachar, Thola, Phua, Jasub, Simeb, foure. And the sonnes of Thola: Uzi, Rephaia, Jeriel, Jamai, Jebian, and Sehmuel whiche were heedes in the householdes of theyr fathers of Thola, men of myght in theyr kynnedes, * whose nombze was in the dayes of Dauid, two and twenty thousande, and fyve hundred. The sonnes of Uzi: Izrahia. The sonnes of Izrahia, Michael, Abadia, Joel and Jesiah, fyue men all captaynes. And wyth them in theyr generacions after the householdes of theyr fathers were fyve and thyrty thousand souldyers and valpant men of warre: for they had many wyues and sonnes. And their brethren amonge all the kynnedes of Nachar were valpant men of warre, reckened in all foure scoze and seuen thousande.

The sonnes of Ben Jamin: Bela, Becher, and Jediel: thre. The sonnes of Bela: Ezbon, Uzi, Uziel, Jerimoth and Jri, fyue heedes of householdes of theyr fathers, men of myght, and were reckened by fyve genealogies. xxxii. thousand and thyrtye and foure.

The sonnes of Becher: zemira, Joas, Eliezer, Elionai, Omri Jerimoth, Abia, Anathoth, & Alamath. And all these are the chyldzen of Becher, and the nombze of them after theyr genealogye & generacions, and captaynes of the householdes of theyr fathers, men of myght, twenty thousande and two hundred. The sonnes of Jediel: Bilhan. The sonnes of Bilhan: Jeus, Ben Jamin, Ehud, and Canaana, zetha, Charles, & Abilabar. All these are the sonnes of Jediel, auncient heedes & men of warre. xvii. M. and two hundred that went out harnessed to battayle.

And Suppim and Hupim were the chyldzen of Je. And the Husites were the chyldzen of Aher.

The sonnes of Rephthali: Jahziel, Guni, Jer and Salum. The chyldzen of * Bpilha. The sonnes of Manasse: Azriel whome (hys wyfe) bare vnto him: but Aramiah his concubyne bare Nachir the father of Gilead. And Nachir toke wyues for Hupim and Supim. * (his sonnes) And the name of his sister was Maaca. And y name of an other sonne was zelaphabad. * And zelaphabad had daughters. And Maacha the wyfe of Nachir bare a sone, and called his name Pheres, and the name of hys brother was zerez: and hys sonnes were Illam and Reken.

The sonnes of Alla, Beda: These are y sonnes of Gilead y sonne of Nachir, y sone of Manasse. And his sister Moleath bare Jesub: Abieser and Habelah. And y sonnes of Semida were Abiam, Sechem, Likhi and Aniham.

The sonnes of Ephraim: Suthalah: whose sonne was Bered: and Chabath his sonne: and his sonne Eladah: & Chabath his sonne, & Sabad hys sonne: & Suthalah his sonne: and Eser and Elead. And the men of Gath y were bozne in that lande, slue them, bycause that they were come downe to take a waye theyr cattell. And Ephraim theyr father mourned many a daye, & hys brethren came to comfort hym.

E And when he went in into his wyfe the concubyned, & bare hym a sonne: and he called the name of it, Beria, bycause it went euill with his household. And his doughter was Scera, whyche buylt Bethozoth the nether, & also the vpper, and Uzan Scera. And Raphah was his son: whose sonne was Reseph, and Thelah, whose sonne was Chabani: and hys sonne Ladan: and hys sonne Amihud, and hys sonne Elsam, and hys sonne Nun, and hys sonne Jehosua.

Theyr possessiōs and habitation was in Bethel, & the townes that longed therto, and vnto the east of Naarim, & on the west syde of Gazer wyth the townes therof, Sechem & the townes therof, Adia & the townes therof, & alonge by y borders of the chyldre of Manasse, Bethsean & her townes, Chaanach & her townes, Migiddo & her townes, & Dor & her townes. In those dwelt the chyldre of Joseph the sonne of Israei.

The sonnes of Aser, Jimna, Jesua, Ihuai, and Beria, & Serah theyr syster. The sonnes of Beria, Jeber, and Melchiel, which is the father of Birlaith. And Hepher begat Jephlet: Somer Hotham, & Sua was theyr syster. The sonnes of Jephlet, Basaph, Wimbah & Asnah. These are the chyldzen of Jephlet. The sonnes of Semer, Abi, Robga, Jebub & Ara. And y sonnes of hys brother: Helemzophah, Jimna, Seles & Amal. The sonnes of zophah, Suah, Harnepher, Sual, Beri, Jira, Bezer: Ad, Sama, Silla, Jetha & Beera. The sonnes of Jether, Jephune, Discha & Aro. The sonnes of Sla, Hareb, Haniel, and Rezia. All these were the chyldzen of Aser, and heedes of theyr fathers houses, noble men: and myghty heed captaynes. The nombze thozowout the genealogye of them that were apt to the warre and batayle was. xxvi. thousande men.

C The. lxxx. Chapter.

The sonnes of Ben Jamin.

En Jamin begate Bela hys eldest sonne, Asbel the seconde: and Abiarath the thyrde: Noah the fourth: and Rapheh the fyfth. And the sonnes of Bela were Ader, Gera, Abihud, Abisua, Naaman and Aboba, Gera, Sephuphan, and Huran: And these are the sonnes of Ehud: and these are auncient heedes among the inhabytors of Seba: & they carped them to Manabath, Naaman, Abia and Gera, whych Gera carped them awaye: and begat Uza and Abihud. And he begat Sabaraim in the feld of Moab, after he had sent them away. Husim also & Baarah were his wyues. And he begat of Hodes hys wyfe, Jobab and zibeas, Wesa, and Malcham, Jeuz and Sachia & Mirma. These were his sonnes and auncient fathers.

And of Husim he begat Abitob and Elpaal. The sonnes of Elpaal were Eber, Misaham & Samed whych buylt Ono, Lod, & the townes therof: Beria & Hema were aunciente fathers amonge the inhabytors of Aiala: & they draue awaye the inhabytors of Geth. And Aio, Salsac and Gerimoth, Sebadia, Ared, and Ader: Michael & Jilpa, and Joba: y sonnes of Beria: zebadia, Mesullam: Hzeki, & Heber, Ismerai also and Jellah: & Jobab the sonnes of Elpaal.

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C Jakim and Zichri and Sabbai, Elienai, Zilthai, and Eliel, Adia and Beraia, & Zimreth the sonnes of Simbi, Jilpan, Eber and Eliel, Abdon, and Zichri and Hanā, Hanania, Elcam & Anthothia, Jephtha and Phenuel the sonnes of Salac. And Samserai, Seharai & Athaliah, Jeresiab Elia: and Zichri & sonnes of Jerobā. These were auncient fathers & captaynes in theyr kynreds, and these dwelte in Jerusalem. And at Gibeon, dwelt Abi Gibeō, whose wyfe was called Maachab. And his eldest sonne was Abdō: thā zur, Cis, Baal and Radab, Sedoz, Abio and Zacher. And Mikloth begate Simea. And these also dwelt with theyr brethren in Jerusalem over against them. Her begat Cis, and *Cis begate Saul, & Saul begat Jehonathan, Balchilua, Abinadab & Elbaal. And & son of Jehonathas was Meribbaal, and Meribbaal begat Micah. And the sonnes of Micah were Pithō, Melech, Tharea and Abaz. And Abaz begat Jehoiada. And Jehoiada begat Alemeth, Asinaeth, and zimri: zimri begat Moza. Moza begate Binea, whose sonne was Rapha, and his sonne was Elasa, and his sonne Azel. And Azel had syre sonnes, whose names are these: Elricam, Bochzi, Ismael, Searia, Obadia and Hanan. All these were the sonnes of Azel. And the sonnes of Eleke his brother were: Ullam his eldest, Jehus the seconde, and Eliphelet the thyrde. And the sonnes of Ullam were myghty men, and stronge archers and bowmen, and had manye sonnes and sonnes sonnes, an hundred and fyfthe. All these are the sonnes of Ben Jamin.

C The ix. Chapter.

C Of the preestes, Levites, and of theyr offces.



A And so all Israel nōbzed by kynredes, behold, they are written in the boke of & kynges of Israel & of Judā: & were caried away to Babilō, for their transgressiō. Euen the old inhabitours & dwelt in theyr owne possessions & cyties, & Israelites, & preestes, Levites, & Reubenites: And in Jerusalem dwelt of & childe of Juda, of & childe of Ben Jamin, & of & childe of Ephraim and Manasse. What the sonne of Amihud, the sonne of Omri, the sonne of Amri, the sonne of Benī: & of & children of Pharez, the sonne of Juda. And of Siloni, Alaiā the eldeste, & his sonnes. And of the sonnes of Zerab, Jehuel, and theyr brethren syre hundred and mynetye.

B And of the sonnes of Ben Jamin, Salu, the son of Melullam, the sonne of Hodavia, the son of Semia: and Jibnia the sonne of Jeroham. And Elam the sonne of Uzi, the sonne of Michzi: And Melullā & son of Sephathia, the sonne of Rehuel, the sonne of Jibnia. And theyr brethren accordyng to theyr kynredes nyne hundred, fyfthe and syre. All these were pryncypall men and auncient in the householdes of theyr fathers.

C And of the preestes: Jedaiā, Jehoiarib, and Jachin, Zaria the sonne of Helkia: the sonne of Melullā, the son of Zador, the son of Maraioth the son of Abitob the cheffest in & house of God. And Adaiabu the sonne of Jeroham the sonne of Phashur, the sonne of Melchia. And Maasi

the son of Adiel, the sonne of Jezrah, the sonne of Melullam, the sonne of Melillimith, the son of Immoz. And their brethren which were heeded of & auncient householdes of theyr fathers a thousande, seuen hundred and thre score actyue men, for the worke of the seruice of the house of God.

And of the Levites, Semeia the sonne of Naub, the sonne of Alricam, the son of Halabata, of & sonnes of Merari. And Bachaker and Heres and Galal. And Nathanā the sonne of Micah the sonne of Zichri, the sonne of Alaph. And Obedia the sonne of Semaia, the sonne of Galal, the sonne of Iduthū. And Berechiah the sonne of Alia, the sonne of Elcana that dwelte in the byllages of the Methopatites.

* The porters were Sallū, Achub, Talmō, Abimon, and theyr brother, Sallum was the chefe. For they watched byther to, eue unto the kynges gate eastwarde, thowoute the tentes of the childe of Levi. And Sallū the son of Corah the son of Abialaph the sonne of Corah, and his brethren the Corathites (of the house of their father) had theyr busynesse & offyce to kepe the porches of the tabernacle, and theyr fathers the host of the Lord, kept the entryng. And Phenehes the son of Eleazar was theyr foregyde, & the Lord was with him. And zacharia the sonne of Mellemia kepte the watche before the doore of the tabernacle of witness. All these were chosen men to kepe the thersholdes, euen two hundred and twelue, and thowout al the genealogye were they nombred in theyr byllages. And them dyd Dauid & Samuel the sear institute, bycause of theyr fidelitie. So they & theyr children had the ouersyght of the gates of the house of the Lorde, euen of the tabernacle to keperth.

* In foure quarters dyd they kepe the watche toward the east, west, north & south. And theyr brethren remayned in the country, and came after seuen dayes from tyme to tyme with them. For the Levites (whiche had the ouersyght of & vestryes and treasures of & house of God) were vnder the custodie of foure notable porters, and they laye rounde aboute the house of God: bycause the keeping therof pertayned to them, and they had the keyes to open euery moornyng. And certayne of them had the rule of the mynisteryng vessels, and brought them in and out by tale. Some of them were appoynted to ouerse & vessels and al the ornametes of the sanctuarie and of the floure, wyne, oyle, frākensence, and swete odours. And certayne of the sonnes of the preestes made opyntmentes of swete odours.

And Mathathia one of the Leuytes whiche was & eldest son of Sallum: the Corathite, had the ouersyght of the thynge & were made in the fryngpan. And other of theyr brethren the sonnes of Cabah had the ouersyght of & the wybed which they prepared euery sabboth. These are the syngers, euen auncient fathers of the Levites, which dwelte in separate chambres, & were fre: for they had to do (in the temple) both day and nyght. These were auncient fathers of the Levites in theyr generacions: & dwelt at Jerusalem.

And Gibeon dwelte at Abi Gibeon, and Jeriel

l. reg. ix. a

l. ed. xi. a

6. **E**liel, whose wyfe was called Maacha his eldest sonne was Abdon, then Zur, Cis, Baal, Ner, & Nadab, Gedoz, Abio, zacharia & Mikloth. And Mikloth begat Simea. And they also dwelt with their brethren at Jerusalem: euen harde by the. And Ner begat Cis, & Cis begat Saul. And Saul begat Jehonathan, Malchisua, Abinadab and Elbaal. And the sonne of Jehonathan was Meribbaal. And Meribbaal begate Micah, & the sonnes of Micah were Pithe, Melech and Chabrea. And Abaz begate Jazra: Jazra begat Almaneth, Almaneth zimri: zimri begat Moza: Moza begate Binea, whose sonne was Rephaia, & his sonne was Elasa, and his sonne Azel. And Azel had fyre sonnes, whose names are these: Azricam, Bochoz, Ismael, Searia, Obadia & Hanan: These are the sonnes of Azel.

The. x. Chapter.

The battayle of Saul agaynst the Philistines, in which he dyeth and his sonnes also.



And the Philistines fought against Israel. * And the me of Israel fled before the Philistines, and were ouerthrowen & wounded in mounte Gilboa. And the Philistines folowed, and were scarce after Saul & his sonnes, and the Philistines smote Jehonathan, & Abinadab, and Malchisua the sonnes of Saul: And the battayle was loze agaynst Saul, and the archers founde hym, and he was wounded of shoters. Then sayd Saul to his weaponbearer *** drawe thy swerde, and thrust me thorow therewith, that these vncircumcised come not and do me shame, but his weaponbearer wolde not, for he feared exceedingly. So Saul caught a swerd & fel vpon it. And when his harnesbearer sawe that Saul was deed, he fell on a swerde also, & dyed.**

C And thus Saul and his thre sonnes, and all they of his house dyed togyther. And when all the men of Israel that were in the valleie, sawe how they fled, & that Saul and his sonnes were deed, they forsoke theyr ctyes, and ran awaye, and the Philistines came, and dwelt in them.

*** And it fortuneth, that on the morowe when the Philistines came (to strypte the deed bodies) they found Saul and his sonnes ouerthrowen in mounte Gilboa. And when they had strypte hym, they toke his heed and his harnesse, & sent them into the lande of the Philistines round aboute to shewe them vnto theyr ydols, & to the people. And they put his harnesse in the house of their God, & set vpon his heed in the temple of Dago. And when all they of Jabes in Gilead hearde all that the Philistines had done to Saul, they**

arose (al the strongest of them) and fet a waye of body of Saul, and the bodies of his sonnes, and brought the to Jabes, and buryed the bones of the vnder an oke in Jabes: & fasted seuen dayes.

So Saul dyed for his trespassse, that he trespassed agaynst the Lorde, in that he kepte not the worde of the Lorde, and in that he soughte, and asked counsayl of a woman that wrought with a spyrite, and asked not of the Lorde. And therfore he shue hym, and turned the kyngdome vnto Dauid the sonne of Isai.

The. xi. Chapter.

After the death of Saul is Dauid anoynted in Hebzon. The Jebusites rebell agaynst Dauid, from whiche he taketh the towne of Syon. His men are nombred.

In all Israel gathered them selues to Dauid vnto Hebzon, * saying: behold we be thy bones and thy fleshe. And moreover, in tyme past, euen when Saul was kyng & leddest Israel out & in: And thy Lorde thy God sayde vnto the: thou shalt fede my people Israel, and thou shalt be captayne ouer my people Israel. Therfore came all the elders of Israel to the kyng to Hebzon, and Dauid made a couenaunt with them in Hebzon before the Lorde. And they anoynted Dauid kyng ouer Israel, * accordyng to the worde of Lorde by the hande of Samuel.

And Dauid and all Israel wente to Jerusalem, which is Jebus: where as were the Jebusites, the inhabitours of the lande. And the inhabitours of Jebus sayde to Dauid: thou comest not here. Neuerthelesse, Dauid wanne the castell of Syon, which is called the ctye of Dauid. And * Dauid sayde: whosoener smyteth the Jebusites fyre, shall be the principall captayne, and a lord. So Joab the sonne of Zaria went fyre vpon, and was made chiefe captayne. And Dauid dwelte in the castell of Syon, and therfore they called it the citie of Dauid. And he buylt the ctye on euerye syde, euen from Millo roundabout. And Joab repayred the rest of the ctye. And Dauid prospered, and wared greate. And the Lorde of hostes was with hym.

*** These are the principal men of power who Dauid had, and y claue to hym in his kyngdom with all Israel, to make hym kyng: accordyng to the worde of the Lord vnto Israel. And this is the nombre of the myghty men whome Dauid had: Josheam the sonne of Achmoni, & chiefe amonge theyr: he lyfte vpon his speare agaynst thre hundred, and wounded them at one tyme.**

After him was Eleazar his vncles son an Abiathite, which was one of the thre myghtyest. He was with Dauid at Balaamin, & there the Philistines were gathered togyther to battayle. And there was there a parcel of ground ful of barly, & y people fled before the Philistines. And they (y iii. aforesayd) kept forth into the myddes of the felde, and saued it from burnynge, and shue the Philistines. And y Lord gaue a great victorie.

And the thre of the thre chiefe captaynes went to a rocke to Dauid, into the caue Adullam. And the hoste of the Philistines abode in the valleie of Rephaim. And when Dauid was in the holde, the Philistines watche was at Beth

lehem the same tyme. And David longed, and sayde: * Oh, that one wolde gyue me drynke of the water of the wel that is at the gate of Beth lehem. And the thre bryake thowowe the hoost of the Philistines, and dreyne water oute of the well that was by the gate of Bethlehem, and toke it and brought it to David. Neuerthelesse, David wolde not drynke of it, but rather offered it to the Lord, and sayde: my God forbyd it me, that I shoulde do this thyng. Shall I drynke the blood of these men, that haue put theyr lyues in iopardye? (For wyth the iopardye of theyr lyues they brought it.) Therefore he wolde not drynke it, and this dyd these thre myghtyest.

¶ And Abisai the brother of Joab, he also was capayne amonge thre: for he lyft vp his speare agaynst. iii. C. and wounded them, & had a name among y^e thre. Yea, among thre he was more honourable than y^e two, for he was theyr capayne.

¶ Howbeit he attayned not vnto the ^{the} thre.

Banaia the sonne of Jehoiada (the sonne of a very strong man) dyd greater actes then Cabzeel: for he slue two lyons of Moab, and wente downe, and slue a lyon in a pyt in tyme of snow. And he slue an Egyptian, whose stature was euen fyue cubytes longe, and in the Egyptians hande was a speare lyke a weavers beame. And the other went downe to hym with a waster, & plucked the speare out of the Egyptians hande, and slue hym with his owne speare. Such thynges dyd Banaia the sonne of Jehoiada, and had the name amonge the thre myghtyest, and was honourable amonge theyr type, but attayned not vnto the fyrste thre. And David made hym of hys counsaile.

¶ The other men of armes were these: Asahel the brother of Joab, Elhanan his vnckles sonne of Bethlehem. Sammoth the Harodite: Helez the Belonite: Ira the sonnes of Jekes the Chekoite: Abieser the Anathothite: Sibacai y^e Husathite: Iai the Ahoite: Maharai the Bethophaitite: Heled the son of Baana the Bethophaitite, Ithai the son of Ribai of Gibeon that pertayneth to y^e chyldre of Ben Jamin. Benaia the Pirathonite: Hurai of the ryuers of Gaas: Ahiel the Arbatite: Azmaneth the Baharumite: Elhaba the Saalbonite. The sonnes of Hazem the Gezonite: Jehonathan the sonne of Sage an Harite: Abiam the son of Sacar the Haraitite: Eliphal the sonne of Uz: Hephher the Mecherathite: Abia the Belonite: Hezro the Carmelite.

¶ Naar the sonne of Ezrai: Joel the brother of Nathan: Mibhar the sonne of Hari: zelegam the Ammonite: Nabarai a Gerathite, the bearer of the harnesse of Joab, the sonne of zeruia: Ira the Jitherite: and Gared a Gethite, Uzai the Hithite: and Zabab the sonne of Abilai, Abina the sonne of Siza a Rubenite, a capayne of the Rubenites, and theyr type wyth hym. Hanan the sonne of Maacha, and Josaphat a Githanite: Uzai an Ashterathite, Sama and Jehiel the sonnes of Hothan an Arochite: Jediel the son of zimri, and Joha his brother an Hathizite: Eliel a Mahanite: Jeribai and Josai the sonnes of Elnaam, and Jithma a Moabite. Eliel and

Obed, and Jesiel a Mesobaitte.

The. xii. Chapter.

What they were that went with David when he fled from Saul.



These are they that came to David to zikleg, whyle he yet kepte hym selfe close, bycause of Saul the son of Cis: and they were very stronge helpers in battayl: They were weaponed wyth bowes, and coulde hurle stones wth the ryght hande and with the lefte: and shotte arrows out of a bowe, and were of Sauls brethren, euen of Ben Jamin. The chiefeest were Abieser and Joas the sonnes of Simaa a Gibeonite: and Jeziel and Pelet the sonnes of Asmaneth: Beracha and Jehu of Anathoth. And Jemaia a Gilbeonite a myghty man amonge theyr type, and more then the thyrtie. Jeremiah, Jehaziel, Johanan and Josabad of Gedoz, Elusai, Jerimoth, Bealia, Semaria, and Sephtia the Haraphites, Elcana, Jelia, Azrael, Joazer, Iosebeam, Hakozim, Joela and zebadiab, the sonnes of Jeroam of Gedud.

And of the Gadites there separated them selues, some vnto David into the holde of the wyl dernelle, men of myght, and men apt for warre and that coulde handle shylde and speare, whose faces were lyke the faces of lyons, & they were as swyfte as the roes in the mountaynes: Ezer the fyrst, Obadia the second, and Eliab y^e third: Asmana the fourthe, Jeremia the fyfth, Athai the syxth, Eliel the seuenth, Johanan the eyght, Elisabeth the nynt, Jeremia the tenth, Macbeani the eleuenth. These were the sonnes of Gad, & were capaynes ouer the men of war, the small pursued an hundred, and the greata thousande. These are they that went ouer Jordan in the first moneth when he had fylled ouer all his bankes. And they rut to flyght all them of the valley, both towarde the east and weste.

And there came of the chyldre of Ben Jamin, E and Juda to the holde vnto David. And David went out to mete them, and answered and sayd vnto them: Vse ye be come peaceably vnto me, to helpe me, myne hert shalbe knyght vnto you. But and yf you come to betray me to myne aduersaries (seing there is no wickednesse in myne handes) the God of our fathers loke thereon, and rebuke it. And the spyrite came vpon Amasai, whyche was the chiefe amonge theyr type, and he sayd: thyne are we David, and on thy syde then sonne of Iai. * Peace, peace be vnto the, and peace be vnto thyne helpers, for thy God is thy helpe. Then David receyued them, and made them heedes of companyes of the men of warre.

And there fell some of Manasse to David, when he came wth the Philistines agaynst Saul to battayle, * but they helped them not. For the lordes of the Philistines toke aduysment, and sent hym a waye agayne, saying: he wyll fall to his master Saul to the iopardy of our heedes. As he went to zikleg, there fell to hym of Manasse: Adna, Josadab, Jediel, Michael, Josabad, Eliu and zithai, heedes of the thousandes that

that were of Manasse. And they holpe Dauid agaynst the roners. For they were all myghtye men of warre, and captaynes in the hooste. For at that tyme there came one or other to Dauid, daye by daye to helpe him: vntyl it was a great hoost, lyke the hooste of God.

And this is the numbze of the chiefe captaynes that were prepared to battayl, and came to Dauid to Hebron to tourne the kingdome of Saul to hym, accordynge to the worde of the Lorde.

The chyldzen of Iuda that bare shylde and speare were syxe thousande and epyght hundred readye prepared to the warre. Of the chyldzen of Simeon men of myght to warre, seuen thousande and one hundred. Of the chyldzen of Leui foure thousande and syxe hundred. And Jehoiada was the chiefe of them of Aaron: and wyth hym thre thousande and seuen hundred. And Zadok a yonge man stronge and valpant, and of hys fathers housholde. xxii. capitaynes. And of the chyldzen of Ben Jamin the brythze of Saul thre thousande. And a great parte of them (dyd vnto that tyme) folowe the house of Saul.

And the chyldzen of Ephraim: xx. thousande and epyght hundred myghtye men of warre, and famous men in the housholde of theyr fathers.

And of the halfe trybe of Manasse. xviij. thousande, which were appoynted by name to come and make Dauid kyng. And of the chyldzen of Zachar whiche were men that had vnderstandynge in the ryght tyme, to knowe ^(how to commaunde) what Israel ought to do. The heedes of them were two hundred, and all theyr brythzen were at theyr wyll. And of Zabulon that went out to battayle, and proceded forth to the war: wyth all maner instrumentes of warre, fytte thousande that were prepared to the war wyth out any doublenesse of herte. And of Nephtali a thousande captaynes, and with them wth shylde and speare. xxxvii. thousande. And of Dan prepared to battayle. xxviii. thousande and syxe hundred. And of Aser that went out to y^r warre and kept the fore fronte of the battayle, fourtye thousande. And of the other syde of Jordan of the Rubenytes and Gaddytes, and of the halfe trybe of Manasse wyth all maner of instrumentes of war, a hundred and twentye thousande.

All these were men of warre, keppynge the forefront of y^r battayle wth perfect herte, & came to Hebron to make Dauid king ouer al Israel. And all y^r rest of Israel was of one accorde, to make Dauid kyng. And there they were wth Dauid. iij. dayes eating & drynkynge, for theyr brythze had prepared for the. Moreover they y^r were nye the vntyl Isaac, zabulon and Nephtali brought bread on asses, camels, mules, & oxen and meat, floure, spygges, reysynges, wyne and oyle, ore & shepe abundantly. For ther was ioy in Israel.

The. xlii. Chapter.

The arke is brought agayne from Ierich to Ierusalem. Uza (otherwyse called Osa) dyeth.



And Dauid counsayled with the captaynes of thousandes and hundredes, and with all the lordes, and sayd vnto all the congregation of Israel: If

it seme you good, and to be of y^r Lorde oure God we wyll take and sende vnto our brythzen, that are left in all the lande of Israel: and with them also, to the pze stes and Leuytes whych are in theyr cyties and suburbs, to gather them toggyther vnto vs. And we wyll bypnye agayne the arke of the Lorde to vs, for we regarded it not in the dayes of Saul. And all the congregacion was content that he shoulde do so, for the thing semed good in the eyes of all the people.

So Dauid gathered all Israel to gyther fro Shioz in Egypt, vnto the entrynge of Hemach, to bypnye the arke of the Lorde from Epyriath Iearim. And Dauid went vp and all Israel to an hye place towardes Epyriath Iearim, that was in Iuda, to fet thence the arke of the Lorde God that dwelleth betwene the cherubes wher his name is called on. And they carped the arke of God in a newe carte out of the house of Abinadab. And Uza and his brother gupded y^r cart. And Dauid and all Israel played before y^r arke of God wth all theyr myght, wyth syngynge and harpes, psalteryes, and tymbrels and trumpettes. And when they came vnto the thresyngge floore of Chidon, Uza put forth his had to hold the arke, for the oxen ^(being a lytle wyld) stabled. And the Lorde was wroth wyth Uza, & smote hym, bycause he put his hande to the arke. And there he dyed before God. And Dauid was out of quete, bycause the Lorde had rent a rente in Uza, and he called the name of that place the retyngge of Uza vnto this daye. And Dauid was afrayed of God that daye, sayynge: howe shal I bypnye the arke of God home to me? And so Dauid brought not the arke home to hym to the cytye of Dauid: but carped it into the house of Obed Edom a Gethite. And the arke of God remained wyth Obed Edom, euen in hys house thre monethes. And the Lorde blessed the house of Obed Edom, and all that he had.

The. xliii. Chapter.

Uziam sendeth wood and workmen to Dauid, whych hath two victories of the Philistynes.

Uziam the kyng of Tyze sent messengers to Dauid, and tymbre of Cedre trees, with malons and carpenters to buyde hym an house. And Dauid percepued that the Lorde had confyrmmed hym kyng vpon Israel, and that his kyngdom was lift vp on hye, bycause of his people Israel. And Dauid toke yet mo wyues at Ierusalem, and begat mo sonnes and doughters. These are the names of his chyldzen whych were borne vnto him at Ierusalem: Samua, Sobab, Natha, and Salomon: Jibbar, Elisua & Eliphalet, Noga, Repheg & Iaphia, Elisama, Belitaba, and Eliphalet. And when the Philistynes heard that Dauid was annoynted kyng vpon Israel: all the Philistynes went vnto seeke Dauid. And Dauid herde of it, and went out agaynst them. And the Philistynes came in, and prauenced thero we the valey of Rephaim. And Dauid asked counsaile at God, sayynge: shall I go agaynst the Philistynes, and wylt thou delpue them in to myne hande? And the Lorde sayd vnto hym: I. y. go y^r

go vp, for I wyl delyuer them into thynne hand And so they came vp to Baal Perazim and Dauid smote them there. And Dauid sayde: God hath deuyded myne enemyes wth myne hande as a man woulde deuyde water. And therfore they called the name of that place: Baal Perazim. And when they had left theyr goddes there Dauid gaue a commaundement, and they were burned wth fyre.

D And the Philistines came togyther agayne, & rushed into the valleye. And Dauid asked agayne at God. And God sayd to hym: go not vp after them, but turne away fro them, that thou mayest come vpon them ouer agaynst the peretrees. And when thou hearest a sounde, goo in the toppes of the peretrees, then go oute to bat taye: for God is gone forth before the, to smite the hoost of the Philistines. Dauid therfore dyd as God commaunded hym: and they smote the hoost of the Philistines from Gibeon to Gazer. And the fame of Dauid went out into al landes and the Lorde made all nacions feare hym.

The xv. Chapter.

The Leuytes bynge the arke agayne. Dauid daunce synge before it, is despyled of hys wyfe Michol.



And Dauid made him houses in Jerusaleme, & prepared a place for the arke of God, & pytched for it a tent. Then Dauid sayd: the arke of god ought not to be caried, but of the Leuytes. For them hath the Lorde chosen, to beare the arke of the Lorde, and to mynstre vnto hym for euer. And Dauid gathered all Israel togyther to Jerusalem to fetch the arke of the Lorde vnto hys place whiche he had ordeyned for it.

And Dauid broughte togyther the chyldren of Aaron and the Leuytes. Of the sonnes of Cahath was Uziel the chyefe, and of hys brethren there were an hundred and twenty. Of the chyldren of Merari, Asaia the chyefe, and of hys brethren two hundred and twenty. Of the sonnes of Gerson, Joel the chyefe: and of hys brethren an hundred and thyrtye. Of the chyldren of Elisaphan, Semata the chyefe: and of hys brethren two hundred. Of the sonnes of Hebron, Eliel the chyefe, and of hys brethren. lxxx. Of the sonnes of Uziel: Aminadab the chyefe: and of hys brethren an hundred and twelue.

B And Dauid called Zadock and Abiathar the prestes and the Leuytes, Uziel, Asaia, Joel, Semia, Eliel, and Aminadab: and sayde vnto the pe that are the principal fathers of the Leuytes, that ye be holpe with youre brethren, that ye maye byng in the arke of the Lorde God of Israel, vnto the place that I haue prepared for it. For bycause ye were not there at the fyrst, the Lorde our God made a rente amonge vs, for that we sought hym not, as the fashion ought to be. So the prestes & the Leuytes sanctified them selues to set the arke of the Lorde God of Israel. And the chyldren of the Leuytes bare the arke of God vpon their shoulers wth stauys theron, as Moses commaunded: accordyng to the worde of the Lorde.

C And Dauid spake to the chefe heades of the

Leuytes: that they shoulde appoynt certayne of theyr brethren to synge wth instrumentes of musycke, psalteries, harpes and cymbales: that they myght make a sounde, and to synge on byrth wth ioyfulnesse: And the Leuytes appoynted Heman the sonne of Joel: and (of his brethren) Asaph the sonne of Berachia: and of the sonnes of Merari and of theyr brethren: Ethan the sonne of Chusaiahu. And wth them theyr brethren of the seconde degree: zachariahu, Ben Jaazel, Semiramoth, Jehiel, Anni, Eliab, Benaiahu, Maasias, Mathathiahu, Eliphalehu, Mikniah, Obed, Edom, and Jael porters. So Heman, Asaph and Ethan the syngers made a sounde wth cymbales of brasse: And zachariahu, Aziel, Semiramoth, Jehiel, Anni, Eliab, Maasias, & Benaiahu played wth psalteries on an Alamoth. Mathathiahu, Eliphalehu, Mikniah, Obed Edom, Jehiel and Azaziah, played vpon harpes an eyght aboue wth courage. And Chenaniahu the chefe of the Leuytes, was master of the song, for he taughte other to synge, bycause he was a man of vnderstandynge.

Berechias and Elkana kepte the doore of the arke. And Decaniahu Jeholaphat, Methanael, Amasai, zachariahu, Banaiahu, and Eliezer, the prestes dyd blowe wth trompettes before the arke of God. And Obed Edom and Jehia, were the keepers of the doore of the arke.

* And Dauid and the elders of Israel and the captaynes ouer thousandes, went to fet the arke of the appoyntment of the Lorde oute of the house of Obed Edom wth gladnesse. And whē god helped the Leuytes that bare the arke of the appoyntment of the Lorde, they offered seuen oxen and seuen rammes. And Dauid had on hym a linnen garment, lyke as had also all the Leuytes that bare the arke, and so had the syngers & Chenania the ruler of the song wth the syngers. And Dauid had vpon hym an Ephod of lynn. And all they of Israel broughte the arke of the Lordes couenaunt wth shoutyng and blowing of the shawme and trompettes makyng a noyse wth cymbales, psalteries and harpes.

And as the arke of the appoyntment of the Lorde came into the cytie of Dauid, Michol the daughter of Saul lokyng oute at a wyndowe sawe kynge Dauid dauncyng and playeng, & she despyled hym in her herte.

The xvi. Chapter.

Dauid ordeyneth Asaph and hys brethren to mynstre before the Lorde. He hym selfe prayseth the Lorde God of Israel.

So they brought in the arke of God, & set it in the myddes of the tent, that Dauid pytched for it, and they offered burnt sacrifices and peace offerynges before God. And when Dauid hadde made an ende of offryng the burnt offerynges and peace offerynges, he blessed the people in the name of the Lorde. And he dealt to all Israel (both mā and woman) a craknel of bread, & a good pyece of fleshe, and a flacket of wyne.

And he appoynted certayn of the Leuytes to mynstre before the Lorde, and to repeate and to thanke and prayse the Lorde God of Israel.

And

David

And Asaph was the chefe, and nexte to hym Zacharia, Jehiel, Semiramoth, Jehiel, Marbathia, Eliab, Benai, * Obed Edom, and Jehiel wyth psalteries and harpes. But Asaph made a sonde wyth cymbales. Banasahu and Jahaziel preestes, blew wyth trompettes continuallye before the arke of the couenaunt of God.



And that same tyme David dyd appoynt che fy to thanke y Lord by Asaph and his brethren. * O gyue thanks vnto the Lord, call vpon his name, make his actes knowne among y people. Synge vnto hym, and playe vnto hym: talke of all his wondrefull dedes. Retopse in his holy name: let the hartes of them that seke the Lord be glad. Seke the Lord and his strength: seke his presence alwaye.

Remembre his maruayles whyche he dyd, and his wonders, and the iudgementes of his mouth. The seed of Israel are his seruantes the chyldren of Jacob are his chosen. He is the lord our God, in all landes are his iudgementes. Thynke on his appoyntment for euer: (and on the worde which he commaunded to a thousande generacions) whyche he made with Abraham, and of his oth to Isaac: which he set before Jacob for a decree, and to Israel for an euerlasting couenaunt, saying: to the wyll I gyue the lande of Chanaan, to be the porcyon of youre enherytaunce. When ye were fewe, and small in nombe, and sojourners therein. And they walked from nation to nation, and from one kyngdom to an other people. He suffered nomā to do them wronge: but rebuked euen kynges for theyr sake. Touch not myne annoynted, and do my prophetes no harme.

* Synge vnto the Lord all the earth, and shewe from daye to daye his saluation.

Tell of his glorie amonge the hepythen: his wondrefull dedes amonge all nations.

For great is y Lord, and worthy to be praised exceedingly, he is to be feared aboue al gods.

For all the goddes of the people are of no vale. But the Lord made heauen.

Prayle and honour are in his presence, strength, and gladnesse are in his place.

Ascribe vnto the Lord ye hundrethys of people: Ascribe to the Lord, glorie and dominion.

Ascribe vnto the Lord the glorie due vnto his name: bringe sacrifices and come before hym, and worshippe the Lord wyth holy honour.

Let all the earthe feare hym, although the compass of the earthe so be stablished that it can not be moued: let the heauens retopse, and lette

the earth be glad, and let men tel among the nations, that the Lord is kyng.

Let the see thande, and the fulnesse thereof: let the felde retopse and all that is therein.

Then shal the trees of the wood retopse at the presence of the Lord, because he cometh to iudge the earth: O gyue thanks vnto y Lord for he is good, for his mercie endureth for euer: and save ye: saue vs (O God) of oure saluacion, gather vs togyther, & deliuer vs from amonge the hepythen, y we may giue thanks to thy holy name, & triumph in the prayse of the. Blessed be the Lord God of Israel for euer and euer: and let all people saye: Amen: and prayse the Lord.

And so he left there before the arke of the Lordes couenaunt Asaph & his brethren, to minister before the arke continually, in suche thynges as were to be done daye by daye: (and that) by theyr courses. And Obed Edom & his brethren threescore and eght: and Obed Edom the sonne of Jeduthun, and Hosa, were appoynted to be porters. And Zadok the preest and his brethren the preestes, were before the Tabernacle of the Lord, in the hye place that was at Gibeon, to offere burnt offrynges vnto the Lord, vpon the burnt offring alter perpetually, in the morning and euening: accordyng vnto all that which is wyrtten in the lawe of the Lord, which he commaunded Israel. And with them were Heman, and Jeduthun, & other that were chosen (whose names were expessed) to gyue thanks to the Lord, that his mercie laste euer. And wyth them dyd Heman and Jeduthun singe with the trompettes and cymbales, makyng a swete melody with instrumentes of musyke and goodlye songes. And the sonnes of Jeduthun were porters. And all the people departed euery man to his house: & David returned to blesse his house.

The xvii. Chapter.

David is forbidden to buye an house vnto the Lord. Hise is prompted vnder the figure of Salomon.



And it fortuneth, that when David dwelt in his house, he sayd to Nathan the prophete: lo, I dwell in an house of Cedar tre but y arke of the Lordes couenaunt remaineth vnder curtaynes: And Nathan sayde to David: do all that is in thynne hert for God is wyth the.

And y same tyme it fortuneth, that the word of God came to Nathan, sayinge: Go, and tell David my seruant, thus sayeth the Lord: thou shalt not buyde me an house to dwel in. For I haue dwelt in no house, syns y day y brought oute the chyldren of Israel vnto this daye: but haue gone from tent to tent, and from one habitation to an other. And wher soeuer I haue walked wyth all Israel, spake I euer one worde to any of the iudges of Israel (whom I commaunded to fede my people) saying: why haue ye not buylt me an house of Cedar tre? Now therfore thus shalt thou saye vnto my seruant David: thus sayeth the Lord of hostes: I toke the oure of the pastures when thou wentest after shepe, that thou

that thou shouldest be capitayne ouer my people Israel. And I haue bene wyth the wythther soe uer thou haste walked, and haue wedded out all thyne enemyes out of thy syght, and haue made the a name, lyke the name ^{*(of one)} of the greatest men that are in the earth. And I haue ordeyned a place for my people Israel, & made it fast, so that now they maye dwel in theyr place, and moue nomore: Neyther shal the chyldren of wickhednesse were them any moze, as at the begynnyng. And syng the tyme that I commaunded iudges to be ouer my people Israel: I haue subdued al thyne enemyes, and I told the, that the Lorde woulde buylde the an house.

C This also shal come to passe: when thy dayes be expyred, that thou must go vnto thy fathers: I wyl rayse vp thy seed after the, whych shalbe of thy sonnes, and wyl prepare for hym the kynngdome: he shal buylde me an house, and I wyl stablish his seate for euer: I wyl be hys father and he shalbe my sonne: and I wyl not take my mercy awaye from hym, as I toke it from hym that was before the. But I wyl let him in mine house, and in my kynngdome for euer, and his seate shalbe sure for euermoze.

According to all these wordes, & accordyng to al this visio, did Nathā tel king David. And David the kynge came and sat before the Lord and sayd: what am I (O Lord God) and what is myne householde, that thou hast promoted me thus farre? And yet this semed lytle in thyne eyes, O God, But thou hast also spoken of thy seruautes house, for a great while to come: and hast looked vpon me as vpon a man of hye degree. (O Lord God.) What shall David desyre moze of the for the honour of thy seruaunt? O Lorde for thy seruautes sake, Ieue accordyng to thyne owne herte, hast thou done all this magnificēce to the we all great thinges, Lorde, there is none lyke the: neyther is there any god saue thou: accordyng to all that we haue herde with oure eares. Moreover, what nacion on the earth is lyke thy people Israel, to whom God hath vouchsafed to come and redeme the to be hys owne people, and to make thy name of an excellencie and terribleness, with castyng out nations from before thy people, whome thou hast deliuered out of Egypt.

D Thy people Israel dyddest thou make thyne owne people for euer, and thou becamest theyr God. Therefore now Lorde, let the thyng that thou hast spoken concernyng thy seruaunt and his house, be true for euer, that thou do as thou haste sayde: let it come to passe, that thy name maye be magnified for euer, that it may be said the Lorde of hostes is God of Israel) euen the God of Israel) and the house of David thy seruaunt endureth stable before the. For thou (O my God) hast told thy seruaunt, that thou wilt buylde hym an house. And therefore thy seruaunt hath founde in his hert to pray before the. And now Lorde thou art God, and haste promysed this goodnesse vnto thy seruaunt. Nowe therefore, let it be thy pleasure, to blesse the house of thy seruante, that it maye contynue before the

for euer. For whom thou blessest (O Lorde) the same is blessed for euer.

C. The. xviii. Chapter.

The battayle of David agaynst the Philistines.

After this it fortuneth, that David smote the Philistines, and subdued them, and toke Geth, and the towne that *longed thereto, out of the hand of the Philistines. And he smote Moab, and the Moabites became Davids seruautes, and payed hym trybute. And David smote Hadarezer kynge of zoba vnto Hanath, as he went to stablish his dominion by the ryuer Euphrates. And David toke from hym a thousand charettes, and seuen thousand horsemen, and twenty thousande footemen: and lamed al the charethorses, and reserued of them and hundred charettes. And when the Syrians of Damasco came to helpe Hadarezer kynge of zoba: David slue of the Syrians. xxi. thousand and David subdued Siria Damasco. And the Syrians became Davids seruautes: & brought hym trybute. And the Lorde preserued David in all that he went to:

And David toke the chyldes of golde that were on the seruautes of Hadarezer, & brought them to Ierusalem. And from Gebath, and from Chun (citties of Hadarezer) brought David exceedinge moche brasle. Wher wyth Salomon made the brasen lauatoze: *the pylers and the vessels of brasle.

And when Cou kynge of Hemath bred bad David had beaten al the strength of Hadarezer kynge of zoba, he sente Haduran hys sonne to kynge David, to make peace wyth hym, and to blesse hym, bycause he had fought agaynst Hadarezer, and beaten hym (for Cou had warre wyth Hadarezer) and David brought al maner iewels of golde, syluer and brasle wyth hym. And kynge David dedicated them vnto the Lord, with the syluer and golde that he brought from all nations: from Edom, from Moab, from the chyldren of Ammon, from the Philistines, and from Amalecke. And Abisai the sonne of zeruah slue of the Edomites in the salte halleye. xviii. thousande, and put souldyers in Edom, and all the Edomites became Davids seruautes. Thus the Lorde kept David in all that he toke in hande.

And David raygned ouer Israel, and executed iudgemente and ryghteousnesse amonge all his people. And Joab the sonne of zeruah was ouer the host. And Jehosaphat the sonne of Achilud recorder: and Zadock the sonne of Abitob, and Abimelech the sonne of Abiathar were the preestes, and Sausa was scribe, and Banaihu the sonne of Jehoiada was ouer the Cherethites and Phelthites, and the eldest sonnes of David were next vnto the kynge.

C. The. xix. Chapter.

Hamon kynge of the sonnes of Ammon doth great iniuries to the seruautes of David.

After this it chaunced, that *Nabas the kynge of the chyldren of Ammon dyed, & hys sonne raygned in his steede. And David sayde

David sayde: I wylle the we kyndnesse vnto Hanon the son of Nabal: because his father delt kyndlye wyth me. And David sente messengers to comforte hym ouer the death of hys father.

And the seruantes of David came into the lande of the chyldren of Ammon to Hanon, to comforte hym. But the lordes of the chyldren of Ammon sayde to Hanon: thynkest thou that David doth honour thy father in thy sight, that he hath sent comforters vnto the? Are not his seruantes come to search, to loke & spye out y land?

Wherfore Hanon toke Davids seruantes (and polded them) and haued them, & cut of theyr cootes harde by theyr buttockes, and sent them away. And there wente certayne and tolde David: howe the men were serued. And the kynge sent to mete them (for the men were excedyngely ashamed) and the kynge sayd: tarp at Jericho vntyl your beardes be grownen: & then returne.

And when the chyldren of Ammon sawe that they stanke in the syghte of David, Hanon and the chyldren of Ammon sent a thousande talentes of siluer, to hyre them charettes and hoxme out of Mesopotamia and oute of Siria, Maacha, and oute of zoba. And they hyred. xxii. thousande charettes, and the kynge of Maacha and his people, which came and pitched before Meoba. And the chyldren of Ammon gathered the selues togyther fro theyr cyties, and came to batayl. And when David herde of it, he sent Joab and all the hoost of stronge men. And the chyldren of Ammon came out, and put them selues in aray to battayle before y gate of the cite. And the kynge that were come, kept them by them selues backe in the felde.

When Joab also sawe that the fronte of the battayle was agaynst him before and behynde he chose out al the chosen men of Israel, and put them in aray agaynst the Sirians. And y rest of the people he deliuered vnto the hand of Abisai hys brother, & they put them selues in aray agaynst the chyldren of Ammon. And he sayde: If the Sirians be to stronge for me, thou shalt succour me: and if the chyldren of Ammon preuaile agaynst the, I wylle helpe the: Plucke vp thyne hert, and let vs play the men: for our peoples sake and for the cyties of our God, and the Lorde shall do that wythch is good in hys owne syght. So Joab and the people that were with hym: dreyne before the Sirians vnto the battayle, and they fledde before hym. And whē the chyldren of Ammon sawe that the Sirians were fled, they ranne awaye lykewyse before Abisai hys brother, and gate them into the cite. And Joab came to Jerusalem.

And when the Sirians sawe that they were put to the worse before Israel, they sent messengers and fet out the Sirians that were beyond the ryuer, and Soppach the captayne of y hooste of Hadarezer wente before them. And it was tolde David: and he gathered all Israel, & went togyther ouer Jordan, and came & set vpon them. And when David had put hym selfe in aray agaynst the Sirians, they fought wyth hym. But the Sirians fled before Israel. And Da-

uid destroyed of y Sirians seue thousand charettes, and. xl. thousande footemen, & kylled Soppach the captayne of the hooste. And when the seruantes of Hadarezer, sawe that they were put to y worse before them of Israel: they made peace with David, and became his seruantes. Neether wolde the Sirians helpe the chyldren of Ammon any moze.

The. xx. Chapter.

The thre moost vycerious battayles of David.



And it came to passe y after the yere was expired (* about y tyme that kynge go out a warrefare:) Joab carped out the army of the hoost, & * destroyed the country of the chyldren of Ammon, and came and beleged Rabba and destroyed it: But David tarped at Jerusalem whyle Joab smote Rabba and destroyed it. * And David toke the crowne of theyr kynge, from of his heed, & founde that it had y weyght of a talent of golde, and there were precious stones in it: and it was ordeyned for Davids head. And he broughte also excedyngely moche spole out of the cytie. And he brought out the people that were in it: & tormented them wyth sawes, and harowes of yron, and wyth other sharpe instrumentes, and so dealt David wyth all the cyties of the chyldren of Ammon. And David and all the people came agayne to Jerusalem. * After this it fortuned, that there arose warre at Gazer wyth the Philistines. At wyche tyme Sobak the Gushathite slue Shippai, that was of y chyldre of * Rephaim & they were subdued.

And there was battayle agayne wyth the Philistines: and Elhanan the sonne of Jaie slue Lahemi, the brother of Goliath the Gethyite, whose speare was lyke a weauers beame. And there chauced yet agayne warre at Geth, wher as was a mā of a great stature, wyth. xliii. fingers and toes. vi. on euery hand and. vi. on euery foote: and was the sonne of Raphah. But when he defyed Israel, Jehonathan the sonne of Simea Davids brother slue hym. These were bozne vnto Raphah at Geth, & were ouerthrowen in the hande of David: and in the hande of hys seruantes.

The. xxi. Chapter.

David caused the people to be nombred, and there dye. lxx. thousande men of the pestilence.



And Sathan stode vp agaynst Israel & prouoked David to nombre Israel. And David said to Joab: & to the rulers of y people: go ye and nombre Israel fro Beerseba to Dan, and bring it to me y I may know the nombre of them. And Joab answered: the Lord make his people an hundred tymes so many as they be. But my lord, wher are they not all my lordes seruantes? wher doth my lord requyre this thyng? wher wylle my lord be a cause of trespassse to Israel?

Neuerthelesse, the kynge was perswaded agaynst Joab. And Joab departed and walked thowowe out all them of Israel, and came to Jerusalem agayne, & gaue the nombre of y count of y people vnto David. And all they of Israel were

11. reg. xi. a.

11. reg. x. a.

11. reg. xii. g.

B

11. reg. xxi. d.

C

Gen. xxi. a.

A

were a thousande, and an hundredde thousande men that drewe swearde: and Juda was. cccc. lxx. thousande men that drewe swerde. But the Levites and Ben Jamin counted he not among them. For the kynges worde was abhominable to Joab. And the Lord was displeased with this thyng: and smote Israel. And David sayd vnto God: I haue synned excedynglye in doing this thyng. And now (I beseeche the) do awaye the wyckednesse of thy seruante, for I haue done very foolyschly.

B And the Lord spake vnto Gad Dauids sear, sayeng: go and tell David, sayenge: Thus sayeth the Lord: I gyue the, the choyle of thre thynges: chole the one of them, that I maye do vnto the. And Gad came to David, and said vnto him. Thus sayth the Lord: Chole the eyther thre yeaeres famyshment, or thre monethes to be destroyed befoze thyne aduersaries, and the swearde of thyne enemyes maye ouertake the, or els the swearde of the Lord and pestilence in the lande thre dayes: and the aungel of the Lord destroying thowout all the coastes of Israel. And now aduyle thy selfe, what woorde I shal byngne agayne to hym that sente me. And David sayd vnto Gad: I am in an exceding strait. Let me nowe falle into the hande of the Lord, for passynge great are hys mercies, but let me not fall into the hande of men.

C So the Lord sent pestilence vpon Israel and there were ouerthrowe of Israel. lxx. thousand men. And God sent the aungell into Jerusalem to destroy in it. And as he was about to destroy the Lord behelde, and had compassion on þe cypyl and sayd to the aungel þe destroyed: it is ynough let now thy hande cease. And the aungell of the Lord stode by the threschyng floore of Ornan the Jebusite. And David lyft vp his eyes, and sawe the angell of the Lord stand betwene the earth and heauen, haupnge a drawen swearde in hys hande, stretched out towarde Jerusalem. Then David and the elders of Israel, whyche were clothed in sacke, fel vpon theyr faces. And David sayd vnto God: Is it not I that comaunded the people to be nombred? It is I that haue synned and done cypyl in dede, & what haue these shepe done? Let thyne hande (O my God) be on me and my fathers house, but not on thy people that they shoulde be punysched.

And the angell of the Lord comaunded Gad to sape to David, that David shoulde go vp, and set vp an alter vnto the Lord in the threschyng floore of Ornan the Jebusite. And David went vp accordyng to the sayng of Gad, whiche he spake in the name of the Lord. And Ornan turned about, and sawe the aungel, & his foure sonnes were with hym, and byd them selues: But Ornan was threschyng wheate. And as David came to Ornan, Ornan looked and sawe David and went out of the threschyng floore, & bowed hym selfe to David with his face to the ground.

D And David sayd to Ornan: gyue me þe place of the threschyng floore, that I maye buylde an aultare therein vnto the Lord. Thou shalt gyue it me for as moche moneye as it is worth,

that the plague may cease from the people. And Ornan sayd vnto David: take it to the, and let my lord the kyng do that which semeth good, in his eyes: lo, I gyue the oxen also for burnt sacrifices, and the threschyng sledes for wood, and wheate for meat offryng: I gyue it all. And kyng David sayd to Ornan, not so: but I wyl bye it for as moche money as it is worth. For I wyl not take that which is thyne for the Lord: nor offre burnt offrynges without cost.

And so David gaue to Ornan for that place sicles of golde. vi. hundred by wayght. And David buylte there an aultare vnto the Lord, and offred burnt offrynges and peace offrynges, and called vpon the Lord, and he berde him fro heauen in fyre vpon the aultare of burnt offrynges. And when the Lord had spoken to the aungel, he put vp his swearde agayne into the sheathe of it. At that tyme when David sawe that þe Lord had hearde hym in the threschyng floore of Ornan the Jebusite, he vled to offre there: For the Tabernacle of the Lord whyche Moses made in the wyldernes, and the aultare of burnt offrynges were at that season in the hyll at Gibeon. And David coude not go befoze it to aske counsaile at God, for he was afrayed of the sweard of the Aungell of the Lord.

The. xii. Chapter.

David wylleth hys sonne Salomon to buylde the temple of the Lord, whyche thyng he hym selfe was forbydden to do.

A And David sayde: this is the house of the Lord god, and this is the aultar for the burnt offrynges of Israel: And David comaunded to gather together the straungers that were in the lade of Israel, and he set masons to hewe free stone for the buyldyng of the house of God. And David prepared plenty of yron for nayles, and dozes of the gates, & to sope with al and aboundaunce of brasle without wayght and cedre trees without nombze. For the zidonians and they of Tyre broughte moche Cedar wood to David. And David sayd: Salomon my sonne is younge and tender, and the house that is to be buylte for the Lord, must excede in greatnesse that it maye be spoken of, & prayled in all lades. I wyl therfore make ordinaunce for it. And so David prepared many thynges befoze his deeth.

And he called Salomon his sonne, and charged hym to buylde an house for the Lord God of Israel. And David sayde to Salomon: my sonne, I thoughte (as it was in myne herte) to buylde an house vnto the name of the Lord my God. But þe worde of the Lord came to me sayng: thou hast shed moch bloode, and hast made great battayles: thou shalt therfore not buylde an house vnto my name: for þe hast shed moch bloode vpon the earth in my syght. Beholde, a sonne is bozne to the, and he shal be a man of rest: for I wyl gyue hym rest from all hys enemyes rounde about. For his name is Salomon: and I wyl send rest & peace vpo Israel in hys dayes. He shal buylde an house for my name, and he shal be my sonne, and I wyl be his father, and wyl prepare the seate of his kyngdome vpon Israel for ever. Nowe therfore my sonne, the

Loide be with the, and prosper the, and þ shalt
buiþde the house to the name of the Loide, thy
God: as he hath sayd of the. And the Loide shal
gyue the wysdome & vnderstandynge, and shal
gyue the commaundementes for Israel, that ye
may kepe the lawe of the Loide thy God. For
then thou shalt prosper: euen when thou takest
bede, and fulfyllest the statutes & lawes whych
þ Lord charged Moyses with for Israel. Bluck
þ thynne herte therfore, and be stronge, dreade
not, nor be discouraged. Beholde, in myne ad-
uersitie haue I also prepared for the house of the
Loide, an hundred thousande talentes of golde
& a thousande thousande talentes of syluer, & as
for brasse and yron it can not be numbred, for it
is verpe moche. And I haue prepared tymbre &
stone, & thou mayst prouyde more therto. More
ouer, thou hast workmen with the ynough, and
malons, and carpenters to woork in stone and
tymbre, and many men that be actiue for euery
wozke. And of golde, syluer, brasse, and yron,
there is no nombze. Up therfore, and be doinge,
and the Loide shal be wyth the.

And Dauid commaunded al the lordes of Is-
rael to helpe Salomon his sone sapenge: Is not
the Loide your God with you? & hath he not gy-
uen you rest on euery side? for he hath gyuen the
inhabitours of þ land into my hand, and the lād
is subdued before the Loide and before þys peo-
ple. Nowe therfore let your hertes and soules to
like the Lord your God. Up, & buiþde ye þ tem-
ple of the Lord God to byng the arke of the co-
uenaunt of the Loide and þ holy vessels of God
into the house so buyt for the name of the lord.

The. xxiii. Chapter.

Dauid beyng olde, ordeyned Salomon kynge.
He caugeth the Leuytes to be nombred, and as-
signeth them to theyr offces.

When Dauid was olde and fulle of
dayes, * he made Salomon þys sonne
kynge ouer Israel. And then he gathe-
red togyther all the lordes of Israel w
the prestes and þ Leuites. And the Leuites wer
nombred from the age of. xxx. yere and aboue, &
the nombze and summe of them was. xxx. & viii
thousand me. Of whych. xxi. thousande were
set to further the wozke of the house of þ Loide.
And fyre thousande were offycers and iudges.
Foure thousande were porters, and foure thou-
sande prayled the Loide wyth such instrumetes
as was made to praple wythall.

And so Dauid put an ordze amonge them de-
uyngge them in partes. Of the chyldzen of Le-
ui, Gerson, Cahath, & Merari: Of the Gersoni-
tes was Laada & Semei. The sonnes of Laada
the chefe was Jehiel, zethan & Joel thye. The so-
nes of Semei: Selomith, haziel & Harā, thye.
These were the aunciet fathers of Laada. And
the sonnes of Semei were Jathath, zina, Jous, &
Beria: these foure were the sonnes of Semei.
And Jathath was the chefe, zina þ seconde. But
Jous and Beria had not many sonnes, therfore
they were in one rekenynge accordynge to theyr
fathers householde, reked for one aunciet hous-
hold. The sonnes of Cahath, Amra, Jazar, he-
bron & Aziel foure. * The sonnes of Amran: Na-

ron & Moyses. And Aaro was seperated to haue
the rule of þ holy thynges in þ place moost holy
be and his sonnes for euer, & to burne incence be-
fore the Lord, and to minister vnto hym, and to
blesse in his name for euer. Moyses also the man
of God, and his chldzen, were named with the
trybe of Leui. The sonnes of Moyses, Gerson, &
Eliezer. Of the sonnes of Gerson: Sebul was
the chefe. The sonnes of Eliezer Rehabia þ chefe.
And Eliezer had none other sonnes: But þ son-
nes of Rehabia were very many. The sonnes of
Jazar, Salomith the chefe: The sonnes of he-
bron: Jeriabū the fyrst, Amaria the seconde, Ja-
haziel the thyrde, and Jecaniām the fourth.

The sonnes of Aziel: Micha the fyrste, & Je-
sia the seconde. The sonnes of Merari: Mahli &
Musli. The sonnes of Mahli, Eleazar and Cis.
And Eleazar dyed, & had no sonnes, but dough-
ters, & theyr bzyethen the sonnes of Cis toke the.
The sonnes of Musli: Mahli, Eder & Jerimoth,
thye. These are the chyldze of Leui after þ house-
holde of theyr fathers, eue the aunciet of the fa-
thers accordynge to theyr offces, and after the
nombze & summe of the names of them that dyd
the wozke in the seruyce of þ house of the Loide
from the age of twenty yeres and aboue. And
Dauid sayd: the Loide God of Israel hath gy-
uen rest vnto his people, that they may dwell in
Jerusalem for euer. That the Leuites also shulde
nowe nomore beare the tabernacle & all the ves-
sels for the seruyce thereof: for accordynge to the
last wordes of Dauid: the Leuites were nombred
from twenty yere, & aboue, & theyr offce was
vnder the handes of the sonnes of Aaro, for the
seruyce of þ house of the Loide, in the courtes &
celles, & in þ purifyng of al holy thynges, and in
the wozke of þ seruyce of þ house of God. In the
shewe bread, in the fyne floure, in the meat offe-
ryng, in the wafers of swete brrad, in þ fryng
panne, in þ grydyng, & in all maner of measu-
res and cyse, & to stande euerye daye in the morn-
ynge, to thanke and praple the Lord, & so lyke
wylc at euen. And to offre al burnt sacrifices vn-
to the Loide, in the Sabbothes, in þ newe moo-
nes, and on the feastfull dayes by nombze and cu-
stome continually (as they were commaunded)
before the Loide. And that they shoulde wayte
on the tabernacle of wytnesse, and on the holpe
place, and on the sonnes of Aaron theyr bzyethen
in the seruyce of the house of the Loide.

The. xxiiii. Chapter.

Dauid assigneth offces vnto the sonnes of Aaron.

These are the deuisions of the sonnes
of Aaron. The sonnes of Aaron:
Nadab, Abihu, Eleazar, & Jtha-
mar. * Nadab also & Abihu, dyed
before their father, and had no chil-
dzen: But Eleazar and Jthamar
executed the prestes offce. And Dauid ordred
them on this maner: zadoch of the sonnes of E-
leazar, and Ahimelek of the sonnes of Jthamar
were accordynge to theyr offces in theyr mini-
stration. And there were mo aunciet me tofide
amonge the sonnes of Eleazar, then the sonnes
of Jthamar. And thus were they ordred togy-
ther

ther: Amonge the sonnes of Eleazar there wer
fytene rulers, accordynge to the houtholde of
theyr fathers, and eyght amonge the sonnes of
Jthamar, accordynge to the houtholde of theyr
fathers. And thus were they put in orde by lot
the one sorte from the other, and so were there
rulers in the Sanctuary and lordes before God
as wel of the sonnes of Jthamar as of the sonnes
of Eleazar. And Semei the sonne of Natha-
neel the scribe, of the kynred of y Leuites wrote
them before the kynge & the lordes, and before
zadocke the prest, and Ahimeleche the sonne of
Abiathar, & before the auncient fathers, before
y prestes and y Leuites, one principal houthold
beyng reserved for Eleazar & one for Jthamar.

25 And the fyrst lot fel to Jehoiarib, and the se-
conde to Jedaia. The thyrde to Harim, and the
fourth to Sebozim. The fyfth to Melchia, and
the syxte to Miamin. The seventh to Hakos,
and the eyght to Abia. The nynt to Jesua, and
the tenth to Secanias. The eleuenth to Elia-
syb, and the twelvethe to Jakim. The thyrteent
to Hupa, and y fourtenth to Jesebeab. The fyf-
tenth to Bilga, & the syxtenth to Immer. The
seuenteth to Hezir, and the eyghteth to Hapzez.
The nyntetenth to Bathabias, and the twentieth
to Jeshkel. The xxi. to Jachin, and the xxii. to
Gamul. The xxiii. to Deliab, and the xxiiii.
to Maasiab.

These are y ordynances of them in theyr of-
fices, whē they cam into y house of y Lord accor-
dyng to theyr maner vnder Aaron theyr father
as the Lord God of Israel had comaunded hym.

C The rest of the sonnes of Leui are these: of the
sonnes of Amram, Subael, of the sonnes of Su-
bael, Jehediab. Of the sonnes of Rehabia: the
first Jesia. Of the Jezaharites, Selomoth. Of
the sonnes of Selomoth, Jebath. His sonnes Je-
riab, the fyrst, Amariab y seconde. Jaha-
ziel the thyrde, and Jekameam the fourth. Of the
sonnes of Misael, Micha. Of the sonnes of Mi-
cha, Samir. The brother of Micha was Jilia.
Of the sonnes also of Jilia, zechariab. The so-
nes of Merari were Mahli and Musi. The son-
nes of Jabaiah, Beno. The sonnes of Merari
by Jabaiah, Beno, Sobē, zacur and Jbzi.
Of Jhebel came Eleazar, and he had no sonnes.
Of his: the sonnes of his, Jerabemeel. The so-
nes of Musi: Mahli, Eder and Jerimoth.

These are the chyldren of the Leuytes after
the houtholde of theyr fathers. And these cast
lottes next to theyr brethren the sonnes of Aa-
ron, in the presence of David the kynge, of za-
docke and Ahimelech & the auncient fathers, pre-
stes, and Leuites: euen the principall fathers be-
fore theyr yonger brethren: (the lot made equali dy-
tribution amonge them all)

The xxv. Chapter.

The syngers are appoynted, with theyr places
and lottes.

A And so David and the captaynes of
the hoost appoynted out to do ser-
uice: the sonnes of Asaph, Heman,
and Jeduthun when they dyd pro-
phete, with harpes, psalterpes, &
cymbales. And there was a multitude of the mē

that were appoynted to the seruice and myn-
stration. Of the sonnes of Asaph: zacur, Joseph
Nathanias, and Aserela that wayted on Asaph
which propheted by the kynge.

Of Jeduthun: the sonnes of Jeduthun, Ged-
lahu, zeri, Jesaiab, Alabiab, and Bathab-
iab, syre: vnder the handes of theyr father Je-
duthun, which propheted with an harpe, for th
gyue thakes and prayes vnto y Lord. Of He-
man: the sonnes of Heman: Bukiab, Natha-
niab, Uziel, zebuel, Jerimoth, hanania, Hana-
ni, Eliatha, Gedalti, Romathi, Ezer, Joshe-
kasa, Malothi, Hothir & Mahazioth. All these
were the sonnes of Heman which was the kyn-
ges lear in the wordes of God to lift vp y borne
of the regall dignitie. And God gaue to Heman
xiii. sonnes, and thre daughters. All these also
were at the hand of theyr father syngyng in the
house of the Lord with cymbales, psalteries &
harpes, when Asaph, Jeduthun and Heman ex-
cuted the seruice in the house of God at the kyn-
ges bande. And the multitude of the with theyr
brethren that were instruct in the songes of the
Lord, euen all that were conynge, were two
hundred foure scoze and eyght. And they caste
lottes amōg them selues how they shuld wayte
as wel for the smal as for the great, for the scho-
ler as well as for the scholemayster.

And the fyrst lotte in Asaph, fell to Joseph,
The seconde to Gedeliab (wyth his brethren,
and sonnes) which men were twelue. The thrid
fell to zacur with his sonnes and brethren, beyng
twelue personnes. The fourth to Jzri with his
sonnes and brethren, twelue personnes.

The fyfth to Nathanias with his sonnes and
brethren, twelue personnes. The syxth to Buki-
ab with his sonnes and brethren, twelue per-
sonnes. The seuenth to Jesarela with hys sonnes
and brethren, twelue personnes.

The eyght to Jesaiab with his sonnes & bre-
thren, twelue personnes. The nynt to Natha-
niab with his sonnes & brethren, twelue pers.
The tēth to Semei wyth his sonnes and brethren
twelue personnes. The eleuenth to Azrael with
his sonnes and brethren, twelue personnes. The
xii. to Alabiab with his sonnes and brethren. xii.
personnes. The thirteent to Subael with his son-
nes and brethren, twelue personnes. The four-
tenth to Bathabias with his sonnes and bre-
thren. xii. personnes. The fyfteenth to Jerimoth,
with his sonnes & brethren twelue personnes. The
syxtenth to Hanania with his sonnes and bre-
thren, twelue personnes. The seuententh to Joshe-
kasa with his sonnes and brethren. xii. person.
The eyghtenth to Hanani with his sonnes and
brethren twelue pers. The xix. to Malothi, w
his sonnes and brethren, twelue personnes. The xx.
to Eliabath with hys sonnes and brethren xii.
personnes. The xxi. to Hothir with his sonnes
and brethren, twelue personnes. The xxii. to Gi-
dalti with his sonnes and brethren twelue per-
sonnes. The xxiii. to Mahazioth with hys son-
nes and brethren twelue personnes. The xxiiii.
to Romanthi Azer, wyth his sonnes and brethren
twelue personnes.

The

The. xxi. Chapter

The porters of the temple are ordeyned, every man to the gate which he shulde kepe.

These are the deuisions of the porters. Among the Cozethites: Melelemlahu the sonne of Roze of the chyldren of Asaph. And the sonnes of Melelemlahu were these: zachariahu the eldest, Jedithel the seconde, zebadia the thyrde, and Jathniel the fourth, Elam the fyfth, Jehohanan the syxt, and Eleonai the seuenth. The sonnes of Obed Edom: Semeia the eldest, Jehosabad the second, Joab the thyrde, Sacar the fourth, and Bethanael the fyfth, Amiel the syxt, Elachar the seuenth, Beulthai the eyght, for God blessed hym.

And to Semeia his son were sonnes bozne, that ruled in the house of theyr father, for they were me of might. The sonnes of Semeia, Othni, Rephael, Obed and Elzabad, and hys brethren were strong me. Elihu, and Samabiah. All these were of the chyldren of Obed Edom, they & theyr chyldren and theyr brethren actpue men of strength to do seruyce, euen .lxiiij. of Obed Edom. And Melchiah had sonnes and brethren actpue men. xlviii. The sonnes of Hosa of the chyldren of Merari: Simri the chiefe, & though he was not the eldest, yet his father set hym in the chiefe place: Melchiah the seconde: Tebaliabu the thyrde, and zachariahu the fourth: al the sonnes and the brethren of Hosa were. xliiij.

Amonge these was deuyned the offyce of the portership that they shulde be auncient men, to wapte with theyr brethren, when they ministred in the house of the Lord. And they cast lottes betwene the great & smal after the household of their fathers, for euery gate. And the lot on the east syde fel vpon Salemetahu. And for zachariahu his son (which was a wise counsailer) they cast lottes, and his lot came out towarde the north.

And Obed Edoms lot fell to the south. And for his sonnes fell to the houses of Asuphim. For Suphim and Hosa towarde the west, with the gate that standeth towarde the hyer waye: one wathe being ouer agaynst an other.

In the east were syre Leuites: & towarde the north iiii. a day, towarde the south iiii. a daye, and toward Asuphim, two & two. In Pharbar toward the west, two at the going vp, and two in Pharbar. These are the deuisions of the porters amonge the sonnes of Cozeh, and amonge the sonnes of Merari. And of the Leuytes, Abiah had the ouersight of the treasure of the house of God, and of the treasure of the dedicate thynges.

As concernyng the sonnes of Laadan whiche were the chyldren of the Gersonites. Of Laadan, came auncient fathers: eue of Laadan there came Gersuni & Jehieli: The sonnes of Jehieli: zetha and Joel his brother, which were ouer the treasures of the house of the Lord. Of the Amramites also & Izabartes, hebronites & Dzielites was Sabuel the sonne of Gerson, the sonne of Moses, a ruler ouer the treasures. And of his brethren the sonnes of Eliezer was Rahabiah, whose son was Asatihu, whose son was Joza, whose sonne was zichi, whose sonne was Selomith,

which Selomith and his brethren were ouer all the treasures of the dedicate thynges which Dauid the kynge, and the auncient fathers the captaynes ouer thousandes & hundredes, and the captaynes of the hoost had dedycated of the spoyle wonne in battayles: they dyd dedicate them to mayntayne the house of the Lorde: and all that Samuel the sear, and Saul the son of Cis and Abner the sonne of Ner, and Joab the sonne of zaruia had dedicated, and whosoever had dedicate anye thyng, it was vnder the bande of Selomith, and of his brethren.

Of the Izabartes was Chenanaihu and his sonnes, appoynted to the busynesse withoutforth ouer Israel, for they were officers and iudges. And of the hebronites, Asabiahu and hys brethren men of actpuitie, a thousande, and seuen hundred were offpcers amonge them of Israel beyonde Jordan westwarde, in al busynesse belonging to God, and seruyce of the kynge. Amonge the hebronites was Jedia the chiefe, euen a prince amonge the hebronites & fathers of hys kynred. And in the .xl. yere of the kyngdome of Dauid they were sought for. And there were founde amonge them, men of actiuitie at Jazer in Gilead. And his brethren were men of actiuitie, euen two thousande and seuen hundred auncient fathers, whom kyng Dauid made rulers ouer the Rubenytes, Gaduytes, and ouer the halfe tribe of Manasse, for euery matter pertaining to God, and for the kynges busynesse.

The. xxii. Chapter.

Of the princes and rulers that ministred vnto the kynge.

The chyldren of Israel after the nombre of them, the auncient heedes & captaynes of thousandes and hundredes, & their officers that serued the kynge by dyuers courses, whiche came in & wet out, moneth by moneth throught out al the monethes of the yere. And in euery course were. xliiij. thousande. Ouer the fyrste course for the first moneth was Saloboah the son of zadiel. And in his course were. xliiij. thousande. And the chiefe of al the captaynes of the hoost for the fyrst moneth was of the chyldren of Pharez. Ouer the course of the second moneth was Dodai, an Aboste, & in his course was Mikioth a ruler (his helper) And in the course were. xliiij. thousande. The chiefe captayne of the thyrde hoost for the thyrde moneth, was Banaiahu the sonne of Jehoiada the hye preest: & hys course were. xliiij. thousand: this was that Banaiahu which was mooste myghty amonge. xxx. and aboue. xxx. And in his parte was Amizadab his sonne.

The fourth captayne for the fourth moneth was Asael the brother of Joab, and zabadia his son after hym. And hys course were. xliiij. thousand. The fyfth captayne for the fyfth moneth, was Sambut the Jezrabite: and in hys course were. xliiij. thousande. The syxt captayne for the syxt moneth was Ira the sonne of Ichesa the cheknyte: and in hys course were. xliiij. thousande. The seuenth captayne for the seuenth moneth was Helez the Pelonite, of the chyldren of Ephraim: and in his course were. xliiij. thousand.

The eyght captayne for the eyght moneth was Sibechia an husathyte of the kynred of zarbi: and in his course were. xliii. thousande. The ix captayne for the nyynth moneth was Abiezer an Anorothite of the sonnes of Jemini: and in his course were. xliii. thousande. The tenth captayne for the tenth moneth, was Hahari, the Retophathite of the zarabites: and in his course were twenty and foure thousand. The eleueth for the eleuenth moneth was Banaia the Pira thonyte of the chyldzen of Ephraim: and in his course were. xliii. thousand. The twelueh captayne for the twelueh moneth was Heldai the Retophathite, with Othoniel: & in his course were. xliii. thousande. And the rulers ouer the trybes of Israel were these. Amonge the Rubenites was Eliezer the sonne of zichi. Amonge the Simeonites also was Saphathiahu & lone of Maacha. Amonge the Leuytes: Hasabia the sonne of Remuel. Amonge the Haromytes: zadok. Amonge them of Juda: Elibu of the brethren of Dauid. Among them of Issachar: Omri the sonne of Michael. Amonge them of zabulon: Jesmaiahu the son of Obadiahu. Amonge them of Nephtali: Jerimoth the sonne of Azriel. Amonge the chyldzen of Ephraim: Hosea the sonne of Azariahu. In the halfe tribe also of Manasse: Joel the sonne of Phediabu. Of the halfe trybe of Manasse in Gilead, Jido the lone of zachariahu. Amonge them of Ben Jamin: Jaasiel the son of Abner. Amonge them of Dan: Azarel the sonne of Jeroham. These are the lordes of the trybes of Israel.

lps. xxi. 8

But Dauid toke not the nombze of them vnder. xx. yere: bycause the Lord sayd he wolde encrease Israel lyke vnto the starres of the skye. And * Joab the sonne of zarua beg an to nombze: but he finished it not, bycause y there fell wrath for it agaynst Israel, neyther was the nombze put into the Chronicles of kynge Dauid.

Ouer the kynges treasures was Azmaueth the lone of Adiel. And ouer the treasures of the felde in the cyties & villages & castels was Jehonathan the sonne of Aziahu. And ouer the workemen in the felde that tilled the grounde was Ezer the sonne of Chelub. And the ouersyght of the vyneyardes had Semei the Ramathite. Ouer the encrease also of the vyneyardes and ouer the wyne sellers, was Sabdi the Haimphunyte: and ouer the olyuetrees and mulberpe trees that were in the valleyes, was Baal Hanan the Gederpate. And ouer the treasure of oyle was Joas: Ouer the oxen that fedde in Sharon, was Setari the Saronyte. And ouer the oxen that were in the valleyes, was Saphat the lone of Adlai. Ouer the camels, Obil the Ismaelite. And ouer the asses, was Johadiahu the Meronothpate. Ouer the shepe, was Jazis the Hagerpate. All these were the rulers of the substance of kyng Dauid. And Jehonathan Dauids vncle a man of counsaile and of vnderstanding, was a scribe, and Jehiel the lone of Hachmoni was with the kynges sonnes (enstructyng them.) And Abitophel was of the kynges counsaile. And Husai the Archpate was the kynges com-

panyon. And next to Abitophel was Jehoiada the sonne of Banaiahu and Abiathar. And captayne of the kynges warre was Joab.

The. xxviii. Chapter.

Bycause Dauid was forbydden to buyde the temple, he exhorteth Salomon and the people to perfourme it.

And Dauid gathered togyther all the lordes of Israel: the lordes of the trybes, & lordes of the companyes that mynistred to the kynge by course, the captaynes ouer thousandes and ouer hundzedes, and the lordes that had the ouersyght ouer all the substance, and possessyon of Dauid, his sonnes, with the chamberlaynes: al the myghty and valyaunt, and all actyemen vnto Jerusalem. And kynge Dauid stode vp vpon dysfete, and sayde.

Hearemy brethren and my people: * I had in my herte to buyde an house of rest for the arke of the couenaunte of the Lord, and for the foorstole of our God, and had made redy for y buydyng. But God sayd vnto me: * thou shalt not buyde an house for my name, bycause thou hast ben a man of warre, and hast shed blood. * Howeuer, the Lord God of Israel * chose me before all the house of my father, to be kynge ouer Israel for euer, for in Juda wolde he chose a captayne, and of the housholde of Juda is the house of my father, and amonge the sonnes of my father he had a luste to me to make me kynge ouer all Israel. And of all my sonnes (for the Lord hath gyue me many sonnes) he hath chosen Salomon my sonne to syt vpon the seate of y kyngdome of the Lord in Israel. And he sayde vnto me: * Salomon, thy sonne, he shal buyde me an house & courtes I haue chosen hym to be my son, and I wil be his father. I wyl stablisy his kyngdome for euer: Yf he wil be stronge to do my commaundementes & my lawes, as it goeth this day. Now therfore in the syght of all Israel the congregation of the Lord, & in the audyence of our God: kepe and seke for all the comaundementes of y Lord your God, that ye may enioy a good lande, and leaue enherytaunce for your chyldzen after you for euer. And thou Salomon my son, knowe thou the God of thy father, & serue hym wyth a pure herte, and with a swete courage. * For the Lord searcheth al hertes, and vnderstandeth all the ymaginacyons of thoughtes. And yf thou seke hym, he wyl be founde of the. But yf thou forsake hym, he wyl cast the off for euer. Take hede now, for the Lord hath chosen the, to buyde hym an house of a sanctuary: Be stronge therfore, and playe the man.

And Dauid gaue Salomon his sonne the paterne of y porche (of the temple also) and of the houses that loged therto, of the store houses, upper chambers, inner parlours, & of the house of y mercyseate: and the example of all that he had in his mynde, for the courtes of the house of the Lord, and for all the celles rounde about, for the treasures of the house of God, & for the treasures of the dedycate thynges, & for the deuylions of the preestes and Leuites that waited by course, and for al the workemanship that shoulde serue for the house of the Lord, and for al the vessels that shoulde

shulde serue in the house of the Lorde. For gold and for the wayght of golde, for all vesselles of sondrye ministracions: for all maner of vesselles of syluer in wayght, and for all vesselles whatsoeuer purpose they serued vnto. The wayght of golde for the candle styckes, and the golde for þe lampes, wth the wayght for euery candle stycke, & for the lampes thereof. And for the candle styckes of syluer by wayght, both for þe candle styck and also for her lampes, accordyng to the diuersitie of the vse of euery candle stycke. And by wayght (he gaue) golde for the tables of shewbread, euen for euery table: and lyke wyle syluer for the tables of syluer. And golde for fleshokes cuppes, and dyskyng pottes. And pure gold in wayght for basen: eue for euery basen. And like wyle syluer by wayght for euery basen of syluer. And for the alter of incense pure gold by wayght. And golde for the paterne of the charet of þe cherubs that stretched out theyr wynges, and covered the arke of the couenaunte of the Lorde. All (sayde he) was gyuen by wyrtynge of the hande of the Lorde, which made me vnderstande al the workemanship of the paterne.

And David sayde to Salomon his sonne: be stronge, and do manlye, feare not, nor be saynte herted: for the Lord God, euen my God, is with the, and he shal not fayle the nor forsake the, vntyll thou hast finished all the worke that must serue for the house of the Lorde. Beholde, the priestes and Levites are deuyded in companies for all maner of seruyce that pertayneth to the house of God: they are wyth the for all maner of workemanship, and so are all that excel in wisdom for any maner of seruyce. Thou hast also lordes and all the people for euery thyng that thou hast nede of.

The xxix. Chapter.

The offering of David and of the princes for the buyldyng of the temple. David dyeth: and Salomon his sonne ragnerh in his rebe.



And David the kyng sayde vnto all the congregacion: * God hath specially chosen Salomō my son which is yet yong & tendre, and the worke is greute: for the house shal not be for man, but for the Lorde God. Moreover, I haue prepared with al my might for the house of God, golde for vesselles of golde, syluer for them of syluer, brasse for thynges of brasse, yron for thynges of yron, and wood for thynges of wood and onix stones: and stones to be set, glystryng stones and of diuers colour, and al maner of precious stones, and marble stones in great aboundaunce. And bycause I haue lust to the house of my God: I haue of myne owne propre good, golde and syluer whych I haue leuerally gyuen to the house of my God, besyde all that I haue prepared for the holy house, euen thre thousand talentes of golde of Ophir, and seuen thousand talentes of tryed syluer to overlape the walles of the house wythall, the golde for thynges of golde, syluer for them of syluer, and for all maner of worke by the handes of artifcers. And whosoever is wyllyng may this day consecrate his hande vnto the Lorde.

And so the auncient fathers & the lordes of the trybes of Israel, the captaynes of thousandes & hundredes, with the lordes that were rynges ouer the kynges worke, were wyllyng, and gaue for the seruyce of the house of God, syue thousande talentes of golde, and ten thousand peces of golde, and ten thousande talentes of syluer, and xviij. thousande talentes of brasse, and one hundred thousande talentes of yron. And they with whome precious stones were founde, gaue them to the treasure of the house of the Lord, by the hande of Jehiel the Gersonypte.

And the people reioysed when they were so wyllyng to gyue theyr goodes, and with a perfect herte they offered vnto the Lorde. And David the kyng reioysed with great gladnesse. And David blessed the Lorde before all the congregacion, and sayd: Blessed be thou Lord God of Israel our father for euer & for euer. Thyne (O Lorde) is greatnesse and power, glorie, victory and prayse: for all that is in heauen and in earth is thine, and thine is the kyngedome (O Lorde) and thou excellest aboue all, euen as the heed of all. And rycheesse and honour come of the and thou raygneest ouer all, and in thine hande is power and strength, and in thine hande it is to make great, and to gyue strength vnto all.

And nowe our God, we thanke the, & prayse thy glorious name. But who am I, and what is my people, that we shulde enforce oure selues to gyue these thynges so wyllynglye? But all thynges come of the: and of that which we receyued at thine hande, we haue gyuen the. * For we be but strangers before the, and sojourners, as were all our forefathers. Dure dayes on the earth also are but as a * shadowe, and there is none abydyng. O Lorde our God, al this stuffe that we haue prepared to buyld the an house for thine holy name, cometh of thine hande, and is al thine. (I wote also my God) þ thou tryest the hertes, and hast pleasure in vnfaynednesse. And in the vnfaynednesse of myne herte, I haue wyllynglye offered all these thynges. And nowe haue I sene thy people which are founde here, to offre vnto the wyllynglye and wyth gladnesse. O Lord God of Abraham, Isaac and of Israel our fathers kepe this for euer as the begynning of the thoughtes of the herte of thy people, and prepare theyr hertes vnto the. And gyue vnto Salomon my sonne a perfecte herte to kepe thy commaundementes, thy testimonyes, and thy statutes, and to doo all, and to buyld the house for the whych I haue made prouysion.

And David sayde to all the congregacion: Nowe bless the Lord your God. And al þe congregacion blessed the Lord God of theyr fathers, & bowed downe their heedes, and worshipped the Lorde and the kyng. And they offered offerings vnto the Lorde. And on the morowe after the sayde daye, they offered burnt offerings vnto the Lorde, euen a thousande yonge oxen, a thousande rammes, and a thousande sheepe, with theyr dysynke offerings. Many sacrifices offered they for all Israel, & dyd eate and dysynke before the Lorde the same daye with greute gladnesse.

iii. reg. ii. c.

iii. reg. iii. d.

And they made Salomon the sonne of Dauid kyng the seconde tyme, & anointed hym prince before the Lorde, and Zadoc to be the hie priest. * And Salomon sate on the seate of the Lorde, and was kyng in stede of Dauid his father, and prospered: & all they of Israel obeyed hym. And all the lordes & men of power, and all the sonnes of kyng Dauid submitted them selues: and were under kyng Salomon. * And the Lorde magnified Salomon in dignitie, in the syght of al the of Israel, & gaue hym so glorious a kyngdome, as no kyng had before hym in Israel.

S And so Dauid the sonne of Isay raygned ouer all Israel. And þ space that he raygned ouer Israel was. xl. yere: seue yere raygned he in Hebrō, and. xxxiii. yere raygned he in Ierusalem: & he dyed in a good age: full of dayes, riches and honour. And Salomō his son raygned in his stede. The actes of Dauid the kyng fyrst and last: beholde, they are wrytten in the boke of Samuel þ sear, & in the boke of Nathan þ prophet, & in the boke of Gad the sear, with al his kyngdom & power, and tymes that went ouer him, & ouer al Israel and ouer all the kyngdomes of the earth.

The ende of the fyrst boke of the Chronicles: other wyse called the fyrst boke of Paralipomenon.

The seconde booke of the Chronicles: whych in the Hebrue is one with the fyrst.

The fyrst Chapter.

The offering of Salomon in the hylaulter at Gibeon, where he receyued an answer of God, what wysdome shoulde be gyven hym: with the nombre of his charettes and horses.



iii. reg. iii. a.

iii. reg. iii. a.
ii. pa. xxi. d.
eto. xxi. b.
xxviii. and
xxviii.
ii. ce. xxi. a.

et. xxviii. a.



And Salomon the son of Dauid waxed strong in his kyngdome: & the * Lord his God was wth hym, and magnified him in the dignitie. And Salomon spake vnto all Israel, to þ captaines ouer thousandes, to þ captaines ouer hundredes, to þ iudges, & to euery officer in al Israel, and to the auncient fathers. And so Salomō, & all the congregacion with him: went to the hie place that was at Gibeon: for there was the tabernacle of þ witness of God: which Moyses the seruaut of the Lorde made in þ wyldernes. But the arke of God: had Dauid brought fro Kyriath Jearim, into þ place whiche Dauid had prepared therfore. For he had pytched a tent for it at Ierusalem. Moreover, the brasen altar: that

Bezaleel the sonne of Uri, the sonne of Hur had made, was there before þ tabernacle of þ Lorde. And Salomon & the congregacion went to visite it. And Salomō gat vp there before þ Lorde to þ brasen altar that was before þ tabernacle of witness, & * offered a thousand burnt sacrifices vpon it. And the same nyght dyd God appeare vnto Salomon, & sayd vnto hym: aske what I shall geue the. And Salomon sayd vnto God: thou hast shewed great mercye vnto Dauid my father, and * hast made me to raygne in his stede. * Now therfore, O Lorde God, let thy promise whych thou madest vnto Dauid my father, be true. For thou hast made me kyng ouer a people which is lyke the dust of the earth in multitude: wherfore geue me now wysdom & knowledge, that I maye be able to go in and out before this people: for who els (worthely) can iudge this people that be so great? * And God sayde to Salomon: because this was in thyne herte, & because thou hast not asked treasure, riches, & honour, and þ lyues of thyne enemyes, neyther yet longe lyfe: but hast asked wysdome & knowledge for thy selfe to iudge my people, ouer which I haue made þ kyng: wysdom & knowledge is graunted vnto the, and I wyll geue the treasure & riches and gloze: so that amonge the kynges that haue ben before the or after þ, none was or shal be like the. And so Salomon came from the hylaulter (that was at Gibeon) to Ierusalem, from the tabernacle of witness, & raygned ouer Israel: * And Salomon gathered the charets & horses: and he had a thousand & foure hundred charets, and xii. M. horses, whom he bestowed in the charetries, & with the kyng at Ierusalem. And the kyng made syluer and golde at Ierusalem, as plenteous as stones: and cedre trees made he as plente as the mulberye trees that growe in the valeys: & the horses which Salomon had, were brought hym out of Egypt by the kynges marchantes that were togyther, whych bringe of one companie, toke them out at a pryce. They came also and brought out of Egypte a chariot for syxe hundred peces of syluer: euen an horse for an hundred and fyfthe. And so brought they horses for all the kynges of the Hethytes, and for the kynges of Syria by theyr owne hande.

The. ii. Chapter

Salomon sendeth to Hiram the kyng of Tyre for wood and workemen.



And Salomō determined to build an house for þ name of the Lorde, and an house for his kyngdom: and Salomō told out thre score & ten thousand men to beare burthens, & foure score thousand men to hewe stones in the mountayne: and thre thousand and syxe hundred to ouerle them. * And Salomon sent to Hiram the kyng of Tyre, saying: As thou dyddest deale with Dauid my father, & * dyddest sende hym cedre wood to buylde hym an house to dwel in, euen so deale with me. For I am about to buyld an house for the name of the Lorde my God, to offre vnto hym holy thynges, and to burne sweete incense, and to set the wyndred before him continually: to offre

offer burnt sacrifices for the mourning and enen-
nyng: on the Sabbath dayes, in the fyrst day of
euery newe moone, and in the solempne feastes
of the Lorde our God: for it is an ordinaunce to
be continually kepte of Israel. And the house
whych I buyde shalbe greate, for great is oure
God aboue al goddes. But who is able to build
hym an house: when that heauen, and heauen a-
boue all heauens is not able to receyue hym?
What am I that I shuld buyde hym an house?
But euen to burne sacrifice befoze hym, shal
thys buydyng be: sende me now therfoze a con-
nyng man that can worke in golde & syluer, in
brasse and yron, in purple, cremosyn and pelowe
sylke, & that can skyl to graue wth the connyng mē
that are with me in Iuda and Ierusalem, whom
Dauid my father dyd prepare. Sende me also
cedre trees, byne trees & almuge trees oute of
Libanon. For I wot þ^t thy seruantes can skyll
to hewetymbe in Libanon. And beholde, my
men shalbe wth thynne, that they maye prepare
me tymbe ynough. For the house whych I am
determined to buyde shalbe wonderful greate.
And beholde, for the vse of thy seruantes scat-
ters and the heuers of tymbe I haue gyuen .xx.
thousande quarters of beaten wheate, and .xx.
thousande quarters of barley, and .xx. thousande
bates of wyne, & .xx. thousand bates of oyle. And
Hiram kynge of Tyre answered in wyrtynge
whych he sent to Salomon: Because the Lorde
hath loued his people, therfoze he hath made the
kynge ouer them. And Hiram said mozeouer: bles-
sed be the Lorde God of Israel which made hea-
uen and earth, and that hath gyuen Dauid the
kynge a wyfe sonne, & one that hath discreti-
on, prudence and vnderstandyng to buyld an house
for the Lorde, & a palace for hym selfe. And now
I haue sent a wyse man, and a man of vndersta-
ndyng (whome my father Hiram dyd vse) * the son
of a woman of the daughters of Dan, & hys fa-
ther was a man of Tyre, & he can skyl to worke
in golde and syluer, in brasse and yron, in stone,
and tymbe, in purple and pelowe sylke, in fyne
whyte and cremosyn: and can graue sondry ma-
ner of grauynges, and fynde oute dyuers maner
of subyle worke that shal be sette befoze hym,
with thy connyng men, and with the connyng
men of my lorde Dauid thy father. Nowe ther-
foze the wheat and barley, oyle and wyne, which
my lorde hath spoken of, let hym sende vnto his
seruantes. And we wyll cut wood in Libanon
as moche as thou shalt nede, and wyll brynge it
to the in thyppes by the see to Japho, fro wher
thou mayest cary them to Ierusalem. And Sa-
lomon nombred all the straungers that were in þ^e
lande of Israel, after the nombze of them whom
his father Dauid had nombred. And they were
founde an hundred and lxxx. thousande, and syxe
hundred. And he sette lxx. thousande of them to
beare burthens, and lxxx. thousand to hewe sto-
nes in the mountayne: and thre thousande and
syxe hundred officers to set the people a worke.

¶ The .iii. Chapter.

The temple of the Lorde and of the porche are buylded, with other thynges therto belongyng.



And Salomon began to buyld þ^e house of the Lorde at Ierusalem, in mount Mozia * where (the Lorde) appeared vnto Dauid hys father, euen in the place þ^e Dauid prepared in the thesbyng floore of Oman the Jebusyte. And he * begā to buyld in the seconde daye of the seconde moneth, & the fourth yere of hys raygne. And these are the pater-
nes wherby Salomon was instruct to buyld the house of God. The length was threscore cubytes after the olde measure, and the bredth .xx. cubytes. The porch, þ^e was in bredth as large as the temple, had .xx. cubytes: & the heygth was an hundred and .xx. cubytes. And he ouerlaid it on the inner syde with pure golde.

And the greater house he syled with fyre tree which he ouerlaid with the best gold, and graued therto palmetrees & chapnes. And he ouerlaid the house wth precyous stone beautifuly. And the golde was golde of Barnaim. The house (I saye) the beames, poostes, walles, and doores therof ouerlaid he with golde, & made granen worke vpon the walles.

And he made the house mooste holpe, whose length was .xx. cubytes lyke the breadth of the house, and the bredth therof was also .xx. cubytes. And he ouerlaid it with good golde, eue wth syxe hundred talentes. And the weygth of the naples of golde was fyfthe sycles. And he ouerlaid the vpper chambzes with golde.

* And in the house mooste holpe he made two Cherubins of ymage worke lyke chyldren, and ouerlaid them wth golde. And the winges of the Cherubs were .xx. cubytes longe. The one wyng was .v. cubytes reachyng to þ^e wall of the house, & the other wyng was lyke wyse fyue cubytes, reachyng to the wyng of the other Cherub. And euen so the one wing of the other Cherub was .v. cubytes, reachyng to the wal of the house, & the other wyng was .v. cubytes also, & reached to the wyng of the other Cherub. So that the winges of the sayd Cherubs were stretched out .xx. cubytes, and they stode on their feet and looked in wardes. And he made a foze hangyng of pelowe sylke, purple, cremosyn, and fynewhyte, and caused the p^{re}ctures of Cherubbes to be bydded thereon. And he made befoze the house two pylers of .xxxv. cubytes hie. And the heed that was aboue on the top of euery one of them was .v. cubytes, and he made chapnes of wretzen worke for the quere, & put them on the heedes of the pylers, & made an hundred pomegranates, and put them on the chapnes. And he reared vp the pylers befoze the temple: one on the right hand, and the other on the left, and called the ryght Jachin, and the left Boaz.

¶ The .iiii. Chapter.

The altar of brasse, the lampes, the vessels to wash wth, the candlestyes, &c.

And he made an altar of brasse .xx. cubytes longe, and .xx. cubytes bryde, and ten cubytes hie. * And he cast a brassen lampa-
toze of ten cubytes from bym to bym, rounde in compasse, and fyue cubytes hie: and a lyne of thyrtye cubytes dyd compasse it rounde aboute.

And vnder it was the fasson of oxen which dyd compasse it rounde about: with ten cubites dyd they compass the lauatory rounde about, & there were two rowes of ore which were cast of lyke molten worke. And it stode also vpon twelve ore, thre looked towarde the north, thre towarde the west, thre towarde the south, & thre towarde the east and the lauatory was set vpon them, & all theyr backs were towarde the lauatory. And the thickest of it was an hand brede, and the bym lyke the bym of a cup, with floures of lyces. And it receyued, and helde thre thousande bates.

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iii. reg. vii. c.

* And he made ten lauers, and put fyue on the ryght hande, and fyue on the lefte, to washe and cense in them suche thynges as they offred for a burnt offrig. But the great lauatory was for the prestes to wash in. And he made ten candlestyches of golde (accorpyng to the paterne which was gyven of them) and put them in the temple fyue on the right hand, and fyue on the left. And he made also ten tables, and put them in the temple: fyue on the ryght syde, and fyue on the lefte. And he made an hundred basens of golde. And he made the court of the prestes, and the greates court and doores to it: and overlaid the doores of them with brasse. And he set the greates lauatory on the right side of the east ende ouer agaynst the south. And Hiram made pottes, shouels and basens, and finished the worke that he was appoynted to make for kynge Salomon in the house of God. The two pylers, the couerynges of two heedes on the toppes of the pylers, and the two wrethes to couer the two scalpes of heedes that were on the toppes of the pylers: and foure hundred pomegranates on the two wrethes, two rowes of pomegranates on one wreth to couer the two toppes of heedes, that were on the pylers. And he made two botomes: and lauers made he vpon the botomes: the great lauatory, and twelve ore vnder it. Pottes also and shouels, fleshpokes, and all these vessels dyd Hiram (his father) make to kynge Salomon for the house of the Lorde of bright brasse. In the playne of Jordan dyd the kynge caste them, euen in the claye grounde that is betwene Socoth and Zaredatha. And Salomon made all these vessels in great aboundance, for the wayght of brasse coulde not be reckened.

D And Salomon made all these vessels that were for the house of God: the golden altar also and the tables to set shewbrydes vpon. Moreover, the candlestyches, with theyr lampes (to burne after the maner before the quere) and that of precious golde: and the shoules and the lampes, and the incense makers made he of golde, and that perfect golde, and the dressing kynnes, basens, spones, and censers of pure gold. And he made the doore of the temple, and the inner doores woth in the place moost holie, and the inner doores of the temple were gylted. And so was all the worke that Salomon made for the house of the Lorde finished.

The v Chapter.

The arke is brought into the temple, which is fylled with the glorie of the Lorde.



And so all the worke that Salomon made in the house of the Lorde was finished, and Salomon brought in all the thynges that Dauid his father had dedicated with the silver and golde, and all the iewels, and put them amonge the treasures of the house of God.

Then Salomon gathered the elders of Israel together, and all the heedes of the tribes & ancient fathers of the chyldre of Israel vnto Jerusalem to bring the arke of the couenant of the Lorde out of the cytie of Dauid, which is zion. Wherefore all the men of Israel resorted vnto the king in the feast, euen in the vii. moneth. And all the elders of Israel cam, & the Leuites toke vpon the arke & the tabernacle of wytnesse, and all the holy vessels which were in the tabernacle, and they bare them. And kynge Salomon and all the congregation of Israel which were assembled vnto hym before the arke, offered shepe & oxen, so many, that they coulde not be tolde nor nombred for multitude.

And the prestes brought the arke of the appoyntment of the Lorde vnto his place, euen into the quere of the temple, within the place moost holie, and set it vnder the wynges of the Cherubs that the Cherubs stretched out theyr wynges ouer the place of the arke, and the Cherubs couered bothe the arke and her barres aboue on hye. And the barres of the arke were so long, that the heedes of the barres were sene without the arke in the quere, but not without. And there the arke remayned vnto this daye. But there was nothing in the arke save the two tables which Moses put therein at Horeb, when the Lorde made a couenant with the chyldre of Israel, after they were come out of Egypte. And it fortuned, that when the prestes were come out of the holy place (the Sanctuarie was fylled woth smoke) for all the prestes that were present were sanctified and dyd not then waite by course, that both the Leuites and the syngers vnder Asaph, Heman and Jeduthun were appoynted to sonndre offces, with theyr chyldren and brethren, and were arrayed in fyne whyte, hauinge cymbales, psalteries and harpes, and stode at the east ende of the altar, and by them an hundred & twenty prestes blowyng woth trumpettes. And the trumpet blowers, and the syngers so agreed, that it seemed but one voyce, in prayse and thankyng the Lorde. And when they lyft vpon theyr voyce with trumpettes, cymbales, and other instruments of musycke: and when they praysed the Lorde, (and sayd) how that he is good, and his mercy lasteth euer: the house of God was fylled woth a cloude, so that the prestes could not endure to minstre by the reason of the cloude. For the miste of the Lorde had fylled the house of God.

The vi. Chapter.

The wordes of Salomon to the people, and the prayer that he made vnto God.



When Salomon sayd: * the Lorde hath spoken, howe that he wyll dwell in the cloude. And I haue buylt an habitation for the, and a place for thy dwelling.

for ever. And the kyng turned his face, & blessed the hole congregacion of Israel, & al the congregacion of Israel stode. And he sayde: blessed be þe Lord God of Israel, whych hath w his handes fulfilled it; þe spake w his mouth to my father David, saying: sines the day that I brought my people out of the land of Egypt, I chose no cite among al the trybes of Israel to buyld an house in, that my name myght be there, neyther chose I anye man to be a ruler ouer my people Israel: I saynge þe I haue chosen Ierusalem, & my name myght be there, & haue chosen David to be ouer my people Israel. * And whē it was in þe hert of David my father to buyld an house for þe name of the Lord God of Israel, the Lord sayd to David my father: for asmoche as it was in thy hert to buyld an house for my name: þe dydest well that thou so thoughtest in thy hert. Notwithsta dyng, thou shalt not buyld þe house, but thy son whiche is proceded oute of thy loynes, he shall buyld an house for my name. The Lord therfore hath made good his saying that he hath spoken: & I am risen vp in the roume of David my father, & am set on the seate of Israel, as þe Lord promysed, and haue buylt an house for the name of the Lord God of Israel. And in it haue I put the arke wherin is þe couenaunt of þe Lord, that he made w the chyldre of Israel. And the kyng stode before the aultar of the Lord, in þe presence of all the congregacion of Israel, and stretched out his handes. For now Salomon had made a brasen pulpyt of fyue cubites longe, and fyue cubytes broude, & thre of heyghe, & had set it in the myddes of the great court, and vpon it he stode, and kneled downe vpon his knees before all the congregacion of Israel, and stretched oute his handes toward heauē, and sayd: * O Lord God of Israel, there is no god lyke the in heauen and earth, whiche kepest couenaunt, and shewest mercy vnto thy seruantes, that walke before the with all theyr hertes. Thou whiche haste kepte with thy seruant David my father, the thinges that thou promysedest him, thou saydest it with thy mouth, and haste fulfilled it with thy handes, as it is to se this daye.

And now Lord God of Israel, kepe with thy seruant David my father, þe thinges that thou promysedest hym, * sayinge: thou shalt be in my syght not be without a man that shall sit vpon the seate of Israel: so that thy chyldre take hede to theyr wayes, to walke in my lawe, as thou hast walked before me. And now Lord God of Israel, let thy saying be true whiche thou spakest vnto thy seruant David. And wyl God in verye dede dwell wyth men on earth? Beholde, * heauen, and heauen aboue all heauens do not contayne the: how moche lesse the house whiche I haue buylded: Let it be thy pleasure therfore to turne to the prayer of thy seruant, and to his supplicacion (O Lord my God) to hearken vnto the voyce & prayer whych thy seruant prayeth before the, and let thine eyes be open toward this house daye & nyght ouer this place, wherin thou hast sayd: that thou woldest put thy name, to hearken vnto the prayer whiche thy seruant

prayeth in this place: hearken vnto the prayers of thy seruant, and of thy people Israel whiche they praye in this place: heare thou (I saye) oute of thy dwelling place, euen out of heauen, heare and be mercyfull. * If a man synne agaynst his neygbboure, and take not an othe agaynst hym, and make hym to sweare, and they bothe come before thine aultare in this house, then heare thou from heauen, and worke, and iudge thy seruantes, that thou rewarde the vngodly and recompence hym his waye vpon his heed, and iustifye the ryghtous, and gyue hym accordyng to his ryghtousnesse.

And if thy people Israel be put to the worse before the enemye, because they haue synned agaynst the. Yet if they turne & gyue thanks vnto thy name, & make intercession & praye before the in this house, then heare thou from heauen, & be mercyfull vnto the synne of thy people Israel and brynge them agayne vnto the lande whiche thou gauest to them and to theyr fathers.

* When heauen is shutte vp, and there be no rayne, because they haue sinned agaynst the: yet if they praye in this place, & confesse thy name, & repente for theyr synne, for the whiche thou chastenest them, then heare thou in heauen, and be mercyfull vnto the synne of thy seruantes, and of thy people Israel, and gude thou them into the good waye to walke in, & sende rayne vpon thy lande, whiche thou hast gyuen vnto thy people for an enherytaunce.

And if there be derth in the lande of pestilence, corruption, or blastynge of corne, grethoppers, or caterpyllers, or that theyr enemyes besiege them in the cyties of theyr lande, or whatsoeuer plague or synnesse it be. Then what supplications & prayers soeuer shall be made of any man, and of al thy people Israel whiche shall know euery man his owne soze, and his owne grefe, & shall stretch out their handes toward this house, thou shalt heare fro heauen, euen from thy dwelling place, and shalt be mercyfull, and gyue euery man accordyng vnto all his wayes, euen as þe dost know euery mannes herte: for thou onely knowest the hertes of the chyldren of me: that they may feare the, & walke in thy wayes as long as they lyue in the lande whych thou gauest vnto theyr fathers.

* Moreover, the straunger whiche is not of thy people Israel, if he come from a farr lande for thy great names sake, & thy mighty hand, & thy stretched out arme. If they come (I saye) & pray in this house: thou shalt heare from heauen, euen from thy dwelling place, & shalt do accordyng to all that the straunger calleth to the for: that all people of the earthe maye knowe thy name, and feare the as doeth thy people Israel, & that they may know, how that in this house whych I haue buylt, thy name is called vpon.

If thy people go out to warre agaynst theyr enemyes, by the way that thou shalt send them, and they praye to the, in the way towards this cytie whiche thou hast chosen, euen toward the house whiche I haue buylt for thy name: then heare thou from heauen theyr supplicacion and

prayer

G prayer, and helpe them in theyr ryght.
 * **Pf** they syn agaynst the: * as there is no mā but he both sinne, and thou be angry with them and deliuer them ouer befoze their enemies, and they take them and lede them away vnto a land farre oʒ nere, yet pf they repent in theyr herte in the lande where they be in captiuitie, and turne and pray vnto the in the lande of theyr captiuitie, saying: we haue synned, we haue done euill and wyckedly: and turne agayne to the with al theyr herte, and all theyr soule, in the lande of theyr captiuitie, where they kepe them in bondage, and so praye towarde theyr lande whych thou gauest vnto theyr fathers, euen towarde the cytie whych thou hast chosen, & towarde the house whych I haue buylte for thy name. Then heare thou from heauen, euen fro thy dwellyng place theyr supplicacion and theyr prayer, and iudge theyr cause, and be merciful vnto thy people which haue synned agaynst the.

Nowe my God, let thyne eyes be open, & thyne eares attente vnto the prayer that is made in this place. **Nowe** vp, * **O** Lord God into thy resting place, thou and the arke of thy strength **O** Lord God, let thy preestes be clothed with health: and let thy sayntes reioyse in goodnes: **O** Lord God turne not away the face of thyne annoynted. Remēbʒe the mercyes whiche thou hast promysed to Dauid thy seruauant.

The vii. Chapter

The fyre consumeth the sacrifice. The Lord appeared to Salomon the seconde tyme.

And * **When** Salomon had made an ende of praying, & there came downe fyre from heauen, and consumed the burnt offrynges and the sacrifices. And the house was fylled wth the gloze of the Lord, and the preestes coulde not go into the house of the Lord, bycause the gloze of the Lord had fylled the Lordes house. And when al the children of Israel saw how the fire and the gloze of the Lord came downe vpon the house, they fell downe flat vpon theyr faces to the earth, vpon the pauement, and worshipped and cōfessed vnto the Lord, that he is gracious, and that his mercy lasteth euer.

And the kynge and al the people offred sacrifices befoze the Lord. And kynge Salomon offred a sacrifice of .xxii. thousande oxen, and an hundred and twentye thousande shepe. And so the kynge and all the people dedicated the house of God. And the preestes wayted on theyr offrynges, and the Leuites had the instrumētes of musyke of the Lord, whych kynge Dauid had made to confesse vnto the Lord, that his mercy lasteth euer: playinge a psalme of Dauid wth theyr hande. And the preestes blew with trompettes befoze them: and all they of Israel stode.

Moreouer Salomon halowed the myddle of the courte that was befoze the Lord, for there he offred burnt offrynges, and the fat of the peace offrynges, bycause the brasen aulter whych Salomon had made, was not able to receiue burnt offrynges, and the meate offrynges, and the fat.

So at the same tyme Salomon kept * a feast

of seven dayes, and all they of Israel with them an exceeding great congregacion, euen from the enteryng in of Hamath: vnto the ryuer of Egypt. And in the egypte daye they made a gathering: for they kept the dedicacion of the aulter seven dayes, and the feast seven dayes. And the .xxiii. daye of the seventh moneth he let the people departe into theyr tentes glad and mery in herte: for the goodnesse that the Lord had thewed to Dauid & to Salomon, and to Israel his people.

* **And** Salomon finished the house of the Lord, and the kynges house, & al that came in his bert to make in the house of the Lord, & in his owne house, went prosperously forewarde.

And the Lord appeared to Salomon by nyght and sayd to hym: I haue herde thy petition, and * haue chosen this place for my selfe, to be an house of sacrifice. **Pf** I shut vp heauen that there be no rayne: oʒ if I cōmaunde the locustes to deuoure the lande: oʒ if I sende pestilence amonge my people: and pf they that are of my people, among whom my name is called vpo, do humble them selues, and make intercession, and seke my presence, and turne from theyr wycked wayes: then wyl I heare from heauen, and be mercifull to theyr synne, and wyl heale theyr lande.

And from henceforth myne eyes shal be open vnto the prayer that is made in this place. **And** therfore nowe * I haue chosen and sanctified this house, that my name be there for euer: and myne eyes and myne herte shal be there perpetually.

And pf thou wylt walke befoze me, as Dauid thy father walked, to do al that I haue comaunded the, and shalt obserue my statutes and my lawes, then wyl I stablysh the seate of thy kyngdome, accordyng as I made the couenaunt with Dauid thy father, saying: * thou shalt not be without a man to be ruler in Israel. **But** and pf thou turne away, and forsake my statutes and cōmaundmentes whych I haue set befoze you, and shalt go and serue other goddes, & worshipp them: then wyl I plucke them vp by the rootes, out of my lande whych I haue gyuen them, and this house whych I haue sanctified for my name wyl I cast out of my syght, and wyl make it to be a prouerbe and a iest amonge all nacions.

And euery one that passeth by shal be astonied at this house whiche belonged to the mooste hye God, and shall saye: * why hath the Lord deli on this fashion with this lande, and with this house? **And** they shall aunswere: bycause they forsoke the Lord God of theyr father, whych brought them oute of the lande of Egypte, and caught holde on other goddes, and worshipped them, and serued them: euen therfore hath he brought all this euill vpon them.

The viii. Chapter.

The cyties that Salomon buylde after that the house of God was finished.

And * **it** fortuneth, that after .xx. yere wold Salomon hadde buylte the house of the Lord, and his owne house: he buylte the cyties that Hiram gaue hym, & put of the children of Israel in the. **And** Salomon went to Hamath

math zoba, & strenghted it. And he buylt Chad-
mo: in þe wyldernesse, and repayred al þe store ci-
ties which were in Hamath. And he built Beth
bozon the vpper, & Bethbozon the nether, strong
cities, haupnge walles, gates and barres. And
Baalah, and all the store cities that Salomon
had, and all the charet cities, And the cities of
the horsemen, & euery pleasaunt place that Sa-
lomon had lust to buylde in Jerusalem, & Liba-
non, & thowout al the lande of his dominion.

B And all the people that were leste of the He-
breites, Amorytes, Pheresites, Heuites, and Je-
busites, whyche were not of the chyldren of Is-
rael: but were the chyldren of them whych were
leste after them in the lande, and were not con-
sumed of the chyldren of Israel, them dyd Salo-
mon make to paye trybute vntyll thys daye.

But of the chyldren of Israel dyd Salomon
make no bondmen for his worke: but they wer
me of warre, and rulers, and great lordes wyth
hym, and captaynes ouer his charettes & horse-
men. And kyng Salomons offycers that ouer-
sawe, and ruled the people, were two hundred
and fiftye. And Salomon brought þe doughter
of Pharaon oute of the cite of Dauid, into the
house that he had buylded for her. For he sayde:
my wyfe shall not dwelle in the house of Dauid
kyng of Israel, for it is holy: because that the
Arke of the Lorde is come vnto it.

C Then Salomon offred burnt offerynges vn-
to the Lorde, on the aultare of the Lorde, which
he had buylt before the porche, doyng euerpe
thyng in his due tyme, and offeryng accordyng
to the commaundement of Moyses, in the Sab-
bothes, newe Moones, and solempne feastes,
* the tymes in the yere, that is to saye: in the
feast of swete bread, in the feast of weekes, and
in the feaste of Tabernacles.

And Salomon set the sortes of prestes to
theyr offyces, as Dauid his father had ordered
them, and the Leuytes in theyr watches, for to
praye & minyster before the prestes day by day
and the porters by course, at euery gate.

* For so had Dauid the man of God comaun-
ded. And they ompted not the comaundement
of the kyng vnto the prestes and the Leuytes,
concernyng any maner of thyng, and concer-
nyng the treasures. For Salomon made pro-
uisyon for the charges, from the fyrste day that
the foundacyon of the house of the Lorde was
layde, tyl it was fynished, that the house of the
Lorde was perfyte. Then went kyng Salo-
mon to Ezion Gaber, and to Elath to the * (red)
see syde in the lande of Edom. And Hiram sent
hym by the handes of his seruautes, thyppes,
and seruautes þe had knowlege of the see: & they
came to the seruautes of Salomon to Ophir,
and carped thence four hundred and fiftye talen-
tes of golde, & brought it to kyng Salomon.

¶ The ix. Chapter.

The communicatyon of Salomon wyth the queene of Saba
and the gyftes that she gaue the other. The deathe of
Salomon, after whom succeedeth Achoboam.

A And when the queene of Saba hearde of
the fame of Salomon, she came to proue
hym in harde questyons at Jerusalem,

with a verpe great company, with camels that
bare spypes and plente of golde, and precious
stones. And when she was come to Salomon,
she communed wyth hym of all that she had in
her herte. And Salomon soyled her all her que-
styons, and there was not one worde hyd frome
Salomon, whyche he tolde her not.

B And when the Quene of Saba had sene the
wysedome of Salomon, and the hon: that he
had buylt, & the meate of hys table, the sittyng
of his seruautes, and the standyng of hys way-
ters, theyr apparell, hys buttelers, theyr appa-
rel, his goynge vp, by the whyche he went into
the house of the Lorde, there was no more spete
in her. And she sayde to the kyng: the sayng
which I heard in myne owne lande, of thyne ac-
tes, and of thy wysedome, is true. I beleued
not the wordes of them, vntyll I came, & myne
eyes had sene it. And behold the one halfe of thy
wysedome was not tolde me: for thou excedeest
the fame that I herde. Happy are thy men, and
happye are these thy seruautes whiche stande
before þe alway, and heare thy wysdom. Blessed
be the Lorde thy God, which had lust to the, to
set the kyng on his seate, that thou myghtest be
kyng, ordeined by the Lorde thy God. Because
thy God loueth Israel, and hath delpye to make
them contynue euer: therfore made he the kyng
ouer them: to do ryght and equyte.

C And she gaue the kyng an hundred and .xx.
talentes of golde, & of spypes excadynge great
aboundaunce and precious stones, neyther was
there any more such spype, as the Quene of Sa-
ba gaue kyng Salomon. And the seruautes
of Hyram, & the seruautes of Salomon which
brought gold fro Ophir, brought also Almuge
wood and precious stones. And the kyng made
of the Almuge wood, steyres in the house of the
Lorde, and in the kynges palace, and harpes and
psalteryes for syngers. And there was no such
wood sene before in the land of Iuda. And kyng
Salomon gaue to the Quene of Saba euerpe
pleasaunte thyng þe asked, but not so muche
as she brought vnto the kyng. And so she turned
& went away to her owne lade w her seruautes.

D The weyght of golde that came to Salomon
in one yere, was syxe hundred. lxvi. talentes of
golde, besydes that which chapmen & marchaun-
tes brought: and all the kynges of Arabia & ru-
lers of that countre, brought golde and syluer to
Salomon. And kyng Salomon made two hun-
dred bucklers of beaten gold, and syxe hundred
syngles of beaten gold were spent vpon one buc-
ler, and thre hundred thyldes made he of beaten
golde, and one thyld cost thre hundred peces of
golde, and the kyng put them in the house that
was in the forest of Libanon.

And the kyng made a great seate of Iuor
& ouerlayde it with pure golde. And there were
syxe steypes to the seate, with a fote stole of golde
fastened to the seate: and pommels on eche syde
of the sittyng place, and two lyons standyng
by the pommells. And .xii. lyons stode on þe one
syde and on the other vpon the syxe steypes, so þe
there was no such work made in any kyngdom

¶ And

E And all the dynkynge vessels of kyng Salomon were of golde, and all the vessels of the house that was in the forest of Libanon were of precious golde: for syluer was counted nothing worth, in the dayes of Salomon. For the kyn- ges shyppes went to Tharsis with the seruaun- tes of Hyram: every three yere ones came the shyppes to Tharsis, and brought golde, syluer, Iuoy, and apes, and peockes.

¶ And kyng Salomon passed all the kyn- ges of the earthe in rycheesse and wysdome. And all the kynges of the earthe sought the ptesence of Salomon, to heare hys wysdome that God had put in his hert. And they brought euery mā hys ptesent, vessels of syluer, & vessels of golde, rayment, harness, spyes, horses, and mules, & what so euer myght be gotten yere by yere.

¶ And Salomon had four thousand stables for horses, and charettes, and twelue thousand horsemen, whome he bestowed in the charret cy- tyes, and some were with the kyng at Jerusa- lem. And he raygned ouer all the kynges that were from Euphrates vnto the lande of Philistynes: and to the border of Egypte.

¶ And the kyng made syluer in Jerusalem, as plenteous as stones. And Cedar trees as ple- teous as the moulberpe trees that growe in the valleyes. And they brought vnto Salomō hor- ses out of Egypte, and out of all landes.

¶ The rest of the actes of kyng Salomon fyrst and last, are they not wyrtten in the say- ynges of Nathan the prophete, and in the prophe- cy of Ahiah the Silonite, and in the visions of Iddo the leaer of visyons agaynst Jeroboam & sonne of Nabat. And Salomon raygned in Je- rusalem vpon all Israel fourty yeres. And Salo- mon slepte with his fathers, & they buried hym in the cite of Dauid his father: and Rehoboam his sonne raygned in his steade.

The x. Chapter.

The fooly benesse of Iachoboam, and the deuision of hys realme.

And Rehoboam wente to Sichem: for to Sichem were al Is- raell come togyther, to make hym kyng. And when Jerobo- am the sonne of Nabat (which was fled into Egypte from the ptesence of Salomon the kyng) hearde it, he re- toured out of Egypt. And they sent and called hym. And so Jeroboam and all they of Israel, came and comuned wth Rehoboam, sayenge: Thy father layd a greuous poke vpon vs. now therfore remyt thou somwhat of þ greuous ser- uyce of thy father, and of his heuy pocke that he put vpon vs: and we wyl serue the. And he said to them: come agayne vnto me after thre dayes. And the people departed.

¶ And kyng Rehoboam counsailed wth the elders that had stande before Salomon hys fa- ther, while he yet lyued, and he sayde: What counsaile gyue ye me, to answer thys people a- gayne? And they tolde hym, sayeng: Vt thou be- kynde to thys people, and shewe thy self lowly to them, and speake lounge woordes to them: they wyl be thy seruauntes for euer. But he left

the counsaile whiche the elders gaue hym, and toke counsaile wth the ponge men that were growen vp wth him, and that stode in his ptesence. And he sayd vnto them: what aduise geue ye, that we maye answer this people, whiche haue comuned w me, saying: abate somwhat of the pocke whiche thy father dyd put vpon vs.

And the ponge men that were growen vp wth hym, spake vnto hym, sayeng: Thus shalt thou answer the people that spake to the, sayenge: Thy father made oure pocke heuy: but make þ it somwhat lighter for vs. Thus shalt thou say vnto them, my lytle synger shall be heuyer then my fathers loynes. * For where my father put a heuy pocke vpon you, I wyl put moze to your pocke. my father chastysed you wth whippes, but I wyl chastyce you wth scorpions.

And so Jeroboam and all the people came to Rehoboam the thyrde day, as the kyng bad, sayeng: come agayne to me the thyrde daye. And the kyng answered them cruelly: & kyng Rehoboam lefte the counsell of the aged men, & answered them after the aduise of the pong men sayenge: My father made your pocke greuous, and I wyl adde therto: my father chastised you wth whippes, but I wyl chastice you wth scorpions. And so the kyng herkened not vnto the people, but the occasion came of God that þ Lorde myght make good his sayeng, * whiche he spake, by the bande of Ahia the Silonite to Jeroboam & sonne of Nabat. And when al they of Israel sawe þ the kyng wolde not agre vnto them: the people answered the kyng, sayenge, what part haue we w Dauid, or enheritaunce w the sonne of Isai: let euery mā of Israel go to his tent. * And now Dauid, se to thynne owne house. And so all Israel gat them to theyr tentes, so þ Rehoboam raygned ouer no mo of þ children of Israel, the dwelt in þ cities of Iuda. The kyng Rehoboam also sent Hadurā þ was ruler ouer the trybute, & the chyldren of Israel stoned hym wth stones þ he dyed. But kyng Rehoboam made speede to get hym vnto hys charet, to fflye to Jerusalem. And they of Israel rebelled a- gaynst the house of Dauid vnto thys daye.

The xi. Chapter.

Rehoboam is forbydden to fgyht agaynst Jeroboam. he hath xliii. wyues, and li. concubynes, and by them xliii. sonnes, and li. daughters.

And when Rehoboam was come to Jerusalem, * he gathered of þ house of Iuda and Ben Jamin, nine score. chosmen of warre to fgyht a- gaynst Israel, and to bypunge the kyngdome a- gayne to Rehoboam. And the woorde of the Lord came to Semeiahu the man of God, say- eng: speake vnto Rehoboam, the sonne of Sa- lomon kyng of Iuda, & to all them of Israel þ are in Iuda, and Ben Jamin, and saye: thus say- eth the Lorde. Ye shall not go vp nor fgyhte a- gaynst your brethren: retorne euery man to his house for this thing is done of me. And they o- beyed the wordes of the Lord, and returned fro goynge agaynst Jeroboam.

And Rehoboam dwelt in Jerusalem, & build- stronge cities in Iuda he builded vp Bethel, and

and Etam, and Theko: Bethzur, Socho, and Abullam: Gath, and Marela: and Ziph Aburahim, Lachis and Aserba: zorea, Aialon and Hebron, which is in Juda and Ben Jamin, strong cities. And he repayzed the stronge holdes and put captaynes i them, and store of vptayle, and wyne, and oyle. And in all cittyes he put shylde and speares, and made them creadyng strong haungye Juda and Ben Jamin on hys syde.

And the prestes & the Leuites that were in al Israel, resorted vnto hym out of all theyr coastes. For the Leuites left theyr suburges & theyr possessiō, and came to Juda and Ierusalem: * for Jeroboam & his sonnes had cast them out from minystryng vnto the Lorde. * And he ordeyned hym prestes for the hylalters, for sheldes and for the calnes whiche he had made. And after the Leuites there went of al the trybes of Israel, suche as submytted theyr hertes to seke the Lorde God of Israel, and came to Ierusalem to offer vnto the Lorde God of theyr fathers. And for they strenghted sh kyngdome of Juda, & made Rehoboam the sonne of Salomon myghtye, the yere long, for the yere they walked in sh waye of Dauid and Salomon.

And Rehoboam tooke hym Mahalath the daughter of Jerimoth the sonne of Dauid to wyfe, & Abihail the daughter of Eliab the sone of Isai, which bare hym chyldren Jeus. Samaria, and Zaba. And after her he toke * Maaka sh daughter of Absalom whiche bare hym Abia, Attai, Ziza, and Selomith. And Rehoboam loved Maacah the daughter of Absalom aboue all hys wyues and concubines, for he toke eyghtene wyues, and thre score concubynes, and begate xlviii. sones, and thre score daughters. And Rehoboam made Abiah the sonne of Maacah the chiefe ruler among his bzethzen, and to haue the ouersyght of the kyngdome. And he playde wyllyng, and scatered all hys chyldren thorowout al the countreyes of Juda and Ben Jamin vnto euery stronge citty. And he gaue them aboundaunce of vitayle, and obtayned many wyues.

The. xii. Chapter.

Shelac kynge of Egypte robbeth the temple of the Lorde. Rehoboam dyeth, and Abia hys sonne succeideth hym.



And it came to passe, sh when Rehoboam had stablished the kyngdome and became myghtye, he forsoke the lawe of the lorde, and all Israel wyllyng hym. * And it fortuned sh in the fyfth yere of kyng Rehoboam, Shelac the kyng of Egypte came vpon agaynst Ierusalem, because they

had transgressed agaynst sh Lorde. xii. C. charrettes, & lx. M. horsemen. And the people were wylthout nombre, sh came wylth hym out of Egypte Lubim, Suckim, & the blacke mores. And they toke sh strong cities in Juda, & came to Ierusalem.

Then came Semeia the prophete to Rehoboam & to the lordes of Juda, that were gathered together within Ierusalem for Shelac, and said vnto them: thus sayeth the Lorde, ye haue left me, and therfore haue I also left you in the handes of Shelac. Wher vpon the lordes of Israel, & the kyng humbled them selues, and sayde: the Lorde is ryghteous. And when the Lorde sawe that they submytted them selues, the word of sh Lorde came to Semeia, sayeng: They submit them selues, therfore I wyl not destroye them. But I wylle delpyer them some what, and my wrath shall not burne vpon Ierusalem by the hand of Shelac. Neuertheles, they shall be his seruantes, to knowe what dyfference is betwene my seruyce, and the seruyce of the kyngedomes of the worlde. And so Shelac kyng of Egypte came to Ierusalem, and toke awaye the treasures of the house of the Lorde, and the treasures of the kynges house: he toke euen all. And he carped awaye the shylde of golde, * which Salomon made. In steade of whych, kyng Rehoboam made shylde of brasse, and comytted them to the handes of the captaynes: whych had the quersyght of the fote men, and that kept the entraunce of sh kynges house. And it came to passe that when the kyng entred into the house of the Lorde the garde came and fet them and brought them agayne vnto the garde chāber. And when he humbled hym selfe, the wrath of sh Lorde turned from hym, that he wolde not destroye al together. And in Juda all was well.

And so kyng Rehoboam waxed myghtye, & raygned in Ierusalem. And Rehoboam was. xli. yere olde, when he began to raygne, & raygned xlviii. yeres in Ierusalem, the citty whych the Lorde had chosen out of al the trybes of Israel to put his name there. And hys mothers name was Maama an Ammonites. * And he dyd euell because he prepared not hys hert to seke sh Lorde.

The actes also of Rehoboam, fyrst and laste, are they not wyrtte in the sayenges of Semeia the prophete, and of Iddo the sear, whych noted the genealogye and there was warre alway betwene Rehoboam and Jeroboam. And Rehoboam slepte with hys fathers, and was buryed in the citty of Dauid, and Abia his sonne raygned in hys steade.

The. xiii. Chapter.

The victory of Abia agaynst Jeroboam.

In the. xlviii. yere of kyng Jeroboam * began Abia to raygne ouer Juda and he raygned thre yere in Ierusalem. His mothers name also was Michasabai the daughter of Uriel of Gibeon. And there was warre betwene Abia & Jeroboam. And Abia made prouision for the warre, hauing valeaunt & experie men of warre eue. liii. C. M. chosen me. And Jeroboam set him self in aray to fyght agaynst hym w. viii. C. M.

pyete

pyete men whych were stronge & men of armes.

And Abia stode vp vpon zemeraim an hyll, whiche is in mount Ephraim, & sayde: heare me thou Jeroboam & al Israel. Do not you knowe howe that the Lord God of Israel gaue þing dome ouer them of Israel, to Dauid for euer, euen to hym and to hys sonnes wpyth a salted covenannt? And Jeroboam the sonne of Nebat þe seruaunt of Salomon the sonne of Dauid is risen vp, and hath rebelled agaynst his Lord. And there gathered to him leude men the chyldren of Belial, & preuayled agaynst Rehoboam the sonne of Salomon, wher Rehoboam was ponge and tender herted, & coude not stande before them.

And nowe ye saye, þe ye be able to preuayle agaynst the kyngdome of the Lord, whych is in the handes of þe sonnes of Dauid, & ye be a great multitude, & haue the golden calues* whiche Jeroboam made you for goddes. * And haue ye not caste out the prestes of the Lord the sonnes of Aaron, and the Leuites, and haue made you prestes after the maner of the nacyns of other landes: so þe whosoever cometh & consecrateth hys hand with a ponge ore & vii. rams, þe same may be a preste of them that are no goddes.

But we belonge vnto þe Lord our god whome we haue not forsaken, & the prestes are þe sonnes of Aaron whych minystr vnto the Lord, and the Leuites wayt vpon thei office. They burne vnto the Lord euery moynyng and euenyng burnt sacrificys & swete incence, þe we we breadye set they in order vpon a pure table: & prepare the candlestycke of golde w the lampes of the same to burne euer at euen. And truely we kepe the watche of the lord our God: but ye haue forsaken hym. And behold, God hym selfe is our cap tapne, and hys prestes blowe wpyth the * trompettes, and crye alarum agaynst you. O ye chyldren of Israel, fyght not agaynst the Lord god of your fathers, for it wyl not prosper w you.

But for all that, Jeroboam conueyed me preuely aboute, to come behynde them: and so they were before Juda, and the lyers in wayte were behynde them. And when they of Juda looked aboute, beholde the battayle was before and behynde, and they cryed vnto the Lord, and þe prestes blew wpyth the trompettes, and the men of Juda gaue a shoute. And as the men of Juda shouted, it came to passe, that God smote Jeroboam and Israel before Abia & Juda. And the chyldren of Israel fled before Juda, and God deliuered them into thei hande. And Abia & hys people slue a greate slaughter of them: there fell downe wounded of Israel. v. C. M. chosen men. And so the chyldren of Israel were brought vnder at that tyme: & the chyldren of Juda preuayled: because they leaned vnto the lord God of thei fathers. And Abia folowed after Jeroboam, and toke cities from hym, Bethel, with the townes belogging therto, Jersana w the townes that loged therto, & Ephraim w her townes. And Jeroboam recovered no strenght agayn in þe dayes of Abia. And the lord plagued hym, & he dyed.

But Abia waxed myghtie, & married. xlii. wyues, & begat. xlii. sonnes & xvi. daughters.

The rest of the actes of Abia, his customs & sayenges ar wypte in þe story of þe prophet Iddu. The. xliii. Chapter.

Col Asa kynge of Iuda.

Asa slepte with hys fathers, and they buried hym in the cite of Dauid: and * Asa hys sonne raygned in hys stede: In whose dayes the lande was in quyetnesse ten yere.

And * Asa dyd that was good and ryght in the eyes of the Lord his God: for he toke away strange alters & the hylalters, & brake downe the ymages, and cut downe the groues, and commaunded Iuda to seke the Lord God of thei fathers, and to do accordyng to the lawe & commaundement: And he put away out of al cityes of Iuda the hylalters and the ymages, and the kyngdom was quiet before hym. And he buylt stronge Cities in Iuda: bycause the lande was in rest, and he had no warre in those yeres. For the Lord had gyuen hym reste.

Therefore he sayd to Iuda: let vs buyld these Cities and make aboute them walles, towres, gates, and barres, for the lande is yet in rest before vs, because we haue sought the Lord our God: we haue sought hym, and he hath geue vs rest on euery syde: and so they buylt and it prospered wpyth them. And Asa had an army of me that bare shyldes and speares oute of Iuda thre hundred thousande: and out of Ben Jamin that bare shyldes and dyne bowes, two hundred and foure scoze thousand, al these were valiaunt men.

And there came out agaynst them Zerah, the blacke Mozyan * with an hoste of ten hundred thousand and thre hundred charettes, and came as farre as Mareca. And Asa went oute before hym, and they iorned the battayle in the valley of Zephata belyde Mareca. And Asa cryed vnto the Lord hys God, and sayde Lord: * it is no harde thyng wpyth the to helpe eyther many, or them that haue no power: helpe vs therefore, O Lord our God, for we trust to þe, & in thy name we go agaynst this multitude. Thou arte the Lord our God, and no man shall preuayle agaynst the. So the Lord smote þe blacke mozes before Asa and Juda, and the blacke mozes fled. And Asa and the people that was wpyth hym folowed after them vnto Gerer. And the blacke mozes hoste was ouerthrowen, that there was none of them left, but were destroyed before þe Lord and before his hoste. And they carped awaye a myghty greate praye. And they smote all the cityes rounde about Gerer. For the feare of the Lord came vpon them. And they spoyled all the cityes, and there was excedyng muche spoyle in them, they smote also the tentes of cattell, and carped awaye plenty of shepe and camels, and returned to Jerusalem.

The. xlv. Chapter.

Asa by the monition of the prophete Azaria carryeth to the Lord. He depyeth hys mother from her dominyon.

And the spere of God came vpon Azaria: the sonne of Obed. And he wente oute to meete Asa, and sayde vnto hym: heare me Asa, and all Iuda, and Ben Jamin. The Lord

ii. reg. xii. f.

ii. par. ix. c.

Leui. x. s.

is wyth you, wyle ye be wyth hym, and when ye seke hym, he wyll be founde of you, & agayne when ye forsake hym, he also wyll forsake you, And truly for a longe season in Israel no man sought the true God, no man regarded the prest that taught them, no man cared for the lawe. And whē any man in his trouble dyd turne vnto the Lorde God of Israel, and sought hym, he was found of them. And in that tyme ther was no peace to hym, that dyd go out & in: but great sedicion was there amonge all the inhabytters of the earth. And nacion was destroyed of nacyon, and cite of cite: for God dyd moue all aduersite amonge them. Blame ye therfore y men and let not your handes slacke, for your worke shall be rewarded.

And when Asa heard those wordes, and the prophesye of Azaria: the sonne of Obed the pphete, he toke courage, and put awaye the abhominable ydols oute of all the lande of Iuda and Beniamin, & out of the cityes which he wanne in mount Ephraim, and renued the Altare of the Lorde, that was before the porche of y Lord. And he gathered al Iuda & Beniamin, and the straungers wyth them oute of Ephraim. Manasse and Simcon. For there fell many to hym out of Israel, when they saw that the Lorde his God was with hym. So they assembled to Jerusalem the xij. moneth, the fyfteenth yere of the raygne of Asa. And they offred vnto y Lord y same tyme of y spoyle which they had brought vii. hundred oxen, and vii. thousande shepe.

And they made a couenaunt to seke y Lorde God of they fathers, wyth all they herte, and all they soule. And who so euer wolde not seke the Lorde God of Israel, shulde dye for it: whe ther he were small or great, man or womā. And they swore vnto the Lorde wyth a loude voyce shoutyng and blowyng wyth trompettes and shawmes. And all they in Iuda reioyced at the othe, for they had sworn vnto the Lorde wyth all they herte, and soughte hym wyth all they lust, and he was founde of them. And the Lorde gaue them rest rounde about on euery syde.

And kyng Asa put Maacha his mother out of auctoryte, because she had made an abhominable ydoll: (of y: rapus) in a groue: & Asa brake downe her ydoll, & stamped it, & burnte it at the broke Cedron. But all the hyllalters were not taken awaye out of Israel: thoughte the hert of Asa was perfyte all his dayes. And he brought into the house of God the thynges that his father had dedycate, & that he hym selfe had dedycate: euen syluer, and golde, and Jewelles. And there was no more warre vnto the xxxv. yere of the raygne of Asa.

The xvi. Chapter.

Asa for feare of Baasa kyng of Israel, maketh a couenaunt wyth Benhadad kyng of Syria.

In the xxxvi. yere of y raygne of Asa came y Baasa kyng of Israel vpon agaynst Iuda, & buylt Rama to then tent y he wolde let none passe oute or in: (sate) to Asa kyng of Iuda. And Asa fer out golde and syluer, oute of the treasu-

res of the house of y Lord, & of the kynges house & sent to Benhadad kyng of Syria y dwelt at Darmesec, & sayde: There is a confederacion betwene me & the, betwene my father & thyne. Beholde, I haue sent the syluer & gold, that y wyle come & breake thine appoyntment wyth Baasa kyng of Israel y he maye departe fro me. And Benhadad graunted vnto kyng Asa, & sent to the captaynes of his army to the cities of Israel. And they smote Iion, Don, & Abelmāin, and the strong cities of Nephtaly. And whē Baasa heard this, he lefte buyldyng of Rama, and let his worke cease. And then Asa y kyng toke all Iuda, & carped awaye the stones & tymber of Rama wher wyth Baasa was a buylding and he buylt therwyth Gēba and Mizpa.

At that same tyme Hanani the sear came to Asa kyng of Iuda: & sayd vnto hym: because y hast trusted in the kyng of Syria, & not rather put thy trust in the Lorde thy God, therfore is y hoste of the kyng of Syria escaped out of thine hāde. * Had not the blacke Moyses, & Lubim an excedyng greate hoste wyth many charettes and horsemen: And yet because y trustedest in the Lorde, he deliuered them into thyne hande. For the eyes of the Lorde beholde all y earth to strenght them y are of perfyte herte toward him * Herin thou hast done foolishlye, & therfore shouldest thou shalt haue warre. And Asa was wroth wyth y sear, & put hym into a prysō house for he was dyspleased w hym, because of this thyng. And Asa destroyed certayn of y people the same ceason. And behold, these dedes of Asa first and last, are wyrtten in the boke of the kynges of Iuda and Israel. And Asa in the xxxix. yere of his raygne fell sycke in his fete, and that dyscase contynued verye longe. And in his sickenesse, he soughte not the Lorde, but phisycons. And Asa slept wyth his fathers, and died in y xli. yere of his raygne. And they buried him in his owne sepulchre, whiche he had made for hym selfe in the Citie of Dauid, and layde hym in the bed which he had fylled wyth dyuerse kindes of spyes & swete odoures, made by y crafte of the potecaryes. And they burnte verp moche spye aboute hym.

The xvii. Chapter.

Jehosaphat causeth the feare of the Lorde to be renued amonge the people.



And Jehosaphat his sone raygned in his stad, and preuailed agaynst Israel. And he put souldiers in al y strēg cities of Iuda, and set rulers in the lande of Iuda & in y cities of Ephraim, which Asa his father had wonne. And y Lord was wyth Jehosaphat, because he walked in the olde wayes of his father Dauid, and sought not Baalim. But sought y Lorde God of his father, and walked in his comaundmentes, and not after the doinges of Israel. And the Lorde stablyshed the kyngdome in his hande, & all they that were in Iuda, brought hym presentes, so that he had aboundaunce of rychesse and honoure. And he lyft vp his hert vnto y wayes of the Lorde, & he put downe yet more of the hyllalters

B alters and grones oute of Juda. In the thyrde yere of his raygne he sent to his lordes, euen to Benhail, Obadia, zacharia, Bethanel, and to Michaahu, that they shoulde teache in the cityes of Juda, and wpth them he sent Leuites: euen Semetahu, Bethaniabu, zabadiabu, Alabel, Semiramoth, Jehonathan, Adoniabu, Tobiahu, & Tubadonia, and wpth them Elisamah and Jehoza prestes. And they taught in Juda, and had the booke of plawe of God with them, and went about thowout al the cityes of Juda, and taught the people.

C And the feare of the Lorde fell vpon all the kyngdomes of the landes þ were rounde aboute Juda, & they fought not agaynst Jeholaphat, & some of þ Philistines brought Jeholaphat gyftes & tribute syluer. And thereto the Arabians brought hym catel: euen. vii. M. & vii. C. rams & vii. M. & vii. C. hegores. And so Jeholaphat prospered & grue vpon an hye. And he buylt in Juda, castels & stronge cityes, & he had greute substaunce in the cityes of Juda, but the men of armes and strongest souldyers were in Jerusalem.

D And these are the offyces of the in the houses of they fathers, the captayns ouer thousandes in Juda. Adna the captayne, and wpth hym of fyghtyng men. iii. C. M. And nexte to his hãde was Jehohanan a captayne, & wpth hym. ii. C. & lxxx. M. And next hym was Amazia þ son of zichri, which of his owne good wpll offred hym selfe vnto the Lord & wpth hym. ii. C. M. myghthe men of warre. And of the chyldren of Ben-Jamin, Eliada a man of myght, and had wpth hym armed men wpth bowe & shylde. ii. C. M. And nexte hym was Jeholabad, & wpth him an C. lxxx. M. þ were prepared for the war. These wayted on the kyng, besydes those whiche the kyng put in þ strong cityes thowout al Juda

C The. xviii. Chapter.

After Ahab had asked counsaile of the four hundred prophetes, he put Michæa in pylon. He dyeth wpth the host of an arrowe.

A And Jeholaphat had aboundaunce of ryches and honoure, & ioynded afynpte with Ahab. And after certayne yeres he wēt downe to Ahab to Samaria. And Ahab slue many shepe & oxen for him, and for the people þ he had wpth hym, and entreated him to go vp w him vn to Ramoth in Gilead. And Ahab kyng of Israel sayd to Jeholaphat kyng of Juda: wylt þ go with me to Ramoth in Gilead? And he answered hym: I wyl be as þ and my people shal be as thyne, and we wyl go with the to the warre.

B And Jeholaphat sayde vnto the kyng of Israel: aske counsell I pray the at the word of the Lorde thys same daye. Therfore the kyng of Israel gathered together of prophetes. iii. C. men, & sayd vnto them, Shall we go to Ramoth in Gilead to fyght, or shulde I cease? And they sayd: go vp, & God shall deliuer it into the kynges hande. But Jeholaphat sayde, is there yet here neuer a prophete more of þ Lordes that we myghte aske of hym? And the kyng of Israel sayd vnto Jeholaphat: there is yet one man, by whom we maye aske the Lord. But I hate him

for he neuer prophesyeth me good, but alwaye euell, & the same is Michæa the sonne of Jimla, and Jeholaphat sayde: let not the kyng scape so.

And the kyng of Israel called one of his chyberlayns, & sayde fetch he better quickly Michæa the sonne of Jimla. And the kyng of Israel, & Jeholaphat kyng of Juda sate epyther of them on his seate in theyr apparell, in a thersyng floore besyde the gate of Samaria, and all the prophetes propheted before them. And one zedekia the sonne of Chanana had made hym honyes of yron, and sayde: thus sayth the Lorde, these shalt thou ouerthrowe Syria, vntyl they be brought to nought. And all þ prophetes propheted euen so, sayenge: Go vp to Ramoth in Gilead, and it shall prosper wpth the: for the Lord shall deliuer it into þ hande of the kyng.

And þ messenger þ went to cal Michæa spake to hym, sayenge: beholde, the wordes of the prophetes speake good to þ kyng wpth one assent let thy wordes therfore be lyke one of theys, þ thou speake that whiche is pleasaunt. And Michæa sayde: as truly as þ Lord lyueth, eue what my God saith þ wyl I speake. And whē he was come to the kyng, the kyng sayde vnto hym: Michæa, shall we goo to Ramoth in Gilead to fyght, or leaue of? And he sayde: go vp, & al shal be well: and they shal be deliuered into your hande. And the kyng sayde to hym: So and so many tymes do I charge þ, that þ say nothyng but the truth to me: in the name of the Lorde.

Then he sayde: I dyd se all them of Israel scatered in þ mountayns, as shepe þ haue no shepherde. And the Lord sayd: these haue no master let them retorne euery mā therfore to his house in peace. And the kyng of Israel sayde to Jeholaphat: dyd I not tell the, þ he wold not prophete good vnto me: but euell? But he sayd agayn therfore heare ye þ worde of the Lorde. * I saw the Lorde syt vpon his seate, & al the company of heauen stode on his ryght hande & on his left. And the Lorde sayde. who shall deceaue Ahab kyng of Israel: þ he maye go vp & be ouerthrowen at Ramoth in Gilead? And he said: one sayeth thys, another þ. And there came out a sprete & stode before þ Lord, & sayd: I wil deceiue him. And þ Lord sayde vnto hym: Wherein? And he sayde: I wyl go out, and be a lyeng sprete in the mouth of all his prophetes. And the Lord sayde thou shalt deceaue hym: & shalt preuaile go out and do euen so. And now therfore beholde, * the Lorde hath put a lyenge sprete in þ mouthes of all these thy prophetes, & the Lorde hath spoken euell agaynst the. And zedekia the sone of Chanana went to, & smote Michæa vpo the cheke: & sayd, by what way went þ sprete of þ Lord fro me, to speake w the? And Michæa said þ shalt se the daye when þ shalt go in from chãbe to chãbe, for to hyde thy selfe. And the kyng of Israel sayd: take ye Michæa, & byng hym to Ammon the gouernour of þ cite & to Joas þ kynges sone and ye shal save, thus sayth the kyng. put this felowe in the prison house, & fede hym w breade of aspyctton & water of trouble vntyl I come & gayne in peace. And Michæa sayd: yf þ come & gayne

iii. re. xxii. a

gayne in peace, then hath not the Lorde spoken to me. And he sayd herke to ye people every one of you. And so the kynge of Israel and Jehosaphat the kynge of Juda went up to Ramoth in Gilead. And the kynge of Israel sayde vnto Jehosaphat: I must change me, when I go to the batayle: but se that thou haue thynne owne apparell vpon the. And the kynge of Israel chaunged hym selfe, and they came to batayl. But the king of Siria had comaunded the captaynes of the charretts to be with him, sayinge: se ye fyght not agaynst small or great, saue agaynst the kynge of Israel onely. And when the captaynes of the charrettes sawe Jehosaphat, they sayde: it is the kynge of Israel, & therfore they compassed about hym to fyght. But Jehosaphat cryed out, & the Lorde helped him, & God chased them away fro hym. For it came to passe when the captaynes of the charrets perceyued that it was not the kynge of Israel, they turned backe agayne from hym. And a certayne man drew a bowe with al his myght, & smote the kynge of Israel betwene the ioyntes of his habergin. And he sayd to his charretman, turne thynne hande, that thou mayst carrye me out of this hoste, for I am wounded. And the batayle ceased that daye. Howebeit the kynge of Israel caused his charrette to stande still agaynst the Sirians vntyll euen. And about the tyme of the sunne goyng downe, he dyed.

The. xix. Chapter.

After Jehosaphat was rebuked by the prophet Jehu, he called agayn the people to the honouringe of the Lorde.

And Jehosaphat the king of Juda came home agayne in peace to Jerusalem. And Jehu the son of Hanani the sear went out to mete him, & sayd to king Jehosaphat: Woldest thou helpe the vngodly, & loue them that hate the Lorde: therfore is wrath come vpon thee from before the Lorde. Neuer theles, there are some good actes found in thee, in that thou hast hewen downe thy groves out of the lande and hast prepared thine heart to seke god. And so Jehosaphat dwelt at Jerusalem: and turned and went out to the people from Beerseba to mount Ephraim, and brought them agayn vnto the Lorde God of their fathers. And he set Judges in the land thorowout al the strong cities of Juda, citie by citie: & sayde to the Judges: take hede what ye do, for ye execute not the iudgements of man, but of God, whiche is with you in the iudgement. Wherefore now, let the feare of the Lorde be vpon you and take hede, and be doyng (the thing that pleaseth hym) for there is no vnrightheousnesse with the Lorde our God: that he should haue any respecte of persones, or take rewardes.

Moreover in Jerusalem dyd Jehosaphat set of the Levites, & of the prestes & of the auncient fathers ouer Israel, in the iudgement & cause of the Lorde. And they returned agayne to Jerusalem. And he charged them sayeng: Thus shall ye do in the feare of the Lorde, with the truth and a pure herte: What cause so euer come to you of your brethren that dwell in the cities, betwene blood & blood, betwene lawe & comaundment, betwene statutes & ordinaunces, ye shall warn

them that they trespasse not agaynst the Lorde, & so wrath come vpon you & on your brethren. Thus do & ye shall not offende. And behold, Amarias the prest is amonge you in al matters of the Lorde. & Zebadiah the son of Simael, a ruler of the house of Juda, he is ouer such busynesses as concerne the kynge: there be offycers of the Levites also before you. Take courage to you therfore, & be doyng manfully: & the Lorde shall be with you such as he good.

The. xx. Chapter.

The maruelous victory that the Lorde gaue Jehosaphat kynge of Juda agaynst the Moabites, and the chyldren of Ammon, and them of Seir.

After this also, it fortuned that the chyldren of Moab & the chyldren of Ammon and with them other of the Ammonites came agaynst Jehosaphat to battayle. And there came some that tolde Jehosaphat sayng: there cometh a great multitude agaynst thee from the other syde of the sea, & out of Siria. And behold they be in Hasalon Tamar, which is Engadi. And Jehosaphat feared: and set hym selfe to seke the Lorde and proclaymed fastynge thorowout all Juda. And they that were in Juda, gathered themselves together to aske counsel of the Lorde. And they came out of al the cities of Juda to make intercession to the Lorde. And Jehosaphat stode betwene the congregacion of Juda and Jerusalem in the house of the Lorde before the new court. & sayd. O Lorde God of our fathers, art not thou God in heaue, & raygneest not thou on al the kyngdomes of the heathen? And in thynne hande is power & myghte, & there is no man that is able to withstande thee. Art not thou our God, which dydest cast out the inhabitants of this lande before thy people Israel, & gauest it to the sede of Abraham thy louer for euer? And they dwelt therein, & haue buylt thee a temple therein for thy name, sayenge. * Yet euell come vpon vs, as the swerde of iudgement, pestilence, or hunger, the which we stand before this house in thy presence, for thy name is in this house, & cry vnto the in our tribulacyon, heare thou and helpe.

And now beholde, the chyldren of Ammon & Moab, & mount Seir, by whom thou woldest not let them of Israel go, when they came out of the lande of Egypt: but they departed from them, & destroyed them not. Se, how they rewarde vs, to come for to cast vs out of thy possessiō, which thou hast geuen vs to enheret. O our God wilt thou not iudge them? for we haue no myghte agaynst this great company that cometh agaynst vs. Neither wote we what to do: but our eyes be vnto thee. And al Juda stode before the Lorde with theyr yonge ones, theyr wyues, & theyr chyldren and there was Jehasiel the sone of Zacharia the sonne of Banaia the sonne of Jehiel the sonne of Athania, a Leuite of the sones of Asaph, and vpon hym came the sprete of the Lorde, euen in the myds of the congregacion. And he sayd herken al Juda, & ye inhabitants of Jerusalem, and thou kynge Jehosaphat: Thus sayeth the Lorde vnto you: be not afrayde, nor faynte herted by reason of this great multitude: for the battaile is not yours, but Goddes. Tomorrow go ye downe agaynst them for they come vp at ziz & ye shall

ye shall fynde them at the ende of þe broke before the wylbernesse of Jernel. Ye shall not nede to fyght in thys battayle: but step forth and stand and beholde the helpe of the Lord which is with you: feare not, nor let your hertes fayle you, O ye of Juda and of Jerusalem. To morowe go out agaynst them, for þe Lord wilbe wyth you. And Jeholaphat bowed his face to the earth & al Juda and the enhabiteres of Jerusalem fel before the Lord, worshyping the Lord. And the Levites of the chyldren of the Tabathites & of the chyldren of the Cozathytes stode up, to prayse the Lord God of Israel: wyth a loude voyce on hye. And when they arose early in the mornynge, they gat them out vnto the wylbernesse of Chekoa. And as they went oute, Jeholaphat stode & sayd: heare me, O Juda, & eenhabyters of Jerusalem. Put your trust in þe Lord your God, that ye maye be founde sayth full. Geue credence to hys prophetes, and so shall ye prospere. And he gaue the people coucel, and set some to synge vnto the Lord, & to prayse hym in the bewtye of holynes, and to go out before þe armie, as they went, and to saye, prayse þe Lord for hys mercye lasteth euer. And what tyme as they began to laude and prayse, then the Lord stered vp certayne of the chyldren of Ammon & Moab, whych layde wayte for them that were of mount Seir: which were come agaynst Juda. And they were ouerthrowen wyth strokes among them selues. For the chyldren of Ammon and Moab rose agaynst the inhabiteres of mount Seir. And they slewe and destroyed them: And when they had made an ende of the enhabiteres of Seir, euerye one helped to destroye an other amonge them selues.

¶ And when Juda came to the edge of the wylbernesse, they looked vnto the multitude. And behold, they were dead carcases fallen to þe earth, and none escaped, and whē Jeholaphat and his people came to take awaye the spoyle of them: they found amonge them aboundaunce of goodes, rayment & pleasaunt Jewels, whych they toke for themselves, more then they coude cary awaye: so that they were thre dapes in gatheringe of the spoyle, it was so moche. And the fourth daye they assembled in the valley of blessinge, for there they blessed the Lord. And therfore they called the name of the same place, the valley of blessinge vnto thys daye. And so all the men of Juda and Jerusalem returned with Jeholaphat theyr heed, for to go agayne to Jerusalem with gladnesse, for the lord had made them to reioyce ouer theyr enemyes. And they came to Jerusalem with psalteries, and harpes and shawmes, euen vnto the house of the Lord. And the feare of God fel in the kyngdoms of al landes, when they hadde hearde that the Lord fought agaynst the enemyes of Israel. And so the realme of Jeholaphat was in tranquillitye: and hys God gaue hym rest on euery syde.

¶ And Jeholaphat raygned vpon Juda, and was, xxxv. yere olde when he began to raygne and raygned, xxv. yere in Jerusalem, and hys mothers name was Alsaba the daughter of Sil

hi. And he walked in the wayes of Asa hys father, & bowed not ther from, doyng that whych was ryght in the syght of the Lord. Howbeit the hylaulters were not taken awaye, for þe people had not yet prepared theyr hertes vnto the God of theyr fathers. The rest of þe actes of Jeholaphat fyrst & last beholde they are wyrtt amonge the sayenges of Jehu þe sonne of Hanani which noted the in þe booke of þe kynges of Israel.

After thys dyd Jeholaphat kyng of Juda ioyne hym selfe with Ahaziah kyng of Israel whose mynde was to do wyckedly. He coupled hym selfe wyth hym, to make shypes to go to Charlis. And they made the shypes in Ezion Gaber. And Elisee the sonne of Eodanah of Maresa propheryed agaynst Jeholaphat, sayenge: because thou haste ioynd thy selfe wyth Ahaziah, the Lord hath broken thy workes. And the shypes were broken, that they were not able to go to Charlis.

¶ The. xxi. Chapter.

Jeholaphat dyeth, and Jehoram succedeth hym, whych kyllerh hys brethern, and is oppressed of the Iehudites, and dyeth of the flyce.

¶ Jeholaphat also slepte wth hys fathers and was buryed wth hys fathers in þe cite of Dauid, and Jehoram hys sonne raygned in his steade, & he had brethern whiche were þe sonnes of Jeholaphat, Azaria, Jehiel, zacharia, Asaria, Michael, & Sephatiah. All these were the sonnes of Jeholaphat kyng of Juda. And theyr father gaue them many great gyftes of gold & syluer & other specyal substans wth stronge cityes in Juda: but the kyngdom gaue he to Jehoram, for he was the eldest. And Jehoram rose vp agaynst the kyngdome of hys father, and preuayled, and slue all his brethern wyth the swearde, & dyuerse of the Lordes of Israel. * Jehoram was, xxii. yere olde when he began to raygne, & he raygned, viii. yere in Jerusalem. And he walked in the wayes of þe kynges of Israel, lyke as dyd the house of Ahab, for he had þe doughter of Ahab to wyfe, & he wrought euell in the eyes of the Lord. Howbeit, þe Lord wolde not destroye the house of Dauid, because of the couenaunte that he had made wyth Dauid, as he promysed to geue a lyght to hym, and to hys sonnes for euer. In his dayes þe Edomites rebelled whē they were vnder þe dominion of Juda, & made them selues a kyng. And Jehoram went forth wth his Lordes, & all his charets were wyth hym: & he rose vp by night, & smote þe Edomites, whych compassed him in, & the captayns of the charets. But Edom rebelled styll, so þe they wolde not be vnder þe bande of Juda vnto thys daye. That same tyme also dyd Libna departe fro beyng vnder hys bande because Jehoram had forsaken þe Lord God of his fathers. Moreover he made hylaulters in þe cityes of Juda, & caused þe inhabyters of Jerusalem to comyt fornicatis, & prouoked Juda to Idolatry. And there came a wyrtynge to hym from Elia þe prophete sayeng Thus saith þe Lord god of Dauid thy father because þe hast not walked in þe wayis of Jeholaphat thy father, & in þe wayis of Asa kyng of Juda, but walkedst in þe wayis of þe kynges of Israel, & hast made

made Iuda and the dwellers of Ierusalem to go a whoring, lyke to the whoredome of the house of Ahab, and hast slayne thy brethren, even thy fathers house, whiche were better then thou: behold, with a great plague wyl the Lorde smyte thy folke, thy chyldre, thy wyues, & thy goodes. And thou shalt suffre great payne: ene a disease of thy bowels vntyl thy guttes fall out by reason of thy synnes, daye by daye.

And so the Lorde stered vpagaynst Jehozā the spryte of the Philistines, and the Arabians & were besyde the blacke mores. And they came vnto Iuda, and wasted it, and carped awaye all the substance that was founde in þ kynges house, and his sonnes, & his wyues: so that there was neuer a sonne lefte hym saue Jehobabaz, whiche was þ yongest amonge his sonnes. And after all these thynges, the Lorde smote hym in his bowels with an vncurable disease. And it came to passe, that in processe of tyme, ene after the ende of two yeres, his guttes fell out in his synnes: & so he dyed of verypyll diseases. And they made no burnyng for him lyke þ burnyng of his fathers. When he beganne to raygne, he was xlii. yere olde, and raygned in Ierusalem viii. yere, and lyued wretchedly, howbeit, they buried hym in þ ctye of Dauid, but not amonge the sepulchres of the kynges.

The xlii. Chapter.

Abaziah raygneth in the roume of Jehozam. Jehu kyng of Israel kyled Abaziah. Athalia putteth to death all the kynges synners: only Joas escapeth.



And the inhabyters of Ierusalem made Abaziah his yongest son king in his stede. For the men of warre that came wth the host of the Arabians, had slaine al his eldest sonnes. And so Abaziah the sonne of Jehozā kyng of Iuda was made kyng. Two and fourty yere olde was he when he beganne to raygne, and he raygned one yere in Ierusalem. His mothers name was Athaliah þ daughter of Amri. And he walked also in þ wayes of þ house of Ahab, for his mother (by her counsel) entyled hym to do wickedly. Wherefore he dyd þ whiche was euill in the syght of the Lorde, as dyd they that were of þ house of Ahab: for they were his counsellors after the death of his father, to his destruction.

And he walked after theyr counsell, and went with Jehozā the sonne of Ahab kyng of Israel to fight agaynst Hazabel kyng of Siria at Ramoth in Gilead: and the Sirians smote Joaz. And he returned to be healed in Jezrael, of the woundes which were gyuen him at Rama, when he fought wth Hazabel kyng of Siria. And Abaziah the sonne of Jehozam kyng of Iuda wente downe to se Jehozam the sonne of Ahab at Jezrael, because he was diseased. And it cam of God, that Abaziah shuld be despyled for his conuynge to Jehozam: for when he was come, he went out wth Jehozam agaynst Jehu the sonne of Nimshi, whome the Lorde had anoynted to destroye the house of Ahab.

And so it came to passe that when Jehu was executyng iustice vpon the house of Ahab & had founde the lordes of Iuda and the sonnes of the

brethren of Abaziah & wayted on Abaziah, he slue them. * And he sought Abaziah, & they caught hym where he was hyd in Samaria, & brought hym to Jehu. And whē they had slayne him, they buried hym: because (sayde they) he is the son of Jehosaphat, whiche sought the Lorde wth all his herte. And the house of Abaziah had no power to kepe styll the kyngdome.

But when Athaliah the mother of Abaziah sawe that her sonne was dead, she arose & destroyed all the kynges seed in the kindred of the house of Iuda. And Jehosabeth the daughter of the kyng toke Joas the sonne of Abaziah, and scale him from amonge the kynges sonnes that were slayne, and put him and his nurse in a pryuy chambze. And so Jehosabeth the daughter of king Jehozam the wyfe of Jehoiada the preeft and the syster of Abaziah hyd him from Athaliah that he was not slayne. And so he was wth them hydde in the house of God syxe yere. And Athaliah raygned ouer the lande.

The xliii. Chapter.

Joas the sonne of Abaziah is made kyng. Athaliah is put to death.



And in the seventh yere, Jehoiada A bringe bolde, toke the captaynes of hundredes, Abaziah the sonne of Jehozam, and Ismael the sonne of Jehobanan, Azariah the sonne of Obed, Maasiah the sonne of Adasiah, & Elisaphat the sonne of Zichri, and made a bonde wth them. And they went about in Iuda, and gathered the Leuites out of al the ctyes of Iuda, and the auncient fathers of Israel: and they came to Ierusalem. And all the congregacion made a bonde wth the kyng in the house of God. And he sayde vnto them: beholde, the kynges sonne muste raygne * as the Lorde hath sayde of the chyldren of Dauid.

This is it therfore that ye shal do. The thirde parte of you shal (on the Sabboth) come to the preeftes, Leuites, and keepers of þ porches. And an other thyrd parte shalbe in þ kynges house, and an other thyrd parte shalbe at the gate of the foundation, and all the people shal be in the courtes of the house of the Lorde. But there shal none come into þ house of the Lorde, saue the preeftes, and they that mynistre vnto the Leuites. They shal go in, for they are holy: but all the people shal kepe the watch of the Lorde. And the Leuites shal compasse the kyng rounde about, and euerye man shal haue his weapon in his hande, and what other man so euer doeth come into þ house of the Lorde, he shalbe slayne, and let them be wth the kyng, when he cometh in, and when he goeth out.

And the Leuites and al Iuda dyd accordyng to al thynges that Jehoiada the preeft had commaunded, and toke euery man his men that came on the Sabboth, wth them that went oute on the Sabboth daye, neyther dydde Jehoiada the preeft let the companyes departe. And Jehoiada the preeft deliuered to the captaynes of hundredes, speares, shylde, and bucklers that had pertayned to kyng Dauid, & were in the house

2cu. xlii. d.

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of God. And he set all the people every man having his weapon in his hande, fro y^e right syde of the temple, to the left syde of the temple alonge by the alter & the temple rounde about the kynge. And they brought out the kynges son, and put upon hym the crowne, and * the testimonie, (and they gave hym in hys hande, the lawe that was to be kepte) and made hym kynge. And Jehoiada & his sonnes anoynted hym, & sayd: God save the kynge.

When Athaliahu hearde the noyse of y^e people runnyng and prayyng the kynge, she came to the people into the house of the Lorde. And she looked, and beheld, the kyng stode in his place at the entryng in, and the lordes and the troppettes were by the kynge, & all the people of the lande reioyced, blowyng with troppettes, & dyd playe with instrumetes of musyke, & taught to synge and prayse. But Athaliahu rente her clothes, & sayd: treason, treason. And Jehoiada the p^rest went out to the captaynes of hundredes that were gouerners of the host, & sayd vnto them: haue her out withoute the doore of the temple: and whoso foloweth her, let hym be slayne with the swerde. For the p^rest sayd that they shulde not slaye her in the house of the Lorde. And they layed handes on her, til she was come to the entryng of the horsagate, besyde the kynges house, and there they slue her.

iii. reg. xi. d.

4. par. xv. a.

nu. xxviii. a.

* And Jehoiada made a bonde betwene him and all the people, and y^e kynge, that they shulde be the Lordes people. And all the people went to the house of Baal, and destroyed it, & brake hys alters and hys ymages, and slue Mathan the p^rest of Baal, befoze the alters. And Jehoiada put the offices for the house of the Lorde, vnder the handes of the p^restres and Leuites, * as Dauid had distributed them in y^e house of the Lord, to offere burnt offerynges vnto the Lorde, * as it is wyrtten in the lawe of Moyses, wyth reioysyng and synnyng, as it was ordeyned by Dauid. And he set potters by the gates of the house of the Lorde, that none which was vncleane in any thyng, shulde entre in.

And he toke the captaynes of hundredes, and all the nobles, and the gouernours of the people & all the folke of the lande, and caused the kynge to come downe out of the house of the Lord, and they came thow the hye gate into the kynges house, & set the kynge vpon the seate of y^e kyngdome. And all the people of the lande reioyced, & the cyte was in tranquillite, after that they had slayne Athaliahu with the swerde.

The. xlii. Chapter.

Joas during the lyfe of Jehoiada kepeth the lawe, but after his death he regardeth it not. He killeth zachariah the prophet. Joas is kyled of his owne seruantes: after hym raygneth Amaziah.

iii. cc. xi. d.



Joas was seven yere olde when he began to raygne, * & he raygned fourty yere in Jerusalem. His mothers name also was ziba of Beer Seba. And Joas did that which was right in the syght of the Lord, all the dayes of Jehoiada the p^rest. And Jehoiada toke hym two wyues, and he begat sonnes and daughters.

And it chaunced after thys, that Joas was

mynded to renue the house of the Lorde, and he gathered togyther the p^restres and the Leuites and sayd to them: go out vnto the cyties of Juda, and gather of al Israel money to repaire the house of your God, from yere to yere, & let ye haste the thyng: howbeit the Leuites were slacke. And the kynge called Jehoiada, y^e was the chiefe, and sayde vnto hym: Why requyrest thou not of the Leuites to byng in out of Juda & Jerusalem, * the collection of money, accordyng to the comaundement of Moyses the seruant of the Lorde: and the congregacion of Israel shulde offere it for the tabernacle of wyrtnesse. For wyked Athaliahu and her chyldren brake vp the house of God, and all the thynges that were dedicate for the house of the Lorde, dydde they bestowe for Bealim.

And at the kynges commaundement * they made a chest, & set it withoute at the gate of the house of y^e Lord: & made proclamacion thow Juda and Jerusalem, to byng into the Lorde, * the taracion of money, that Moyses y^e seruant of God set vpon Israel in the wyldernesse. And the lordes and all y^e people reioyced, & brought in, & cast into the chest, vntill it was full. And it fortuned, y^e at the same tyme they brought in y^e chest (vnto them which were in the kynges bysynes) by the hāde of the Leuites. And whē they sawe that there was moche money, the kynges scrbye (& one appoynted by the hye p^rest) came and emptyed the chest, and toke it, and caried it to his place agayne: thus they dyd day by day, and gathered moche moneye.

And the kynge and Jehoiada gaue it to such as dyd the labour and worke in the house of the Lorde, and hyed masons and carpenters to repaire the house of the Lorde, and so dyd the artificers in yron and bras, to amende the house of the Lorde. And so the workemen wrought, and the worke amended thow they handes: and they made the house of God as it ought to be, and strenghted it. And when they had finished it, they brought the rest of y^e moneye befoze the kynge and Jehoiada, and there wyth were made vesselles for the house of the Lorde: euen vesselles to mynister withall, & to serue for burnt offerynges, chargers & spones, vesselles of golde, and syluer. And they offered burnt offerynges in the house of the Lorde continually all the dayes of Jehoiada: But Jehoiada waxed olde, & dyd full of dayes. For an hundred and thyttye yere olde was he whē he dyed. And they buried hym in the cytie of Dauid amonge the kynges, because he dealt well with Israel, and wyth God and with his house. And after y^e death of Jehoiada, came the lordes of Juda, and made obeysaunce to the kynge. And the kynge hearkened vnto them. And so they left the house of y^e Lord God of they fathers, and serued groues and ydolles. And then came the wrath of God vpon Juda and Jerusalem, for this they trespassed lake. And he sent prophetes to them, to byng them agayne vnto the Lord. And they testified vnto them: But they wolde not heare.

And the spyrite of God came vpon zachariah

ria the sonne of Jehoiada the prest, which stode by the people, and sayd vnto them. Thus sayth God: why transgresse ye the commaundementes of the Lorde, that ye cannot prospere? For because ye haue forsake the Lorde, he also hath forsaken you. * And they conspyred agaynst him and stoned him with stones at the commaundement of the kyng: euen in the court of the house of the Lorde. And so Joas the kyng remembred not the kyndnesse whiche Jehoiada hys father had done to hym; but slue hys sonne.

6 And when he dyed, he sayde: the Lorde loke vpon it, and requyre it. And when the yere was out, it fortuned that the hoost of Siria came vp agaynst him, and they came agaynst Juda and Jerusalem, and destroyed all the lordes of the people from amonge the people, and sent all the spoyle of them vnto the kyng of Damasco, for the Sirians came with a smal company of men, and the Lorde deliuered a very great hoost into thyr hande, because they had forsaken the Lorde God of thyr fathers. And mozeouer, they serued Joas accordyng to hys dedes.

And when they were departed fro hym, they left hym in greate diseases, and * his owne seruantes conspyred agaynst hym for the bloode of the chyliden of Jehoiada the prest, & slue hym on his bed, & he dyed, and they buried him in the cytie of Dauid: but not in the sepulchres of the kynges. And these are they that conspyred agaynst him: zebad the sonne of Simeathan Ammonite and Jehoiabad the sonne of Simri, a Moabite, and his sonnes. And the summe of the tare that was rayled in his tyme, and the repayyng of the house of God: beholde, they are wyrtten in the booke of the boke of the kynges. And Amaziah hys sonne raygned in his stede.

The xxv. Chapter.

Amaziah ouercometh the Edomites. And Joas kyng of Israel ouercometh Amaziah.

3 **A**maziah was xxv. yere olde, when he began to raygne, and he raygned xxix. yere in Jerusalem. His motheres name was Jehoadab of Jerusalem. And he dyed of which is right in the syght of the Lorde, but not with a partyt bert. And as sone as he was latted in the kyngdome, he slue his seruantes, that had kylled the kyng his father. But he slue not thyr chyliden because it is wyrtten thus in the lawe and booke of Moses, where the Lorde comaunded, sayinge: * the fathers shall not dye for the chyliden, neyther shall the chyliden dye for the fathers, but every man shall dye for hys owne synne.

4 And Amaziah gathered Juda togyther, and made them captaynes ouer thousandes, & ouer hundredes, accordyng to the houses of thyr fathers, thowout all Juda and Ben Jamin. And he nombred them from twenty yere olde & aboue, and founde amonge them, thre hundred thousand chosen men, able to go to battayle, and that coulde handle speare and shylde. He byred also an hundred thousande syghtyng stronge men out of Israel, for an hundred talentes of syluer. And there came a man of God to hym, and

sayd: O kyng let not the armye of Israel come with the: for the Lorde is not w Israel, neyther with all the house of Ephraim. But if thou wyldest be saythlesse, come on, & take the battayle in hande, and God shall make the fall before the enemye. For God hath power to helpe, and to cast downe. And Amaziah sayde to the man of God: what shall we do then for the hundred talentes whych I haue gyuen for the hoost of Israel. The man of God answered: the Lorde is able to gyue the moche moze then they be.

And Amaziah leuered them to the army that was come to hym out of Ephraim, to go home agayne. Wherefore they were cecedyng wroth with Juda, and returned home in greate angre. And Amaziah toke bert, & carped out his people, and went to the salt valley, and smote of the chyliden of Siria: ten thousande. And other ten thousand dyd the chyliden of Juda take alyue, and carped them vnto the toppe of a rocke, and cast them downe from the top of the rocke, that they all to burst: but the souldyers of the armye whych Amaziah sent awaye, that they shoulde not go with his people to battayle, fel vpon the cyties of Juda from Samaria vnto Bethhoron and smot. iii. of them: and toke moch spoyle.

And it chaunced, after that Amaziah was come from the slaughter of the Edomites, he brought the goddesses of the chyliden of Siria, and set them vnto be his goddesses, & bowed him selfe before them: and burned incense vnto them.

Wherefore the Lorde was wroth with Amaziah, and sent vnto hym a prophete, whych sayde vnto him: why hast thou sought the goddesses of the people, whych were not able to deliuer thyr owne people out of thyr hande? And it chaunced that as the prophete talked with hym, the kyng sayde vnto hym: haue men made the of the kynges counsaile: cease, why wilt thou be beaten? And the prophete ceased, and sayde: I am sure the God is mynded to destroy the, because thou hast done this, and agreest not vnto my counsaile.

* Then Amaziah kyng of Juda toke aduysle, and sent to Joas the sonne of Jehoaham the sonne of Jehu kyng of Israel, and sayde: come that we maye se cyther other. And Joas kyng of Israel sent to Amaziah kyng of Juda, sayinge: a thyfste that is in Liban sent to a Cedar tree of Liban, sayinge: * gyue thy doughter to my sonne to wyfe. And there came a wilde beaste of Liban, and trode downe the thyfste.

Thou sayest that thou hast beaten the Edomites, and thynne bert maketh the proude to glorify thy selfe. Now therfore hyde at home: why dost thou prouoke vnto euyl, that thou mayst perishe, both thou and Juda wyth the.

But Amaziah wolde not hearken to hym: for it came of God, euen to deliuer them into the hande of thyr enemyes, because they sought counsaile at the goddesses of Edom. And so Joas the kyng of Israel came vp: and they sawe cyther other, both he and Amaziah kyng of Juda at Bethlames, whiche is in Juda. And Juda was put to the worse before Israel, & they led euery man to his tent. And Joas the kyng of Israel

toke Amaziabū kyng of Juda & son of Joabab the son of Joabab of Bethlames: & brought hym to Jerusalem, and tare the wall of Jerusalem (from the gate of Ephraim vnto the gate & was ouer against it) foure hundred cubites. And he toke awaye also al the golde and syluer, and all the iewelless that were founde in the house of God with Obed Edom, and the treasures of & kynges house, and the ponge wardes, and returned to Samaria. And Amaziabū the sonne of Joas kyng of Juda lyued after & death of Joas sonne of Jehoahab kyng of Israel syxtene yere. The rest of the actes of Amaziabū fyrste & last, are they not wyrtten in the booke of the kynges of Juda & Israel? And after the tyme that Amaziabū dyd tourne awaye from the Lorde, *they conspyred treason agaynst hym in Jerusalem: and whē he was fled to Lachis, they sent to Lachis after hym, and slue hym there: and brought hym vp wyth horses, and buried hym wyth hys fathers in the cytie of Juda.

iii. re. xiiij. f

Luce. i. b.

The. xvi. Chapter

After the death of Amaziabū raygneth Uziabū (otherwyse called Uzia) whiche is streyken wyth the lepe, & Jotham raygneth in his roume

iii. reg. xv. a



When al & people of Juda toke Uzia which was & syxtene yere olde, and made hym kyng in & roume of his father Amaziabū. And he buylt Geth, & broughte it agayne to Juda after that the kyng was layd to slepe wyth his fathers. Syxtene yere olde was Uzia, when he began to raygne, and he raygned. lii. yere in Jerusalem. His mothers name also was Jecholiah of Jerusalem. And he dyd & whiche was ryght in the syghte of the Lorde, accordynge to all, as dyd his father Amaziabū. And it came to passe that he sought God *in the dayes of zachariabū (which maynteyned the feare of God) & as longe as he sought & Lorde: God made hym to prosper.

iii. re. xii. b

And he went to battayle agaynst & Philistynes and brake downe the wall of Geth, and the wall of Jabne, and the wall of Asdod and built cyties aboute Asdod, and amonge the Philistynes. And God holpe hym agaynst the Philistynes, and agaynst the Arabians & dwelt in Gurbal and Hammebunim. And the Ammonytes gaue tribute to Uzia, & hys name spred abrode, euen to the entrynge in of Egypte, for he played the mā excedyngly. Moreover, Uzia buylt towres in Jerusalem by the coiner gate, and by the valley gate, and at the turnyng of the wall: and made them stronge. And he buylt towres in the wyldernesse, and dygged many welles. For he had moch cattel in the valleys & playnes, plowmen, and vynepressers in the mountaynes, and in Charnel: for he loued husbandrye.

And Uzia had an host of fyghting men that went out to warre in the armye, accordynge to the nombze of theyr office vnder the hāde of Jziel the scribe, and Maaziabū the ruler, and vnder the hande of Hananiabū, which was one of the kynges lordes. And the whole nombze of the auncient fathers, and of the mā of myght, were two. M. and syxe hundred: and vnder the hande

of them was the army of the men of warre, enuoyed that made warre w the power of an army, helpynge the kyng agaynst the enemyes. And Uzia prouyded them thowout all the hoste, sheldes, speares, helmettes, habergyns, bowes and syngeles for to cast stones. And he made subtyll engyns in Jerusalem, whych he inuented & layed on the towres & corners, to shote arrowes and great stones wythall. And hys name spred farre abrode, bycause he was helped so excellentlye, so that he became very myghty.

But in his strenght his herte arose to hys destruction. For he trasgressed agaynst the Lorde his God, and went into the temple of the Lorde to burne incense vpon the altare of incense. And Azariabū the preeist went in after hym, & wyth him foure score preeistes of the Lorde, that were valiaunt men. And they stode by Uzia the kyng and sayde vnto hym: * it pertayneth not to the Uzia to burne incense vnto the Lorde, but to the preeistes the chyldre of Aaron, that are consecrated for to offre incense: Come therfore out of the Sanctuary for thou hast trespassed, and it is no worship to the before the Lorde God.

And Uzia was wroth, and had incense in his hande to burne it: and so whyle he had indignacion agaynst the preeistes, & the leprose sprang in his forehead before the preeistes in the house of the Lorde, euen besyde the incense altare. And Azariabū the chefe preeist, wyth all the other preeistes looked vpon hym, and beholde, he was become a lepre in hys forehead, and they veyed him thence. And he was sayne to go out, bycause the Lorde had smytten hym. And Uzia & kyng continued a lepre vnto & daye of his death, and dwelt seuerall, in an house beinge a lepre, & put out of the house of the Lorde. And Jotham hys son had the gouernance of & kynges house, and iudged the people of the lande. The rest of the actes of Uzia fyrst and last, dyd Ilay the prophet the son of Amos wyrite. And so Uzia slept with his fathers, & they buried hym with his fathers, in the felde of & burial which was besyde the sepulchres of & kynges. For they sayd: he is a lepre. And Jothā hys son raygned in his stede.

The. xvi. Chapter.

Jotham raygneth, and ouercommeth the Ammonites. Ahas hys sonne raygneth in his stede.



Jotham was fyue and twentye yere olde, when he * began to raygne, and raygned syxtene yere in Jerusalem. Hys mothers name was also Jerolme the daughter of zadoc. And he dyd & whiche was ryght in the syght of the Lorde in all poyntes as dyd his father Uzia, saue & he came not into the temple of & Lorde, and the people dyd yet wychehlye. He buylt the hye gate of the temple of the Lorde, and on the wal (where the house of ordynance was) he buylt moche. Moreover, he built cyties in the mountaynes of Juda, and in the wood countreys he buylt castels and towres.

He fought with the kyng of the chyldren of Ammon, and preuayled agaynst them. And the chyldren of Ammon gaue hym the same yere an hundred

hundred talentes of syluer: and ten thousande quarters of wheate, and ten thousande of barley. So moche dyd the chyldren of Ammon gyue hym the second yere and the thyrde also. So Jotham became myghtye, bycause he directed hys waye before the Lorde hys God.

The rest of the actes of Jotham, and all hys warres and his conuersacion, lo, they are wyrtten in the booke of the kynges of Israel, and Iuda. He was. xxv. yere olde when he beganne to raygne, and raygned syrtene yere in Jerusalem. And Jotham slepte with hys fathers: and they buried him in the cytie of Dauid. And Ahaz his sonne raygned in his stede.

The. xxviii. Chapter.

The tychednesse of Ahaz kyng of Iuda. After hym raygneth Hezekia.



Ahaz was. xx. yere olde when he began to raygne, and raygned syrtene yere in Jerusalem: and he dyd not þe whiche is ryghte in the syghte of the Lorde, as dyd his father Dauid. For

he walked in the wayes of the kynges of Israel, and made molten ymages for Baalim. He offered incense in the valley of the sonnes of Hinnō, and burnt hys chyldren in fyre, after the abhominacions of the heythē, whom the Lord cast out before the chyldren of Israel. He offered also and burnt incense in hylaulters, and on mountaynes, and vnder every grene tree.

* Wherefore the Lorde his God deliuered hym into the hande of the kyng of þe Syriens: which bet hym, and carped awaye a greate multitude of hys captiue, and brought them to Damasco. And he was deliuered into the hand of þe kyng of Israel, which smote hym with a greate slaughter. For Pekah the sonne of Remaliahu, slue in Iuda an hundred and twenty thousande in one daye, which were al fyghtyng men, and that by cause they had forsaken the Lord God of theyr fathers. And Zichri a myghty man of Ephraim slue Maasiahu the kynges sonne: And Elcana þe gouernoure of the house, and Elcana that was nexte to the kyng. And the chyldren of Israel toke prisoners of theyr brethren, two hundred thousande women, sonnes and daughters, and carped awaye moche spoule of them, & brought the spoule to Samaria.

But there was a prophete of the Lordes, (whose name was Obed) and he went oute before the host that came to Samaria, and sayde vnto them: Beholde, bycause the Lorde God of your fathers is wroth wyth Iuda, he hath deliuered them into your hande. And ye haue flaue them wyth cruellesse, that reacheth vp to heauen. And now ye purpose to kepe vnder the chyldren of Iuda and Jerusalem, and to make them bondmen and bondwomen. And do ye not lade your selues with synne in the syght of the Lorde your God? Now heare me therfore, and deliuer the captiues agayne, whiche ye haue taken of your brethren, for els shall the greate wroth of God be vpon you.

Wherefore certayne of the heedes of the chyldren of Ephraim, as Azaria the sonne of Jeho-

hanan, Berechiah the sonne of Mesillemoth, and Jeheziah the sonne of Shallum, and Amasa the sonne of Hadlay, stode vpon agaynst them that came from the warre, and sayd vnto them: byng not in the captiues hyther. For where as we haue offended towarde God alreadye, ye entende to adde moze to our synnes & trespasses. For our trespass is greate alreadye, and there is a feare wroth agaynst Israel. And vpon that, the men of armes left the captiues & the spoule, before the lordes and all the congregacion.

And the men that were nowe rehearsed by C name, rose vp and toke the prisoners, and wyth the spoule clothed all that were naked amonge them, and arayed them, and shoed them, & gaue them to eate and drynke, and annoynted them, and carped all that were feble of them vpon asses, and brought them to Jericho (the cytie of Paulmetrees) to theyr brethren: and then they returned to Samaria agayne.

* At that same tyme dyd kyng Ahaz sende vnto the kynges of Assur, to haue helpe of them. And the Edomites cam agayne, & slue the sonnes of Iuda, and carped awaye captiues. And the Philistines inuaded the cyties in the lowe countrey, and toward the South of Iuda, and toke Bethsames and Alalon. And Sederoth & Schocho, wyth the townes longyng therto, & Chimna, with the townes of the same: Simso, and þe townes therof, and dwelt there. For the Lorde brought Iuda lowe, bycause of Ahaz kyng of Iuda, whiche made Iuda naked, & transgressed soze agaynst the Lord. And Tiglath Pilneser kyng of the Assirians came vpo hym and troubled hym rather then strenghted him: For Ahaz toke awaye a porcion out of the house of þe Lorde and out of the kynges house, and out of the lordes houses, and gaue vnto the kyng of the Assirians, and yet it helped hym not. And in the very tyme of hys tribulation dyd kyng Ahaz trespass yet moze agaynst the Lorde.

For he offered vnto the goddes of them of Damasco, whiche bette hym, and he sayd: bycause the goddes of the kynges of Syria helpe them, therfore wyl I offre to them, that they may helpe me also. But they were hys destruction, and þe destruction of all Israel. And Ahaz gathered togyther the vesselles of the house of God, & brake them, and * shutte vp the doores of the house of the Lorde, and made hym * alters in euery corner of Jerusalem. And in all the cyties of Iuda, he made hylaulters, to burne incense vnto other goddes, and angered the Lorde God of hys fathers: The rest of hys actes, and hys workes fyrste and last: beholde, they are wyrtten in the booke of the kynges of Iuda, and Israel. And Ahaz slepte wyth hys fathers, and they buried hym in the cytie of Jerusalem: but brought him not vnto the sepulchres of the kynges of Israel. And Hezekia his sonne raygned in hys stede.

The. xxix. Chapter.

Hezekia: otherwise called Ezekias (or Jeheziah) reuerth vnto the temple of the Lorde all the thynges that had not ben regarded of his predecessors.

L. lii. Hezekia

iii. Regum
xviii. a

ii. para.
xviii. a

iii. Regum
xviii. a

Hezechia began to raigne, when he was fyue and twentye yere olde, and raygned nyne and twentye yere in Ierusalem. And his mothers name was Abia the doughter of zachariahu. And he did that whiche was ryght in the syght of the Lorde, in al poyntes as dyd Dauid his father, *he opened the doores of the house of the Lorde (in the fyrste yere and fyrste moneth of his raygne,) and repayred them. And he brought in the preestes & the Levites, and gathered them togyther into the east strete, and sayde vnto them: Heare me ye Leuytes, and now be sanctified and halowe the house of the Lorde God of youre fathers, byngne fylthynesse oute of the holpe place. For our fathers haue trespassed, and done euill in the eyes of the Lorde our God, and haue forsaken hym, and turned away theyr faces from the habitation of the Lorde, and turned theyr backs on it. And besyde that, they haue shut vp the doores of the porche, and quenched the lampes, and haue neither burnt incense, nor offered burnt offerings in the holy place vnto the God of Israel.

Wherefore the wrath of the Lorde fell on Iuda and Ierusalem: and he hath brought them to trouble, to be wondred on, and to be hyllid at, euen as we se with our eyes. For lo, oure fathers were ouerthrowen wyth the swearde, and oure sonnes, our doughters and our wyues were carried away captiue for the same cause. And now it is in mine hert, to make a couenaunt with the Lorde God of Israel: that he may turne away his heuy indignacion from vs. Nowe therfore my sonnes, be not negligent: for the Lorde hath chosen you to stande before hym, and for to mynistre and serue hym, and to burne incense.

Then the Leuytes arose: Mahath the sonne of Amasai, and Joel the sonne of Asariahu of the chyldre of the Cabathites. And of the sonnes of Merari, Kis the sonne of Addi, and Asariahu the sonne of Jehalelel. And of the sonnes of the Ger sonites, Johab the sonne of Simma, & Eden the sonne of Joab. And of the sonnes of Elizaphan, Simri, and Jehiel. And of the sonnes of Asaph, zechariahu, and Mataniahu. And of the sonnes of Heman, Jehiel, and Semei. And of the sonnes of Jeduthun, Semaia and Azriel. And they gathered theyr brethren, and purfied them selues and came accordynge to the comaundemente of the kyng, and the wordes of the Lorde for to clesse the house of the Lorde. And the preestes went into the inner partes of the house of the Lorde, to clesse it, & brought oute all the vncleynesse that they founde in the temple of the Lorde, into the courte of the house of the Lorde.

And the Levites toke it, to cary it out into the broke Cedron. They beganne the fyrst daye of the fyrst moneth to purify, and the eyght daye of the moneth came they to the portch of the Lorde: and poured the house of the Lorde in eyght dayes and in the xijte daye of the fyrste moneth they made an ende. And they went in to Hezekia the kyng, and sayd: we haue clesed al the house of the Lorde, the aulter of burnt offering, wyth all his vesselles, and the shewbread table, wyth al

his apparell: and all the vesselles whiche he kyng Abaz dyd cast asyde wherin he raygned, & transgressed, them we haue prepared and sanctified: and beholde, they are before the alter of the Lorde. And Hezekia the kyng rose early, and gathered the lordes of the cytie, and went vp to the house of the Lorde. And they broughte seven oxen, seven rammes, seven shepe, and seven begootes, to be a synoffryng for the kyngdome, for the sanctuarie, and for Iuda. And he commaunded the preestes the sonnes of Aaron, to offre them on the aultare of the Lorde.

And they slue the oxen, and the preestes receyued the blood, & sprynkled it vpon the aultare: lyke wyse, when they had slayne the rammes they sprynkled the blood vpon the aultare: they slue also the shepe, and they sprynkled the blood vpon the aultare. And then they brought forth the begootes for the synoffryng before the kyng & the congregacyon, and put theyr handes vpon them. And the preestes slue them, and wth the blood of them they clesed the aultare to make satisfaction for al Israel, for the kyng commaunded that the burnt offering and the synneoffryng shulde be made for al Israel.

And let the Levites in the house of the Lorde with cymbales, psalteries, and harpes, & accordynge to the comaundement of Dauid, & Gad the kynges sear, and Nathan the prophete. For so was the comaundemente of the Lorde, thowgh the hande of his prophetes. And the Levites stode haupng the instrumentes of Dauid, & the preestes helde the trompettes. And Hezekia commaunded to offre the burnt offering vpon the aultare. And when the burnt offering began, the songe of the Lorde beganne also, and the trompettes, wyth the instrumentes that were ordeined by the hande of Dauid kyng of Israel. And all the congregacion worshipped, syngynge a songe & blowynge with the trompets, & al this continued, vntyll the burnt offering was synfied.

And when they had made an ende of offering the kyng and all that were presente wyth hym bowed them selues, and worshipped. And Hezekia the kyng and the lordes spake to the Levites to prayse the Lorde wyth the wordes of Dauid, and of Asaph the sear. And the Levites sang prayles wyth gladnes, & the other bowed them selues, and worshipped.

And Hezekia answered, and sayde: now ye haue consecrate your handes to the Lorde: go to therfore, and byngne in the sacrifices & thank offrynges into the house of the Lorde. And the congregacion brought in the sacrificyes, and thank offrynges and burnt offrynges, as many as were of free lyberty hert. And the nombze of the burnt offrynges which the congregacion brought was. lxx. oxen, an hundred rammes, & two hundred shepe: which were all for the burnt offering of the Lorde. And there were dedicated syre hundred oxen, and thre thousande shepe. And the preestes were so fewe to slaye all the burnt offrynges: but theyr brethren the Levites dyd helpe them, tyll they had ended the worke: and vntill the preestes were sanctified. For the Levites were purer

ted to be sanctified, then the preeſtes. And ther-
to the burnt offrynges were many, with the fat
of the peace offrynges and the dymke offrynges
that belonge to the burnt offryng. And ſo the
ſeruyce pertaynyng to the houſe of the Lorde,
was ſynſhed. And hezekia reioyced and al the
people, that God had made the folke ſo ready: &
that the thyng was ſo ſone done.

The xxx. Chapter.

Hezekia remeth the feaſt of paſſeouer.



And hezekia ſent to all Iſrael, and
Juda, and wrote letters to Ephra-
im and Manaffe, that they ſhoulde
come to the houſe of the Lorde at Je-
ruſalem, and offre Paſſeouer vnto
the Lorde God of Iſrael. And the kynge helde a
counſell with his lordes and all the congregaci-
on of Ieruſalem: to kepe the feaſt of Paſſeouer
in the ſeconde moneth. For they coulde not kepe
it at that tyme: by reaſon the preeſtes were not ſan-
ctified ſufficiently, neyther was the people ga-
thered together to Ieruſalem. And the thyng
pleaſed the kynge, and all the congregacyon.

And they decreed that it ſhoulde be proclaymed
thorowout all Iſrael from Berſabee to Dan, &
they ſhoulde come, and holde the feaſt of Paſſe-
ouer vnto the Lorde God of Iſrael, at Ieruſa-
lem: for they had not done it of a greate ſeaſon,
as they ſhulde haue done by the lawe.

So the poſtes went wpyth letters of þe hãde of
the kynge, and of his lordes thorowoute all Iſ-
rael and Juda: and at the cõmaundement of the
kynge they ſayd: Ye chyldren of Iſrael, turne a-
gayne vnto the Lorde God of Abraham, Iſa-
hac, and Iſrael, and let euery one retorne to the
remnaunte that are eſcaped you out of the han-
des of the kynges of Aſſur. And be not ye lyke
your fathers, and your brethzen, which treſpaſ-
ſed agaynſte the Lorde God of theyr fathers:
whyche gaue them vp to be deſtroyed as ye ſe.

And now be not ye ſtyfnecked lyke as were
your fathers: but yelde your ſelues vnto þe Lorde
and entre into his holy place, which he hath ſan-
ctified for euery: and ſerue the Lorde your God,
and the ſcarcenelle of þys wyath ſhall turne a-
waye from you. For yf ye turne agayne vnto þe
Lorde, then ſhall your brethzen and your chyldren
ſynde compaſſyon in the preſence of them that
toke them captiue, and they ſhall come agayne
vnto this lande. For the Lorde your God is gra-
cyous and mercyfull, and wyll not turne awaye
þys face from you, yf ye conuerſe vnto hym.

And ſo the poſtes went from cytie to cytie in
the lande of Ephraim and Manaffe, euen vnto
Zabulon. But they laughed them to ſcorne, and
mocked them. Neuertheleſſe, yet dyuers of Aſ-
ſer, Manaffe, and of Zabulon ſubmitted them ſel-
ues, and came to Ieruſalem. And the hande of
God was in Juda, ſo that he gaue the one herte
to do the cõmaundement of the kynge & of the
rulers, accordyng to the worde of the Lorde.
And there aſſembled to Ieruſalem moche people
and there was preſent a myghty great congre-
gacyon: to holde the feaſt of ſweate breed in the
ſeconde moneth. And they aroſe, & remoued the

*aultares that were in Ieruſalem. And all the
veſſels of inſence dyd they awaye, and caſt them
into the broke Cedron. And they ſlue Paſſeouer
the fourtenth daye of þe ſeconde moneth. And the
preeſtes and Leuytes whiche were aſhamed, ſan-
ctified them ſelues, and brought in the burnt of-
ferynges into the houſe of the Lorde. And they
ſtoode in theyr office after the manner, and accordyng
to the lawe of Moſes the man of God.

And the Preeſtes ſprynkled the bloode, whiche
they receyued by the handes of the Leuytes. For
there were manye in þe congregation þe were not
ſanctified: and the Leuytes dyd ſlue Paſſeouer
for al that were not cleane, and that myght not
execute the holy worke of the Lorde. For many
of the people, and very many oute of Ephraim,
Manaffe, Aſſer and Zabulon were not clenſed
and yet dyd eate Paſſeouer againſt the law ap-
pointed. Wherefore hezekia prayed for them, &
ſayde: the good Lorde be mercyfull vnto them:
For he ſet his hole herte to ſeke the Lorde God,
eue the God of his fathers: but all the other dyd
not ſo, accordyng to vnfayned holynelle. And
the Lorde herde hezekia, and healed the people.
And the chyldren of Iſrael that were preſent at
Ieruſalem, helde the feaſt of ſweate breed ſeven
dayes with greate gladneſſe, and the Leuytes, &
the preeſtes prayſed, and magnified the power
of the Lorde daye by daye, vpon instrumentes.

And hezekia ſpake hertely vnto all the Le-
uytes that had vnderſtandynge, and were of a
good mynde toward the Lorde. And they dyd
eate thorowout that feaſt ſeven dayes longe, &
offred peace offrynges, and thanked the Lorde
God of theyr fathers. And þe hole aſſemble toke
counſayle: to doo ſo other ſeven dayes, and they
helde thoſe ſeven dayes with gladneſſe. For he-
zekia kynge of Juda toke out (from amonge þys
cattell) for the congregacion, a thouſande ponge
oren, and ſeven thouſande ſhepe. And the lordes
gaue out to the congregacion a thouſand ponge
oren, and ten thouſande ſhepe. And a great nom-
bre of the preeſtes were ſanctified.

And all the congregacion of Juda, with the
preeſtes and Leuytes, and all the congregacion
that came out of Iſrael, and the ſtraungers that
came out of the lande of Iſrael, and that dwelte
in Juda reioyced: and there was great gladneſſe
in Ieruſalem. For ſyns the tyme of Salomon
the ſonne of Dauid kynge of Iſrael, there was
no ſuche ioy in Ieruſalem. And the preeſtes and
the Leuytes aroſe, and bleſſed the people, & their
voyce was herde of the Lorde, and theyr prayer
came vp vnto heauen, his holy dwelling place.

The xxxi. Chapter.

After that hezekia had called agayne the people vnto
the waye of the Lorde, he ordeyned the preeſtes, vnto
whome he commaunded to gyue tythes.



And when al theſe thynges were fi-
niſhed, al they of Iſrael that were
preſent in the cyties of Juda, went
out and brake the ymages, & cut
downe the ydoles groues, and al to
brake the hye places, and alſe thorowout all
Juda and Beniamin, in Ephraim alſo & Ma-
naſſe, vntyl they had deſtroyed them al. And all

L. lxxx. the

the childre of Israel returned every man to his possessions, and to theyr owne cities. And Hezekia appoynted sondry companyes of p̄ p̄restes and Leuites after the diuersitie of theyr mynistracions, every man accordyng to hys offyce, both p̄restes and Leuites, for the burnt offeryng and peace offerynges, to mynistrer, & to gyue thakkes, and prayse in p̄ gates of the host of p̄ Lorde. And the kynges porcion of hys substance that he gaue, were dayly burnt offerynges in the mornynge and euenyng, and burnt offerynges for the Sabbath dayes, newe moones, and solempne feastes, accordyng as it is wrytten in the lawe of the Lorde. And he had the people that dwelte in Jerusalem gyue the parte to the p̄restes, and Leuites, that they myght substancially applye them selues to the lawe of the Lorde.

an. xxviii. b.

B And as soone as the kynges commaundement came abrode, the chyldren of Israel brought a-bundance of fyrst frutes, of corne, wyne, oyle, honye, and al maner of frutes of the felde, & the tythes of all maner of thynges, brought they in plentifully. And the chyldren of Israel & Juda p̄ dwelt in the cities of Juda, they also brought in the tythes of oxen and shepe, & other holpe tythes which were consecrate vnto p̄ Lorde theyr God: they dyd offre, & brought them all by heapes. In the thyrde moneth they beganne to laye the heapes (in maner of a foundacion) and fynished them in the seuenth moneth. And whē Hezekia and the lordes came, and sawe the heapes they blessed the Lorde & hys people Israel. And Hezekia questioned with the p̄restes and the Leuites, concernyng the heapes. And Azaria the chiefe p̄rest of the house of Zadok answered him and sayd: syns the people beganne to bypnyng the beue offerynges vnto the house of the Lorde: we also haue had ynough to eat, there remayned so moche: for the Lorde hath blessed his people and this heape is left. And Hezekia had prepare the chambres in the house of p̄ Lorde. And they dyd prepare them, and caryed in the fyrst frutes, the tythes, and the dedicate thynges saythfully.

C Over whiche Conaiabu the Leuite had the rule, and Semei his brother nexte to hym. And Jehiel, Asariabu, Natbath, Asael, Jerimoth, Iolabad, Eliel, Jesmachiahu, Mahath, & Banaiabu were ouerscars ordeyned by Bonaniahu, & Semei his brother was an officer of Hezekia the kyng, and Azaria was the ruler of the house of God, (vnto whome all these thynges belonged.) And Choze the sone of Jimna the Leuite & porter of the east doze: had the ouersyght of p̄ thynges that were offred of a fre wyl vnto God) and were gyuen in maner severally vnto the Lorde) and ouer the thynges most holy. And vnder his hāde were Eden, Maniamin, Jesua, Semetiahu, Amariabu, and Sechaniahu, in the cyties of the p̄restes apoynted of their fidelitie to gyue to theyr brethren theyr porcions: as well to p̄ small as to the great. Except that to the males p̄ were rekened from thre yere and aboue (among all p̄ went into the house of the Lorde) they shoulde gyue daye by daye, for mynistracion, and for theyr gyuyng attendaunce, and for theyr dynerse

waytynges by course. And to the p̄restes & Leuites thowout the housholde of theyr fathers from t wentye yere and aboue, to wayte when courses came.

And to the families of all theyr babes, wyues, sonnes and donghters thowowe all the congregacion. For vpon the fydellitie of them were the holy thynges bestowed. And to the chyldren of Aaron, the p̄restes which were in the felde and suburbs of theyr cyties, cytie by cytie, the men (whose names were expressed afore) shoulde gyue porcions, euen to al the males amonge p̄ p̄restes, and to all the Leuites, accordyng to theyr nombze. And of thys maner dyd Hezekia thowout al Juda, & wrought it that is good, and ryght and true, before the Lorde hys God. And in all the workes that he beganne for the seruice of the house of God, for the lawe and for the commaundementes, he sought hys God and that dyd he with all his herte, and prospered.

C The xxii. Chapter.

Sennacherib (or Sanherib) besieginge Jerusalem (is strephen of the angell. Hezekia dyeth, after whom succeedeth Manasse.



After that these dedes were saythfully done: * Sennacherib kyng of Assur came and entred into Juda, and compassed the stronge cyties, and thought to wynn them for hym selfe. And so when Hezekia sawe that Sennacherib was come, and that he was purposed to fyght agaynst Jerusalem, he toke counsaile with his lordes and mē of myght, to stoppe the water of the fountaynes without the cytie: and they dyd helpe hym. For there gathered many of the people together, and stoppe all the welles, and he broke that ran thowowe the myddes of the lande sayinge: why shall the kynges of Assur come, & fynde moche water? And Hezekia wente to lustely, and buylt vp all p̄ wall where it was broken, and made ordinaunce vpon the towres and to the other wall wythout, and repayred the walls in the cytie of Dauid, and made manye darters & sheldes. And he set captaynes of warre ouer the people, and gathered them together to him in p̄ large strete of the gate of the citie, and spake gently to them, sayinge: Plucke vp your hertes, & be stronge. Be not afrayed nor discouraged, for the kyng of Assur, & for all the multitude that he hath with hym: * For there be mo with vs then with hym. With hym is an arme of flesh. But with vs is the Lord our God, for to helpe vs, & to fyght our battayles. And the people took courage thowow p̄ wordes of Hezekia kyng of Juda.

After

* After this dyd Sennacherib king of Assur sende of his seruantes to Jerusalem (but he him self remayned besyde Lachis: haupnge all hys power with him) vnto Hezekia king of Iuda & vnto all Iuda that were at Jerusalem, sayinge: Thus sayeth Sennacherib the kyng of Assur: wherein do ye truste, O ye that dwell in Ierusalem which is besiged: Woth not Hezekia entyce you to gyue ouer your selues vnto death, hūgre and thyrst, sayeng: the Lorde our God shall ryd vs out of the hande of the kyng of Assur: hath not the same Hezekia put downe his hye places and hys alters, and commaunded Iuda & Ierusalem, saying: Ye shall worshyp before one aulter and burne incense vpon the same.

Knowe ye not what I and my fathers haue done vnto the people of all landes? Were the gods of þe people of other landes able or mighty to saue theyr landes out of my hande? whych of al the goddes of those nations (that my fathers destroyed) coude deliuer his people out of myne hande? And what your God be able to deliuer you out of myne hande? Wherefore now, let not Hezekia deceyue you, nor perswade you of thys falschyp, nor yet beleue hym.

¶ For as no god amonge all nacyns & kyngdomes was able to rid his people out of my hand and out of the hande of my father. Howe moch lesse shal your goddes be able to kepe you out of my hande? And yet mo thynge dyd his seruantes speake agaynst the Lorde God, and agaynst his seruante Hezekia. And (Sennacherib) also wrote a lettre, to rayle on the Lorde God of Israel & spake agaynst him, saying: as the gods of the nations of other landes haue not ben able to deliuer their people out of my hand. Eue so shal not the god of Hezekia deliuer his people out of myne hande. And they cryed w a loude voyce in the Jewes speache vnto the people of Ierusalem that were on the wal to feare them and to make them faynt herted, and that they myght so take the citie. And they spake agaynst the God of Ierusalem as agaynst þe goddes of the nations of the earth, which were þe workes of þe handes of men.

¶ But Hezekia the kyng, and the prophet Isai the son of Amoz prayed agaynst þe blasphemie and cryed vp to heauen. And the Lorde sente an aungel which destroyed all the men of war, and the lordes and captaynes of þe hoost of the kyng of Assur, that he turned his face agayn w shame towarde hys owne lande. * And when he was come into the house of his God, they that came of his owne body slue hym ther with the sword. And so the Lorde saued Hezekia and the inhabitants of Jerusalem out of the hand of Sennacherib kyng of Assur, and from the hande of al other, and mayntayned them on euery syde. And many brought offrynges vnto the Lorde to Jerusalem, and presentes to Hezekia kyng of Iuda, so that he was magnified in the syght of all nacyns from thence forth.

* In those dayes Hezekia was spcke vnto the death, and prayed vnto the Lorde, which answered him: and he wed him a wondrous myracle. But Hezekia dyd not agayne vnto God accor-

ding to it þe had shewed him for his bert arde and there came wrath vpon hym, and vpon Iuda and Jerusalem. Notwithstandyng Hezekia submytted hym selfe (after that his bert was risen vp) he, and the inhabitants of Jerusalem: and the wrath of the Lorde came n. vpon them in the dayes of Hezekia.

And Hezekia had excedyng moch ryches and honour. And he gat hym treasure of siluer, and golde, precious stones and spyrres, hyldes, and of all maner of pleasaunt iewels: and made store houses for þe frutes of corne, for wyne and oyle: and stalles for all maner of beastes, and foldes for shepe. And he made hym cityes, & had of shep and oxen great aboundaunce. For God had gyuen hym substance excedyng moch. This same Hezekia stopped the vpper water sprynges of Gihon, and brought the downe to the west side of the citie of Dauid. And Hezekia prospered in al his workes. And when the prynces of Babylon sent vnto hym embassadours, to enquire of the wondre that chaunced in the land, God left hym to trye hym, and that all that was in hys herte myght be knowne.

The rest of the dedes of Hezekia, and his goodnes, beholde, they are wyrtten in the vspyon of Isai the prophet the sonne of Amoz in the booke of the kinges of Iuda and Israel. And Hezekia slepte with his fathers, and they buried hym in the moost worthy place of the sepulchres of the sonnes of Dauid: and al Iuda & the inhabitants of Jerusalem dyd hym worshyppe at his death. And manasses hys sonne raygned in hys stede.

The xxxiii. Chapter.

Manasse is taken prisoner, and after that he cometh out, he destroyeth the ydols. He dyeth: and after hym succeedeth Amos, which is kylled of hys owne people, & Josias hys sonne raygned in hys stede.



Manasse was xii. yere olde * when he beganne to raygne, and he raygned fyue and fyftye yere in Jerusalem: but dyd euil in the syght of þe Lorde lyke vnto the abhominacions of the hepythen, whome the Lorde caste out before the chyldren of Israel. For he went to, and buylte the hilaulter * which Hezekia his father had broke downe. And he reared vp alters for Baal, and made groues, and worshipped al the hoste of heauen, and serued them.

And he buylt alters in the house of þe Lorde where as the Lorde yet had sayd: * in Jerusalem shall my name be for ever. And he buylded alters for all the hoost of heauen in the two courttes of the house of the Lorde. And he burnt hys chyldren in fyre in the valley of þe sonnes of Hinnon. He was a soycer: he regarded the cryng of byrdes, vled inchauntements, and mayntayned workers with spyrtes, & sears of fortunes: and wrought moche euill in the syght of þe Lorde to angre hym wythall.

And he put the kered ymage and ydol which he had made in þe house of God. Of which house God had sayde to Dauid and to Salomon hys sonne: in this house and in Jerusalem, whych I

Deu. viij. a.

iii. re. xli. a.

iii. re. xli. b.

ii. re. vii. b. h. par. vi. a. g. d. i. c.

B

L. v. haue

ti. reg. vii. b
iii. re. vii. b
ii. sa. xvi. a
s. vii. c.

haue chosen afore all the trybes of Israel, *wyl I put my name for euer, and wyl no more bring the seate of Israel from the lande which I haue ordeined for your fathers. Vt so be that they wil be diligent, and do all that I haue commaunded them in al the lawe and statutes, and ordinaunces by the bande of Moyses. And so Manasse made Iuda and the inhabitants of Ierusalem to erre, and to do worse then the heythen whome the Lord destroyed before the children of Israel. And the Lord spake to Manasse and to his people, but they wolde not regarde.

E Wherefore, the Lord brought vpon them the captaynes of the host of the kynge of the Assyrians, which toke Manasse in holde, and bound hym with chaynes, and carped hym to Babylō. And when he was in tribulacyon, he besought the Lord his God, and humbled hym selfe exceedingly before the God of his fathers, and made intercession to hym: and God was entreated of hym, and herde his prayer, and brought hym agayne to Ierusalem into his kyngdome. And the Manasse knewe that the Lord was God.

ii. pa. xliii. a
s. xlii. a.

After this he buylt a wall without the citie of Dauid, on the west side of Syon, in the valey as they come to the fith gate, and round about Ophel, & brought it vp of a very great heygth, and put captaynes of warre in all the strong cyties of Iuda. And he toke awaye straunge goddes and ymages out of the house of God, and *all the alters that he had buylt in the mount of the house of God, & Ierusalem, and cast them out of the citie. And he prepared the alter of the Lord, and sacrificed thereon peaceoffrynges, & thankeoffrynges, and charged Iuda to serue the Lord God of Israel. Neuerthelesse, the people dyd offre still in the hylalters, howbeit, vnto the Lord they God onely.

D The rest of the actes of Manasse & his prayer vnto his God, and the wordes of the sears, and of them that spake to him in the name of the Lord God of Israel, beholde, they are wyrtten in the sayinges of the kynges of Israel. And his prayer and how that he was herde, and all his synnes, and his trespasses, and the places where he made hylalters, and set vp groues and ymages (before he was meakened) beholde, they are wyrtten amonge the sayinges of the sears. And Manasse slepte wyth his fathers, and they buried hym in his owne house: And Amon his son raygned in his roume. Amon was two and twentye yere olde when he began to raygne, and raygned two yere in Ierusalem. But he dyd euyl in the syght of the Lord, lyke as dyd Manasse his father, for Amon sacrificed to al the kered ymages, whiche Manasse his father had made and serued them, and submytted not hym selfe before the Lord: as Manasse his father hadde meakened hym selfe. But Amon trespassed greatly. And his owne seruauntes conspyred agaynst hym, and slewe hym in his owne house. But the people of the lande slue all them that had conspyred agaynst kyng Amon. And the same people of the land made Josia his son king in his roume.

The xxxiii. Chapter.

Josia destroyed the ydolles, and restored the temple in which is founde the booke of the lawe. He sendeth to Sulda the prophetesse for counsaile.

Josia was eyght yere olde when he began to raygne, *and he raygned in Ierusalem. xxi. yere. And he was whiche was ryght in the syght of the Lord, and walked in the wayes of Dauid his father, and bowed neyther to the ryght hande nor the lefte. In the eyght yere of his raygne (when he was yet a chyld) he began to seke after the God of Dauid his father. And in the twelue yere he began to pouрге Iuda, and Ierusalem from hylalters, groues, kered ymages, and ymages of metall: and they brake downe the alters of Baalim, euen in his presence: and other ymages, that were in greater honour then they, he caused to be destroyed. And the groues, kered ymages, and ymages of metall, he brake and made duste of them, and strowed it vpon the graues of them that had offered vnto them. And he burnt the bones of the preastes vpon the alters of them, and cleansed Iuda and Ierusalem. And euen so dyd he in the cyties of Manasse, Ephraim, Symeon, vnto Rephthali. And in the wyldernes of them, rounde aboute, he plucked a sondre the alters and the groues, and did brake them and stampe them to pouldre, and beate downe all the ymages thorowoute all the lande of Israel: and he turned to Ierusalem agayne.

In the xviii. yere of his raygne when he had pourged the lande and the temple, *he sent Shaphan the sonne of Amasiah, and Maasiah the gouernour of the cytye, and Joah the sonne of Joahaz the recorder, to repaie the house of the Lord his God. And when they came to Helkiah the hie preist, they deliuered them the moneye that was broughte into the house of God, whiche the Leuytes that kepte the enterres, had gathered of the bande of Manasse, & Ephraim, and of al that yet remayned in Israel, and of Iuda and Ben Jamin, and of the inhabitants of Ierusalem. And they put it in the handes of the workemen that had the ouersyght of the house of the Lord: and they gaue it to the labourers that wrought in the house of the Lord: to repaie and amende the house. Euen to masons & carpenters gaue they it, to get stone and timbre for couples and for beames of the houses, which the kynges of Iuda had destroyed: And they made the worke saythfully.

And the ouersers of them to courage them forwarde, were Iabath & Obadiahu Leuytes, of the children of Merari: and Secharia, & Mesullam, of the chyldren of the Cabathytes, and other of the Leuytes: whiche all coule skyll of instrumentes of musyke. And ouer the beaers of burthens, and ouer al that wrought, in whatsoeuer workmanishipp it were, were these scribes, officers, and porters of the Leuytes.

And when they brought out the moneye that was brought in to the house of the Lord, Helkiah the preist *founde the booke of the lawe of the Lord gyuen by Moyses. And Helkiah answered

red & sayd to Saphan the scribe: I haue found the booke of the lawe in the house of the Lorde, and helkia gaue the booke to Saphā. And Saphan caried the booke to the kyng, and brought the kyng worde agayne, sayeng: all that was committed to thy seruantes, that do they. And they haue gathered togyther the moneys y^e was founde in the house of the Lorde, and haue deliuered it into y^e handes of y^e ouerseers of the worke and to the handes of the workemen. And then Saphan the scribe shewed the kyng, sayeng: helkia the preaste hath giuen me a booke, and Saphan red in it before the kyng.

And it fortuned, that when the kyng had herd the wordes of the lawe, he tare his clothes and the kyng comaunded helkia and Ahikam the sonne of Saphan, and Abidon the sonne of Micah, and Saphan the scribe, and Asaia a seruant of the kinges, sayenge: go and enquire of the Lorde for me, and for them that are left in Israel and Iuda, concernyng the wordes of the booke that is founde. For great is the wrath of the Lord that is fallen vpon vs, bycause our fathers haue not kepte the worde of the Lorde, to do after all that is wyrtten in thys booke.

And helkia and they that the kyng had appoynted, went to Hulda a prophete the wyfe of Shallum, the sonne of Tokhath, the sonne of Hasra keeper of the wardrope (for she dwelte in Jerusalem within the seconde wall) and so they communed with her. She answered them: thus sayeth the Lorde God of Israel: tel ye the man that sent you to me. Euen thus sayth the Lorde beholde, I wil byng euil vpon this place, and vpon the inhabitants therof (euen all the curses, that are wyrtte in the booke which they haue red before the kyng of Iuda) bycause they haue forsaken me, and offered vnto other goddes, to an gere me with all maner workes of theyr handes therfore is my wrath set on fyre agaynst this place: and shall not be quenched. And as for the kyng of Iuda whych sent you to enquire of the Lorde, so shall ye saye vnto hym: thus sayth the Lorde God of Israel, concernyng the wordes which thou hast herde.

Bycause thyne hert dyd melt, and thou didest meke thy self before God whē thou herdest hys wordes against this place and against the inhabitants therof: and humbledst thy self before me and tarest thy clothes, and weptest before me that haue I herde also sayth the Lorde. Behold I wyl take the to thy fathers, and thou shalt be put in thy graue in peace, and thyne eyes shall not se all the myschefe that I wyl byng vpon this place, and vpon the inhabitants of the same. And they brought y^e king word agayne. * Cha the kyng sent and gathered togyther all the elders of Iuda & Jerusalem. And the kyng went vnto the house of the Lorde, and all the men of Iuda, and the inhabitants of Jerusalem, and the prestes and Leuites and all the people great and smal, and the king dyd reade in theyr eares all the wordes of the booke of the couenaunt that was founde in the house of the Lorde. And the kyng stode at his standyng, and made a coue

uaunt before the Lord, to folowe the Lord, and to kepe his commaundementes, hys wyrtnes, and his statutes, with all his herte, and with all his soule, and to fulfyll the wordes of y^e appoyntement wyrtten in the same booke.

And he set in theyr roume all them that were founde in Jerusalem, and Ben Jamin, and the inhabitants of Jerusalem dyd accordyng to the couenaunt of the Lorde God of theyr fathers. And Josia put away al maner of abhominacions out of all landes that pertayned to the chyldren of Israel, & brought in al that were found in Israel to worship and to serue y^e Lorde theyr God. And they turned not asyde from after the Lord God of theyr fathers as long as he lyued.

The xxxv Chapter.

Josia holdeth passeouer. He fyghteth agaynst the kyng of Egypt, and dyeth. The people bewaile hym.



And Josia heide the * feast of passeouer vnto the Lorde in Jerusalem, & they shue passeouer in the xiiii. daye of the fyfthe moneth. And he set the prestes in theyr offces, and ayded them in the seruice of the house of the lord. And he sayd vnto the Leuites (that taught al Israel and were sanctified vnto the Lord) put the holy arke in the house whych Salomon the sonne of Dauid kyng of Israel dyd buylde, there shall no other burthen be layed vpon your shulders: But nowe serue the Lorde your God and his people Israel. And prepare your selues by your auncient householdes and companyes, accordyng to the wyrtynge of Dauid kyng of Israel, and the wyrtynge of Salomon his sonne, and stande in the holy place accordyng to the deuision of the auncient householdes of your brethren the chyldren of the people, and after the deuision of the auncient householdes of the Leuites, kyll passeouer, and sanctify & prepare your brethren that they may do accordyng to the word of the Lord by the hande of Moyses.

And Josia gaue to the people flockes of shepe and kyddes, all for passeouer, and for all y^e were present thyrty thousand by tale, & thre thousand oxen, & these were euen of the kynges substance. And his lordes gaue wyllynge both vnto the people and to the prestes, and vnto the Leuites helkia also, zatharia and Jehiel, rulers of the house of God, gaue vnto y^e prestes for passeouer offrynges, two thousand & fyre hundred shepe, and thre hundred oxen: Conania and Semeiahu and Methanel his brethren, and Hasabiahu and Jaiel, and Josobad, rulers of the Leuites gaue vnto the Leuites passeouer offrynges, euē fyue thousand shepe, and fyue hundred oxen.

And so the scrupce was prepared, & the prestes stode in theyr places, & the Leuites in theyr distinct companys at the kynges comaundment. And they shue passeouer, and the prestes sprynkled the blood with theyr hande, & the Leuites pulled of the skynnes of the beastes. And they fet away the burnt offrynges to gyue them vnto the people that were denyed by aunciente houses, and that they shuld offre vnto the Lord lyke as it is wyrtte in the booke of Moyses. And so dyd

A
iii. Regum
xiii. c.
iii. Esdr. lvi.

Leui. lvi.

erod. iii. b.

so dyd they with the oren also. And they dressed the Pascheouer with fyre, as the maner was. And the other dedycate beastes sod they in potes, cauldernes, and pannes, and deuyded them amonge all the people. And afterwarde they made redy for them selues and for the preastes, for the chyldren of Aaron were busyed in offering of burnt offeringes, & the fat vntyl nyght, therfore the Levites prepared for them selues, & for the preastes the sonnes of Aaron.

i. para. xxi. & xxi. b.

And the syngers the chyldren of Asaph stode in theyr standyng accorpyng to the comaundement of Dauid, and Asaph, Heman, and Jeduthun the kynges sear: and p porters wayted at euery gate, and might not depart from theyr seruyce: for they brethren the levites prepared for them. And so all the seruyce of the Lord was prepared the same daye, to offre Pascheouer, and to offre burnt offeringes vpon the aultare of the Lorde, accorpyng to the comaundemente of kynge Josia.

And so the chyldren of Israel that were present offred Pascheouer the same tyme and kepte the feaste of swete bread seuen dayes, and there was no Pascheouer lyke to that kepte in Israel, from the dayes of Samuel the prophet: neither dyd al the kynges of Israel holde suche a Pascheouer feaste as dyd Josia & the preastes & Levites and all Juda, & Israel that were presente, & the inhabitants of Jerusalem. This Pascheouer was holden in the. xviij. yere of the raygne of Josia.

ii. re. xxi. f.

* After this, when Josia had prepared the temple, Necho kyng of Egypt came vp to fight agaynst Carcamis besyde Euphrates, and Josia went out agaynst hym: which sent messengers to hym, and sayd: what haue I to do with the thou kynge of Juda? Be not thou agaynst thy selfe this day: for my warre is agaynst another house, and God bad me make haste. Leaueth therfore and medle not with God whyche is with me, lest he destroye the. Neuerthelesse, Josia woulde not turne his face from hym, but rather toke aduysle to fyght with hym, & hearkened not vnto the wordes of Necho out of the mouth of God, and came to fyght in the valley of Maggedo, and the shoters shot darteres at kynge Josia. And the kynge sayd to his seruauntes: carrie me away, for I am sore wounded. His seruauntes therfore had hym out of that charet, and put hym (as a kynge) in another charet that they had.

zach. xii. a.

And whē they had brought hym to Jerusalem he dyed, and was buryed in the sepulchre of his fathers. * And all Juda and Jerusalem mourned for Josia. And Jeremia lamented Josia, and all syngynge men and syngynge women mourned for Josia in theyr lamentaciōs to this daye and made the same lamentaciōs and ordinaunce in Israel, and beholde, they be wyrtten in the lamentacyōs. The rest of the actes of Josia and his goodnes which he dyd in folowynge the wyrtynge of the lawe of the Lorde, and his saynges fyrste and last: behold, they are wyrtten in the booke of the kynges of Israel and Juda.

The. xxxvi. Chapter.

After Josia raygneth Jehoahaz, after Jehoahaz Jehoahaz after Jehoahaz Jehoahaz, after Jehoahaz, Jehoahaz. In whole tyme all the people were carped away to Babylon and were brought agayne the seuentye yere after by king Cyrus, otherwyle called Cores.



And the people of the land toke Jehoahaz the sonne of Josia, & made hym kynge in his fathers stede in Jerusalem. And Jehoahaz was. xxiij. yere olde when he began to raygne, and he raygned thre monethes in Jerusalem.

And the kynge of Egypt put hym downe at Jerusalem, & merced the lande in an hundred talles of syluer, and a talent of gold. And the kynge of Egypt made Eliakim his brother kynge vpon Juda and Jerusalem, and turned his name vnto Jehoaki: and Necho toke Jehoahaz his brother, and carped hym to Egypt. Jehoakim was. xxiij. yere olde when he began to raygne, and he raygned. xi. yere in Jerusalem: and dyd euyl in the syght of the Lorde his God.

Agaynst hym then came vp Nabuchodonozor kynge of Babylon, and bounde hym with two chaynes to carpe hym to Babylon. The kynge * Nabuchodonozor also caried of the vessels of the house of the Lord to Babylon and put them in his temple at Babylon. The rest of the actes of Jehoakim, and his abhominacions which he dyd, and carued ymages that were layed to his charge, behold, they are wyrtten in the boke of the kynges of Israel & Juda. And Jehoakim his sonne raygned in his stede. Jehoakim was. xxiij. yere old when he began to raygne, & he raygned thre monethes and ten dayes in Jerusalem: and dyd euyl in the syght of the Lord. And when the yere was out, kynge Nabuchodonozor sent, and fet hym to Babylon wpyth the goodly vessels of the house of the Lord, & made zedekia (his fathers brother) kynge ouer Juda and Jerusalem.

* zedekia was. xxi. yere olde, when he began to raygne, and raygned. xi. yere in Jerusalem. And he dyd euyl in the syghte of the Lorde his God, and humbled not hym self befoze Jeremia the prophet at the mouth of the Lorde. And he rebelled agaynst Nabuchodonozor, which had receyued an othe of hym by God. But he was styfnecked, and to hard herted to turne vnto the Lorde God of Israel. Whereouer, all the rulers the preastes and the people trespassed moze, synnyng after all maner of abhominacyōs of the hyethen, & polluted the house of the lord which he had halowed in Jerusalem.

* And the Lorde God of theyr fathers sent to them, by his messengers, rylsynge vp by tymes and sayng, for he had compassion on his people, and on his dwellyng place. But they mocked the messengers of God, & despyled his wordes, and mylused his pyphetes, vntyl the wrath of the Lorde arose agaynst his people, and thyl there was no remedy. And so he brought vpon them the kynge of the Caldees, whiche slue theyr yong men with the swerde in theyr holy temple and spared neyther younge man, mayden, olde man, nor hym that stouped for age. He gaue them all into his hande.

And al the vessels of the house of God (bothe great

great and small) and the treasures of the house of the Lord, and the treasures of the kynge, and of his lordes: all these caried he to Babilon. And they burnt the house of God, and brake downe the wall of Jerusalem, and burnt all the places thereof with fyre, and destroyed all the goodly ieruelles therof. And the rest that had escaped þe swerde caried he to Babilon, where they were bounde to hym and his chyldren, vntyll þe tyme that Persia had the Empire. To fulfill þe word of the Lorde* by þe mouth of Jeremia, vntill the land had her pleasure of her Sabbathes: for as longe as she laye desolate, she kepte Sabbath, vntill seuentye yeres were fulfilled.

D * And the fyrst yere of Cyrus kyng of Persia (when the woorde of the Lorde* spoken by the mouth of Jeremia was fynished) the Lord stre red vp the spryit of Cyrus kyng of Persia, that he made a proclamacion thowout all his kyn gdom, and that by wyrtynge, sayeng: Thus say eth Cyrus kyng of Persia: all the kyngdomes of the earth hath the Lord God of heauen gyue me, and hath charged me to buyld him an house in Jerusalem that is in Iuda. Wherefore who so euer is amonge you of all his people, the Lorde his God be with him, and let hym go vp.

C The ende of the seconde booke of the Chronycles.

The fyrste booke of ESDRAS.

The fyrste Chapter.

C Cyrus sendeth agayne the people that was in captiuitie, and restoreth them theyr holy vessels. And commaundeth them to buyld agayne the temple.



In the first yere of* Cyrus king of Persia (that the woorde of the Lorde spoken* by the mouth of Jeremy myght be fulfilled) the Lorde styred vp the spryite of Cyrus kyng of Persia, that he caused to be proclaymed thowout all his empyre, and to be wyrtten, sayenge: Thus sayeth Cyrus the kyng of Persia: The Lorde God of heauen hath gyuen me all the kyngdomes of the earth,* and hath comaunded me to buyld hym an house at Jerusalem, whych is in Iuda. Whosoener nowe among you is of hys people the Lorde his God be with him, and let him

go vp to Jerusalem in Iuda, and buyld þe house of the Lorde God of Israel. he is the God that is at Jerusalem. And whosoener remaineth yet in any maner of place (where he is a straunger) let the men of þe place helpe hym with siluer and golde, with good and cattel, besyde that whych they wyllingly offre, for the house of God that is at Jerusalem.

Then gat vp the principall fathers of Iuda **C** and Ben Jamin, and the prestes and Leuites, & all they whose spryit God had rayled to go vp, & to buyld the house of þe Lorde which is at Jerusalem. And all they that were about the streng- thed theyr hande, with vessels of syluer & golde with good & cattel, and iewels: in so moche that euery one thewed hym selfe lyberall. And kyng Cyrus brought forth the vessels of the house of the Lorde* which Nabuchodonozor had taken out of Jerusalem & had put in þe house of his God Those did Cyrus þe kyng of Persia byng forth by the hande of Mithridates the treasurer, and nobred them vnto Selsbazer the prince of Iuda

And this is the nombze of them. xxx. chargers of gold. M. chargers of syluer. xxx. knyues. xxx. basens of golde: and of other siluer basens. liii. C. & x. and of other vessels. M. All þe vessels of gold and siluer were. v. M. & liii. C. All these did Selsbazer cary away with the that came vp out of the captiuitie of Babilon vnto Jerusalem.

The ii. Chapter.

C The nombze of them that returned from the captiuitie.

These are the chyldzen of the lande that went vp out of the captiuitie (whom Nabuchodonozor þe kyng of Babilon had caried away vnto babilon) & came agayne vnto Jerusalem, & into Iuda, encrepe one vnto his cite. They that came wth zorobabel are these: Iesua, * Nehemiah, Saraisa, Raelaisa, Wardochai, Bilsan, Mispar, Biguai, Rehum Baana. This is the nombze of the men of þe people of Israel. The chyldze of Phares, two thousand, an hundred seuentye and two: the chyldze of Sephatia, thre hundred seuentye and two: the chyldzen of Arath, seuen hundred, and fyue and seenty: the chyldzen of the capytayne of Moab, among the chyldze of Iesua and Joab, two thousande, eyght hundred and twelue: the chyldzen of Elam, a thousande, two hundred, and foure and fyfty: the chyldzen of Zattu, nyne hundred, and fyue and forty, the chyldzen of Zaccari seuen hundred, and thre score: the chyldzen of Bani, syxe hundred, and two and forty: the chyldzen of Bebai, syxe hundred, and thre and twenty the chyldzen of Bsgad a thousand, two hundred, and two and twenty: the chyldzen of Adoniam, syxe hundred, and syxe and, syrtpe, the chyldzen of Beguai, two thousand, and syxe and fyfty: the chyldzen of Adin, foure hundred and foure and fyfty: the chyldzen of Ater of Hezekia, eyght and nyntpe: the chyldzen of Bezai thre hundred, and thre and twenty: the chyldzen of Joza, an hundred, and twelue: the chyldzen of Basum, two hundred and thre and twenty: the chyldzen of Gebar, fyue and nyntpe: the chyldze of Berthehem, an hundred and thre and twenty

i. pa. xxxvii
ii. cc. xlviii
Daniel, i. a.

4. c. lxxvii

twenty: the men of Netopha, fyve and fifty: the men of Anothoth, an hundred and eght & twety: the chyldren of Almaueth, two and fourtye: the chyldren of Itriath Jarim, even the chyldren of Cepira, and Beeroth, seven hundred & thre and fourtye: the chyldren of Harama and Geba fyve hundred, and one and twenty: the men of Mychmas, an hundred, and two and twenty: the men of Bethel and Hay, two hundred, and thre and twenty, the chyldren of Nebo, two & fyfetye: the chyldren of Hagbis, an hundred and fyve and fyfetye: the chyldren of the other Elam, a thousand, and two hundred, and foure and fyfetye: the chyldren of Harin, thre hundred & twenty: the chyldren of Lodhadid, and Ono, seven hundred and fyve and twenty: the chyldren of Jericho, thre hundred and fyve and fourtye: the chyldren of Senaa, thre thousande, fyve hundred and thryfetye.

The prestes of the chyldren of Jedata of the house of Iesua, nyne hundred and thre and senetye: the chyldren of Immer, a thousande, & two and fyfetye: the chyldren of Phathur, a thousande two hundred and seven and fourty: the chyldren of Iarim, a thousande and seuentene.

The Levites: The chyldren of Iesua, & Cadmuel of the chyldren of Hodavia, foure & seuentye. The syngers, the chyldren of Alaph, an hundred and eght and twentye. The chyldren of p doze keper. The chyldren of Salu: the chyldren of Ater, the chyldren of Calmon, the chyldren of Akub, the chyldren of Harita, the chyldre of Sobai: all togyther an hundred and xxxix.

The Rechinims, the chyldren of ziba, the chyldren of Alupha, the chyldren of Tabaoth, the chyldren of Ceros, the chyldre of Sichu, the chyldren of Dadon, the chyldren of Lebanaa, the chyldren of Hagaba, the chyldren of Akub, the chyldren of Hagab, the chyldren of Samlat, the chyldren of Hanaan, the chyldren of Gyddel, the chyldren of Gabar, the chyldren of Reaia, the chyldren of Razin, the chyldren of Recoda, p chyldre of Galam, the chyldren of Ala, the chyldren of Passaah, the chyldren of Bassai, the chyldren of Asua, the chyldren of Echunim, the chyldren of Rephasim, the chyldren of Bacbuc, the chyldren of Hacuba, the chyldre of Arhur, the chyldren of Bazuth, the chyldren of Hebira, the chyldre of Harla, the chyldren of Barcom, the chyldren of Sylara: the chyldre of Chamah, the chyldren of Reziab, the chyldren of Hatipha.

The chyldren of Salomons seruautes: the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Beruda, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Giddel, the chyldren of Sephatiah: the chyldren of Hattil, the chyldren of Bochereth, Hozbaim, the chyldren of Ami. All the Rechinims, and the chyldren of Salomons seruautes were all togyther thre hundred nyntye and two.

And these went vp from Thelmeiah, & from Thelharla, Cherub, Addon, and Immer. But they coude not discerne theyr fathers house and theyr seed: whether they wer of Israel. The chyldren of Delaiah, the Chyldren of Tobia: The

chyldren of Recoda, fyve hundred and thre and fyfetye. And of the chyldren of the prestes: the chyldren of Hebata: the chyldren of Haco, the chyldren of Berzelai: which toke on of p dozers of * Berzelai the Giliadpse to wyfe: and was called after theyr name: these soughte theyr euydence amonge them that had the regyde of byrth, and were not found therein, therfore were they put from the presthode. And Haturatha sayd vnto them, that they shulde not eate of the moost holy, tyl there rose vp a * prest to weare Urim and Thumim.

The whole congregacion together was, xlii. thousande, thre hundred and thre score: besyde theyr seruautes and maydens: of whome there were seven thousande, thre hundred and seven & thryfetye. And there were among them two hundred syngynge men and women. Theyr doles were seven hundred, and fyve and thryfetye. Their mules, two hundred and fyve and fourtye: and theyr camels, foure hundred and fyve & thryfetye. Theyr asses, sixe thousande, seven hundred and twenty. And certayn of the chiefe fathers: when they came bycause of the house of the Lorde, at Jerusalem, they offered them selues wyllyng for the house of God, to set in his place: & gaue gold after theyr habilitie, vnto the treasure of p wothe. xli. thousande perez, and fyve thousand pounde of syluer: and an hundred prestes garments. So the prestes & the Levites, and a certayne of the people, and the syngers, and the peters, and the Rechinims dwelt in theyr cyties, and all Israel in theyr cyties.

The .iii. Chapter.

After the foundacyon of the temple ones reued, they sacrifice vnto the Lorde.



And when * p seuenth moneth came, and the chyldre of Israel were now in their citie: the people came togyther (even as one man) vnto Jerusalem. And there stode vp Iesua p sonne of Josedec: and his brethren the prestes, and zorobabel the sonne of Salathiel, and his brethren, and buylded the auttare of the God of Israel, to offre burnt offrynges thereon, as it is wyrtten in the lawe of Moyses the man of God, and the auttare set they vpon his sockettes (for there was a fearfulnesse among them, bycause of the nations & landes) therfore they offered burnt offrynges thereon vnto the Lorde * in p morning and at euen. And they held the feast of tabernacles as it is wyrtten: and offered burnt sacrifices dayly, accorpyng to the nombze and custom daye by daye. Afterwarde they offered dayly burnt offrynges also, and in the newe monethes and in al the feast dayes that wer cōsecrate vnto the Lorde, & for all them which dyd (of theyr owne free wyll) offre vnto the Lorde.

From the fyfthe daye of the seuenth moneth began they to offre burnt sacrifices vnto the Lorde: euen when the foundacyon of the temple of the Lorde was not yet layed. They gaue money also vnto the masons, & carpenters, & meat and drynke: and oyle vnto them of zidon and of Tyre, to buyng the Cedze tymbze from Libanus,

was by set vnto Joppa, accordyng to the graue
that they had of Cyrus the kyng of Persia.

In the second yere of theyr comyng vnto the
place of the house of God at Jerusalem in the se-
cond moneth began zorobabel the sonne of Sa-
labiel, and Iesua the sonne of Iosedec, and the
remnant of theyr brethren the prestes and Le-
uites, & all they that were come out of the capti-
uities vnto Jerusalem, & appoynted the leuites
fromt went yere olde and aboue, to se that the
worke of the house of the Lorde went forwarde.
And Iesua stode with his sonnes and brethren:
and Cadmiel with his sonnes, and the chyldren
of Juda, to further the workmen of the house of
God, euen the chyldren of Henadab, with theyr
chyldren, and theyr brethren the Leuites.

And when the buylders layed the foundaciō
of the temple of the Lorde, the prestes stode in
theyr aray with trumpets. And the Leuites the
chyldren of Asaph with cymbales: to prayse the
Lorde: after the maner of Dauid kyng of Is-
rael. And they sange togyther when they gaue
praise & thanks vnto the Lorde, bycause he is
gracious, & bycause his mercye endureth for euer
vnto Israel. And all the people shouted loude,
in prayse of the Lorde, bycause the foundacion
of the house of the Lorde was layed. Many also
of the prestes & Leuites and auncient fathers
whiche had sene the fyrst house (when the foun-
daciō of this house was layd before their eyes)
wept with a loude voyce. And many shouted with
ioye: so that the noyse gaue a great sounde: in so
moche that y people coulde not discerne y ioyful
sounde & gladnes, from the noyse of the weping
among the people: for the people shouted with a
loude crye: and the noyse was herde farre of.

The. iiii. Chapter.

The buyldyng of the temple is hyndred and let.

But the aduersaries of Juda and Ben-
Jamin hearde, that the chyldren of the
captiuitie buylded the temple vnto y
Lorde God of Israel. And they cam to
zorobabel, & to the principall fathers, and sayd
vnto them: We will buylde wyth you: for we
like the Lorde your God lyke as ye do. And we
haue done sacrifice vnto hym syns the tyme of
Asoz hadō the kyng of Assur: which brought
vs by bytther. And zorobabel, and Iesua, and
the other auncient fathers of Israel, sayde vnto
them: it can not be, that you and we togyther,
shoulde buylde the house vnto our God, for we
our selues wyl buylde alone vnto the Lorde our
God of Israel: as Cyrus the kyng of Persia
hath commaunded vs.

And it came to passe, that the folke of the land
hyndred the people of Juda, and troubled them
as they were buyldyng, and byred counsailers
agaynst them, to hyndre theyr denyce, as longe
as Cyrus the kyng of Persia lyued, vntyll the
raygne of Darius kyng of Persia. And in the
raygne of Ahasuerus (euen in the begynning of
his raygne) wrote they vnto hym a complaynte
agaynst the inhabitants of Juda and Jerusalem.

And in the dayes of Artaxerxes, wrote Mi-
chidab Tabeel, & the other of his counsell vnto

Artaxerxes the kyng of Persia with saye wordes.
And the scripture of the letter was wyrtten in
the Syriās speche, and interpreted in the lan-
guage of the Syrians. Rehum the recorder and
Samsai the scribe wrote a letter from Jerusalem
to Artaxerxes the kyng: as it foloweth.

Then Rehum the recorder, and Samsai the
scribe, and other of theyr compaigne of Dina, of
Arphasath, of Charpia, of Persia, of Arach, of
Babylon, of Susan, of Deba, of Elan, & other
of the people: whom the great and noble Acha-
par brought ouer: and set in the cytyes of Sa-
maria, and other, that are nowe on this side the
water. This is the coppe of the letter that they
sent vnto kyng Artaxerxes.

The seruantes and the men that are now on
this syde the water. Be it knowen vnto y kyng
that the Jewes which came by from the to vs,
are come vnto Jerusalem (a cytie sedicious and
frowarde) and buylte the same, and set by the
walles therof, and laye the foundacions. Be it
knownen now also vnto the kyng, that yf this ci-
tie be builded, and the walles therof made by a
gayne, then shall not they gyue tolle, trybute, &
custome, and the kynges proppete shall incurre
dāmage. And nowe in the meane seasō we haue
destroyed the temple, and wolde no longer se y
kynges dishonoure. Therfore sent we oute also
and certified the kyng: that it maye be sought
in the booke of the Chronycles of thy progeny-
tours, and so shalt thou fynde in the boke of the
Chronicles, and perceyue that this cytie is sedi-
tyous and noysome vnto kynges & landes, and
that they cause other also among them to rebell
of olde, and for the same cause was this cytie de-
stroyed. Therfore do we certifye the kyng that
yf this cytie be buylded agayne, and the walles
therof made by: thou shalt hereafter haue no
porcyon on this syde the water.

Then sent y kyng an answer vnto Rehum
the recorder, & Samsai y scribe, & to the other of
their copanions that dwelt in Samaria, & vnto
the other that wer beyond y water, in Selan &
Chebeth. The letter which ye sent vnto vs hath
ben openly red before me, & I haue comaunded to
make searche: & it is founde: y this cytie of olde,
hath made insurrection agaynst kynges, & that
rebellion & sedition hath bene comitted therein.
There haue ben myghty kynges also at Jeru-
salem, whych haue raygned ouer all countreyes
beyonde the water: and tolle, tribute, & custome
was gyuen vnto them: Syne ye nowe therfore
comaundement, that the same men be forbyddē
and that the cytie be not buylded agayne, tyll I
haue gyuen an other comaundment. Take hede
now that ye be not negligēt to do this: for why
shoulde the kyng haue harme therethorowe?

Nowe when the coppe of kyng Artaxerxes
lette was red before Rehum and Samsai the
scribe, and theyr compaignons, they went by in
all the haste to Jerusalem, vnto the Jewes and
forbadde them with violence and power. Then
ceased the worke of the house of god at Jerusa-
lem: and continued so vnto the seconde yere of
Darius kyng of Persia.

The

The. v. Chapter.

By the exhortation of Aggeus and zacharye is
the temple buylded agayne.

14. Esdr. vi. a

Agge. i. b.



The prophetes Aggeus and zacharye the sonne of Iddo prophesied vnto the Jewes that were in Iuda, and Jerusalem: in the name of the god of Israel.

* Then gat vp zorobabel the sonne of Sala thiel, and Iesua the sonne of Ioseder, and began to buylde the house of God at Jerusalem: and with the were the prophetes of God, which hel- ped them. At the same tyme came to them Cath- nai, whiche was captayne on this syde the wa- ter, and Starbazani, & theyr companyons, and sayd thus vnto them: Who hath commaunded you to buylde this house, and to make vp these walles? Then tolde we them the names of the men that made this buyldynge. But the eye of theyr God was vpon the elders of the Jewes, that they coulde not cause them to ceasse, tyl the matter was brought to Darius, and then they answered by letters there vnto

25 This is the copy of the lettre, that Cathnai (whiche was captayne on this syde the water) and Starbazani, & the counsailers of Aphar- sah (which were on this syde the water) sent vn- to kyng Darius. And the matter that they sent vnto hym, was wyrtten thus within the lettre: Vnto Darius the kyng, al peace. Be it knowne vnto the kyng, that we went in to the lande of Jewrye, to the house of the great God, which is builded with mighty great stones, and beames are layed in the walles, and the worke goth fast forth, & prospereth in theyr handes. Then axed we the elders, & sayd vnto them as it foloweth: Who commaunded you to buylde this house: and to make vp the walles therof? We asked theyr names also, that we myght certify the, & wyte the names of the men that were theyr rulers.

iii. reg. vi. a
ii. par. iii. a.

iii. re. xxiii
& xxv. b.

i. Esdr. i. a.

i. Esdr. i. b.

But they answered vs with these wordes, & sayd: We are the seruautes of hym that is God of heauen & earth, and buyld the house that was buylded many yeres ago, * which a great king of Israel buylded, & set vp. But after our fa- thers had prouoked the God of heuē vnto wrath * he gaue them ouer into the hand of Nabucho- donozor the king of Babilon, & of the Chaldees whiche brake downe this house, and caried the people awaye captiue vnto Babilon.

* But in the fyrst yere of Cyrus the kyng of Babilon, the same kyng Cyrus gaue commaundement concernynge this house of God, that it shuld be buylded agayne. And he vassels of golde and syluer of the house of God, which Nabucho- donozor toke out of the temple that was at Je- rusalem, & brought them into the temple at Ba- bilon, those dyd Cyrus the kyng take out of the temple at Babilon, * and they were deliuered vnto one Shafbazar by name, whome he made captayne, & sayd vnto hym. Take these vessels and go thy way, and let them in the temple that is at Jerusalem, and let the house of God be buylded in his place. Then came the same Shafbazar and layed the foundation of the house of God,

whiche is at Jerusalem. Thus that tyme all vntyl now hath it be in buyldynge, and yet is not finished. If it please the kyng now, let there be serche made in the kinges trea- sury whiche is there at Babilon, whether there be any kynges commaundement, that the temple of God at Jerusalem shuld be buylded, and let hym sende vs the kynges mynde concernynge the same matter.

The. vi. Chapter.

At the commaundement of Darius kyng of Persia, wher the temple was buylded and dedicate, the chyldren of Israel kept the feast of vnleuened bread.



Then commaunded kyng Darius, and they made searche in the librarie, euen in the place where they layed vp the treasure at Babilon. * And there was founde in a coffre (in the place that is in the land of the medes) a volume, and therein was it thus wyrtten, & suche a memoriall: In the fyrst yere of kyng Cyrus, gaue the same kyng Cyrus commaundemente concernynge the house of God at Jerusalem, that the same house shuld be buylded in the place where they offere the sacrifices, and to ioyne the walles togyther of thre score cuby- tes heigth, and thre score cubytes bredth. The rowes of rough stones, & one rowe of tynnyng, and the expences shall be gyuen of the kynges house. And let the gold and syluer be sell of the house of God, (whiche Nabuchodonozor toke out of the temple at Jerusalem and brought vnto Babilon) be restozed, and brought agayne vnto the temple at Jerusalem to theyr place in the house of God.

Get you far from them therfore, thou Cathnai captayne beyonde the water, and Starbazani, and your counsailers and Aphar Sahiel, which are beyonde the water, get ye away from them. Let the worke of the house of this God alone, that the captayne of the Jewes and their elders maye buylde the house of God in his place. I haue comaunded what shall be done to the elders of Iuda for the buyldynge of the house of God, that there shall be diligent hede taken of the kynges goodes, euen of the rentes beyonde the water, and gyue vnto the men, that they be not hyndred. And if they haue neede of calues, rammes, & lambes for the burnt offryng of the God of heauen, wheate, salte, wyne, and oyle, after the custome of the prestes at Jerusalem, let the same be gyuen them dayly without any delay: that they maye offere swete sanours vnto the God of heauen, and pray for the kynges life and for his chyldren. And suche a commaunde- ment haue I gyuen: that what man soeuer he be, that altereth this worde, there shall a beame be taken from his house, and set vp, and he shal be hanged thereon, and his house shal be made a donge hyll, for the same thyng.

And the God that set his name there, destroy al kynges and people that put to theyr hand to altere, & to brake downe the house of God whiche is at Jerusalem. I Darius haue commaunded, that this be done wyth speede.

Then Cathnai the captayne of the country beyonde the water, and Starbazani with their counsailers

counsaillers (to whome kynge Darius had sent to do theyr diligence. And the elders of the Jewes builded, and they prospered thow the prophete of Aggeus the prophete, and zachary the sonne of Iddo: and they builded and layed up the foundacyon, accordyng to the commaundement of the God of Israel, and after the commaundement of Cyrus and Darius, and Artaxerxes kinges of Persia. And the house was finished the thyrde day of the moneth Adar, even in the fyrte pere of the raygne of kynge Darius.

¶ And the chyldren of Israel, the preeftes, the Leuites, & the other chyldren of captiuitie held the dedication of this house of God wyth ioye, and offered at the dedication of this house of God an hundred oxen, two hundred rāmes: foure hundred gootes, & for the reconcylyng of all Israel twelue hegootes: accordyng to the nombre of the tribes of Israel, and set the preeftes in theyr sondry courses: and the Leuites in theyr dyuers offyses to mynistre vnto God at Jerusalem: as it is wyrtten in the booke of Moyses.

¶ And the chyldren of the captiuitie helde passeouer vpon the fourtenth daye of the fyrst moneth, for the preeftes and Leuites were purgged, so that they were all cleane togyther, and kyllled passeouer for all the chyldren of the captiuitie, & for their brethren the preeftes, & for the selues. And the chyldren of Israel whych were come agayne out of captiuitie, and all such as had separated them selues vnto them, fro the splithynesse of the hepten of the land: to seke the Lord God of Israel, dyd eate, and helde the feast of vnleuened bread seuen dayes with ioye: for the Lord had made them glad, & turned the hert of the king of Assur vnto them, to strengthen their handes in the worke of the house of God, eue the God of Israel.

The vii. Chapter.

By the commaundement of Artaxerxes, Esdras taketh his companions the chyldren of Israel, and returneth to Jerusalem.

¶ After these actes, there was in the raygne of Artaxerxes kynge of Persia, one Esdras the sone of Sariah the sonne of Asaria, the son of Helkiah, the sonne of Sallum, the sone of Iadoc, the sonne of Abitob, the sonne of Amariah, the sonne of Asaria, the sonne of Meraioth, the sonne of zerata, the sonne of Ussi, the sone of Bucki, the sone of Abisua, the sonne of Phinehes, the sonne of Eleasar, the sonne of Aarō the chefe preeft. This Esdras also went vp fro Babylon, & was a perfect scribe in the lawe of Moyses, whych the Lord God of Israel dyd gyue. And the kynge gaue hym all that he requyred because the hande of the Lord his God was vpon hym. And there wente vp certayne of the chyldren of Israel: of the preeftes, Leuites, synners, porters, & of the Methinims vnto Jerusalem, in the seuenthy pere of kynge Artaxerxes. And he came to Jerusalem in the fyfth moneth, even in the seuenthy pere of the kynge. For vpon the fyrste daye of the fyrste moneth, began he to go vp fro Babylon, & on the fyrst day of the fyfth moneth came he to Jerusalem, because the good hāde of God was vpon hym. For Esdras prepared hym

bert to seke the lawe of the Lord, & to do it, and to teache the precept and iudgement in Israel.

¶ And this is the coppe of the letter that kynge Artaxerxes gaue vnto Esdras the preeft and scribe, whych was a wyrtter of the wordes and commaundementes of the Lord, & of his statutes ouer Israel. Artaxerxes a kynge of kynges. Vnto Esdras the preeft & scribe of the lawe of the God of heauen, peace & salutation. I haue commaunded, that all they of the people of Israel, & of the preeftes & Leuites in my realme (whych are mynded of their owne good will to go vp to Jerusalem) go wyth the: and therefore art thou sent of the kynge & of his seuen counsaillers, to vnto Juda & Jerusalem, accordyng to the lawe of the God, whych is in thy hande. And that thou shouldest take with the syluer & golde, whych I haue & his counsaillers offere of theyr owne good will vnto the God of Israel (whose habitation is at Jerusalem) & all the syluer & golde thou canst fynde in all the countrey of Babylon, wyth it that the people offere of theyr owne good will, and the preeftes gyue for the house of the God whych is at Jerusalem.

Take thou the same, & be diligent wyth the same money, oren, rāmes, and lābes, with theyr meate offrynges and drynke offrynges: and thou shalt offere them vpon the auter of the house of your God, whych is at Jerusalem. And loke what it lyketh the & thy brethren to do with the remnant of the money, that do after the will of your God. And the vessels that are gyuen the for the ministracion in the house of thy God, those deliuer thou before God at Jerusalem.

¶ And whatsoeuer thyng moze shalbe nedefull for the house of thy God, whych is necessary for to spende, thou shalt receyue the charges out of the kynges treasure house. I kyng Artaxerxes haue comaunded al the treasurers beyonde the water, that loke whatsoeuer Esdras the preeft and scribe, in the lawe of the God of heauen, requyeth of you that ye fulfill the same speedely, vntyll an hundred talentes of syluer, vntyll an hundred quarters of wheate, and tyll an hundred battes of wyne, and tyll an hundred battes of oyle, and salte wythoute measure. Whatsoeuer also belongeth to the lawe of the God of heauen, let the same be done without any delay for the house of the God of heauen, & he be not wroth agaynst the realme, & agaynst the kynge, & his chyldren.

¶ And we certifie you: that ye haue no authority to requyre taxynge and custome, & yearly rentes vpon anye of the preeftes, Leuites, synners, porters, Methinims, and ministers in the house of your God. And thou Esdras (after the wysedome of thy God, that is in thy hande) iudges and arbiters by myn authority, to iudge all the people that is beyonde the water, such as knowe the lawe of thy God, and them that knowe it not: those that teache. And whosoever shal not fulfill the lawe of thy God, and the kynges lawe, lette hym haue hym iudgement without delaye, whether it be vnto deatch, or to be rooted out, or to be condemned in goodes, or to be put in prysyn.

i. Eſdras.

iii. c. viii. c.

* Blessed be the Lorde God of our fathers, which so hath inspyred the kyngeſ here, to gather the house of the Lorde that is at Ierusalem, and hath enclined his mercy vnto me, in the presence of the kynge & his counsaylers: and before all the kyngeſ hys estates. And I was comforted (euen as the hande of the Lorde my God was vpon me) and so gathered I the heedes of Israel togyther, that they myght go vp wyth me.

The. viii. Chapter

The nombre of them that returned to Ierusalem with Eſdras.

iii. c. viii. c.

Theſe are the pyncipall fathers of them, & this is theyr register that went vp wyth me from Babilon, what tyme as kynge Artaxerxes ragned. Of the chyldren of Phinehes, Gersom: of the chyldren of Ithamar, Daniel: of the chyldren of Dauid, Hatus: of the chyldren of zacharia: among the chyldren of Pharos, zachary: and wth hym were nombred an hundred and fyfthe men. Of the chyldren of the captayne of Moab, Elionai, the sonne of zerabia, and with hym two hundred men. Of the chyldren of zacharia the sonne of Iabael, & with hym thre hundred men. Of the chyldren of Adin, Abed the sonne of Jonathan, & with hym fyfthe men. Of the chyldren of Elam, Isai the sonne of Athalia, and wyth hym ſeuentye men. Of the chyldren of Saphatia, zebadia the sonne of Michael, and with hym foure ſcore men.

Of the chyldren of Joab, Obadia the sonne of Jehiel, and with hym two hundred and eyghtene men. Of the chyldren of Selomith the ſone of Iosephia, and with hym an hundred and thre ſcore men.

Of the chyldren of Gehai, zachary the sonne of Gehai, and with him eyght and twenty men. Of the chyldren of Algab, Iohanan the sonne of Hakatan, and with hym an hundred and ten men. Of the chyldren of Adoniam, that were the last, whose names are theſe: Eliphelet, Jehiel & Samaiab, and with them thre ſcore men. Of the chyldren of Biguai, Athai, & zabud, and with them ſeuentye men. And I gathered them togyther by the water that runneth toward Ahava, and there abode we thre dayes. And I looked amonge the people & the preeſtes, and found there none of the chyldren of Leui. Then ſent I to Eliezer, to Aziel, Semeia, Elnathan, Jarib, Elnathan, nathan, zacharye, and to Melullam the rulers, and to Joiarib and Elnathan, which were men of vnderſtandynge, and to thoſe gaue I commaundemente: vnto Iddo the cheſt at Caſaphia, that they ſhulde fetch vs myniſters for the house of our God, and I tolde them what they ſhulde ſaye vnto Iddo and to his brethren the Netthinims at Caſaphia.

And (thorowe the good hande of oure God vpon vs) they brought vs a wyſe man from amonge the chyldren of Moholi the ſone of Leui, the ſonne of Israel: And Sarabia with his ſon and his brethren, euen eyghtene. And Halabia, and with hym Isai of the chyldren of Merari, with his brethren, and theyr ſonnes twentye.

And of the Netthinims, whome Dauid and the princes gaue to myniſter vnto the Leuites, to hundred and twentye of Netthinims, which all were named by name.

And euen there at the water, beſyde Ahava, I proclaymed a faſt, that we myght humble our ſelues before our God, and ſeke of hym a ryght waye for vs, and for our chyldren, and for al our ſubſtance. For I was aſhamed to requyre of the kynge, ſouldiours and horſemen, to helpe vs agaynſt the enemy in the waye: but we ſayd vnto the kynge: The hande of our God is vpon all them that ſeke hym in goodnes, & his violence and wrath is agaynſt al them that forſake hym. So we faſted, and beſought oure God for this: and he herde vs.

And I toke out twelue of the cheſe preeſtes: Sarabia, and Halabia, and ten of their brethren with them, & wayed them the ſyluer & golde, and veſſels that were appoynted for the house of our God, which the kynge and his counſailers, and his lordes, & all Israel that were there at hande had gyuen togyther. And I wayed vnto theyr hand ſyre hundred and fyfthe talentes of ſyluer, and in ſyluer veſſel an hundred talentes, and in golde, an hundred talentes: twentye baſens of golde, of a thouſande peces, and two coſtly ornamentes of good braſſe, as cleare as golde: and I ſayd vnto them: ye are conſecrate vnto the Lord, lyke as the veſſels are holy alſo, and the golde & ſyluer are gyuen of a good wyll vnto the Lorde God of your fathers. Watche ye, and kepe it: for ye ſhall waye it downe before the cheſe preeſtes and Leuites, & auncient fathers of Israel at Ierusalem in the treaſuries of the house of the Lord. Then toke the preeſtes and Leuites the wayed ſyluer and golde, and veſſell to byynge it to Ierusalem, vnto the house of oure God. And we brake vp from the water of Ahava on the tweluth daye of the fyrſt moneth, to go vnto Ierusalem: and the hande of our God was vpon vs, and deliuered vs from the hande of the enemies and of ſuche as layed waye for vs by the waye. And we came to Ierusalem, and a bode there thre dayes. But on the fourth daye was the ſyluer & golde and veſſell wayed in the house of our God by the hand of Meremoth the ſonne of Uzia the preeſt, & with him was Eleazar the ſonne of Phinehes, & with them was Joſabad the ſon of Iehoa & Roadia the ſonne of Benoi the Leuites. Accordynge to the nombre & weyght of euery one, was the weyght all wyrtten vp at the ſame tyme.

And the chyldren of the captiuitie, which were come out of priſon, offered burnt offrynges vnto the God of Israel, twelue bulloches, for all Israel, ſyre and nyntey rammes, ſeuene and ſeuentye lambes, & twelue begootes for a ſynoffryng, all to the burnt offryng of the Lorde. And they deliuered the kyngeſ comiſſion vnto the kinges officers, and to the captaynes that were on this ſyde the water. And they promoted the people, and the house of God.

The. ix. Chapter.

Eſdras complayneth on the people that had turned them ſelues from God, and married wyth the Gentyles.

when

When these thynges were done, the rulers came to me, & sayd: The people of Israel, & the prestes and Leuites are not separated from the people of the landes (as touchynge theyr abhominacions,) namelye, of the Cananites, Hethtites, Pherehtites, Jebusites Ammonites, Moabites, Egyphtes, and Amozites. * For they haue taken the daughters of the same to them selues, & to theyr sonnes, and the holy seede is myxed with the nacpions in the lande, and the bande of the princes and rulers hath ben principal in the trespassse.

* And when I hearde this saying, I rent my clothes and my garment, and pluckt of the heere of my heed, and of my heerde, & sat mournynge. And there resorted vnto me all suche as feared the wordes of the Lord God of Israel, bycause of the trasgression of the people of y captiuitie. And I sat mournynge vntill the euenynge sacrifice. And aboute the euenynge sacrifice, I arose vp from my benynges, and ret my clothes and my rayment and fel vpon my knees, and spredde out my handes vnto the Lorde my God, and sayde:

My God, I am ashamed, and dare not lyfte my myne eyes vnto my God: for oure wyckednesses are growen ouer our heed, & our trespassse is wared greate vnto the heauen. Spyns y tyme of our fathers, haue we bene in greate trespassse vnto this day. * and bycause of our wyckednesses haue we and our kynges bene deliuered into the bande of the kynges of the nacpions, into the swerde, into captiuitie, into shame, and into confusion of face: as it is to se this daye.

* And now is there a lytle and sodayne gracefulness come from the Lorde oure God, in causing some of vs to escape, and that he may gyue vs a nable in his holy place, and that oure God may lyght oure eyes, and gyue vs a lytle lyfe to take breath in our bondage. For we are bondemen, & our God hath not forsaken vs in our bondage, and hath enclyned mercye vnto vs in the syght of the kynges of Persia, to gyue vs lyfe, to let vp the house of oure God, and to redresse the desolation thereof, and to gyue vs a wall in Juda and Ierusalem.

And now oure God, what shall we saye after this? For we haue forsaken thy commaundementes whych thou hast commaunded by thy seruantes the prophetes, saying: The lande vnto which ye go to possesse, it is an vncleane lade bycause of the fylthynesse of the people of y landes, whiche with theyr abhominacions haue made it ful of vncleanness on euery syde. * Therefore shal ye not gyue your daughters vnto their sonnes, & theyr daughters shal ye not take vnto your sonnes, nor seke the y peace and wealth for ever, that ye maye be stronge and enioye the good in the lande, and that ye and your chyldren maye haue the inheritaunce of it for evermore.

* And after that all these thynges are come vp on vs (bycause of our euyl dedes, and great trespassses) thou oure God hast thrust down our wickednesses, and hast gyuen vs a deliuerance, as it is to come to passe this daye.)

And yf we turne backe agayne to let go thy

commaundementes, and make contract wpth the people of these abhominacions, wylte thou not then be wroth at vs (and not without cause) tyl we be utterly consumed, so y nothyng remayne, and tyl there be no deliuerance? O Lord God of Israel, thou arte ryghteous, for we remayne yet escaped, as it is to se this day. Beholde also, in thy presence are we in our trespassses, and bycause of it maye we not stande before the.

The x. Chapter.

The people repent and turne, and put awaye theyr straunge wyues.



And when * Esdras prayed after this maner, & knowledged, wepte, & lay before the house of God, there resorted vnto hym oure of Israel a very greate congregacion of men & women & chyldren: and the people wepte very sore. And Serchania y sonne of Jehiel one of the chyldren of Elam, answered: and sayd vnto Esdras: We haue trespassed against our God, and haue taken straunge wyues of the people of the lande. Nowe there is hope yet in Israel concerning this thyng: For now we wyl make a couenaunte wth our God, and put awaye all the wyues (such as are borne of them) accordynge to the counsaile of the Lorde: & we wyl be in the feare of the commaundementes of our God, that we may do accordynge to y law. Set the vp: for this matter belongeth vnto the: we also wyl be wth the: be of good comforte therfore, and do it.

* Then arose Esdras: & toke an oth of y prestes & Leuites, & of al Israel, that they shuld do accordynge to this worde: and they sware. And Esdras stode vp frō before y house of God & went into the chābr of Iohanan the sonne of Eliashib. And when he came thither, he dyd eate no bread, nor dronke water, for he mourned, bycause of the transgression of the people that had ben in captiuitie. And they caused a proclamation to go thorowout Juda and Ierusalem, vnto all the chyldren whiche had bene in captiuitie, that they shuld gather them selues together vnto Ierusalem. And that whosoever cam not with in thre dayes accordynge to the deuyle of the rulers and elders, al his substance shulde be forfayt, and he shulde be put forth from the congregacion of the captyuitie.

Then all the men of Juda and Ben Iamin gathered them selues together vnto Ierusalem within thre dayes, euen the twentye daye of the nynt moneth, and al the people sat in the strete before the house of God, and trembled bycause of this matter, and for the rayne. And Esdras the preste stode vp, and sayde vnto them: * Ye haue transgressed, and haue taken straunge wyues, to make trespassse of Israel yet more: felle nowe therfore vnto the Lorde God of your fathers: & do his pleasure, & separate your selues frō the people of y lade, & frō the strange wyues. And al the congregacion answered, and sayd with a loude voyce: it shal be so: & we wyl do as y haue sayde. But the people are many, & it is a raynye whether, and the people are to faynte to tarpe without in the strete, neither is this a worke of

iii. c. viij. g

iiii. c. x. a.

ben. vii. a.
Judi. vii. a

¶ ii. one

ii. Esdras.

The seconde booke of

Esdras: other wyse called the boke
of Nehemia.

The fyrst Chapter.

Nehemia butteler to kynge Artaxerxes
prayeth to God for the people.



The wordes of Nehemia the son
of Hachalia. It fortuned in the
moneth Chislen, in the twenty
peare, that I was in the castell
at Susan: and Hanani, one of
my brethren came to certayne
men of Juda, and I asked the
how the Jewes dyd that were
delyuered and escaped from the captiuitie, and
how it went at Jerusalem. And they sayd vnto
me: The remnaunt of the captiuitie are there in
the land in great misfortune and rebuke. * The
wall of Jerusalem also is broken downe: and
the gates therof are brent with fyre.

It fortuned, that when I herde these wordes I
fate me downe and wepte, and mourned cer-
tayne dayes, and fasted and prayed before the
God of heauen, and sayd: O Lord God of hea-
uen, thou greete and terribile God, * thou that
kepest couenauent and mercy for them that loue
the, and obserue thy commaundementes: let thyne
eares hearken, I beseeche the, and let thyne eares
be open, that thou mapest heare the prayer of thy
seruauntes, which I praye now before the daye
and nyght, for the children of Israel thy seruaun-
tes, and knowledge the synnes of the chyldren of
Israel, whych we haue synned agaynst the.

I and my fathers house haue synned: we
haue ben vterlye dyspersed from thy lawe, and
haue not kepte thy commaundementes, statutes,
and lawes, whiche thou commaundeddest thy
seruaunte Moyses. I beseech the, call to remem-
braunce the worde that thou commaundeddest
thy seruaunt Moyses, and saydest: Ye wyl trans-
gresse, and I * wyl scatreye you abrode amonge
the nations. But yf ye turne vnto me, and kepe
my commaundementes, and do them: though ye
were cast out vnto the vttermoost part of heauen,
yet wyl I gather you fro thence, & wyl byynge
you vnto the place that I haue chosen, to set my
name there. They are thy seruauntes and thy
people, whome thou hast delyuered thow the
great power & in thy myghty hande. O Lord,
I beseeche the, let thyne eare hearken to the prayer
of thy

one daye or two: for we haue offended very soze
in this thyng. Let our rulers stande therfore in
all congregaciō, & let al them which haue take
straunge wyues in our cyties, come at þe tyme ap-
poynted, and let the elders of euery cytie & their
iudges be wth them, til they haue turned þe wrath
of our God away fro vs concerning this matter.

Then were appoynted Jonathan the sonne of
Alabel, & Jahalia the son of Thekua ouer this
matter: And Hsullā & Sabarhai the Leuites
helped them. And þe chyldren of the captiuitie dyd
euen so. And Esdras the prest, & the auncient
beedes thow þe house of they fathers all men
of great fame, separated them selues, & sat them
downe in the fyrste daye of the tenth moneth, to
examine the matter. And vntyl the fyrst daye of
the fyrst moneth they were finishing þe busynes
with all þe men that had taken straunge wyues.

And amonge the chyldren of the prestes there
were men founde that had taken straunge wyues,
namely amonge the chyldren of Iesua, the sone
of Josedec and of his brethren, Maliah, & Ele-
zer, Jarib & Gedalia, & they gaue they handes
therupon, that they wolde put away they wy-
ues, & for they trespasses to geue a rāme
for they trespass. And amonge the chyldren in
Emmer, Honan, and Sabadia. Amonge the chyl-
dren of Hartm, Saasia, Elia, Semeiah, Jehiel
and Alia. Amonge the chyldren of Basur. Eli-
oenai, Maasia, Imael, Bethanel, Josabad and
Elasa. Amonge the Leuites, Josabad, Sime-
et, Kelaia, (whiche same is Kalithab) Bathabiah,
Juda & Elezer. Amonge the syngers also Elia-
lib. And amonge the porters, Sellū, and Teli-
and Uri. And of Israel. Amonge the children of
Pharhos, Remaia, Jesiah, Malchia, Miamin
Eleazar, Malchia & Baania. Amonge the chyl-
dren of Elam, Mathania, zachary, Jehiel, Ab-
di, Jerimoth and Elia. Amonge the chyldren of
zabhu, Eltoenai, Elialib, Mathani, Jerimoth,
zabad, and Azza. Amonge the chyldren of Be-
ba, Jehohanan, Anania, zabai, and Athaliai.
Amonge the chyldren of Beni, Mesulam, Ma-
luc, Adabab, Israh, Saal & Jerimoth. Amonge
the children of the captayne Moab, Adna, Cho-
lal, Benaia, Malia, Mathania, Bezelel, Be-
nui and Manasse. Amonge the chyldren of Ba-
rim: Eliezer, Iesā, Malchia, Semeia & Sime-
on, Ben Jamin, Malluch & Samaria. Amonge
the children of Halum, Mathanai, Mathathab
zabad, Eliphelet, Jeremy, Manasse, & Semei.
Amonge the children of Bani: Madai, Amram,
Huel, Banen, Belubti, Badaiab, Maniah, Ma-
remoth & Elialib, Mathania, Mathanai, Jae-
li, Bani, Beni, & Semeiah, Selemia, Nathan,
Adaia, Machnabbai, Safai, and Sarai, Ala-
rel, Selemiab, & Samaria, Shallum, Ama-
ria, and Joseph. Amonge the chyldren of Rebo,
Jehiel, Mathathab, zabad, zabina, Jodai, Joel
and Banaia. All these had taken straunge wy-
ues. And amonge the same, there were some that
had chyldren by the wyues.

The ende of the fyrst boke of
Esdras.

of thy seruast, and to the prayer of thy seruast, whose desyre is to feare thy name, & let thy seruant prosper thy daye, and graunte hym mercye in the syght of thy man, for I was the kynge's buteler.

The. ii. Chapter.

After Nehemia had obteyned letters of Artaxerxes, he came to Ierusalem, and buylded the walles.

Fortuned, that in the moneth * Nisan in the twentieth yere of kyng Artaxerxes, the wyne stode before him, & I toke vp the wine, and gaue it vnto the kyng. And I was heuy in his presence. And the kyng sayd vnto me: why lokest thou so sadly, why art not spker? it is not thyng els, but that thou arte heuy herted. And I was soze afrayed, and sayd vnto the kyng, God saue the kynges lyfe for ever. Howe shulde I not loke sadly, why the ctye and place of my fathers buryal lyeth wast and the gates therof are consumed wth fyre. And the kyng sayde vnto me: what is then thy requeste? I made my prayer also to the God of heauen, & sayde vnto the kyng: yf it please the kyng: and yf thy seruant haue founde fauoure in thy syght, sende me into Iuda vnto the ctye of my fathers buryall, that I maye buylde it.

And the kyng sayd vnto me (the quene hys wyfe spyng by hym) how longe shal thy iourney continue, and when wylt thou come agayne? And it pleased the kyng to sende me, & I let him a tyme, and sayd vnto the kyng: yf it please the kyng, let hym gyue me letters to the captaynes which are beyonde the water, that they may conuay me ouer, tyll I come into Iuda: and letters vnto Asaph the lord of the kynges wood, that he maye gyue me tymber to make beames for the gates of the palace (which is harde by the house) and for the walles of the ctye, and for the house that I shall entre into. And the kyng gaue me accordyng to the hande of my God, which was good vpon me. And when I came to the captaynes beyonde the water, I gaue them the kynges letters. And the kyng sent captaynes and horsemen wth me.

Sanabalat also the Hozonpte, and Tobia a seruante (the Ammonite) hearde it, and it grieved them soze, that there was come a man which sought the wealth of the children of Israel. And I came to Ierusalem, and was there thre dayes & I gat me vp in the night season, and a few men wth me, neyther tolde I anye man, what God had gyue me in my hert to do at Ierusalem, and there was not one beast with me, save it that I rode vpon. And I departed in the nyght by the valley porte, before the draggon wel, and to the donge porte, and consyded the walles of Ierusalem howe they were broken downe, and the postes therof consumed wth the fyre. And I went ouer vnto the well porte, and to the kynges conduyte, and there was no roume for the beast that was vnder me to passe. Then wente I on in the night by the broke syde, and consyded the wall, and turned backe, and came home agayne by the vallepe porte.

And the rulers knewe not whyther I wente

or what I dyd, neyther dyd I as yet tell it vnto the Jewes, to the preestes, to the noble men to the rulers, & to the other that laboured in the worke. Then sayd I vnto them: ye se the myserye that we are in, how Ierusalem lyeth waste, & how the gates therof are bzent with fyre: come therfore that we maye buylde vp the wall of Ierusalem, & that we be nomore a rebuke. And I told them of the hande of my God, (that it was gracious ouer me) & the kynges wordes that he had spoken vnto me. And they sayde: let vs get vp, and buylde: & they strenghted theyr hande to good.

But when Sanabalat the Hozonite, & Tobia the seruast (an Ammonite), and Gesein the Arabian herde it, they laughed vs to scorne and mocked vs, and sayd: what is this that ye do? Wyl ye fall awaye from the kyng? Then answered I them, and sayd: the God of heauen, he it is that hath graunted vs prosperite: and we be hys seruantes. Let vs get vp and buylde. As for you, ye haue no porcion nor ryght, nor remembraunce in Ierusalem.

The. iii. Chapter.

The nombre of them that buylded the walles.

And Eliasib the hie preest gat hym vnto me with his brethren the preestes, & they buylded the shepegate. They repayred it, and set vp the dozes of it: & vnto the towre Mea repayred they it, & vnto the towre of Hananeel. Next vnto him also buylded the men of Jericho. And besyde hym Sachur the sonne of Amri. But the fyfthe porte dyd the children of Sanna buylde, which also layed the beames therof, & set on the dozes lockes, and barres of it. And nexte vnto him buylded Herimoth, the son of Uzia, the son of Hakoz: and next vnto them buylded Mesulā the sonne of Barachia the sonne of Meselabeel: and next vnto him buylded Zador the son of Baana. And nexte vnto him buylded they of Thekoa. But the greates men were amonge them, put not their neckes to the worke of their Lord.

The olde gate buylded Jehoiada the sonne of Paseah, & Mesulā the sonne of Mesodia, they layed the beames therof, & set on the dozes lockes & barres of it. Next vnto the buylded Melattah of Sibeon & Jadon of Merano, men of Sibeon, & of Mispa, where he that was captain on this syde the water had a mansion. Nexte vnto hym buylded Asiel the sonne of Harabiah the gold smyth. Next vnto hym also buylded Harnania the sonne of Harakim, & they repayred Ierusalem vnto the bzode well. Nexte vnto them buylded Rappaiā the son of Hur, the ruler of the halfe parte of Ierusalem. Next vnto hym buylded Jedaiā the sonne of Harumaph ouer agaynst hys house: & next vnto hym buylded Hatus the sonne of Hasabnia. But Melchiah the sonne of Hartim & Hasub the son of the captayne of Moab buylded the other pece, and the towre besyde the fornaces. Next vnto hym buylded Shallum a synners sonne, the ruler of the halfe parte of Ierusalem, he and his dougheters.

The valley gate buylded Hanani, & the ctye of Zanoa. They buylded it, & set on the dozes lockes.

Jer. ccc. l. g.
Zach. xlii. l. g.

M. iii. lockes

ii. Edoas

The lxxi. Chapter

The buildinge of Ierusalem is hyndred and ten, but the Jewes buylde it, beinge readye harted, let theyr enemyes shulde invade them.

lockes & barres therof, and a wall cubytes on the wal, vnto the donge porte. But the donge porte buylded Melchiah the sone of Rechab, the ruler of the fourth part of Bethcharem: he repayred it, and set on the dozes, lockes & barres thereof. But the well gate repayred Shallu the sonne of Cholhosab the ruler of the fourth parte of Byspa. He buylded it, and layed the beames, and set on the dozes, lockes and barres thereof, and the wal vnto the poole of Siloah by the kinges garde, and vnto the steppes that go downe fro the cytie of Dauid. After him buylded Nehemiah the sonne of Asbok: the ruler of the halfe parte of Bethzur, vntyl the other syde ourt agaynst the sepulchres of Dauid, and to the poole that was repayred, and vnto the house of the myghtye.

After hym buylded the Leuytes, Rehum the sonne of Bani, and next vnto hym buylded Hasabiah the ruler of the halfe part of Keliab in hys quarter. After hym buylded their brethren: Bannai the sonne of Henadad the ruler of the halfe parte of Keliab: and after him buylded Ezer the sonne of Jesua the ruler of Byspa the other pece harde ouer agaynst the goinge vp to the house of the ordinaunce that was in the corner. Agayne, after him brake forth Baruch the son of Zachai of indignacyon, & repayred the other pece fro the turnynge corner, vnto the dooze of the house of Eliasib the hye preest. And after him also buylded Merimoth the sonne of Uria the son of Hacos, the other pece fro the doze of the house of Eliasib, even as longe as the house of Eliasib extended. After hym buylded the preestes, the men of the playne. After hym buylded Ben Jamin and Hasub ouer agaynst theyr house, and after him wrought Asaria the sonne of Maasia, the sonne of Anania, next vnto his house. After hym also buylded Benui the sonne of Hanadad the other pece, from the house of Azaria vnto the turning of the wall, and vnto the corner.

After hym buylded Pala the sonne of Asai, ouer agaynst the corner & the hygh towre which lyeth out ouer from the kynes house, that was helyde the courte of the prilon. After hym Bhe-dada the sone of Bbarhos (as for the Bethinims they dwelt in the stronge holde vnto the water-gate, towarde the east, & to the towre that lyeth out.) After him buylded they of Chekua the other pece ouer agaynst the great towre, that lyeth outwarde, vnto the wall of the stronge holde.

But from aboue the horse gate forth buylded the preestes, euery one ouer agaynst his house. And after them buylded Zadok the sonne of Immer ouer agaynst his house. After hym buylded also Semeia the sone of Serbania the keeper of the east gate. After hym buylded Hanania the son of Selemia, & Hanun the sonne of Zalab the other pece. And after hym buylded Meshullai the son of Berachia ouer agaynst his storehouse. After hym buylded Malachia the goldsmithes sonne, vntyl the house of the Bethinims, and of the marchauntes ouer agaynst the gate Mephkad, & to the parlour in the corner. And betwene the parlour of the corner vnto the shepegate buylded the goldsmithes and the marchauntes.

But when Sanabalat hearde that we builded the wal, he was wroth in hym selfe, & toke great indignacion, & mocked the Jewes, & sayde before his brethren and the souldyours of Samaria: What do these impotent Jewes? Wyl the heathen suffer them? Shall they offer? Shall they perfourme it in one daye? Shall they make stones whole againe that are brought to dust & brēt? And Tobiah the Ammonite was helyde him, and sayd: Though they buylde, yet yf a foxe go vp, he shall breake downe theyr stony wall. Heare (O our God) for we are despised: turne their shame vnto theyr owne heed, and gyue them ouer into despayring in the lande of theyr captiuitie. Couer not theyr wyckednesse, and let not theyr syn be put out in thy presence: for they haue prouoked the buylders. And so buylded we the wal, & it was joined hole togyther, vnto the halfe heygth thereof. And the people were mynded to labour.

And it fortuned, that when Sanabalat, and Tobiah, & the Arabians, Ammonites, & Asodites hearde that the walles of Ierusalem were made vp, & that the gappes began to be stopped they were very wroth, & conspyred altogether to come & fight agaynst Ierusalem, & to make the people an hyndzaunce therein. Reuerthelesse we made our prayer vnto our God, & set watchmen by them, which buylded day and nyght ouer agaynst them. And Juda sayd: the strength of the bearers is to feble: and there is yet moche more moztter, & we are not able to buylde on the wall. And our aduersaries sayd: they shall not knowe neyther se, tyll we come in the myddes amonge them & slay them, and hynde the worke. But it fortuned that when the Jewes (which dwelt helyde them) came, they told vs as good as ten tymes: that in al places where ye go vnto, they are appoynted to fall vpon vs. Therefore let the people after their kynredes with their swordes, speares and bowes beneth in the lowe places be hynde the wall, and I looked, and gat me vp: and said vnto the chiefe men, to the rulers, and to the other people, be not ye afayed of them: * But thynke rather vpon the great Lord, which ought to be feared, and fygth for your brethren, your sonnes, your daughters, your wyues, and your houses. Reuertheles, it chaunced that whē our enemyes herde that we had gotten worde of it, God brought theyr counsell to nought: and we turned all agayne to the wal: euery one vnto hys labour. And fro that time forth it came to passe that the halfe parte of the yonge men dyd the labour, and the other halfe parte of them held the speares, shylde, bowes, & best plates: and the rulers stode behynde al the house of Juda, which buylded on the wal, & bare burthens from those that laded them. With one hande dyd euery one worke: and with the other helde hys weapon. And euery one that buylded, had hys swerde gyde by hys thyghe, and so buylded they. And the trumpet blew helyde me.

And

And I sayd vnto the principal me, to the rulers, and to the other people: the worke is great and large, and we are separated vpon the wall, one farre fro an other. Loke in what place therfore ye heare the noyse of the trompet, resorte ye thither vnto vs, *and our God shall fyght for vs: and we wyll be labourynge in the worke. And the halfe part of them helde the speares fro the moornyng sparynge: til the starres came forth. And at the same time sayd I vnto the people: euery one abyde wyth hys seruaunt at Jerusalem, that in the night season we may watch, and labour on the day tyme. As for me & my brethren, my seruautes and the men of the watch (which were behynde me) we put neuer of oure clothes, nomoze then the other dyd they: harnesse, saue onely bycause of the water.

The v. Chapter.

The people are vexed wyth hunger. He requyret not the liuyng of a captayne.

And there arose a greates complaynt of the people, and of they: wyues agaynst they: brethren the Jues. For there were some that sayde: our sonnes and daughters and we are to manye therfore wyll we take cozne for them, that we maye eate and lyue. Some also there were that sayd: let vs let our landes: vyneyardes & houses to pledge & take vp cozne in the dearth. But some there were & said: let vs bozo we money for the kynges tribute: and that vpon our landes and vyneyardes. Beholde, our bodyes as the bodyes of our brethren, & our chyldren as they: chyldren: els shuld we subdue our sonnes and daughters vnto bondage, and some of our daughters are subdued vnto bondage already and no strength is there in our handes, and other men haue our landes and vyneyardes.

And when I harde they: complaynte & suche wordes, it displeased me sore, and I aduised so in my mynde, that I rebuked the counsellers, and rulers, & sayd vnto them. Euery one of you is to chargeable vnto his brother. And I brought a great congregation agaynst them, and sayde vnto them: we (after oure abilitie) haue bought our brethren the Jewes, which were solde vnto the heathen. And wyll you sel your brethren agayne vnto the heathen, after that they haue ben solde vnto vs? Then helde they they: peace, and coude fynde nothyng to answer.

And Nehemia sayde: It is not good that ye do. Dought ye not to walke in the feare of God, bycause of the rebuke of the heathen that are our enemies? I and my brethren, and my seruautes do lend them money and cozne: but as for vsurp let vs leaue it. Therfore, this same day I praye you se that ye restore them they: landes agayne they: vyneyardes, oyle gardens, and their houses, and remyt the hundred parte of the mony of the cozne, wyne and oyle that ye haue donne of them. Then sayde they: we wyl restore them agayne, and wyll requyre nothyng of them: and wyl do as thou hast spoken. And I called & presides, & toke an oth of them, that they shuld do so. And I shooke my lappe, & sayde. God make out every man after the same maner from hys house

& labour that mayntayneth not this worde: enē thus be he shakē out, & voyde. And al the cōgregation sayd: Amen, & prayled the Lord: And the people dyd so. And from the tyme forth that (the kyng) commytted vnto me to be a captayne of them that were in the land of Iuda enē fro p. xx. yere vnto the. xxii. yere of kyng Arthuricles, (that is. xii. yere) I with my brethren liued not of such substance as was giuen to a captayne. For the olde captaynes & were before me, had bene chargeable vnto the people, & had taken of them breed and wyne, & xl. species of syluer: pea, & they: seruautes had oppressed & people. But so dyd not I, & that bycause of the feare of God. But I laboured also in the worke vpo the wal, & bought no lande. And all my seruautes came thither togither vnto & worke. Moreover ther were at my table an. C. and. l. of the Jewes & rulers, which came vnto me fro among the heathen that are about vs. And there was prepared for me dayly an oxe, & fyre chosen shepe, & byrdes, & euer ones in. x. dayes a great summe of wyne. Yet requyred not I the liuyng of a captayn, for the bondage was greuous vnto the people.

*Thynke vpon me my God vnto the best, according to all that I haue done for this people.

The vi. Chapter.

The buyldyng is yet agayne hundred and let.

And when Sanabalat, Tobiah, and Gesem the Arabian, & the other of oure enemies herde that I had buylded the wall, and & there wer no mo gappes therein (howbeit, at the same tyme had I not bagged the dozes vpo the gates) Sanabalat & Gesem sent vnto me, saying: come that we may mete and take counsel togither in the vylages & are in the playne of the cytie Dno.ouerthele, they thought to do me euill. And I sent messengers vnto the, saying: I haue a greates busynesse to do, & I can not come downe. The worke shuld stand styll, yf I were negligent, & came down to you. Howbeit, they sent vnto me as good as foure tymes after & same maner. And I gaue the the same answer. Then sēt Sanabalat his seruait agayne vnto me the fyfth tyme, wā an open letter in hys hāde wherein was writen: it is tolde the heathen & Gesem hath sayd it, that & and & Jues thynke to rebel, for the which cause & buyldest the wall that & mayst be they: kyng in these matters, & hast ordeyned the prophetes to preache of the at Jerusalem, and to saye: he is kyng of Iuda.

And now shal this come to the kynges eares, & come now therfore, & let vs take our counsell togither. And I sent vnto him, saying: there is no such thyng done as thou sayest: for thou saynest them out of thyne owne hert. For they were all mynded to make vs afrayed, saying: they shal withdrowe they: handes fro the worke, that it shal not be finished. Howbeit, I strenghted my hande the more. And I came to the house of Semeta the sonne of Dalaiā the sonne of Mehetabeel, & he had shūt hym selfe wpythin, & sayde: let vs come togither into & house of God, enē vnto & myddes of & temple, & shūt & dozes of & temple, for they wyl come to slay & prea, enē in & nyght wyl

ii. Ecloras.

they come to put the to death. And I sayd: Shuld any such man as I speke? Who is that, being as I am, that wyl go into the temple, to saue hys lyfe? I wyl not go in.

C And I perceyued, that God had not sent hym. Yet spake he prophecy vpon me, neuerthelesse, Tobiah and Sanabalat had byred hym for money. Therefore toke he the moneye, that throughe feare I shulde so do, and spynne: that they myght haue an euill repozte of me, to blasphemme me. My God thynke thou vpon Tobiah & Sanabalat accordynge vnto these theyr woordes, and of the prophet Hoadia, & of the other prophetes that wolde haue put me in feare.

D And the wall was fynnyshed on the fyue and twenty day of the moneth Elul, in two & fiftye dayes. And when all our enemyes herde therof, alþ heathen that were about vs, were afrayed, and their courage fayled them. And they perceyued, that this worke came of our God. And at y same tyme were there many of the chiefe of Iuda whose letters went vnto Tobiah & agayne from Tobiah vnto them (for there were many in Iuda, that were sworne vnto hym, for he was the sonne in lawe of Sechania, the sonne of Arah, and his sonne Jehonathan had the doughter of Mesullam, the sonne of Barachia, & they spake good of him befoze me: & tolde him my woordes) and Tobiah sent letters to put me in feare.

The vii. Chapter.

After the wall ones buylded, is the watche appoynted. They that returned from the captiuitie are nombred.

A And when the wall was buylded: I hanged on the doores also, and the porters, syngers & Leuites were appoynted. And I commaunded my brother Hanani and Hanania the ruler of the castell at Ierusalem: for he was a faythful man, and feared God more then dyd many other. And I sayd vnto them: let not the gates of Ierusalem be opened, vntyl the sunne be whote. And whyle they wer standyng in the watch, they shut the doores, and barred them. And we appoynted certayne cytizing of Ierusalem, to be watchmen, euery one to kepe his watche, and euerye one to be ouer agaynst his house. As for the cytie, it was large of roume and greate: but the people were fewe therein, and the houses were not buylded.

B And my God gaue me in my hert, that I gathered togyther the principal men, & the officers and the people, to nombze them: and I founde a register of the nombze of them * which came vnto befoze out of the captiuitie: and founde wyrtten therein: these are the sonnes of flande that went vnto the captiuitie of y carping away (whom Nabuchodonosor the kynge of Babylon had brought away) and came agayne to Ierusalem & Iuda: euerye one vnto his cytie. They whiche came wth Zorobabel are these. Iesua, Nehemia, Alariah, Raamia, Nathani, Hardochee, Welsa, Wesperath, Biquat, Nabu & Baanah.

C This is the nombze of the men of y people of Israel. The chyldzen of Pharos were. ii. M. an hundred and two & seuentye, the chyldzen of Saphatiah, thye hundred & two & seuentye: the chyldzen of Arah. vi. C. & liii. the chyldzen of the captayne of Moab amonge the chyldzen of Iesua, & Joab, two thousande, eyght hundred & eyghtene the chyldzen of Elam, a thousand, two hundred and foure & fiftye, the chyldzen of Zathua, eyght hundred and fyue and fourty: the chyldzen of Zachai, seuen hundred and thye scoze, the chyldzen of Banui, syxe hundred and eyght and fourty: the chyldzen of Sebai, syxe hundred and eyght and twenty: the chyldzen of Agad, two thousande, thye hundred and two and twenty: the chyldzen of Adoniam, syxe hundred thye scoze and seuen the chyldzen of Begoai, two thousande thye scoze and seuen: the chyldzen of Adin, syxe hundred, and fyue and fiftye: the chyldzen of Alter of Berekia, eyght and nyntye.

The chyldzen of Hasom: iii. C. and. xxviii. the chyldzen of Belai. iii. C. and. xxi. the chyldzen of Hariph, an hundred and twelue: the chyldzen of Gibeon, nyntye and fyue: the men of Bethlehem and Bethphah, an hundred fourescore and eyght: the men of Anathoth, an hundred & eyght and twenty: the men of Beth Ananiam, two and fourty: the men of Kariat Barim, Cephera and Beerot, seuen hundred & thye and fourty: the men of Ramah and Geba, syxe hundred and one and twenty, the men of Michmas, an hundred and two and twenty: the men of Bethel and Ai, an hundred and thye and twenty: the men of Nebo, an hundred and two and fiftye the chyldzen of the other Elam, a thousand, two hundred and foure and fiftye: the chyldzen of Harim, thye hundred and twenty: the chyldzen of Jericho, thye hundred and fyue and fourty: the chyldzen of Lodhadid and Ono, seuen hundred, and one and twenty: the chyldzen of Sanaa, thye thousande, nyne hundred and thye tye.

The prestes. The chyldzen of Iedaiah of the house of Iesua, nyne hundred and thye & seuentye the chyldzen of Immer, a thousand and two and fiftye: the chyldzen of Phasur, a thousand, two hundred and seuen and fourty: the chyldzen of Harim, a thousande and seuentene.

The Leuites. The chyldzen of Iesua of Gadmiel, and of the chyldzen of Hoduab, foure and seuentye. The syngers: The chyldzen of Asaph, an hundred and eyght and fourty. The porters: The chyldzen of Shallum, the chyldzen of Ater, the chyldzen of Talmon, the chyldzen of Acub: the chyldzen of Harita, the chyldzen of Sobai, also gyther an hundred and eyght and thye tye.

The Rechinims. The chyldzen of Ziba, the chyldzen of Hasupha: the chyldzen of Tebabo, the chyldzen of Ceros: the chyldzen of Sia, the chyldzen of Phadon: the chyldzen of Lebanah: the chyldzen of Hagaba, the chyldzen of Salmai, the chyldzen of Hanan: the chyldzen of Gidel: the chyldzen of Gaber: the chyldzen of Meaia, the chyldzen of Rezin: the chyldzen of Recoda: the chyldzen of Galam: the chyldzen of Ula: the chyldzen of Phasah, the chyldzen of Belai, the chyldzen of Benim, the chyldzen of Rephaim, the chyldzen of Bacbuc, the chyldzen of Bachupha, the chyldzen of Harbur, the chyldzen of Bazlith, the chyldzen of Mehida, the chyldzen of Arsa, the chyldzen of Baros.

of Barcos, the chyldren of Siffera: the chyldren of Chamah, the chyldren of Neztiah, the chyldren of Hatipha.

The chyldren of Salomons seruauntes, the chyldren of Sotai: the chyldren of Sophereth, the chyldren of Pherida, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Giddel, the chyldren of Saphatiah, the chyldren of Hattyl, the chyldren of Dochereth of zabaini, & chyldren of Amon. All these Nethenims, and & chyldren of Salomons seruauntes, were thre hundred, nyntye and two.

And these wet by also of Thel, Mela, Thel Haria, Cherub, Adon, & Immer: but they could not thewe they fathers house, nor they sede, & that they were of Israel. The chyldren of Dalaiah: the chyldren of Thooia, and the chyldren of Rechoda, syre hundred and two and fourtye.

And of the prestes the chyldren of Babilai: the chyldren of Hacos, & chyldren of Bersilai: which toke one of the daughters of Bersilai the Giliadite to wyfe, and was named after their name. These sought they wrytynge in the regester of their generaciō, but they were not founde, therefore they were put from the presthode. And Hathirsata sayd vnto them: that they shoulde not eate of the most holy, tyll there came by a prest whiche shoulde were Azim and Thumim.

And so the hole congregatyon togyther was two and fourtye thousande, thre hundred & thre scoze, besydes they seruauntes and maydens, of whom there were. vii. thousand, thre hundred and. xxxvii. And they had two hundred & .xlvi. synngynge men and women. They horses, seuen hundred and syre and thrytze, and they mules two hundred and syue and fourtye. The camels foure hundred and syue and thrytze: syre thousande, seuen hundred and twentye asses.

And certayne of the auncyent fathers gaue vnto the worke. Hathirsatha gaue to the treasure a thousande peces of golde, fyfthe bases, syue hundred and thrytze prestes garmentes. And some of the chiefe fathers gaue vnto & treasure of & worke, twenty thousand peces of gold and two thousand and two hundred ponde of syluer. And the other people gaue twenty thousande peces of golde, and two thousand ponde of syluer, and thre scoze and seuen prestes garmentes. And the prestes and Leuites, the porters and the singers and the other of the people and the Nethenims & all Israel, dwelt in theyr ctytes. And the seventh moneth came, and the chyldren of Israel were in theyr ctytes.

The. viii. Chapter.

Esdras gathereth togyther the people, & readeth to them the law, They kepe the feast of tabernacles of bothes.

And **A**l* the people gathered the selues togyther: as one man, in the strete that was befoze the watergate, and they sayde vnto Esdras the scribe, that he shuld fetch the boke of the lawe of Moyses, whych & Lozde commaunded to Israel. And Esdras the preste brought the lawe befoze the congregacion both of men and women: and all that coude under-

stande dyd harken vnto it, vpon the fyrst day of the seventh moneth, and he redde therein, in the strete that was befoze the watergate (from the moynynge vntyll the noone daye) befoze men & women that dyd harken to it: and the eares of all the people were inclyned vnto the booke of the lawe. And Esdras the scribe stode vpon an hye pulpyt of wood whych they had made for & preachynge, and besyde hym stode Mathathia, Sema, Anania, Uriah, Hekia, and Maaseia on his ryght hande, and on his lefte hande stode Bedaia, Misael, Malchia, Hasum, Halebada-na, zachari, and Melulam.

And Esdras opened the boke befoze all & people, for he stode aboue all the people: And when he opened it, all the people stoode vp. And Esdras prayled the Lozde the great God. And all the people answered: Amen, Amen, with theyr handes vp, and bowed them selues, and worshipped the Lozde fallynge downe vpon theyr faces to the grounde. And Iesua, Baam, Serauah, Jamin, Acub, Sebatthai, Hadata, Maasia, Celita, Azaria, Jozabad, Hanan, Pelaia: & the Leuytes caused the people to gyue hede vnto the lawe, and the people stode in theyr place. And they red in the boke of the lawe of God by synctlye and playnely, so that men understode the thing that was red. And Rechemiah (whiche is Hathirsata) and Esdras the prest and scribe and the Leuytes that caused the people to take hede, sayde vnto all the people: this daye is holy vnto the Lozde your God: be not you sorow, and wepe not. For al the people wepte, when they hearde the wordes of the lawe.

And he sayde vnto them: *go your way and eate of the fat, and drynke the wyte, and sende part vnto them also that haue not prepared the selues: for this daye is holy vnto our Lozde, be not ye sorow therfore: for the loye of the Lozde is your strength. And the Leuites stilled al the people, and sayde: holde your peace, for the daye is holy, were not ye your selues. And al the people went theyr waye to eate and drynke, and to sende parte vnto other, & to make great myrthe becaule they had understande the wordes that were declared vnto them.

And on the nexte daye were gathered togyther the chiefe fathers amonge all the people and the prestes and Leuytes, vnto Esdras & scribe that they myghte understande the wordes of the lawe. And they founde wrytten in the lawe, * (whiche the Lozde had commaunded by Moyses) that the chyldren of Israel shoulde dwell in bothes in the feast of the seventh moneth, and & they shoulde cause it to be declared and proclaymed in all theyr ctytes and chorowout Ierusalem, saying: go forth vnto the mount, and fetch the olyuebraunches, pinebraunches, myrbraunches, Balmebraunches, and braunches of thyrke tre: to make bothes, as it is wrytten.

And so the people went forth, and fet them & made them bothes, euerye one vpon the rofe of his house, and in theyr courtes, and in the courtes of the house of God, and in the strete by the watergate, and in the strete by porte Ephraim.

¶ v. And

C iii. c. l. x. g.

Leut. xxv. l. Au. ccc. b. ii. g. ar. c.



ii. Eldras

And al the congregaciō of them that were come agayne out of captiuitie made bothes, and late vnder the bothes: for sing the tyme of Iosua the sonne of Nun vnto thys dape, had not the chyl dze of Israel done so, and there was very great gladnesse. And euery dape from the fyrst day vnto the last, red Eldras in the boke of the law of God. And seuen dayes helde they the feast, & on the eyghte dape they gathered together, accordynge vnto the maner.

The ix Chapter.

The people repent, and forsake theyr straunge wyues. Eldras receyvyth the benedictiōes of God, and the synnes of the people.

1. Esd. viii. a
Esa. lvi. a

In the .xliii. day of this moneth came þ chyl dzen of Israel together agayn with *fasting sakclothes, and earth vpon the and they that were of the seide of Israel were se perated, from all the straunge chyl dzen, & stode and knowledged theyr synnes and the wycked- nesses of theyr fathers, and stode vp in the place and red in the boke of the lawe of the Lorde their God foure tymes on the day, and they knowle- ged and worshypped the Lorde theyr God four- tymes on the day. And the Leuites stode on hye namely Iesua, Bani, Cadmiel Sabanias, Bu ni, Sarebiah, Bani and Canani, & cryed loude vnto the Lorde theyr God. And the Leuytes, Iesua and Cadmiel, Bani, and Hasabnias, Se- rebias and Hodia, Sebanias & Bathabias sayde: stande vp, and prayse the Lorde poure God for euer: and let thankes be geuen vnto the name of thy glozy, whiche excelleth all thankesgyuyng and prayse Thou arte Lorde alone. Thou hast made heauen, and the heauen of all heauens, wyth all theyr hooste, the earthe: and all thyng- ges that are therein, the see and all that is ther- in, and thou preseruest them all, and the hooste of heuen worshyppeth the.

Gene. xi. d.
Gen. xlii. a.
Gen. xv. d.

Exod. iii. d.

Thou arte the Lorde God, that hast chosen Abza, and broughtest him out of *Chal- dea and calleddest hym Abraham, and foun- dest his bert saythfull befoze the * and madest a couenauent with hym, to geue vnto hys seide the lande of the Cananites, Hethites, Amozytes, Pheresites, Jebulites and Gerlites, and haste made good thy woordes: for thou arte ryghty- ous. * and haste consydered the misery of our fa- thers in Egypt, and hearde theyr complaynt by the red see, and shewed tokens and wōders vpo Pharaο, and on al his seruantes, and on al the people of hys lande: for thou knewest that they were p̄sumptuous and cruel agaynst them, and so madest thou the a name, as it is thys dape. And the red see dyddest thou deuyde in sondze be- foze them, so that they went thorowe the myd- des of the sea drye shodde: and their persecuters threwest thou in to the depe (as a stone) in the myghtye waters: and leddest them on the dape tyme wyth a cloudye pyller, and on the nyghte season in a pyller of fyze to shewe them lyght in the waye that they wente.

Thou camest downe also vpon mount Si- nai, and spakest vnto them from heauē, and ga- uest them right iudgementes, true lawes, good counsaundementes and statutes, and declared

dest vnto them thy holy Sabbath, & commaun- dedst them p̄ceptes, ordinaunces, and lawes, by the hande of Moyses thy seruante: and ga- uest them breade from heauen, when they were hungry, and broughtest forth water for them oute of the rocke, when they were thyrstye: and promysedst them that they shulde go in, & take possesiōn of the lande: ouer which thou haddest lyfte vpon thyne hande for to geue them.

But they and our fathers were proude and hardened: so that they folowed not thy commaun- dementes: and wolde not obeye, neyther were myndefulle of the wonders that thou dydest for them: but became obstynate & heady, in somech that they toured backe to theyre bondage for theyr disobedience. And thou my God forga- uest, and wast gracypus, merciful, payent and of greate goodnesse, and forsokest not them.

* And though they made a molten calfe (as sayd) This is thy gods that brought the oute of the lande of Egypt) and dyd greate blasphemys, yet forsokest thou them not in the wilderness, accordynge to thy great mercy. * And the cloudye pyller departed not from them on the dape tyme to leade them the waye, neyther the pyller of fyze in the nyghte season, to shewe them the lyght in the waye that they went.

And thou gaueste them the good spyrite to enfourme them, * & withheldest not thy wōda from theyr mouth, & and gauest the water whē they were thyrstye. Fourtye peres longe madest thou prouisiō for them in the wyldernes, so þ they lacked nothyng * theyr clothes waxed not olde, and theyr fete swelled not. And thou ga- uest them kyngdomes and nacypns, and parted- dest them accordynge to theyr porcyōns: so that they possessed * the lande of Sehon kyng of he- sebon: and the lande of Og the kyng of Basan. And theyr chyl dzen multiplieddest thou as the starres of heauen, and broughtest them into the lande: where of thou haddest spoken vnto theyr fathers, that they shulde go into it, and haue it in possesiōn.

And the chyl dzen went in, and possessed the lande, * and thou subduedst befoze them the in- habytters of the lande, euen the Cananites: and gauest them into theyr handes, with theyr kyn- ges and the people of the lande, that they might do with them what they wolde. And they wan- theyr stronge cityes and a fat lande, & toke pos- sesiōn of houses, that were full of all maner of goodes: welles dygged out, vyneyardes, oyle- gardens, and many fruteful trees, and they dyd eate, and were fylled: and became fat, and lyued in welth thorow thy great goodnes. Neuer the- lesse they were disobeyent, & rebelled agaynst the, and cast thy lawe behinde their backes and * slue thy prophetes (which exhorted them ear- nestly, that they myght bryng them agayn vnto the) and dyd greate blasphemys. Therefore thou gaueste them ouer into the hande of theyr enemyes that vexed them.

And in the tyme of theyr trouble when they cryed vnto the: thou herdest them from heauen: and thorow thy great mercy thou gauest them sayours

sanpours whych helped them out of the hand of theyr enemies. But whē they came to rest they turned backe agayne, to do euell before the: therfore lestest thou them in the hande of theyr enemies, so that they had the dominion ouer them. And when they conuerted and cryed vnto the: thou herdest them from heauen, & many tymes hast thou deliuered the accordyng to thy great mercy, and testifyedst vnto the that thou myght test bynge them agayne vnto thy lawe.

¶ Notwithstandyng, they were proude, and hekened not vnto thy commaundementes, but synned in thy lawes* (whych ysaia do he thal spue in them) and turned the shuldre away, and were spfneked, and wolde not heare. And many pētes dydest thou forbeare them, and testifyedst vnto them thozow thy spyrite, euen by þ hande of the prophetes: and yet wolde they not heare. Therefore gauest thou them into þ hande of the nations in the landes. And for thy greates mercyes sake, thou haste not vterly consumed them neither forsaken them: for thou art a gracious and mercifull God.

¶ Nowe therfore our God, thou great God, myghtye and terrible, thou þ kepest couenaunt & mercye, regarde not a lytle all the trauayle that hath happened vnto vs, and our kynges, our princes, our prestes, our prophetes and our fathers, and all thy people syns the tyme of the kynge of Assur vnto this day. And truly thou art iust, in all that thou hast brought vpon vs: for þ hast done ryghte. As for vs, we haue bene vngodly, and our kinges and our princes, our prestes and our fathers haue not done after thy law, nor regarded thy commaundementes and thy earnest exhortacions wherwith thou haste exhorted them, and they haue not serued the in theyr kyngdome, and in thy great goodes that thou gauest them, and in the large and plētous lande which thou gauest before them, and haue not conuerted from theyr wycked workes. Beholde, we are in bondage this daye: and lois þ lande that thou gauest vnto our fathers, to enioye the frutes and goodes therof, behold, there are we bondmen. And great is the encrease of it vnto the kynge whome thou hast set ouer vs, because of our synnes: and they haue dominion ouer oure bodies and cattell (euen as they will them selues) and we are in greates trouble. And in al this make we a sure couenaunt, & wyte it, and our princes, Leuites & prestes seale vnto it.

The .x. Chapter.

The names of them that sealed the couenaunt betwene God and the people.

¶ The sealers were Nehemiah (that is) Hathiratha: the sonne of Hathalia, and zedekia, Saraisa, Asariah & Jere my, Phasur, Amaria, Malchia, Hatus, Sebaniab, Malluch, Harim, Merimoth, and Obadia, Daniel, Jenthon, & Baruch, Mesulam, Abia, and Miamin, Maasia, Belgai & Semeia: these were prestes. The Leuites were Jesua the sonne of Azania, Benui, amonge the chyldren of Henedab and Cadmiel. And theyr brethren Serchania, Hodia, Telita, Delaia: Ha-

nan, Micha, Rebob, and Isabiah, Sachur, Serchia, Sabania, Hodia, Bani and Beninu.

The heades of the people were, Phares, the captayne of Moab, Gam, Zathu, & Bani Boni Algad, Serbat, Adonia, Begoai, Adin, Ater, Hezekia, Asur Hodia, Hasum, Belai, Martu, Anathoth, and Nebai, Magphias, Mesulam Isir, Meselabel, Zador, Jaddua, Phalatta, Hanā Anania, Hosea, Hāania, Hasub, Halobes, Phalea, Sobek, Rehum, Halebna, Maasia, Abia, Anan and Anan, Malluch, Harim, & Baana.

And the other people, the prestes, Leuites, porters, syngers, Bethinims, and all they that had separated them selues from the people in þ landes vnto the lawe of God, with theyr wyues, theyr sonnes and theyr daughters, and as many as could vnderstande, and theyr lordes þ had rule of them, receyued it for theyr brethren.

* And they came to sweare and to bynde the selues wā an oth to walke in Gods lawe, whych was geuen by Moses the seruaunt of God: and that they wolde obserue and do accordyng vnto all the commaundementes iudgements and statutes of the Lorde oure God: * and that we wolde not geue oure daughters vnto the people in the lande, neither to take theyr daughters for our sonnes. * And if the people of þ land brought ware on the Sabbath and al maner of vittailles to sell, that we wolde not take it of them on the Sabbath and on the holy dayes: * and that we wolde let the seuenth yere be free, concernyng all maner of charge.

And we decreed a statute vpon our selues to geue perelye the thyrde parte of a shele to the ministracion in the house of our God, to the shewbread, to the dayly meat offeringe, to the dayly burnt offeringe of the Sabbathes, of the new moones and feast dayes and to the thynges that were sanctified, and to the offeringes of attouement, to reconcytle Israel withall, and to all the busynesse in the house of our God.

And we cast the lotte amonge the prestes, Leuites and the people, for offeringe of the wood to be brought vnto the house of oure God frā yere to yere: after the houses of oure fathers: that it myght be bynte at tymes appoynted, vpon the altier of the Lorde God, as it is wyrtten in the lawe: and to byng the fyrstfruytes of our lande and the fyrstfruytes of oure frutes of all trees: yere by yere vnto the house of the Lorde: and the fyrstfruytes of our sonnes, and of our cattell, as it is wyrtten in the lawe, and the fyrstfruytes of our oxe and of our shepe, which we shuld byng to the house of our God, vnto the prestes that minister in the house of oure God: and that we shulde byng the fyrstfruytes of our dough and our beue offeringe, and the frutes of all maner of trees, of wyne also and of oyle, vnto the prestes, to the chestes of the house of our God. And the tythes of our lande vnto the Leuites, that þ Leuites myght haue the tythes in all the cityes of our ministracion. And the Preste the sone of Aaron shall with the Leuites, haue also of the tythes of the Leuites, so that the Leuites shall byng vnto the tythes of theyr tythes vnto the house

Je. xciii. l.
ii. Ba. xv. c.

Deut. vii. a

ii. Et. xiii. a

Leut. xv. a
Deut. xv. a.

ii. Elosas.

house of our god, to the store houses, and to the treasure houses. For the children of Israel, and the children of Levi shall bring by the house of offering of the corn, wine, and oyle, unto the store houses, there as are the vessels of the sanctuary: and the priests that minister, and the porters and syngers, shall forsake not the house of our God.

The xi. Chapter.

Who dwelled in Jerusalem after it was buyden, and who in the cities of Juda.



And the rulers of the people dwelt at Jerusalem. The other people also cast lottes, & among ten, one parte shoulde go to Jerusalem into the holy citie to dwel, and nyne partes to be in the Cities: and the people thanked all the men that were wyllynge to dwel at Jerusalem.

These are the heades of the lande that dwelt in Jerusalem and in the Cities of Juda, euerye one in his possession, and in theyr cities: they of Israel, the prestes, Leuites, Bethinims, and the children of Salomons seruantes. And at Jerusalem dwelt certayne of the children of Juda and Ben Jamin.

Of the children of Juda: Athaiab the sonne of Asa, the sonne of zachari, the sonne of Amaria, the sonne of Saphatia, the sonne of Mahaleel: the children of Phares. And Maasia the sonne of Parach, the sonne of Chal Hosi, & sonne of Hasata, the sonne of Adai, the sonne of Joarib, the sonne of zachary, the sonne of Siloni. All these were the children of Phares that dwelt at Jerusalem, euen foure hundred threescore and eyght valeaunt men.

These are the children of Ben Jamin, Salu the sonne of Mesullam, the sonne of Joed, & son of Bedaia, the sonne of Calatia, the sonne of Masia, the sonne of Jthiel, the sonne of Isai. And after hym Gabai, Selai nine hundred and xxviii. And Joel the sonne of Zichri had the ouersyght of them: and Juda the son of Senna was next ouer the citie.

Of the prestes: Jedaiab the sonne of Joarib, Jachin, Saraiab the sonne of Helkia: & son of Mesullam, the sonne of zadoc, the son of Meraiorh, the sonne of Abitob, was wynter in the house of God: and his brethren that perfourmed the worke in the temple. viii. hundred and xxii. And Adai the sonne of Jerobam, the sonne of Palatiel, the sonne of Anzi, the son of zachari, the sonne of Phasur, the sonne of Malchia: and his brethren these among the fathers, two hundred and two and fourty. And Masia the son of Azrael, the sonne of Abalai, the sonne of Moslemoth, the sonne of Immer: and his brethren were valeaunt men: an hundred and cxxv. And theyr ouerscar was zaddiela son of one of the great men.

Of the Leuites, Semela the sonne of Hasub, the sonne of Aserikam, the sonne of Hasabia the sonne of Bunni, and Sabathai, and Josabab of the chefe of the Leuites, had the ouersyght of the outwarde busynesse of the house of God. And Mathaniab the sonne of Micha, the sonne

of zaddi, the sonne of Asaph, was the principall to begynne the thanke saying and prayer. And Bakbukia the seconde amonge his brethren, & Abda, the sonne of Sammua, the sonne of Malai, the sonne of Jeduthan. All the Leuites in the holy citie were two hundred foure score and foure. And the porters Acub and Tahm, and theyr brethren that kepte the portes, were an hundred and two and seuentye. As for the residue of Israell, the prestes and Leuites, they were in all the cities of Juda, euerye one in his inheritaunce.

And the Bethinims dwelt in Ophel: and Ba and Gilpa was set ouer the Bethinims. The ouerscar of the Leuites at Jerusalem was Asa, the sonne of Baani, the sonne of Asabi, & sonne of Mathania, the sonne of Micha.

Of the children of Asaph there were singers aboute the busynesse in the house of God, for it was the kynges commaundement concerning them: that the syngers shoulde deale faythfully euerye daye as was accordynge.

And Bathaia the sonne of Mesababel of the children of zerah the sonne of Juda next shynge in all matters concerning the people: and theyr villages and landes. And some of the children of Juda that were without the townes of the lande dwelt at Kariat Arbe, and in the villages therof: at Didon, and in the villages therof: and at Jisabel, and in the villages therof at Jisua, Moladah, Bethphalet in the towne of Sual, Beerseba, and in theyr villages: at Bethlag & Mochohah, and theyr villages: and at Enremon, zarah, Jerimoth, zonoa, Odollam, and in theyr villages: at Lachis and in the felde therof: at Aska, and in the villages therof: and they dwelt fro Bersabe vnto the vale of him.

The children also of Ben Jamin, of Geba, dwelt at Machmas, Aia, Bethel, and in theyr villages. And at Anathoth, Rob, Ananiah, Hazor, Ramah, Gethaim, Hadid, zeboim, Babilath, Lod and Ono, the carpenters valleie. And the Leuites had possession bothe in Juda and in Ben Jamin.

The xii. Chapter.

The prestes and Leuites whiche came with zorobabel vnto Jerusalem are numbred, and the wall is dedicated.



These are the prestes and Leuites that went vp with zorobabel the sonne of Salathiel, and with Jisua, Sararia, Jeremy and Elosas, Amaria, Maluch, Hatus, Sechania, Rehum, Merimoth, Iddo, Genthoi, Abia, Mathan, Maaria, Belgai, Semela, Joarib, Joiada, Salu, Amodei, Helkia and Jabeia: These were the heades among the prestes: and theyr brethren in the daye of Jisua. The Leuites were these, Jisua, Ben-nui, Cadmiel, Sarabia, Juda, and Mathania, which was ouer the office of thankesgeyng he and his brethren, Bakbukia: and Hinni, and theyr brethren, were about them in the watches.

Jisua begat Joakim: Joakim also begat Eliab: and Eliab begat Joiada: Joiada begat Jonathan: and Jonathan begat Jada. In the

the dayes of Iohakim were these þese fathers amonge the prestes: vnder Sararia, Mararia, vnder Jeremij, hanania, vnder Esdras, Mesulai, vnder Amaria, Jehoana: vnder Milico, Jonathan: vnder Sebania, Joseph: vnder Harim: vnder Maraioth, Helkia: vnder Iddo: zachari: vnder Senthon, Mesullam: vnder Abia, zichi: vnder Miniamin, and Moadia, Bilgai: vnder Belga, Samua: vnder Semeia, Jejonathai: vnder Joiarib, Nathanai: vnder Jadaia, Uli: vnder Selai, Relai: vnder Amok, Eber: vnder helchia, hasabia: vnder Jadaia, Rathanai. And in þe tyme of Eliaib, Joiada, Jothan and Jada were the chefe fathers amonge the leuites and the prestes, wyrtten vnder the raigne of Darus the Persian. The chyldren of Levi, the principal fathers were wyrtten in the Chronicles vnto the tyme of Jonathan the son of Eliaib. And these were the chefe among the Leuytes: hasabia, Serebia, and Jesua the son of Cadmiel, and they þe brethren in theyr presce to geue praye and thanks, accorpyng as Dauid the man of God had ordeyned it, one watch ouer agaynst another, Nathanai, Balbukia, Moadia, Mesullam, Calmon and Ahub were porters in the watche at the thresholdes of the gates. These were in the dayes of Iohakim the sonne of Jesua, the sonne of Joseder, and in the dayes of Rehemia the captayne, and of þe prest Esdras the scribe.

And in the dedication of the wall at Jerusalem: they sought the Leuites out of all theyr places; that they myght be brought to Jerusalem to kepe the dedicatyon & gladnesse, with thankesgyuynge and synng with cymbales, psalteryes and harpes. And the chyldren of þe synngers gathered them selues together from euery syde out of the playne countrey about Jerusalem, and from the byllages of Betophathi, fro the house of Gilgal, and out of the countreies of Seba, and Asmuerth, for the synngers had buylde theym byllages rounde about Jerusalem. And þe prestes and Leuites were purifyed, and censed the people: and the gates, and the wall.

And I brought the princes of Iuda vp vpon the wall, and appoynted two grete queres of men to geue thanks, whych went on the ryght hande of the wall towarde the donge gate, and after them went holata, and halfe of the princes of Iuda, and Asaria, Esdras: and Mesullai Iuda, Beniamin, Semeia & Jeremij: & certayn of the prestes chyldren wyth trumpets, namely zachary the sonne of Jonathan, the sonne of Semeia, the son of Nathanai, the son of Michai the sonne of zacur, the son of Asaph and his brethren, Semeia, Asrael, Malalai, Silalai, Nathanael, and Iuda & hanani, wyth musical instrumentes of Dauid the man of God.

And Esdras þe scribe went befoze them and bysde the welgate, they went vp ouer agaynst them vpon the steppes of the cite of Dauid, at the goynge vp of the wall beyonde the house of Dauid, vnto the water gate Eastwarde.

The other quere of them that gaue thanks went ouer agaynst them, and I after them, & the

halfe parte of the people vpon the wal, beyonde the forname gate vnto the brode wall, & beyonde the porte of Ephraim, and beyonde the olde gate beyonde the synnegate, and the tower of Hananiel, and the tower of Pera, vnto the shepgate. And they stode stil in the pylson gate, & so stode the two queres (of them that gaue thanks) in the house of god: and I, and the haile of the rulers with me, and the prestes, namely Eliakim Masia, Miniamin, Michai, Eliaenai, zachary, and hanania: wyth trumpettes, and Masia, Semeiah, Eleasar. Uli, Jehobanan, Melchiah, Elam, and Ser. And the synngers sang loude, haupng Iestabiah for theyr ouerscar.

And the same daye they offred grete sacryfices and reioyced: for God hadde gyuen them great gladnesse, so that both the wyues & chyldren were ioyfull: and the myrth of Jerusalem was hearde farre of.

At the same tyme were there men appoynted ouer the treasure houses (wherin were the heueoffrynges, the synnges, and the tythes) that they shulde gather them out of the felde about the cite, to destribute them vnto the prestes and Leuytes, accorpyng to the lawe: for Iuda was glad of the prestes and Leuytes, that they stode and wayted vpon the offyce of theyr god which is a pure offyce. And the synngers and porters stode after the commaundement of Dauid and of Salomon his sonne, * for in the tyme of Dauid and Asaph, were the chefe synngers founded, and the songes of praye & thankesgyuynge vnto God. In the tyme of Jobabel, and Rehemiah dyd all they of Israel, gyue porcyons vnto the synngers and porters, euerye daye bys porcyon, and they gaue tythes vnto the Leuytes, and the Leuytes gaue tythes agayne vnto the chyldren of Aaron.

The. xlii. Chapter.

The lawe is red, and when they haue herde it they separe from them all straungers.



And that daye dyd they reade in the booke of Moyses, and the people harkened therto, and there was founde wyrtte * þe Ammonites, & Moabites shulde neuer come into þe congregacyon of God, because they met not þe chyldren of Israel with breade & water: * but byed Balaam agaynst them, that he shulde curse the and our God turned the curse into a blessinge. Now when they heard þe lawe, it fortuned, that they separeted from Israel euerye one that had myrte hym selfe therein. And befoze this had the prest Eliaib the ouersight of the treasure of the house of oure God, and he was kyesman to Tobia: and had made hym a great chambze & there had they afoze tyme layde the offerynges frankensce, vesselle, and the tythes of cozne, wyne and oyle (accorpyng to the commaundementes gyuen to the Leuites, synngers and porters) and the heueoffrynges of the prestes.

But in all this tyme was not I at Jerusalem: for in the. xxii. yere of Artaxerxes king of Babilon, came I vnto the kyng, and after certayne dayes obtayned I licence of the kyng to come

l. 34. xlii. a.

be. xxiii. a.

an. xlii. a.

Esther.

to Jerusalem. And I gat knowledge that Elia-
sib dyd vnto Tobia, in that he had made hym a
chambre in the court of the house of God, and it
grieved me sore, & I cast forth all the vessels of
house of Tobia out of the chambre, and comma-
nded them to cleanse the chambers. And thither
brought I agayne the vessels of house of god
with the meat offeryng and the incence.

And I perceyued that the porcyons of the le-
uites were not geue them, & that every one fled
to his lande, euen the Leuites and syngers that
executed the worke. The rejoyced I the rulers
and sayde: whye is the house of God forsaken?
And I gathered them together, and set them in
theyr place. Then brought all Iuda the tythes
of corne and wyne, and oyle, vnto the treasure.
And I made treasurers ouer the treasure, euen
Solemiad the prest, and zador the scribe, and of
the Leuites, Phadaia, and vnder theyr hande
was Hanan the sone of zacur the sonne of Ma-
thania, for they were counted faythfull, & theyr
offyce was to distrybute the porcyons vnto theyr
brethren. * Thynke vpon me, O my God herein
& wyte not out my mercye that I haue shewed
on the house of my God, and on the offyces therof

1. Esdr. b. c.

At the same tyme saw I some treddyng wyne
presses on the Sabbath, & byngyng in sheues,
and asses laden with wine, grapes, pygges and
byngyng all maner of burthens vnto Jerusa-
lem vpon the Sabbath day. And I rebuked the
earnestly the same daye that they solde the vyt-
tapes. There dwelte men of Tyre also therein
which brought fyre and all maner of ware, and
solde on the Sabbath vnto the chyldren of Ju-
da in Jerusalem. Then rejoyced I the rulers in
Iuda, and sayd vnto them: what euell chynge is
this that ye do, and breake the Sabbath daye?
Wyd not your fathers euen thus, and oure God
brought all this plage vpon vs, and vpon this
citty: And ye make the wrath more yet vpon Is-
rael, in that ye breake the Sabbath.

And it fortuneth that when the portes of Je-
rusalem began to be darke in penyng before
the Sabbath, I commaunded to shut the gates and
charged, that they shuld not be opened til after
the Sabbath: & some of my seruantes let I at the
gates, & there shuld no burthe be brought in on
the Sabbath daye. Then remained the chapmen
and marchauntes ones or twyse ouer nyght wi-
out Jerusalem with all maner of wares. Then
rejoyced I them sore, & sayde vnto the: why ta-
ry ye all nyght about the wall? If ye do it ones
agayne, I wil laye handes vpon you. For that
tyme forth came they nomore on the Sabbath.
And I sayd vnto the Leuites & they shuld close
the selues, & that they shulde come and kepe the
gates, to halowe the Sabbath daye. Thynke
vpon me (O my God) concernyng this also, &
spare me accordyng to thy great mercye.

And at the same tyme saw I Jewes that ma-
ried wyues of Amod, of Ammon, and of Moab,
and theyr chyldren spake halfe in the speache of
Amod, and coulde not speake in the Jewes lan-
guage, but by the tonge myght a man perceyue
euery people. The I rejoyced them, and cursed

them, and smote certayne men of them, & made
them bare, and toke an oth of them by God: they
shall not geue your daughters vnto theyr son-
nes, neyther shal ye take theyr daughters vnto
your sonnes, or for your selues. Wyd not
mon the kynge of Israel synne for suche, and yet
amonge many beythen was there no kynge lyke
hym, whiche was dere vnto hym God, and God
made hym kynge ouer Israel: and yet neuer the
lesse, outlandyshe women caused hym to synne.
Shall we then obeie vnto you, to do all this
greate euyl, and to transgresse agaynst our god
and many straunge wyues?

And one of the chyldren of Jeholada the son
of Eliaf the hye preste had made a contract
with Sanabalat the horonite: but I chased hym
frome: (O my God) thynke thou vpon them &
defyle the presthode & the couenaut of the prest-
hode & of the Leuites. Thus clenfed I them
at suche as were outlandyshe, and appoynted the
courses of the prestes and Leuites euery one in
hyr offyce, and to offer the wood at tymes ap-
poynted, and the fyrt frutes: Thynke thou vpon
me (O my God) for the best. Amen.

The ende of the seconde boke of Esdras other
wyse called: the booke of Nehemia

The boke of Esther.

The fyrst Chapter.

King Ahasuerus maketh a royall feast, wherunto
Mardi is not come, for whych cause he is dyspleased.



Fortuned, in the dayes of Ahasue-
rus, which raygned from India vnto
Ethiopia (ouer an hundred and se-
uen and twenty landes) euen in those
dayes when the kynge Ahasuerus sat
on his seate royall, whych he was in Susa the
chefe cite, in the thyrde yere of his raygne, he
made a feast vnto all his prynces and serua-
ntes. And the myghty men of Persia and Me-
dia, the captaines also and rulers of his ci-
ties were before hym, and he shewed the
glory of his kingdome, & the glayous
shew of his greatnes many dayes longe: and
an hundred and lxxx. dayes.

And when these dayes were expyed, the king
made a feast to all the people that were in Su-
sa the chefe cite, bothe vnto grete and small
seven dayes longe in the court of the garden by
the

the kynges palace: where there hanged wyghte grene and yelow clotheſes, faſtened with cordes of fyne ſylke, and purple in ſiluer cynges, vpon pylers of marble ſtone.

The benches alſo were of golde and ſyluer made vpon a pauement of grene, wyghte, yelow and blacke marble. And they dranke in veſſels of golde. And chaunged veſſel after veſſel. And the kynges wyne was muche accordyng to the power of the kyng. And the drynke was ſo appoynted, that none ſhulde compel any man, for to the kyng had comaunded by the offycers of hys houſe, that every one ſhulde do, as it lyked hym. And the quene Aſtchi made a feaſte alſo for the women in the palace of Ahaſuerus. And on the ſeuenth daye when the kyng was mery: after the wyne, he comaunded Ahehuman, Biztha, Harbona, Rigtha, Abagthan, zethar, and Charchas, the ſeuene chamberlaynes (that dyd ſeruyce in the preſence of kyng Ahaſuerus) to fetch the Quene Aſtchi with the crowne regall into the kynges preſence, that he myghte ſhewe the people and princes her fayrenes, for ſhe was beautiful. But the quene Aſtchi wolde not come at the kynges worde, by hys chamberlaynes. Then was the kyng very wroth, and his indignacyon kyndled in hym.

And the kyng ſpake to the wyſe men, that had vnderſtandynge in the ordynances of the lande, for the kynges matters muſt be handled before all ſuche as haue knoweledge of the lawe and iudgemente: and the ^(cheſe and) nexte vnto hym were Carſena, Sethar, Admata, Charliſ Hares, Marcena and Hamucan ſeuene princes of Perſia and Media, which ſawe the kynges face, and ſat aboue in the kyngdome. What lawe (ſayth the kyng) ſhulde be executed vpon the Quene Aſtchi, bycauſe ſhe dyd not accordyng to the woorde of the kyng Ahaſuerus, whiche he commaunded by hys chamberlaynes. And Hamucan answered before the kyng and the princes: the Quene Aſtchi hath not onely done tynell agaynſt the kyng but alſo agaynſt all the princes, and agaynſt all the people that are in all ſlandes of kyng Ahaſuerus: for this dede of the quene ſhal come abrode vnto all women, ſo ſthey ſhall deſpyſe theyr huſbandes, be ſore theyr eyes, and ſhal ſaye: the kyng Ahaſuerus comaunded Aſtchi the quene to be brought in before hym, but ſhe wolde not come. And ſo ſhall the princeſſes in Perſia and Media, ſaye lyke wyſe vnto all ſkynges & princes whē they here of this dede of the Quene: thus ſhall there ariſe to moche deſpytefulneſſe and wrath. If it pleaſe the kyng therfore: let there goo a com mandement from hym, and let it be wyrtten accordyng to the lawes of the Perſians, and Medians (and not to be tranſgreſſed) that Aſtchi come nomore before kyng Ahaſuerus: and let the kyng geue her kyngdome vnto another that is better then ſhe.

And when this com mandement of the kyng (which ſhal be made) is publiſhed thowout all his empyre (which is great) al women ſhall holde their huſbandes in honour both among great &

ſmal. This pleaſed the kyng and the princes, and the kyng dyd accordyng to ſ word of Hamucan. For he ſent letters forth into all the kinges landes into every land accordyng to ſ wyrtynge therof, and to every people after the language, that every man ſhoulde be lord in hys owne houſe. And this cauſed he to be ſpoken after the language of his people.

The ii. Chapter.

After the quene is put away, certayn goodly yonge damſels are ſearched out. Aſtchi, otherwyſe called Eſther, pleaſeth the kyng, & is made quene. Har docheus openeth vnto the kyng thoſe that wolde betraye hym.



After theſe actes, when the dyſpleaſure of kyng Ahaſuerus was now layd, he thought vpon Aſtchi, and what ſhe had done, and what was concluded agaynſt her. Then ſayd ſkynges ſeruauntes that myn yſtred vnto hym: Let there be ſayre yonge virgins ſought for the kyng, and the kyng appoynted certayne men in all the landes of hys empyre, whome he charged that they ſhulde bynge togyther al ſayre yonge virgins vnto Suſan the head cite, to ſ womenſ buydyng, vnder the hande of Haggei the kynges chambrelayn, ſ kept the women, to geue them theyr apparell (and other thynges needful ſayre to be had.) And that the damſel which pleaſed the kyng ſhoulde be quene in Aſtchis ſtede. And this pleaſed the kyng: and he dyd ſo.

In the cite of Suſan, there was a Jewe, whole name was Har docheus the ſon of Jair, the ſonne of Semei, the ſon of Eliſa a man of Jemini, which was caried away from Jeruſalem * when Jekonia the kyng of Iuda was led awaye, (whome Nabuchodonozor the kyng of Babylon carped thence) & he noyſhed Aſtchi, that is Eſther, his vnckles daughter: for ſhe had neyther father nor mother, and ſhe was a ſayre and beautifull damſell: whome Har docheus (when her father and mother was dead) receyued for his owne daughter.

So it fortuneth, that when the kynges com mandement and compyſſion was publiſhed, and many damſels were brought togyther in the cite of Suſan, vnder the hande of Haggei: Eſther was brought alſo vnto ſkynges houſe vnder the hand of Haggei the keeper of ſ women and the damſell pleaſed hym, and ſhe founde fauour in his ſyght. And he cauſed ozna mentes to be geuen her, and ſuche thynges as belonged to her, and appoynted her ſeuene comely damſelles out of the kynges houſe, and fauoured both her and her gentyl women ſingularlye in the houſe of the women. But Eſther ſhewed not her people & her kindred: For Har docheus had charged her, that ſhe ſhulde not tel it. And Har docheus walked every daye before the courte of the womenſ houſe, that he myght knowe how Eſther dyd, and what ſhulde become of her.

And when the appointed tyme of every damſel came, that ſhe ſhulde go into the kyng Ahaſuerus, after that ſhe had bene twelve monethes in the deckyng of the women (for theyr deckyng muſt haue ſo muche tyme, namelye, ſyre monethes with balme and myrr, and ſyre monethes

with good spices: so were the women beautified then went there one damessell vnto þe kyng and what soeuer she required (so that it were comlie) that must be geuen her, to go with her out of the womens buylding vnto the kynges palace. In the euenynge she wente, and on the morowe agayne into the seconde house of the women abyding vnder the hande of Saalgas the kynges chamberlayne, which kept the concubines: and she came into þe kynges nomore, except it pleased þe kyng to haue her, and þe he called her by name.

C Now when the tyme came of Esther þe daughter of Abiam the vncle of Mardocheus (whych hadde receaued her as hys owne daughter) that she shoulde come into the kynges, she despyed no thyng, but what Hagei the kynges chambrelayne the keeper of the women sayde.

And Esther founde fauoure in the syght of all them that looked vpon her. And Esther was take vnto king Ahasuerus into his house royal in the tenth moneth, whych is the moneth * Tebeth, in the seuenth yere of hys raygne.

December.

And the kyng loued Esther aboue all þe women, and she founde grace & fauour in his sight before all the vyrgins: so that he set the crowne of the kyngdome vpon her heade, and made her Quene in stede of Vasthi. And the kyng made a great feast vnto all his princes & seruantes (whych the feast was bycause of Esther) & caused the landes to be in quyetnesse, and gaue gyftes, as became the royaltie of a kyng.

D And when the vyrgins were gathered together the seconde tyme, Mardocheus sate in the kynges gate. And as yet had not Esther shewed her kyndred and people, accordynge as Mardocheus had bydden her: for Esther dyd after the worde of Mardocheus, lyke as she had bene yet vnder his gouernaunce. At þe same tyme whyle Mardocheus sat in the kynges gate, two of the kynges chambrelaynes, Bigthan and Teres, which kept the doore were wroth, and sought to lay their handes on þe kyng Ahasuerus: wherof also Mardocheus gat knowledge: and tolde it vnto Quene Esther, and Esther certified the kyng thereof in Mardocheus name. And when inquisicion was made, it was founde so. And they were both hanged on a tree: and it was writ ten in the chronycles before the kyng.

Esther. vi. a

C The. iiii. Chapter.

C Heman the Macedonian, after he was exalted, obtayned of the kyng, þe all the Jewes shoulde be put to death, bycause Agardochus had not done him wylshipp as other had.

A After these Actes dyd kyng Ahasuerus promote Haman the sone of Amadatha the Agagite, and sette hym on hye, and set his seate aboue all þe princes that he had with him.

And all the kynges seruantes that were in the kynges gate, bowed theyr knees, and worshipped Haman: for the kyng had so comaunded concerning hym. But Mardocheus bowed not the knee, and worshipped hym not. Then the kynges seruantes whych were in the kynges gate sayde vnto Mardocheus: whye transgressesst þe the kynges commaundement? And when they spake this daylye vnto hym, he folowed them

not, and they tolde Haman: that they myghte howe Mardocheus matters wolde endure. so he had tolde them, þe he was a Jewe. And when Haman sawe that Mardocheus bowed not the knee vnto hym, nor worshipped hym, he was full of indygnacion, and thought it to lytel to lay handes onely on Mardocheus: for they had shewed hym the nacpon of Mardocheus, wherfore he soughte to destroye all the Jewes, that were thowout the hole empyre of Ahasuerus and that were of the nacpon of Mardocheus.

In the first moneth (þe is the moneth Nisan) in þe twelue yere of king Ahasuerus: they cast þur (that is a lot) before Haman from day to daye, and from moneth to moneth, to the twelue moneth, that is the moneth Adar: and Haman sayd vnto kyng Ahasuerus: There is here a people scatterd abroad, & dispersed among all people in all the landes of thyne empyre, & they haue theyr lawes contrary from all people, and do not after the kynges lawes, neyther is it the kynges ppyte to suffre them after this maner. If it please the kyng, let it be wyrtten that they maye be destroyed, and so wyl I wey doone. I thoulde talentes of syluer by the bandes of þe workemen, to be brought into the kynges treasury. And the kyng toke hys rynge fro his hand and gaue it vnto Haman the sone of Amadatha the Agagite the Jewes enemye. And the kyng sayd vnto Haman: Let the syluer be thyn, and do wyth that people as it pleaseth the.

Then were the kynges scribes called on the thirtieth daye of the first moneth: and there was wyrtten (accordynge as Haman comaunded) vnto all the kynges officers, and to the captaynes that were in all the landes, and to the rulers of euery people in the countreys on euery syde, accordynge to the wyrtynge of euery nacpon, and after theyr language: in the name of kyng Ahasuerus was it wyrtten, and sealed wyth the kynges rynge. And the wyrtynge were sent by postes into all the kynges landes, to roote oute, to kyll and to destroye all Jewes, bothe yonge and olde, chyliden and women, in one daye (namely, vpon the thirtieth daye of the twelue moneth, which is the moneth * Adar) and to spoyle theyr goodes.

This was the sume of þe wyrtynge that they shoulde be a comaundement geuen in all landes, & published vnto all people, that they shoulde be ready agaynst the same day: and þe postes went in all the haste, accordynge to the kynges comaundement. And in Susan þe cheste cite was the comaundement deuysed. And the kyng & Haman sat and dranke, when in þe meane tyme the cite of Susan was disquyeted.

C The. iiii. Chapter.

C Mardocheus giveth the queene knowledge of the decree of the kyng agaynst the Jewes.

When Mardocheus perceyued all that was done, he rente hys clothes, and putte on sackcloth, wyth ashes, and wente oute in to the myddes of the cite, and cryed lowde, and lamentablye, and came before the kynges gate, but he myght

myghte not entre wythin the kynges gate, by-
cause he had ſackcloth on. And in al landes, coun-
tries and places, as farre as the kynges worde
and commaundement extended, there was grea-
te lamentacyon amonge the Jewes, fasting, we-
ppng and mournyng, and many laye in ſackclo-
thes and in aſhes. So Eſthers damels and her
chambrelaynes came and tolde it her. Then
waſte the Quene excedyngly aſtonnyed. And the
ſentrayment, that Harbocheus wolde put on,
and laye the ſackcloth from hym: But Harbo-
cheus wolde not take them. Then called Eſther
Hathath one of the kynges chambrelaines (which
ſode befoze her) and gaue hym a commaunde-
ment vnto Harbocheus, that he myght knowe
what it were, wherfoze he dyd ſo. So Hathath
went forth to Harbocheus vnto the ſtreets of
the cite, whych was befoze the kynges gate.

And Harbocheus tolde hym of all that had
happened vnto hym, and of the ſomme of ſpuler
that Haman had promyſed to wepe downe into
the kynges treaſure by cauſe of the Jewes, yf
he wolde deſtroy them (and he gaue hym the co-
py of the kynges commaundement that was de-
uyſed at Suſan, to deſtroy them, that he might
ſhewe it vnto Eſther) and ſo ſpake to her, and
charged her, that ſhe ſhoulde go into the kyng,
and make her prayer and ſupplicatiō vnto him
foz her people.

And when Hathath came in, he tolde Eſther
the wordes of Harbocheus. And agayne, Eſ-
ther ſpake vnto Hathath, and commaunded hym,
to ſaye vnto Harbocheus: all the kynges ſer-
uautes and the people in the landes of the kyng
knowe that whosocuer cometh wythin the court
vnto the kyng, whether it be man or woman,
whych is not called, the commaundement is, that
the ſame ſhall dye: except the kyng holde out the
golden ſceptre vnto hym, (in token of gra-
tiousneſſe) foz then he ſhall lyue. As foz me, I haue not bene
called to come now vnto the kyng thys thyrtye
dayes.

And they certifyed Harbocheus of Eſthers
wordes: and Harbocheus had ſaye agayne vn-
to Eſther: thynke not to ſaue thyne owne lyfe,
whyle thou arte in the kynges houſe, befoze all
Jewes: foz yf thou holdeſte thy peace at thys
tyme, then ſhall the Jewes haue helpe and deli-
uerance oute of an other place, and thou and thy
fathers houſe ſhall be deſtroyed. And who knoweth
whether thou art come to the kyngdome,
foz this cauſe ſake? Eſther had the gyfte Har-
bocheus this anſwere: Go thou thy waye, and
gather al the Jewes togyther y are found at Su-
ſan, and faſt ye foz me, that ye eat not & drynke
in theſe dayes, neyther day nor nyght. I and my
damels wyll faſt lykewyle, and ſo wyll I goo
vnto the kyng, whiche thynge is yet contrarye
to the commaundement: and yf I perſe, I pe-
reſſe. So Harbocheus went his waye, and dyd
all that Eſther had commaunded hym.

The v. Chapter.

Eſther entred into the kyng, and byddeth hym
and Haman to a feſt. Haman prepareth a galous
to Harbocheus.



And on the thyrtye day it fortuneth that
Eſther put on her roial apparell, &
ſtode in the court of the kynges pa-
lace wythin, ouer agaynſt the kyng-
es houſe. And the kyng ſat vpon
his roial ſeate in the kynges palace ouer agaynſt
the gate of the houſe. And when the kyng ſawe
Eſther the quene ſtanding in the court, ſhe ſolde
grace in hys ſyght. And the kyng holde out the
golden ſceptre that was in hys hande: to warde
Eſther. So Eſther ſtept forth, and quched the
top of the ſceptre. Then ſayd the kyng vnto her
What wyleſt thou Quene Eſther? and what re-
quyreſt thou? Alke euen the halfe of the empyre,
ſe ſhal be gyuen the. And Eſther answered yf
it pleaſe the kyng, let the kyng and Haman come
thys day vnto the banquet, that I haue prepared
foz hym. And the kyng ſayde: cauſe Haman to
make baſte that he maye do as Eſther hath ſayd.

So the kyng and Haman came to the banquet
that Eſther had prepared, and the kyng ſayde
vnto Eſther at the banquet of wyne: what is thy
petition, that it maye be gyuen the? And what
requeſt thou? It ſhal be euen the halfe of the em-
pyre ſhal be done.

Then answered Eſther, and ſayde: my peti-
tion and deſyre is, yf I haue founde grace in the
ſyght of the kyng, and yf it pleaſe the kyng to
gyue me my petition, and fulfyl my requeſt, tha-
let the kyng and Haman come to the banquet y
I ſhall prepare foz them, and ſo wyll I do tomo-
rowe, as the kyng hath ſayde.

Then went Haman forth the ſame daye to a
full and mery in his mynde. And when the ſame
Haman ſawe Harbocheus in the kynges gate y
he ſtode not vp and kneeled befoze hym, he was
full of indignacion at Harbocheus. Neuer the-
leſſe, Haman refrayned hym ſelfe: and when he
came home he ſent, & called foz his frendes, and
zares his wyfe, and Haman tolde them of the glo-
ry of hys rycheſſe, and the multitude of his chyl-
dren, and all togyther howe the kyng had pro-
moted him ſo greatly, & how that he had ſet him
aboue the princes and ſeruautes of the kyng: y
Haman ſayd mozeouer: Yea, & Eſther the quene
dyd let noman come in wyth the kyng to the ba-
ket that ſhe had prepared, except me. And tomo-
rowe am I bydden vnto her alſo wyth the kyng.
But in all thys am I not ſatysfied, as longe as
I ſe Harbocheus the Jewe ſyttng at the kyng-
es gate. Then ſayd zares his wyfe and al hys
frendes vnto hym: Let them make a galous of
ſyfte cubytes hye, and tomozowe ſpake thou
vnto the kyng, that Harbocheus maye be han-
ged thereon: and go thou in merely wyth the kyng
vnto the banquet. And Haman was well cōtē-
wythall, and cauſed the galous to be made.

The vi. Chapter.

The kyng ſuethen ouer the Chourles, and ſuethen
the fidelite of Harbocheus, & then to the conſult of
Haman, commaundeth Harbocheus to be hanged in honours.



He ſame nyght coulde not the kyng ſleepe
and he commaunded to hys chourles
to be ſet before the kyng, theſe were they
red befoze the kyng, theſe happened on
the place, where it was wyrtten howe Harbo-
cheus

Esdr. ii. d.

cheus * had tolde, that Bigthana, and Therex the kynges two chambrelaynes (whiche kepte the thresholdes) sought to laye handes on kyng Ahasuerus. And the kyng sayd: what worshyp and good haue we done to Mardocheus therefoze? Then sayd the kynges seruauntes that ministred vnto hym: There is nothyng at al done for hym. And the kyng sayd: Who is in y^e court? (for Haman was gone into the court without, before the kynges house) that he myght speake vnto the kyng to hang Mardocheus on the tree that he had prepared for hym.) And the kynges seruauntes sayd vnto hym: beholde, Haman standeth without in the courte. And the kyng sayd: let hym come in. And when Haman came in, the kyng sayde vnto hym: what shalbe done vnto the man whom the kyng wolde sayne byyng vnto worshyp? Haman thought in his hert: whom despyeth the kyng to byyng vnto worshyppe, more then me? And Haman answered the kyng: Let the man whom the kyng pleaseth to bring vnto worshyp, be brought hyther: that he may be arayed with the royall garmentes, whiche the kyng vseth to weare: and the horse that the kyng rydeth vpon, and that the crowne royall may be set vpon his heed. And let this rayment and horse be deliuered vnder the hande of one of the kynges princes, that they may aray the man withall (whom the kyng is disposed to byyng to honour) and cary him vpon the horse thorow the strete of the cite, and proclayme before him: thus shall it be done vnto the man, whome the kyng pleaseth to byyng to honour.

And the kyng sayd: make haste, and take as thou hast sayde: the rayment and the horse: and do enen so vnto Mardocheus the Jew, that sitteth before the kynges gate, & let nothyng fayle of all that thou hast spoken. Then toke Haman the rayment and the horse, and arayed Mardocheus, and brought hym on horsebacke thorow the strete of the cite, & proclaymed before hym: Euen this shal it be done to the man whome the kyng is disposed to honour. And Mardocheus came agayn to the kynges gate: but Haman gat hym home in al the haste mournyng bareheaded and tolde zares his wyfe & all his frendes euery thyng that had happened hym. Then sayd hys wyse men, and zares his wyfe vnto hym: Vt it be Mardocheus of the seed of the Jewes, before whom thou hast begon to fal, thou shalt not preuaile agaynst hym, but shalt surely fall before hym. And whyle they were yet talkyng wyth hym, came the kynges chambrelaynes, and caused Haman to make haste, to come vnto the banquet that Esther had prepared.

Then sayd hys wyse men, and zares his wyfe vnto hym: Vt it be Mardocheus of the seed of the Jewes, before whom thou hast begon to fal, thou shalt not preuaile agaynst hym, but shalt surely fall before hym. And whyle they were yet talkyng wyth hym, came the kynges chambrelaynes, and caused Haman to make haste, to come vnto the banquet that Esther had prepared.

The. vii. Chapter.

The quene byddeth the kyng and Haman agayne and prayeth for her selfe & her people. She accuseth Haman, and he is hanged on the gallows, whiche he had prepared for Mardocheus.

And the kyng and Haman came into the banquet that Quene Esther had prepared and the kyng sayde vnto Esther on the seconde daye at the banquet of wyne. What is thy petition, (Quene Esther) that it maye be gynneth? And what requyrest thou? Pasa, aske

euen halfe of the empyre, and it shall be done. And Esther the Quene answered, and sayd: Vt I haue founde grace in thy syghte (O kyng) and yf it please the kyng, then graunte me my lyfe at my desyre, and my people for my petitions sake: for we are solde, I and my people, to be destroyed, to be slayne, and to perishe. And wolde God that we were solde to be bondemen, and bondwomen, then wold I holde my tounge: for the enemy pondreth not the kinges harme. The kyng Ahasuerus answered, and sayde vnto Quene Esther: Who is he, and where is he that dare presume in his mynde to do after that manner? And Esther sayd: the enemy and aduersary is this wycked Haman.

Haman was exceedingly afrayed before the kyng & the Quene. And the kyng arose fro the banquet and from the wyne in his displeasure: & went in to the palais garden. And Haman stode vp, and besought Quene Esther for his life: for he sawe that there was a myschefe prepared for hym of the kyng already. And when the kyng came agayn out of the palais garden, into the place where they dranke wyne, Haman had layed him vpon the bed that Esther sat vpon. Then sayd the kyng: wyl be force y^e quene also before me in the house? As soone as the worde went out of the kynges mouth, they couered Hamans face: and Harbona one of y^e chamberlaynes that stode before y^e kyng sayd: behold, there standeth a galous in Hamans house i. cubites hye, which he had made for Mardocheus, that spake good for y^e kyng. The kyng sayd: hang him thereon. So they hanged Haman on the galous, that he had made for Mardocheus. Then was the kynges wrath pacified.

The. viii. Chapter.

After the death of Haman was Mardocheus exalted, and then are there comfortable letters sent vnto the Jewes.

The same day dyd kyng Ahasuerus gyue y^e the house of Haman the Jewes enemy vnto quene Esther. And Mardocheus came before the kyng: for Esther tolde howe y^e he beloged vnto her. And the kyng put of his synger a rpyng which he had taken fro Haman, & gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Haman. And Esther spake yet more before the kyng: and fell downe at his feet wepyng, and besought hym that he wolde put a way the wickednesse of Haman the Agagite, & his deuyse that he had imagined agaynst the Jewes. And the kyng (as was dynged to the manner) helde oute the golden sceptre towarde Esther, & (wherby was declared a token of grace & outnesse.) Then arose Esther, and stode before the kyng, and sayde: Vt it please the kyng, and yf I haue founde grace in his syght: and yf it be acceptable before the kyng, then let it be wrytten that the letters of the deuyse of Haman the son of Amadatha the Agagite may be called again whiche letters he wrote to destroye the Jewes, whiche are in all the kynges landes. For howe can I suffre and se the euill, that shall happen vnto my people? Or howe can I loke vpon the destruction of my kynrede?

And the kyng Ahasuerus sayd vnto quene Esther:

Esther and to Wardocheus the Jewe: Behold, I have gyuen Esther the house of Haman, who they haue hanged vpon a tree, because he layed hand vpon the Jewes. Write ye also for the Jewes, as it lyeth you in the kynges name, and seale it with the kynges rynge, (for the wyrtyn- ges that were wrytten in the kynges name, and sealed with the kynges rynge, durst nomā disa- null.) Then were the kynges scribes called at þe same tyme, even in the thyrtyd moneth, that is the moneth * Siuan, on the .xxiii. dape.

And it was wrytten (accozdyng to all as Wardocheus comaunded) vnto the Jewes and to the princes, to the deputies and captaynes in the lades which are from India vnto Ethiopia namely an hundred and seuen and twentye lan- des, vnto euery one accozdyng to the wyrtynge therof, and to euery people after theyr speache, and the Jewes accozdyng to theyr wyrtynge and language.

And he wrote in the kyng Ahasuerus name and sealed it with the kynges rynge. And by po- stes that rode vpon horses, and swyfte younge mules sent he the wyrtynge wherein the kyng graunted the Jewes (in what cyties soeuer they were) to gather them selues togyther, & to stand for theyr lyfe, and for to roote oute, to slaye and to destroye al the power of the people and lande that wold trouble them with chyldren and wo- men, and to spoyle theyr good vpon one dape in all the landes of kyng Ahasuerus, namely, vpo the thyrtyenth dape of the twelueh moneth, whych is the moneth * Adar.

The summe of the wyrtynge was, how there shulde be a comaundement gyuen in all landes, and publyshed amonge all people, and that the Jewes shulde be readye agaynst that dape, and to auenge them selues on theyr enemyes. And so the postes that rode vpo the swyft horses and mules made haste with all speede, to execute the kynges worde: and the comaundement was de- uysed in Susan the chefe cytie.

And Wardocheus went oute from the palace, & from the kyng in royall apparel of yelowre and whyte, and with a great crowne of golde, being araped with a garment of sylke and purple, and the cytie of Susan reioysed and was glad, and vnto the Jewes there was come (a newe) lyght and gladnesse, lope and worshyp. In all landes and cyties, into what place soeuer the kynges worde and comaundement reached, there was lope and myrth, prosperitie and good dayes a- monge the Jewes: in somoche that many of the people of the lande became of the Jewes belefe, and the feare of the Jewes came vpon them.

The .ix. Chapter.

At the comaundement of the kyng, the Jewes put theyr aduersaries to death. The sonnes of Haman are hanged. The Jewes kepe a feast dape in remem- brance of theyr deliuerance.

In the twelueh moneth, that is þe mo- neth Adar, vpon the thyrtyenth dape of the same, when the kynges worde and comaundement shulde be done, even vpon the same dape that the enemyes shuld haue destroyed the Jewes, to haue oppressed them, it

turned contrary wyse, even that the Jewes shuld subdue theyr enemyes. For they gathered the Jewes togyther in theyr cyties wrythin all the landes of kyng Ahasuerus, to lay hand on suche as wold do them euill, and no man coulde with stande them: for the feare of them was come o- uer all people. And all the rulers in the landes, and princes and deputies & officers of the kyng, promoted the Jewes, for the feare of Wardo- cheus came vpon them. For Wardocheus was great in the kynges house, and the report of him was noysed in all landes, how he encreased and grewe.

Thus the Jewes smote all theyr enemyes with a soze slaughter, and slue and destroyed and dyd after theyr wyll vnto suche as were theyr aduer- saries. And at Susan the chefe cytie slue the Je- wes, and destroyed fyue hundred men, and slue Pharlandatha, Dalpho, Asphatha, Pharattha Adalia, Aridatha, Pharmastha, Arisai, Aridai and Maizatha the ten sonnes of Haman, the sou- nes of Hamadata the enemye of the Jewes: but on his goodes they layed no handes. At þe same tyme was the kyng certified of the nombre of those that were slayne in þe cytie of Susan. And the kyng sayd vnto quene Esther. The Jewes haue slayne and destroyed fyue hundred men in the citie of Susan, and the ten sonnes of Haman, what haue they done (thynkest thou) in other landes of the kyng? And what is thy petycon, that it maye be gyuen the? What requyreste thou moze to be done? Esther answered: If it please the kyng, let hym suffice the Jewes tomo- rowe also to do accozdyng vnto this dayes com- maundement, that they maye hange Hamans ten sonnes vpon tree. And the kyng charged to do so, and the comaundement was deuysed at Susan, and they hanged Hamans ten sonnes. For the Jewes that were in Susan gathered them selues togyther, vpon the fourtenth dape of the moneth Adar, and slue thre hundred men at Susan, but on theyr goodes they layed no handes. As for the other Jewes that were in the kynges lades, they came togyther, and stode for theyr lyues, that they myght haue rest fro theyr enemyes: and slue of theyr enemyes fyue & seuen tye thousande: howbeit, they layed no pades on theyr goodes. This they dyd on the thyrtyenth dape of the moneth Adar, and on the fourtenth dape of the same moneth rested they: which dape they helde with feastyng and gladnesse. But the Jewes that were at Susan came togyther, both on the thyrtyenth dape, and on the fourtenth and on the fyftenth dape of the same they rested, and held that dape with feastyng and gladnesse. And therfore the Jewes that dwelt in the vyla- ges and vnwalled towne, helde the fourtenth dape of the moneth Adar, wth gladnesse and feastyng, and kepte holy dape, and euery one sent gyftes vnto an other.

And Wardocheus wrote these actes, & sente the wyrtynge vnto al the Jewes that were in all the landes of kyng Ahasuerus, both nye and far, that they shulde make a lawe amonge them selues, and holde the fourtenth, and fyftenth dape of

A. ii.

dape of

daye of the moneth Adar, as the dayes wherein the Jewes came to rest from theyr enemies, and as a moneth wherein theyr payne was turned to ioye, and theyr sorowe into an holpe daye, and that in those dayes they shoulde make feastes, and gladnesse, and one to sende gyftes vnto an other, and to distribute vnto the poore.

E And the Jewes were content with it that they had begonne to do, and that Mardocheus wrote vnto them: how that Haman the sone of Hamadatha all the Jewes enemy, had deuyled agaynst the Jewes, how he myght destroy the, and caused to cast Pur (that is a lot) for to put them in feare, & to byngne them to nought, and how Esther went and spake to the kynge, that thowse letters his wycked deuyse (whiche he ymagined agaynst the Jewes) might be turned vpon his owne heed, and how he and his sonnes were hanged on tree. For the whiche cause they called thys daye Purim, bycause of the name of the lot, and bycause of all the wordes of thys wyrtynge: and what they them selues had sene, and what had happened vnto them.

I And the Jewes sette it vp, and toke it vpon them and theyr seede, and vpon all suche as toyned them selues vnto them, that they wolde not misse, but obserue those two dayes yerely, accordyng as they were wyrtten and appoynted: how that these dayes are not to be forgottē, but to be kept of chylders chyldren amonge al kynredes in all landes and cytyes. They are the dayes of Purim, which are not to be ouerspyt amonge the Jewes, and the memorie of them ought not to perishe from theyr seede.

And Quene Esther the daughter of Abihail and Mardocheus the Jewe wrote with all auctoritie (to confyrme the seconde wyrtynge of Purim) and sent the letters vnto al the Jewes in the hundred and seuen and twenty landes of the empyre of Abasuerus, with frendly & faythful wordes, to confyrme these dayes of Purim in theyr tyme appoynted, accordyng as Mardocheus the Jewe and Esther the Quene hadde appoynted them. And they bounde theyr soule and theyr seede to fastynge and prayer. And Esther stablyshed the wordes of these lottes, as it is wyrtten in the booke.

E And the kynge Abasuerus layed tribute vpon the lande, and vpon the ples of the see. And all that he dyd by his power and auctoritie, and the great worthynesse of Mardocheus, whiche the kynge gaue hym, be they not wyrtten in the Chronicles of the kynges of Media and Persia: For Mardocheus the Jewe was the seconde next vnto kynge Abasuerus, & great amonge the Jewes, and accepted amonge the multitude of his brethren, as one that seeked the welch of his people, and spaketh the best for all his seede.

The ende of the booke of Esther.

The booke of Job.

The fyrst Chapter.

Job is plagued of God by the losse of his goodes and chyldren.



In the lande of * Thus there was a man whose name was Job: and the same was a perfect iuste man, suche one as feared God, and eschewed euill. And he hadde seuen sonnes, and three daughters. * His substance also was seuen thousand oxen, and thre thousand camels, thousand yoke of oxen, and thousand asses, and a verie great household, so that he was one of the moost principall men amonge all men of the East countre. And his sonnes went and made bankettes: one daye in one house, an other daye in an other, and sent for theyr thre sisters to eate and drynke with them. And it fortuned, that when they had passed ouer the tyme of theyr bankettyng rounde about, Job sent for them, and sanctified them, and gat vpe early, & offered for euery one a burnt-offering: For Job sayde: lest peradventure my sonnes haue done some offence: and haue ben vnthankfull to God in theyr hertes.

Thus dyd Job euery daye. And vpon a daye * when the chyldren of God came and stode before the Lorde, it fortuned that Satan came al so amonge them. And the Lorde sayd vnto Satan: From whence comest thou? Satan answered the Lorde and sayd: * I haue gone about the lande, and walked thowse it.

And the Lorde sayd vnto Satan: Hast thou not conspyded my seruaunt Job, how that there is none lyke hym in the lande: a perfect and a iuste man: suche a one as feareth God, and escheweth euill. Satan answered, & sayd vnto the Lorde: Doth Job feare God for nought? hast thou not preferred hym & his house, & all that he hath on euery syde? Thou hast blessed the workes of his handes, & his possession is encreased in the land. But laye thynne hande now vpon hym, & touche al that he hath, & he shall curse theto thy face. And the Lorde sayd vnto Satan: lo, al that he hath, be in thy power: onely vpon hym selfe, se that thou lay not thy hand. And Satan went forth from the presence of the Lorde.

And vpon a certayne daye, it fortuned that his sonnes and daughters were eating & drynkyng wyne in theyr eldest brothers house, and there

there came a messenger vnto Job, & sayd: whyle the oxen were a plowng, and the asses goinge in the pasture besyde them, the Sabees came violently, & toke them away: yea they haue slayne thy seruantes with the edge of the swerde: and I onely ranne my waye to tell the.

Whyle he was yet speakynge, there came another, and sayd: The fyre of God is fallen from heauen, and hath bzent vp all thy shepe and seruantes, and consumed them: and I onely ran awaye, to tell the. And whyle he was yet speakinge, there came another, and sayd: The Caldees made thre armyes, and fell in vpon the camels, and haue carped them away: yea & slayne thy seruantes with the swerde: and I only am gotten away to tel the. And whyle he was yet speakinge, there came another, and sayde: Thy sonnes and thy daughters were eatynge and dnyngyne wyne in theyr eldest brothers house, & beholde, there came a myghty great wynde out of the south, & smote the four corners of the house which fell vpon thy children, and they are deed: and I am gotten awaye alone to tell the.

Then Job stode vp, and rent his clothes, and shaued his heed, fell downe vpon the grounde, worshyped, and sayde: * Naked came I out of my mothers wombe, and naked shall I tourne thither agayne. The Lorde gaue, and the Lorde hath taken awaye, (euen as it hath pleased the Lorde, for it cometh to passe) blessed be the name of the Lorde. * In all these thynges dyd Job not offende, nor murmured foolishly agaynst God.

The. ii. Chapter.

Job is plagued with sore byles, and afterwarde is mocked of his wyfe. His frendes visyte hym, and haue compassion on hym.

And the chyldren of God came and stode before the Lorde, and Satan came also amonge them, and stode before the Lorde. And the Lorde sayd vnto Satan: From whence comest thou? Satan answered the Lorde, and sayd: I haue gone about the lande, and walked thorow it.

And the Lorde sayde vnto Satan: hast thou not conspyed my seruant Job? for there is none lyke hym in the lande. For he is a perfecte & iust man: suche a one as feareth God, and escheweth euill, and cōtymeth styll in his godlynesse. And thou mouedst me agaynst him, that I shuld pynne hym for nought. And Satan answered the Lorde, and sayd: Skynne for skynne: yea a man will geue all that euer he hath for his lyfe. But laye thyne hande nowe vpon hym, and touche ones his bone and flesch, and he shall curse the to thy face. And the Lorde sayde vnto Satan: lo, there hast thou him in thy power, but spare his lyfe.

So went Satan forth from the presence of the Lorde, and smote Job with maruailous sore byles, from the sole of his fote vnto his crowne: so he laye vpon the grounde, in the ashes: and scraped the fylde of his sores with a potsharde.

Then sayd his wyfe vnto hym: * Woeist thou still? yet in thy perfectnesse? curse God & dye. But Job sayd vnto her: thou speakest lyke a foolish woman. Shall we receiue prosperitie at the hande of God, and not receiue aduersitie? * In

all these thynges dyd not Job syn w his synnes.

Nowe when Jobs frendes hearde of all the trouble that happened vnto him, there cam thre of them, euery one from his owne place, namely Eliphaz the Themanite, Bildad the Shubite, and Zophar the Naamathite.

And they were agreed together to come to see we theyr compassion vpon hym, and to comfort him. So when they lyft vp theyr eyes a farre off, they knewe hym not.

Then they cryed and wept, and euery one of them rent his clothes, and spynkled dust vpon theyr heedes in the ayre. They sat them downe by hym also vpon the grounde seuen dayes, and seuen nyghtes. Neyther was there any of them that spake one worde vnto hym: for they sawe, that his payne was very great.

The. iii. Chapter.

The wordes of Job, wherein he declareth that this present lyfe is myserable, and that the death of the righteous is ioyous and fortunable.



After this opened Job his mouth, and cursed his daye. And Job answered, and sayd: lost be that daye, wherein I was bozne: and y nyght in the whych it was sayd: there is a man chyld conceived. The same daye be tournd to darknesse, and not regarded of God from aboue: neither let him shyne vpon it with light, but let it be stayned with darknesse, and the shadowe of death. Let the dymme cloude fall vpon it, and let it be lapped in with sorrow on the daye tyme. Let the darke storme ouercome that night, and let it not be ioynd vnto the dayes of y pere, nor counted in the monethes.

Desolate be that nyght, and withoute gladnesse, let them that curse the day, and that be re-dyde to rayle vp mournynge, geue it also theyr curse. Let the starres of that nyght be dymme, thorow the darknesse of it. Let it loke for lyches, but let it se none: neyther the rysynge vp of the sayre moynynge, because it hath not vp y wombe that bare me. For then shulde the sorrowes haue bene byd from myne eyes.

Alas * why dyed I not in the byrth? why dyd I not I crye as soone as I came out of my mothers wombe? Why let they me vpo theyr knees? why gaue they me souke wth theyr breastes? Then shuld I now haue lye styll, I shuld haue slept, and ben at rest, lyke as the kynge and lordes of the earth, whych haue buyded the selues special places: Or as pprinces y haue had great substance of gold & their houses ful of siluer. Or why was I not byd, as a thyng borne oute of tyme, epyther as yonge chyldren, whych neuer sawe y lyches? There must the wicked cease from theyr tyranny, and there suche as be overlaboured be at rest: there are those let out free, whych haue bene in ppyson, so that they heare nomore the voyce of the oppressour. There are smal and great: and the seruant is free from his master.

Wherfore is the lyches geuen to him that is in misery, and lyfe vnto them y haue ben byrthed? which longe for death, and though it com not, wolde dyg it out of his places, which also wolde be readyng glad and ioyful, yf they coude

fynde they graue any where. That shoulde be ioye to that man whose ioye is bydde, and God kepeth it backe from hym. For my syghes come before I eate, and my roynages fal out lyke the water. For the thyng that I feared is come vpon me: and the thyng that I was afraied of is happened vnto me: was I not happye? Had I not quyetnesse? Was I not in rest? And nowe commeth such myserie vpon me.

The.iii. Chapter.

Job is reprehended of impacience and vniuersity, and of the presumption of his owne ryghtousnesse.

And Eliphaz the Themanite answered, and sayde: Vt we begyn to commune with the, wilt thou be discontent? But who can withholde him selfe from speaking? Beholde thou hast ben a chasterer of many, and hast comforted the werpe handes.

Thy wordes haue set vp those that were fallen, thou hast refreshed the weake knees. But nowe that the plague is come vpon the, thou arte greened: now that it hath touched thy selfe, thou arte faynte herted. * Is not this thy feare, thy steadfastnesse, thy pacience, and the perfectnesse of thy wayes? Consydre (I praye the) who euer perished being an innocent? Or when were the godly destroyed? For (as I haue proued by experience:) they that plowe iniquitie, and so we wretchednesse, reape the same. With the blaste of God they perishe, and with the breath of his nostrylles are they consumed awaye. The roynage of the lyon, and the voyce of the lyon, and the teeth of the lyons whelpes are pulled out. The lyon perissheth for lacke of praye, and the lyons whelpes are scattered abroad.

And to me came the worde secretly, and myne care hath receyued a lytle therof. In the thoughtes and visions in the night (when slepe cometh on men) feare came vpon me, and drede whyche made all my bones to shake. The wynde passed by, before my presence, and made the heeres of my flesh to stande vp. He stode there, & I knewe not his face: an ymage there was before myne eyes, and in the stillnesse herde I a voyce. * What man be moze iust then God? Or shall a man be purer then his maker? Beholde, he founde no trueth in his seruantes, and * in his angyelles there was folye: how moche moze in them that dwell in houses of claye, and whose foundacyon is but dust, whiche shalbe consumed as it were with a mothe. They shalbe besmytten from the moynynge vnto the euening: yea, they shal perishe for euer, when no man thynketh theron. Is not theyr roialtie gone awaye with them: they shal be truly: and not in wylidome.

The.v. Chapter.

The ende of a fable. The ryghtousnesse of God. The Lorde chasteneth his, and deliuereth them agayne.



Aye (I praye the) vthappely there be any that wil answer the, & loke thou vpon any of the holy men. As for the folysh man, displeasure kyleth hym, & angre sleeth & ignorancie. * I haue sene my selfe, when the folysh was depe

rooted, and sodaynly I cursed his habitacyon. His chyldren were without prosperitie, and they were slayne in the gate, and there was no man to deliuer them. * His haruest was eaten vp of the hungrye, and the weaponed man spoyled it, and the thyfste dranke vp theyr labour. It is not the earth that byngeth forth iniquitie: neither commeth sorowe oute of the grounde, but man is bozne vnto labour, lyke as the sparkes flye vp out of the hote coles.

But I wyll aske counsaile at the Lorde, and I wyll talke with God: which doth thynges that are vnsearchable, and maruels without nombre. * He gyueth rayne vpon the earth, and poureth water vpon the stretes, to let by them that be of lowe degree, and that those whiche are in bynesse may come to prosperitie. He destroyeth the deuyles of the subtile, so that theyr handes are not able to perfourme any steadfast thyng. * He compasseth the wyse in theyr owne craftynesse, and ouertroweth the counsaile of the wycked. In somoche, that they run vnto darkness: by fayre daye, * and grope aboute them at the noone daye, lyke as in the nyght.

He shall deliuer the poore from the swerde, & frō the threatnynges of the vngodly, & from the violence of the mighty. He is the hope of the poore: and the mouth of the wycked shal be stopped.

Beholde, * happye is the man whome God punissheth: therfore refuse not thou the chastening of the almyghty. For: though he make a wounde, he gyueth a playster: though he smyte, his hande maketh hole agayne.

He shall deliuer the in synne troubles, and in the seuenth there shal no euill come to the. In hungrye he shal saue the from death: and when it is warre, from the power of the swerde.

Thou shalt be kept from the euill tonge, and by what trouble cometh, thou shalt not nede to feare. In destruction & deth thou shalt be mercy, and * shalt not be afraide of beastes of the earth. For the stones of the land shalbe confederate with the, and the beastes of the felde shal gyue the peace.

And thou shalt knowe, that thy dwelling place shalbe in rest, and thou shalt go & beholde thy habitacyon, and shalt not synne. Thou shalt see also, that thy seed shal increase, and that thy posteritie shal be as the grasse vpon the earth. Thou shalt com also to thy graue in a fayre age like as whē they rake vp a cozne sheffe in due season. Lo, this we our selues haue proued by experience, and even thus it is. Herken thou to it, so, that thou mayest take hede to thy selfe.

The.vi. Chapter.

Job answereth, that his payne is more greuous then his fault, yet notwithstanding he deliuereth them.



Iob answered also, and sayde: What is the displeasure which I haue desired were truly weped, and my punishment layde in the balauces together: for nowe is it heavier then the sande of the see. And this is the cause that my wordes are so sorowfull. For the arrowes of the almyghty are rodd about me, whose indignacion hath drōnke vp my spere, and the terrible feares of God are set agaynst me.

Job.iii. d
Job.ii. c

B

Gal. vi. b

Job. xix. a
psal. xlii. a
Roma. iii. c

1 pet. ii. b

D

psa. cxviii. c

* Doeth the wilde asse roze whē he hath grasse?
Or cryeth the ore when he hath foddre ynough?
That which is vnslauery, shall it be eaten with-
out salt: or is there any taste in the whyte of an
egge? The thynges that somtyme I myght not
swape withall, are now in my meate for very so-
rowe. O that I myght haue my desire, and that
God wolde graunt me the thyng that I longe
for. O that God wolde begynne and smyte me:
that he wolde let his hand go, and take me cleue
awaye. Then shulde I haue some comfort: yea,
I wolde desyre hym in my payne, that he shulde
not spare, for I wyl not be agaynst the wordes
of the holie one.

For what power haue I to endure? And
what is myne ende, that my soule myght be pa-
cyent? Is my strength the strength of stones?
Or is my flesh made of brasse? Is it not so, that
there is in me no helpe: and that my substance
is taken from me? He that is in tribulation ought
to be comforted of his neyghbour: but the feare
of the Lorde is cleane awaye. Myne owne bre-
thren passe ouer by me as the water brooke, and
as the ryuer of the water, do hastily go awaye.
But they that feare the hore frost, & snowe shall
fall vpon them.

When they tyme cometh, they shall be de-
stroyed and perishe: whē they be set on fyre they
shal be remoued out of their place for the pathes
that they go in, are croked, they hast after vaine
thynges, and shall perishe. They turne them to
the pathes of Cheman, and to the wayes of Sa-
ba, wherein they haue put theyr trust. Confoun-
ded are they that put any confidence in them.
For when they come to obtayne the thynges
they loke for, they are brought to confusyon.

Euen so are ye also come vnto me: but now
that ye scy my myserye, ye are afrayed. Wyl
desyre you to bypunge vnto me, or to gyue me a-
ny of your substance? To deliuer me from the
enemyes hande, or to saue me from the hande of
tyrantes? Teach me, and I wil holde my tong:
and when I do erre, shewe me wherein. Howe
stedfast are the wordes of truthe? And whych of
you can rebuke and reprove them? Do ye take de-
liberacion to ckeche mens sayynges, and iudge
a pooze worde spoken in vayne: Ye fall vpon the
fatherlesse, and go aboute to ouerthrowe youre
owne frende. And therfore be contente, and loke
nowe vpon me, and I wyl not lye before youre
face. Turne (I praye you) be indifferent iudges
toure agayne, and ye shall se my vnglytynesse
whether there be anye vnryghteousnesse in my
tong, or vayne wordes in my mouth.

The. vii. Chapter.

Job setteth that this lyfe is but a battaile,
or warfare.

Man any certayne tyme vpo erth?
* Are not his dayes also lyke the days
of an hyred seruaunt? For lyke as a
bondeseruaunt desyret the shadowe,
and as an hyreling wolde sayne haue an ende of
his worke. Euen so haue I laboured hole mone-
thes longe: (but in vayne) and manye a carefull
nyght haue I tolde * when I laye me downe to

sleep I saye: O when shall I arse? Agayne, I
longed sore for the nyght.

And in the meane tyme am I full of sorowes
vntill the twylyght. My flesh is clothed with
wormes and dust of the earth: my skynne is wy-
thered, and become horrible, * my dayes passe o-
uer moze spedely then a weuer can weue out his
web, and are gone or I am aware. O remembre
that my lyfe is but a wynde, and that myne eye
shal nomore se pleasures therof: yea, and none
other mens eye shal se me any moze. For if thou
fasten thyne eye vpo me, I com to nought. The
cloude is consumed and vanyshed awaye, euen
so he that goeth downe to the graue shall come
nomore vp, nor tourne agayne vnto his house:
neither shall his face knowe hym any moze.

Therfore I wyl not spare my mouthe, but
wyl speake in the trouble of my spirite, & muse
in the bytternesse of my mynde. Am I a see or a
whalefyshe, that thou kepest me so in prison?
When I saye: my bed shall comforte me, I shall
haue some refreshynge by talkynge to my selfe
vpon my couche. * Thā troublest thou me with
dreames, and makest me so afrayed thow vpon
strongs, that my soule wyl the rather to perishe
and dye, then my bones to remayne.

I can se no remedye, I shall lye nomore,
O spare me thā, for my dayes are but vayne: what
is man, & thou hast him in suche reputation, and
settest so moch by him? Thou visitest him early
and euery daye: todaynly doest thou * trye hym.

Why goest thou not fro me, nor lettest me a-
lone, so longe tyll I maye swallowe downe my
spete? I haue offended, and what shal I do vn-
to the, O thou preseruer of men? Why hast thou
made me to stande in the waye, and am so beuie
a burthen vnto my selfe? Why doest thou not
forgyue me my sinne? Wherefore takest thou not
awaye my wyckednesse? Beholde, now must I
sleep in the dust, and yf thou sekest me tomoze
in the moynyng, I shal be gone.

The. viii. Chapter.

Job is reprehended, and noted to haue defered
his payne. A description of hypocryte.

Then answered Bildad the Shubite
and sayde: howe longe wylt thou
take of suche thynges? howe long
shall thy mouthe speake so proude
wordes? Doeth God peruerthe the
thyng that is lawfull? Or doth the almyghty
destroy the thyng, that is ryght? For seing that
thy sonnes synned agaynst hym, wyl not be pu-
nyshed them for theyr wyckednesse? Yf thou wol-
dest now resorte vnto God by tymes, and make
thyne humble prayer to the almyghty, yf thou
woldest lye a pure and a godly lyfe, shulde he
not awake by vnto the immediatly, and gyue
the the beautye of ryghteousnesse agayne? In so
moche, that wherein soeuer thou haddest lyttle
afoze, thou shouldest now haue greate aboun-
dauce.

Enquyre (I praye the) of them that haue
bene before the, * and searche diligently among
theyr fathers. For we are but of yester daye, and
consydre not, that * oure dayes vpon earth are shewyd.

A. iiii.

but

but a very shadowe. Shall not they shewe the
and tell the: pea, and gladly confesse the same?

May a rushe be grene withoute mofstnesse?
Or may the grasse growe withoute water: No,
but (or euer it be shot forth, and or it be gather-
red) it wythereth befoze any other herbe. Euen
so goeth it wyth all them that forget God, and
euen thus also shall the hypocrites hope come to
nought, his confydence shall be destroyed, and
his trust shalbe a spiders webbe. He shall leane
vpon his house, but it shall not stande: he shall
holde hym fast by it, yet shall it not endure. It is
euen as a grene tree befoze the Sunne, and sho-
teth forth the bzaunches in his garden. It taketh
many rootes by a wel syde, in so moche that it is
lyke an house of stones. But if it be taken oute
of his place, euerpe man denyeth it, sayinge: I
knowe the not. Lo, thus is it with hym, that re-
ioysseth in his owne doinges: and as for other,
they growe out of the earth.

Beholde, God wyll not cast awaye a vertu-
ous man, neyther wyll he helpe the vngodlye.
Thy mouth shall be fylled with laughynge, and
thy lippes with gladnesse. They also that hate
the, shalbe confounded, and the dwelling of the
vngodly shall come to nought.

The ix. Chapter.

God declareth the benefytes of God, and that
mans ryghtousnesse is nothyng.

psa. ciii. a.
roma. iii. c.

In answered, and sayde: I knowe it
is so of a truthe. For how maye a man
(comparyd vnto God) * be iustified?
If he wyll argue wyth hym, there is
not ony amonge a thousande that can answer
hym. Concernynge suche as be wyse of herte, or
myghtye in strength, who euer prospered, that
toke parte agaynst hym? He translateth the
mountaynes or euer they be aware. It is he that
ouerthroweth them in his wrath. He remoueth
the earth out of her place, that the pillars therof
shake withall. He commaundeth the sunne, and
it riseth not: he closeth vp the starres, as it were
vnder a sygnet. He hym selfe alone spreadeth
out the heauens, and goeth vpon the waters in
the see. He maketh the waues of heauen the O-
rion, * the seven starres, and the secreete places
of the south. He doth great thynges, such as are
vnsarcheable: pea, and wonders wout nōbre.

amos. vii. b.

25

eccl. viii. a.
i. iere. x. a.

Lo, when he goeth ouer by me, I shall not se
hym. And when he departeth by me, I shall not
loke vpon hym, I shall not perceyue hym. If he
be hasty to take any thyng awaye, who wyll
make hym restore it agayne? Or who wyll saye
vnto him: * what dost thou? He is God, whose
wrath no man maye withstande, but the prou-
dest of all must stoupe vnder hym. Howe shulde
I then answer hym? Or what wordes shulde
I fynde out agaynst hym? Pea, though I were
ryghtous, yet might I not gyue him one worde
agayne, but mekely submyt my selfe to hym as
my iudge. If I had called vpon hym, and he had
answered me: yet wolde I not beleue, that he
herde my voyce: he troubleth me so with the tē-
pest, and woundeth me out of measure without

a cause. He wyll not lette my spyte be in rest,
but fylleth me with bytternesse.

If men wyll speake of strengthe, lo, he is
stronger: If men wyll speake of ryghteousnesse,
who dare be my recorde? If I wyll iustifye my
selfe, myne owne mouth shall condemne me: if
I wyll put forth my selfe for a perfecte man, he
shall reprove me a wycked doer. For though I
be an innocent, and my conscience cleare: yet am
I werye of my lyfe.

One thyng it is, and therfore I sayde: he
destroyeth both the ryghteous and vngodlye.
And though he slay sodeynly with the scourge,
yet wyll he laugh at the punishment of the in-
nocent. As for the world, it is gyuen ouer into
the hande of the wycked, and he shall couer the
faces of the iudges therof. Is it not so? where is
there any, but he is suche one.

* My dayes are more swyfte then a runner:
they are gone, and haue senee no good thyng.
They are passed awaye as the shypes that be
good vnder sayle, and as the Egge that flyeth to
the praye. When I am purposed to forget my
complaynyng, to leaue of fro my wrath, and to
comforte my selfe, then I am afrayed of all my
sorowes: for I knowe that thou wilt not iudge
me innocent. If I be then a wycked doer, why
laboure I in vayne? If I washe my selfe with
snowe water, and make my handes neuer so
cleane as the wel, yet shalt thou dyppe me in the
myre, and myne owne clothes shall defyle me.
For he that I must gyue answer vnto, and to
whom I go to lawe, is not a man as I am. Nei-
ther is there any daynman to laye his hande be-
twene vs: Let hym take his rodde awaye fro
me: pea, lette hym make me no more afrayed of
hym, and then shall I answer hym without a-
ny feare: for as longe as it is thus, I can make
no answer.

The x. Chapter.

God is werye of his lyfe, and setteth out his fragi-
litye before God. He despyeth the tyme to repent.
A description of death.

I greue my soule to lyue: I wyll
make my complaynt, and wyll speake
out of the very heynesse of my soule.
I wyll saye vnto God: Do not con-
demne me, but heare me the cause
wherefore thou contendest so with me. Thinkest
thou it well done to oppresse me, to caste me of,
(being the workes of thy handes) and to mayn-
tayne the counsaile of the vngodly? Hast thou
killed thy eyes: or dost thou loke as a man lo-
keth? Or are thy dayes as the dayes of man,
and thy yeares as mannes yeares? That thou
makest suche inquisicion for my wyckednesse,
and searchest out my synne? Where as (not with-
standyng) thou knowest that I am no wycked
person, and that * there is no man able to deli-
uer me out of thy hande.

* Thyne handes hath made me, and faste-
ned me all togyther rounde aboute, wylte thou
then destroye me sodeynly? O remembre (I be-
seche the:) howe that thou madeste me of the
moulde of the earth, and shalt thou brynge me in to
dust agayne.

pat

hast thou not turned me, as it were my lye, and turned me to cruds like chese? Thou hast covered me with skynne & flesh, & ioynded me together with bones & sinowes. Thou hast graunted me lyfe, and done me good: and the dyspget hebe that I tokest vpon me, hath preserved my sprete.

Thou hast byd these thynges in thyne hert. I am sure that thou remembrest this thyng. If I dyd synne, thou haddest an eye vnto me, and walt not declare me innocēt because of mine offence. If I haue done wyckedly, wo is me therfore. If I haue done ryghteously, yet darre I not lyfte vp my heade so full am I of confusson and se myne owne myserye.

Thou hunttest me out (beynge in heynnesse) as it were a lyon, and troublest me oute of measure. Thou byngest frethe wytnesse agaynst me, and thy wrath increaseth thou vpon me, where many are the plages that I am in. * Wherefore haste thou broughte me out of my mothers wombe? O that I had perished, and that no eye had sene me. If they had carped me to my graue as soone as I was borne, then shuld I be nowe as though I had neuer bene. Are not my dayes fewe? Let hym then leaue of fro me and let me alone, that I may ease my selfe a litle afoze I go thyther, from whence I shall not turne agayne euen to the lande of darkenesse and shadowe of death: yea, into the darke cloudy lande and dead ly shadowe, where as is no order, but terrible feare as in the darkenesse.

¶ The. xi. Chapter.

Job is humbly reprehended of Sopha. God is incomprehensible. He is mercifull to the repentant.

Then answered Sopha the Naamathyte, and sayd: Shulde not he that maketh many wordes, be aunswere? Shulde he that vableth muche be commended therein? Shulde men geue eare vnto the onely? Thou wylt laugh o the men to scozne, and shall no body mocke the agayne? Wylt thou say vnto God. The thyng that I take in hande is perfitte, and I am cleane in thy syght? O that God wolde speake & open his lippes agaynst the, that he myght shewe (oute of his secreete wysdome) why he rewarde the double as he was appoynted to do: the shuldest thou knowe, that God hath forgotten the, because of thy synne.

Are thou able to fynde oute the secretes of God? Or wylt thou attayne to the parfyttes of the almyghty? He is hyer then heuen, what art thou able to do? Deper then the hell, howe wylt thou then knowe hym? His length exceedeth the length of the earthe, and his bredth the bredth of the sea. Though he turne all thynges vp syde downe, close the in gather them together, who wyl turne hym from his purpose? * (O) who may say vnto hym, why dost thou so.

* For it is he that knoweth the vanite of me he seeth they wyckednesse also, shoulde he not then consyder it? A vayne body exalteth hym selfe, and a mā newe borne is lyke a wyld ass colte. If thou haddest nowe a ryght herte, & lyf- test by thyne handes toward him: if thou wol-

dest put away the wyckednesse whych thou hast in hande, so that no vngodlynesse dwelle in thy house, then myghtest thou lyft vp thy face with out shame, and then shouldest thou be sure, and haue no nede to feare.

Then shuldest thou forget thy mysery, and thynke nomoze vpon it, then vpon the waters that runne by. Then shoulde the respyde of thy lyfe be as cleare as the noone daye, and sprynge forth as the moynynge. Then myghtest thou haue coforte, in the hope that thou hast: & slepe quyetly, when thou art buryed. Then shouldest thou take thy rest, and noman make the afraid yea, many one shoulde set muche by the. As for the eyes of the vngodly: they shalbe consumed, and not escape: they hope shalbe myserye and sorowe of mynde.

¶ The. xii. Chapter.

Job shewynge his patience; declareth the myghte and power of God.

Job answered, and sayd: Then (no doubt) ye are the men alone, and wysdome shall perperthe wyth you. But I haue vnderstanding as well as ye, and ain no lesse then ye. Yea, who knoweth not these thynges? Thus he that calleth vpon God, and whome God heareth, is mocked of his neyghboure: the godly and innocent mā is laughed to scozne. Godlynes is a lyght dyspyled in the hartes of the ryche, and is set for them to stumble vpon. The houses of robbers are in welth & prosperitie: & they that maliciously medle agaynst God, dwell without care in those thynges that God hath gyuen ryche ly wyth his hande.

As for thy cattel, and they shall enfourme the the foules of the ayre, & they shal tel the. Or the increas of the earth, and it shall shewe the. Or the fshes of the sea, and they shal certyfy the. * What is he but he knoweth that the hande of the Lorde made all these? In whose hande is y soule of euery kynge thyng, and the breath of the fleshe of all men.

* Haue not the eares pleasure in hearynge, & the mouth in tastynge the thyng that it eateth? Amonge olde personnes there is wysdome, and in age is vnderstandynge. Yea, wyth God is wysdome and strength, it is he that hath counsell and foze knowledge. Beholde, yf he breake downe a thyng, who can set it vp agayne, yf he shut a thyng, who wyl open it? Beholde, yf he withholde the waters, they drye vp. yf he let them go, they destrope the earthe. With hym is strength and wysdome: he knoweth both the de cept, and hym that is decepted.

He carperth awaye the wylde men, as it were a spoyle, and byngeth the Judges out of they wyttes. He taketh awaye the subiectyon of the people fro they kynges: and gyrdeth they loynes with a bande. He leade the greates men into captiuitie, and turneth the myghty vp syde downe. * He taketh the veritie from out of the mouth, and disapoynteth the aged of they reason. He poureth the confusson vpon prynces and comforyeth them that haue bene oppressed.

* Loke what lyeth byd in darkenesse, he decla-

Job.

reth it openly: & the very shadowe of death bringeth be to lpght. He both increaseth the people, and destroyeth them. He maketh them to multiply, and dyueth them a waye. He chaungeth & herthes of them that rule the people of the earth, and dysapoynteth them: so that they go wandrynge out of the waye, and grope in the darke without lpght: he maketh them also to stagger to and fro, lyke dyonken men.

The. xlii. Chapter.

Job reproveth his frendes with theyr owne sayenges, and condemneth ypocryt.

Al thys haue I sene wpyth myne eye, heard wpyth myne eare, & vnderstand it. Loke what ye know, that same do I know also, neither am I inferiour vnto you. Neuerthelesse, I talke with the Almighty, & my desyre is to comen with god. As for you ye are workmasters of lyes, & vnprofytable phisycions altogether. Wolde god ye kept your tonge, for then myght ye be taken for wyle men. Nowe heare my chydpyng, and ponder the sentence of my lyppes.

Do ye speake iniquitie agaynst God, & talke agaynst hym wpyth disceyte: Wyl ye not accept the person of hym? Or wil ye contende w God? Shall that helpe you when he calleth you to rekenyng? For as one mā mocketh an other, so do ye mocke hym. He shall punyssh you, & reprove you, yf ye do secretly accept any persone. Shall he not make you asrayde, when he sheweth himselfe? Shall not his terrible feare fall vpon you your remembraunce is lyke vnto a sparke, and your bodies lyke the claye.

Holde your tonges, for my sake, that I also maye speake, and my sorowe shalbe the lesse. Wherfore do I beare my flesh in my teth, & and put my soule in mine handes? Lo, though he slay me yet wyl I put my truste in hym. But I wil reprove myne owne wayes in his syght he shal make me whole, & there maye no ypocryte come before hym. Heare my wordes, and ponder my sayenges with your eares. Beholde, now haue I prepared my iudgement, & knowe that I shal be founde ryghteous. What is he, that wyl go to lawe wpyth me? (Let hym come) that I maye nowe holde my tonge, and dye. Neuerthelesse, graunte me two thynges, and then wylle I not hyde my selfe from the.

Drawe thyne hande from me, and let not the fearfull dyede of the make me asrayde. And then call me, and I wyl answer: or els let me speake, and geue me thou an answer. Howe many are my mysdedes & synnes: Let me know my transgressions and offences. Wherfore hydest thou thy face, and holdest me for thyne enemye? Wylte thou be so cruell and extreme vnto a synner leafe, and fote vpon dye stubble? for thou layest sharply to my charge, and punysshest me. For the synnes of my yowthe. Thou puttest my fete also in the stocks: and lokest narrowly vnto all my pathes, and markest & stepes of my fete where as I (not withstandyng) muste consume lyke as a soule carpon, and as a clothe that is motheaten.

The. xliii. Chapter.

Job describeth the lyfe of man, and prophesyeth of the resurrection. Hope susteyneth the godly, tyl they see that they loke for.

An that is born of woman, hath but a shorte tyme to lyue, and is fulle of myserye. He cometh vp, and is cut downe lyke a flowre. He flyeth as it were a shadowe, & neuer contynueth in one state. Wylt thou open thyne eyes vpon suche one, and byngest me in thy iudgemente? Who can make it cleane, that cometh of an vn-cleane thyng? No bodye. The dayes of mā lyfe are determyned, the nombre of his monethes are knowen only vnto the. Thou hast appoynted hym his boundes, which he cannot go beyonde. So fro hym that he maye rest, vntill his daye come: which he loketh for, lyke as an hyzelynge doeth.

If a tree be cut downe, there is some hope yet that it wyl sproute, and shote forth the branches agayne. For though & rote of it be woren olde, and the stocke therof be dead in & grounde yet when it getteth & sent of water, it wyl bud, and bynge forth the bowes, lyke as a tree that is planted. But as for man, when he is dead, perished and consumed away, what becometh of him?

The floudes when they be dyed vp, and dryuers when they be empyte, are fylled agayne thow the flowynge waters of the sea, but when man slepeth he ryseth not agayne (of his owne strength) vntill the beauen perple: he shal not wake vp, nor ryle out of his slepe. What thou woldest kepe, and hyde me in the hell, vntill thy wrath were styllled, and to appoynte me a tyme wherein thou myghtest remembre me. Waxe a deade man lyue agayne? All the dayes of my lyfe wyl I waite tyl, tll my chaungyng shal come. Thou shalte call me: and I shal answer the, & despyle not thou the woike of thyne owne handes.

For nowe thou nobrest all my goynges, yet be not thou to extream vpon my synnes. My iniquitie is scaled vp, as it were in a bagge: but be mercifull vnto my wyckednes. The moister nes fall awaye at the last, the rockes are reued out of theyr place, & waters pearce thow the very stones by lyle & lyle, & floudes washe awaye the grauell and earth. And destroyest the hope of mā? Thou penyalest tyll agaynst hym, so that he passeth awaye: thou chaungeth his estate, and puttest hym from the. And whether his chyldren come to worshyp or no, he can not tell. And yf they be men of lowe degre, he knoweth not. Wylle he lyueth: his flesh must haue trauayle, and wylle the soule is in hym: he must be in sojorne.

The. xlv. Chapter.

Eliphas repyeth Job because he ascribeth his hard and pynfull to hym selfe. He describeth the curle that layeth on the wycked, ceheryng Job to be out of the nombre.

When answered Eliphas the Themanite, and sayde: Shall a wyle mans answer be the scyence of the wynde, and fylle any mans belly, as it were the wynde of the East? Shal he reprove with a worde that is nothyng wylde?

Job. xlii. d.

Job. xlii. d.

Job. xlii. d.

Job. xlii. d.

mouth, and speake the thynges: whyche can do no good? As for shame, thou hast set it aside, els woldest thou not make so many wordes before God, but thy wyckednesse teacheth thy mouth and so thou hast chosen þ a crafty tonge. Thyne owne mouth condemneth the, & not I, yea, thyne owne lippes shalpe an answer agaynste the.

Arte thou the fyfste mā, that euer was bozne? Wast thou made before the byls? Hast thou herde the secrete counsell of God that all wyse-dome is to lytle for the? What knowest thou þ we knowe not? And what vnderstandest thou but we can the same? With vs are both olde and aged men: yea, suche as haue lpyed longer then thy father.

Thynkest thou it a small thyng of the consolacions of God? With the is a lyngge worde. Why doth thyne heart so bewitche þ. And wherfore wycketh thou wyth thyne eyes, that thy mynde is so puffed vp agaynste God, & lettest such wordes go out of thy mouth? What is mā, that he shuld be cleane? what hath he (which is bozne of a woman) wherby he myght be ryghteous?

* Beholde he doth not trust his saintes: yea, the very heauens are not cleane in his syght. Howe much more then an abhomytable and vyle mā, whyche dynketh wyckednes lyke water? I will tell the, heare me: and I wyl shewe the þ I haue sene: whiche wyse men haue tolde, and hath not ben hysd from the? fathers vnto whome only þ erth was geue & no strainger went among the.

The vngodly sozoweth all þ dayes of hys lyf as it were a woman with a chylde, and the nombze of a tpyauntes peares is vnkownen. A fearfull sounde is euer in his eares, and when it is peace, yet feareth he destruction. He helueth neuer to be delpyered oute of darkenesse, for the sword is alwaye before hys eyes. When he goeth forth to get his lpyung, he seeth playnly þ the dape of darkenesse is at hande. Sozow and carefulnesse wyl make him afraide, & compasse hym rounde aboute, lyke as it were a kynge w his booke ready to the batayle. For he hath wretched out his hande agaynste God, & armed him selfe agaynste the almyghty. He runneth proude ly vpon hym, and with a styffe necke fyghteth he agaynste hym: where as he couereth hys face wyth fastenesse, and maketh hys body well lpyngge. Therefore shal his dwellyng be in desolate cyties, and in houses which no man inhabyterth, but are become heapes of stones. He shal not be ryche, neyther shal his substaynce contynue, nor encrease vpon earth. He shal neuer come oute of darkenesse, the flame shal drye vp hys bryanches: with the blast of the mouth of God, shal he be taken awaye. He helueth not that he is in vanitie, and yet is he out of the waye, & vanyte shal be his recompence.

He shal perishe, afoze hys tyme be doyne out, and his bryanche shal not be grene. He shal be plucked of as an vntimely grape fro þ vyne: and shal let his floure fall, as the olpye doth. For the congregacyon of ppyctes shal be desolate and vnfrutefull, and the fyre shal consume the houses of surpe as are greedy to receyue gyl-

tes. * he conceyueþ franayle, and beareth vanitie, and theþ bodye bynggeth forth decepte.

The xvi Chapter.

Job repetyng his myserie, sayeth that he suffereth more then hys wyckednes hath deserued.



Ob answered and sayd: I haue ofty-mes herde suche thynges, myserable geuerers of comforte are ye, all þ sorte of you. Shal not wayne wordes yet come to an ende?

Or hast thou yet any more to saye? I coulde speake, as ye do also. But wold God that your soule were in my soules steade: then shoulde I heape vp wordes agaynste you, & shake my bed at you. I shulde comforte you with my mouth, and release your payne with the talking of my lippes. (But what shall I do) For all my wordes, my sozowe wylle not ceasse: and though I hold my tonge, yet wyl it not departe from me. But now that God hath set me aduersitie, thou hast troubled all my congregacyon.

And that thou hast fylled me wyth wycked-les, my fleshe is recorde, and my leanesse tyleth vp agaynste me, & beareth wytnes agaynste me. He is angrie at me, he hateth me: and gnaweth vpon me wyth hys teeth. Myne enemye shoulde vpon me wyth hys eyes.

They haue opened their mouthes wyde vpon me, & smytten me vpon the cheke despyreful ly, they gather them selues togyther agaynste me. God hath put me in pzeace wyth the vngodlye, and delpyered me into the handes of þ wycked. I was in welth, but he hath brought me to nought. He hath taken me by the necke, he hath rente me, and sette me as a marke for hymselfe. Hys archers compasse me rounde about: he wounded my lopynes, and doth not spare. My bowels hath he poured vpon the grounde. He hath gyuen me one wounde vpon another, and is fallen vpon me lyke a gyaunte. I haue sowed a sacke-cloth vpon my lpyngge, and lye wyth my heare in the duste.

My face is swollen wyth weppynge, & myne eyes is the shadowe of death. Howbeit there is no wyckednesse in my handes, but my prayer is cleane. O earth, couer not thou my bloode, and let my cryenge fynde no redome.

For lo, my wytnesse is in heuen: and he that knoweth me is aboue in the heyghe. My fren-des geue me many wordes to scozne: and myne eye poureth out teares vnto God. O that a bo-dye myght please wyth God, as one man doeth wyth another: yet the nombze of my peares is come, and the waye that I must go is at hande, from whence I shal not turne agayne.

The xvii Chapter.

Job sayeth that he consumeth awaye, and yet doeth payntlye abyde it.



My breathe synketh, my dayes are shortened. I am harde at deathes doze. Feward men are wyth me and myne eye must contynue in þ bytternes of the. O delpyer me, & loke out one to be my surety i thy fight, what is he þ knoweth who wyl pmes for me?

Isal. vii. b.
Esa. lii. a.

iii. re. rch. d.
mar. ciii. g.

25 me: For thou hast withheld thy mercies from understanding: therefore shalt thou not let (them) be on thy side. He promyseth his friends parte of his good, but his owne chyldren spende it. He hath made me as it were a byword of the people: where as a foze I was theyr ioye. Myne eye is dymme for verpe heynesse, and all my strength is become lyke a shadowe. Vnmerciful men therefore shal wel consyder this, and the innocent shal take parte agaynst the hypocrite.

C The ryghteous also wyl kepe his waye, & he that hath cleane handes, wyl euer be stronger and stronger. As for you, turne you, and get you hence (I praye you) saynge I can not fynde one wyse man amonge you: My dayes are past and my counsailes and thoughtes of my harte are vanisshed a waye, chaungynge the nyghte in to daye, and the lycht into darkenesse. Though I tary neuer so much, yet the graue is my house and I haue made my bed in the darke. I cal corruptyon my father, & the wormes call I my mother and syster. What helpeth then my longe taryenge? Who hath consydered the thynges, & I loke for? All that I haue shal go downe into the pytt, and lye wyth me in the dust.

C The. xviii. Chapter.

C Bilbad rehearseth the paynes of the vnsaythfull and wycked.

1 **I**hen answered Bilbad the Subtyle & sayde: when wyl ye make an ende of your wordes? Marke well, and then we wyl speake. Wherefore are we counted as bestes, and reputed so vile in your syghte? He destroyeth hym selfe wyth his anger: Shal the earth be forlaken, or any stone remoued oute of his place, by cause of the? Yea, the lycht of the vngodly shal be put out: and the sparke of his fyre shal not burne. The lycht shal be darke in his dwellinge, & his candle shal be put out wyth hym. His presumptuous goynges are kepte in, and his owne counsel shal cast hym downe. For his fete are taken as it were in the net, and he is at his wyttres ende. His fote shal be holden in the snare, and it shal catche them that be theyr of blood: The snare is layde for hym in the grounde, and a pyttal in the waye.

C Fearfulnesse shal make hym asfayde on euery syde, that he shal not know, where to get out hunger shal be his strength: my fortune shal hang vpon hym. He shal eate the strength of his owne skynne, euen the fyre bozne of deathe shal eate his strength. His hope shal be rooted out of his dwellinge, verpe fearfulnesse shal byngne hym to the kyng. Other men shal dwel in his house (but shal be none of his) and hym stone shal be scattered vpon his habytacyon. His rootes shal be dreyed vpon hym, and aboute shal his brynche be cut downe: His remembraunce shal perishe from the earth, and he shal haue no name in the strete: they shal dreyne hym fro the lycht into darkenesse, and cast hym cleane out of the worlde. He shal neither haue chyldren nor kynfolkes amonge his people, no, nor any posterite in his dwellings. They that come after

hym, shal be asfayde at his daye, and they shal go before, shal be asfayde. Suche are now the dwellynge of the wycked, and this is the place of hym that knoweth not God.

C The. xix. Chapter.

C Job recytech his myschaunces and greuous paynes. Bilbad prophesyeth of the generall resurrection.

Ihen answered, and sayd: howe long wyl ye vere my soule, and trouble me wyth wordes? Lo, ten times haue ye reproued me: and are not asfayde for to laughe me to scorn: yf I go wronge, I go wronge to my selfe. But yf ye wyl enhaunce your selues agaynst me, & accuse me to be a wycked person, by cause of the shame that is come vpon me: knowe they then, that it is god that hath handled me so violently, and hath compassed me aboute wyth his net. Yf I complayne of the violence done vnto me, I can not be heard. And yf I cry, there is no sentence geuen with me. He hath hedged vpon my voyce, that I can not passe, and he hath set darkenesse in my pathes. * He hath spoyled me of myne honour, and taken the crowne a way from my heade. He hath destroyed me on euery syde: I am vndone: my hope hath he taken a way from me, as it were a tree plucked vs by the roote. My wrath is kindled agaynst me: he taketh me as though I were his enemye.

His men of warre came togyther, whiche made theyr way ouer me, and besieged my dwellinge rounde about. * He hath put my brethren farre a way from me, and such as were of myne acquaintance, are become straungers vnto me. * Myne owne kynfolkes haue forsaken me, & my frendes haue put me oute of remembraunce. The seruantes and maydens of myne owne house, toke me for a straunger: and I am become as an aleaunt in theyr syghte.

I called my seruant, and he gaue me no answer: no though I prayed him with my mouth. Myne owne wyfe myght not abyde my breath. I was sayne for to speake saye for the chyldren of myne owne body. Yea, the chyldren despyed me. And when I was gone fro them, they spoke euell vpon me. All suche as were my moste famylpers, abhorred me: and they whome I loved best, are turned agaynst me. My bone hangeth to my skynne, and my fleshe is a way, only ther is left me the skynne about my tesse. Hane pittie vpon me, haue pittie vpon me. (O ye my friends) for the haide of God hath touched me. Why do ye persecute me as God doth, and are not satisfied of my fleshe.

O that my wordes were nowe wyrtten: O that they were put in a booke: wold God they were grauen wyth an yron penne in leade, or in some cocontryne. For I am sure, that my remembrance shal not faile, and that I shal ryse out of the dust in the latter daye: that I shal be clothed agayne wyth my skynne, and se God in my fleshe. My selfe shal beholde hym, not wth other, but with these same eyes. My reynes are consumed wyth my me, byd not ye saye: Why doeth he suffer persecutyon? Is there founde an occasion in me? But beware of the sheard, for the sheard wyl be auct.

be enenged of wyckednesse: & be sure, that there is a Judgemente.

The. xx. Chapter.

Sophar sayeth, that the vnfaithfull, the couetous, and the wycked shall haue a woyle ende.

Then answered Sophar the Naamathite, and sayd: For the same cause do my thoughtes compell me to answer. And why? my mynde is readye wythin me. I haue sufficiently hearde thy checkynge and reprofe, therfore am I purposed to make answer after mine vnderstandynge. Knowest thou not this, namelye, that from the begynnyng (euer sence the creatyng of man vpon earth) the gladnesse of the vngodly hath bene shorte, and that the ioye of hypocrites continued but the tynklynge of an eye? Though he be magnified vnto the heauen, so that his heade reacheth vnto the cloudes, yet at a turne he perisshed for euer, in so moche that they which haue sene hym, shall saye: Where is he? He shall vanishe as a dreame: so that he can no more be founde, and shall passe awaye as a visi on in the nyght. So that they which sawe him before, shall haue no more syght of hym, and his place shall knowe hym no more. Hys chyldren shall be fayne to agree wyth the poore, and hys handes shall restore theyr goodes.

From hys yowth hys bones are full of pleasures, but now he shall lye downe wythin hym in the earth. Why? wickednesse was swete in his mouth, he dyd it vnder hys tounge. That he fauoured, that woulde he not forsake, but kepte it close in hys throte. The breade that he dyd eate, is turned to the popson of the serpent, within his body. The ryche that he deuoured, shall he partake agayn, for God shall drawe them out of hys belly, he shall sucke the gall of serpent, and the adders tonge shall slawe hym: so that he shall no more see the ryuers and brookes of honny and butter. The thyng that other men haue laboured for, shall he restore agayne, and shall not eate it vp.

Great traunple shall he make for ryche, but he shall not enioye them. And why? he hath oppressed the poore, and not helped them: houses hath he spoiled, and not buylded them. His belly coude neuer be fylled, therfore shall he perishe in hys couetousnesse. There shall none of hys meat be lefte behynde, therfore shall no man loke for hys prosperitie. When he had plenteousnesse of euery thyng, yet was he poore, though he was helped on euery syde.

For though the wycked haue neuer so moche to fill hys belly, yet God shall sende his wrath vpon him, and cause his indignacyon to raygne ouer hym: so that yf he flye the yron weapons, he shall be shot wyth the stele bowe. The arrowe is taken forth, and gone out of the quyer, and a glysterynge swerde thowwe the gall of hym, feare shall come vpon him. There shall no darke nesse be able to hyde hym. An vnkyndlyd fyre shall consume hym, and loke what remayneth in hys house, it shall be destroyed. The heauen shall declare hys wyckednesse, & the earth shall take

parte agaynst him. The substance that he hath in hys house, shall be taken awaye and perishe, in the daye of the Lordes wrath. * This is the poore cyon that the wycked man shall haue of God, & the herpytage that he maye loke for of God: by cause of hys wordes.

The. xxi. Chapter.

Job receyeth the prosperitie of the wycked, and after destruction theyr todayne ruine and destruction.

Job answered and sayde: O heare my wordes, and that shall be my comforte of you. Suffre me a lytle, that I maye speake also, and then laughe my wordes to scorn. *(ye if I lye you.)* Is it for mannes sake that I make this dysputacyon? Whyche yf it were so, shoulde not my sperte be then sore in trouble? Marke me well, and be abashed, and laye your hande vpon your mouth. For when I consyder my selfe I am afraide, & my flesh is smytten with feare. * Wherefore do wycked men lyue in helth and prosperitie, come to theyr olde age, and increase in ryches: Theyr chyldren lyue in theyr syght, and theyr generacyon before theyr eyes. Theyr houses are safe from all feare, and the rodde of God doeth not smyte them. Theyr bullocke gendzeth, and that not out of tyme: theyr cowe calueth, and is not vnfrutefull.

They sende forth theyr chyldren by flockes and theyr sonnes lede the daunce. * They beare wyth them tabrettes and harpes, and haue instrumentes of musycke at theyr pleasure. They spende theyr dayes in welthyngnesse: but todaynly they go downe to helle. They saye also vnto God, go from vs: we desyre not the knowledge of thy wayes. * Who is the Almyghtye, that we shoulde seue hym? And what profyte shoulde we haue to submytte our selues vnto hym? Lo, there is utterlye no goodnesse in them, therfore I wyl not haue to do wyth the counsaile of the vngodly. Howe ofte shall the candle of the wycked be put out: howe oft cometh theyr destruction vnto them? What sorow shall God gyue them for theyr part in his wrath? Yea they shall be euil as hawe before the wynde, and as chaffe that he shalme carpech awaye.

And though God saue theyr chyldren from such sorowe, yet wylle he so rewarde them selues, that they shall knowe it. Theyr owne destruction and myserye shall they see wyth theyr eyes, and drynke of the fearful wrath of the Almyghtye. For what careth he what becometh of his household after hys death, when the number of hys monethes is cut shorte? In as moche then as God hath the best power of all, who can teach him any knowledge? One dyeth now when he is myghtye, and at hys best ryche, and in prosperitie, euen when his bowels are at the fattest, and hys bones full of marie. An other dyeth in sorowe and heynesse, and neuer hadde good dayes. They shall slepe bothe alpe in the earth, & the wormes shall couer them. Beholde, I know what pethynke, yea: and the subtylle that pe ymagyn agaynst me. Forpe say: where is the pyntes palace? & where is the dwelling of the

psa. lxxiii. a
Ier. xii. a.

Isa. vi. c.

Isa. vi. c.

psalm. l. b.

Job.

st. Pet. ii. b.
Mat. xiii. b.

of the vngodly: haue ye not asked them that go by the way? Doubtlesse, ye can not denye these tokens, that * the wycked is kept vnto the day of destruction, and that the vngodlye shall be brought forth to the daye of wrath. Who darre reprove hym for his waye to his face? Who wyl rewarde hym, for the vnglacynousnesse that he doth? Yet shall he be brought to hys graue, and dwel amonge the heape of the deade. Then shall he be sayne to be buryed amonge the stones of pplayne. All men also must folow hym, and there are innumerable gone befoze hym. How mayne then is the comforte that ye geue me? Doth not falsched remaine in all your answers?

The. xxi. Chapter.

Eliphaz reprehendeth Job of vnglacynousnesse.

Eliphaz the Themanite gaue answer, and sayd: May a man be profitable vnto God, as he is wyle maye be profitable to hym self? Is it any auauntage vnto the Almightye, that thou arte ryghteous? Or shall it profite hym, that thou makest thy wayes payte? Is he afrayde to reprove the, and to stepp forth with the in to iudgement? Is not thy wyckednesse great, & thyne vnglacynous dedes innumerable? For thou hast taken the pledge from thy brother for noughte, and robbed the naked of the p clothyng: To suche as were wery, hast thou geue no water to drynke, and haste withdrauen breade from the hongrye. Shulde such one the as vseth violence wronge and oppresyon (doynge all thynges of parcialite, and hauing respect of persons) dwel in the lande? Thou hast sent wydowes a waye emptye, and oppressed the poore fatherlesse.

Ec. xlii. b.
Ezech. ix. d.

Therfore arte thou compassed aboute wth snares on euerye syde, and sodenly vered wth feare: Shuldest thou the se no darknesse? Shulde not the waterflood runne ouer the? Now * because that God is hyer then the heauens, and because thou seest that the starres are so hye, wylt thou therfore saye: Tush, how shuld god knowe? Doth his dominion reach beyonde the cloudes? Tush, the cloudes couer hym that he maye not se, and he dwelleth aboue heauē. Doe st not thou kepe the olde waye that vayne men haue gone? Which were cut downe out of tyme, and whose foundacyon was as a runnyng water whyche sayd vnto God: go from vs, and what did the Almightye wth them? He fylled theyr houses w good thynges. But the counsaile of the vngodlye is farre frome. The ryghteous sawe it, and were glad, & the innocent laughed him to scorn. Is our encrease hewen downe? As for the remnant of them, the fyre hath consumed it.

Deu. xxx. b.

Therfore reconple the vnto God, & be content, so shall all thynges prospere wth the ryght well. Receyue the lawe at hys mouth, and laye vp hys woordes in thyne harte. For * yf thou wylt turne to the Almightye, thou shalt stande fast, and put al vnglacynousnes from thy dwellinge: Thou shalt make golde as plentyfull as the duste, and the golde of Ophir as the syntes of the ryuers. Yea, Almightye God hys owne selfe shall be thy defence, and thou shalt haue ple-

tye of slyuer. Then shalt thou haue thy desire in the Almightye, and lyfte vp thy face vnto God. Then shalt thou make thy prayer vnto hym, & he shall heare the, and thou shalt kepe thy promysse. Then loke what thou takest in hand, he shall make it to prospere wth the: and the wycked shall thynne in thy wayes. For * who so blysseth hym selfe, hym shall he set vp: and who so loatheth mekely shall be healed. Yf thou be innocent, thou shalt deliuer the country, because of the vnglacynousnesse of thy handes.

The. xxiii. Chapter.

Job affirmeth that he both knoweth & feareth the power and sentence of the Judge, and sayeth that he hath beheld in hys ryghteousnesse.

In answered, and sayde: My sayinge is yet thyse daye in bytternesse, and my hande heuy, because of my grounyng. O that I myght se him, and synde hym. O that I myght come befoze his seate to plede my cause befoze him, and to fyl my mouth wth argumentes. That I myght knowe, what answer he wolde geue me: and that I myght vnderstand what he wolde saye vnto me. Wyl he please agaynst me wth hys greate power and strength? No, but he wyl make me the stronger. He that is iust, shall entre disputacion wth hym, and my iudge shall deliuer me for ever. He holde, though I go befoze, I synde hym. If I come behynde, I can get no knowledge of hym. If I go on the left syde where he doth hys worke, I can not attayne vnto hym. Agayne If I goe on the ryght syde, he hydeth hym self, that I can not se hym. But as for my waye, he knoweth it, and * trespeth me as the golde in the fyre.

My fote doth kepe his pathe, hys hys waye haue I holden, and wyl not go out of it. I wyl not forsake the commaundement of hys lippes, but loke what he charged me wth hys mouth, that I haue shut vp in my harte. He is styll at one poynt, and who wyl turne hym backe? He doeth as hym lysteth, & byngeth to passe what he wyl. He perfourmeth the thynges that is appointed for me, and many suche thynges doeth he. This is the cause that I synke at hys presence, so that when I cōsider hym, I am afrayd of hym. For in so much as he is God, he maketh my harte softe: and seying that he is Almightye he putteth me in feare. Thus can not I get out of darkenes, neyther hath he couered the cloude fro my face.

The. xxiiii. Chapter.

Job describeth the wyckednesse of men, & sheweth what curse belongeth to the wycked.

Consydering the, & ther is no time byd fro the almightye, howe happy neth it, & they whyche knowe hym, do not regard his dayes: For some men ther be, & remoue other lande markes: & robbe them of theyr cattel and hys same for theyr owne: that * dryue a waye & alle of the fatherlesse: that take the wydowes or for a pledge: that thrust & poore out of the waye and oppresse the symple of the worlde together. Beholde, euen as the wyld asses in the deserte go theyr forthe to theyr worke: & ryle by tymes to spople

to spoyle: yea, the very wyldzenesse minnstreth
foode for the chyldren. They reape the cozne
felde that is not theyr owne: & let the bynepard
of the vngodlye alone. They are the cause that
soman men are naked and bare, haupnge no
clothes to couer them, & to kepe them from cold
so that when the howzes in the mountaynes
haue rained vpon them, & they be al wet, they
haue none other succoure, but to kepe them a-
monge the rockes.

They spoyle the suckyng fatherlesse chyld,
and take the pledge from the poore. In so moch
that they let hym go naked wythout clothynge
and haue taken awaye the sheafe of the hongry
The poore are fayne to labour in their oyle myl-
les: yea, and to treade in their wynepresses, and
yet to suffer thyrste. The men of the Citie crye
to the Lorde wyth syghynge, & the soules of the
flayne also make theyr complaint. But God de-
spiseth them not for al this, where as they (not
withstandyng) are conuersaunt amonge them,
that abhorre the lycht: they knowe not his way
nor contynue in his pathes. * Tymely in y mo-
nyng do they arysse, to murder the symple and
poore: and in the nyght they go a stealyng.

The eye of the aduoutre wayteth for y dare
knes, and sayth thus in hym selfe Cuth, there
shall no eye se me: and so he dysguyseth hys face.

In the nyght season they search y houses and
hpye them selues in the dape tyme, but wyl not
knowe the lycht. For as soone as the dape brea-
keth, the shadow of death cometh vpon them
and they go in horryble darknes. The vngodly
is swifter then the water: theyr porcyon shal be
curled in the earth, and he shall not beholde the
waye of the bynepardes. O that they (for the
wykednes which they haue done) were drawe
to the hell, sooner than snow melteth at y drowth
and heate. O that al compassyon vpon them wer
forgotten: that theyr depnties were wormes, y
they were cleane put out of remembraunce, and
vngodlynesse vtterlye heuen downe lyke as a
tree. He hath opprelled the barren, that he can
not beare, and vnto the wyddowe hath he done
no good. He drew the myghtye after hym with
hys power, and when he was gotten vp, no ma
was wythout feare, as long as he lyued. And
though they myght be safe, yet they wyl not re-
ceyue it, for theyr eyes looke vpon theyr owne
wayes. They are exalted for a ycle, but shortly
are they gone, brought to extreme pouerty, and
taken out of the waye: yea, and vtterly plucke
of, as the eares of cozne. Is it not so? Who wyl
then rezyoue me as a lyar, and say that my wo-
des are nothyng worth.

The xxv. Chapter.

Bylbad proueth that no man is cleane and
wythout synne before God.

Then answered Bylbad the Subite,
and sayde: Is there power and feare
wyth hym aboue, that maketh peace
spytynge in hys byghenesse, whose
men of warre are innumerable, and
whose lycht arysseth ouer all? But howe may a
man copared vnto God? be iustified? Or how

can he be cleane, that is borne of a woman? Be-
holde the Moone shyneth nothyng in compary-
son to hym, and the starres are vncleane in hys
syght. Howe muche moze then, man: that is but
corruptyon: and the sonne of man, which is but
a worme.

The xxvi. Chapter.

God sheweth that man can not helpe God, and
proueth it by hys myacles.

Ob answered, and sayd: whom hast
thou helped? hym that is wythoute
strength? What coforte gyeest thou
vnto hym that hath no strength?
Where is the counsaile that y shul-
dest gye hym, whyche hath no wysdome? Hast
thou shewed the waye of ryghte lyuynge? To
whome hast thou spoken those wordes? Who
made the breath to come out of thy mouth? Are
not dead thynges shapen vnder the waters: and
thynges by y waters lyde? Hel is naked before
hym, and the very destructyon it self, can not be
hpyd out of hys syghte. He stretcheth out y north
ouer the empye, and hangeth y earth vpon no-
thyng. He byndeth the waters in hys cloudes
and the cloud is not broken vnder them. He hol-
deth backe hys stole, that it cannot be sene: and
spredeth hys cloude before it.

* He hath compassed the waters wyth cer-
tayne boundes, vntyll the dape and nyght come
to an ende. The very pylers of heauen tremble
and quake at hys reprofe. * He sylleth the sea,
wyth hys power, and thowowe hys wysdome,
smyteth he the strength therof. Hys sprete hath
garnished the deuens, and his hande hath made
the rebellious serpent. Lo, this is now a shorte
summe of his wayes. But who is able suffy-
cently to reherse his workes? Who can perceyue
and vnderstande the thundre of his power?

The xxvii. Chapter.

The constanthe and perfyrmte of Job, and the parte
of the vnsaythful wyth God.

And Job proceeded & went forth
in his communication, sayeng.
As truly as god lyueth (which
hath taken awaye my iudge-
ment) and the almyghtye that
hath vexed my mynde: My lip-
pes shal talke of no vanyte, & my tongue shal
speake no dyscepte, whyle my breathe is in me,
and as long as the wynde (that God hath ge-
uen me) is in my nostrelles.

God forbyd, that I shuld graunt your cause
to be ryght. As for me, vntyll myne ende come
wyl I neuer go fro myne innocency. My rygh-
tuous dealynge kepe I fast, whyche I wyl not
forsake: my harte shall not rezyoue me of my
dayes. Therefore myne enemye shal be found as
the vngodly, and he that taketh parte agaynst
me, as the vnrighuous. For what hope hath y
ypocrite though he hath greute good, & though
God gye hym rycheesse after his hartes desyre?
Doeth God heare hym the sooner, when he cry-
eth vnto him in his necessite? Hath he such plea-
sure and delyte in the Almyghtye, that he darre
alwaye call vpon God? I wyl teach you in the
name of God, and the thyng that I haue of the
Almyghtye

Gen. i. a.

Job. ix.
s. xviij. a.
psal. cxiij. b.
Jerem. v. c.
Mat. viii. c.

B

B

Job.

Almpgdyte, wyl I not kepe from you. Behold
pe stande in your owne conceyte, as though pe
knewe all thynges. Wherefore then do ye ga-
boute w such vayne wordes, sayinge: *Thys
is the porcyon that I wycked shall haue of God
and the heritage that tyrantes shall receyue of
the Almpgdyte. Vt he get many chyldren, they
shall peryshe wth the swerde; and hys poste-
ryte shall haue scarcenes of bread. Loke whom
he leueth behynde hym, they shall dye & be bu-
ryed: and no man shall haue pitye of hys wyddo-
wes. Though he had as muche moneye as the
dust of the earth, and rayment as readye as the
clay, he maye well prepare it: but the godly shal
put it vpon hym, and the innocēt shal deale out
the money. Hys house shall endure as the moth,
and as a boote that the watchman maketh.
*When the ryche mā dyeth, he carryeth nothyng
wth hym: he is gone in the twynkelyng of an
eye: and hath nothing. Destruction taketh hold
vpon hym as a water floode, & the tempest stea-
leth hym awaye, in y night season. A vehement
east wynde carryeth hym hence, and departeth: a
storme plucketh hym out of hys place. It rus-
sheth in vpon hym, and spareth hym not, he may
not escape from the power therof. The clap mē
theyr handes at hym: yea and lest of hym: when
they loke vpon hys place.

Chapter. xxi.

Job beweth that the wysdome of God is unsearchable.

A place is a place: where spyners is
brought oute of, and where gold is
tryed: where yron is digged out of
the ground, and stones resoluēd to
metalle. The darkenesse shal ones
come to an ende: he can seke out the ground of
all thynges, the stones, the darke, and the sha-
dowe of death. Wth the ryuer of water par-
teth he a sonder the straunge people, that know
no good neghbourhede: such as are rude, vn-
manerly and boysterous. He byngeth food out
of the earth, and that whyche is vnder, consu-
meth he wth fyre.

There is founde a place, whose stones are
all cleane Sapphys, and where the clottes of the
earth are all golde. There is a way also that the
byrdes know not, that no vulturs eye hath sene
wherein the Lyons whelpes walke not, & wher
no Lyon commeth. There putterh he his hande
vpon the stonye rockes, and ouerthroweth the
mountaynes. Ryuers flowe out of the rockes
and loke what is pleasant, his eye seeth it.

Out of dropes byngeth he greates foudes to-
gyther, & the thyng that is byd, byngeth he to
lyght. Howe commeth a man then by wysdome
*Where is the place that men finde vnderstan-
dyng? Merely no man can tell howe worthy a
thyng he is, neyther is he founde in the lande
of them that lyue. (at theyr owne pleasure)

The deys sayeth he is not wth me. * These
sayeth he is not wth me. He can not be got-
ten for: (the most pure) golde, neyther may I pryce
of her be bought wth any siluer: no wedges of
gold of Ophir no pcyons Onix stones, no Sa-
pphys maye be compared vnto her. No, neyther

golde nor chrystall, neyther swete odoures, nor
golden plate. There is nothyng so worthy, so
so excellent, as ones to be named vnto her. For
perfyte wysdome goeth farre beyond the mental.
The Topas that cometh out of Inde: maye in
no wyse be likened vnto her: yea, no maner of
pauell howe pleasant and fayre so euer it be.

From whence then cometh wysdome, and
where is y place of vnderstandyng? She is hid
from the eyes of all men lynyng: yea, and from
the soundes of the ayre. Destruction and death
saye, we haue heard tell of her wth our eares.
But God seeth her waye, & knoweth her place.
For he beholdeth the endes of the world, and lo-
keth vpon all that is vnder heauen. When he
wepeth the wyndes & measured the waters: whe-
n he set the capne in order, and gaue the mpyghe
floudes a lawe. Then byd he se her, the dactoned
her: yea, prepared her and knewe her. And vnto
man he sayde: Beholde: * to feare the Lord is
wysdom, & to forsake euill is vnderstandyng.

Chapter. xxii.

Job complayneth of the prosperite of the tyne past, sub-
tlylly reproouyng hys frendes of inuery, because they sayd
that Job had prospered accordyng to hys deservyng.

Job proceeded and wente forth in
hys communication, sayinge: O that I
were as I was in y monethes by past,
and in the dayes when God pleased
me: when his lyght shyned vpo my head, when
I wente after the same lyght and shynyng sun-
thorow the darkenesse. As it was wth me
when I was yonge: when God prospered my
house: when the Almpgdyte was wth me:
when my chyldren stood aboute me: when my
wayes ranne ouer wth butter, and when I do-
nye rockes gaue me ryuers of oyle, when I wit-
thorow the cite vnto the gate, and when they
set me a chayze in the street: when the yongme
(as sone as they sawe me) byd them scine, and
when the aged arose, & stode vpon vnto me, when
the byncies lefte of the y talkyngs, and layde
theyr hande to theyr mouth: when the mpyghe
kept theyr voyce, and when theyr tonges cleaued
to the rooffe of theyr mouth. When all they that
heard me, called me happye: and when all they
sawe me, spake good of me. For I dyd myd
pooze when he cryed, and so byd I the fatherles,
and hym that had none to helpe hym. He that
shuld haue bene lost, gaue me a good word and
the wyddowes hart praysed me. And why I
put vpon me ryghtuousnes, whyche couered me
as a garment: and equypte was my crowne. I
was an eye to the blynde, and a foote to the lame:
I was a father vnto the pooze: & when I knew
not y cause, I sought it out dyligently. I brake
the chawes of the vnyghtuous mā, & pluckt
the spople out of hys teth.

Therefore, I thought verely, that I shoulde
haue dyed in my nest: and that my dayes shoulde
haue bene as many as the sandes of the see. For
my rate was sped out by the water spere: and
the dewe laye vpon my corne. My honoure in-
creased more and more, and my house was
the stronger in myne hand. Vnto me men gaue
eare, me they regarded: and with splene they
sped

Job. ii. a.
Eccl. vii. c.
Iacob. i. a.
iii. Eccl. iii. d
and. iii. d

Sap. vii. b.

ayed for my counsaile. **¶** If I had spoken, they
would haue it none other waies, my wordes were
so well taken amonge them. They waited for
me, as for the rayne: and gaped vpon me as the
grounde doth to receyue the latter shoure. While
I laughed, they knewe well it was not earnest.
And the lychte of my countenance wolde they
not put out. When I agreed vnto theyr waie,
I was the chefe, and sat as a kynge wth his at-
tynne aboute hym. And when they were in heu-
res, I was theyr comfortour.

The. xxx. Chapter.

The great despayre of men, and curse of God
that Job suffereth.

I At now they that are ponger then I
haue me in derision: yea, euen they
whose fathers I wold haue thoughte
scorne to haue let wth the dogges
of my cattell. The power & strength
of theyr handes myght do me no good, for þ time
is but losse amonge them. For very misery and
pouertie they fled into þ wyldernes, a darke place
horrible and wast, plucking vp nettels amonge
the bushes and the sumpter rotes for theyr meate.
And when they were dysuene forth, men cryed af-
ter the, as it had bene after a thefe. Theyr dwel-
lyng was besyde foule brokes: yea in the caues
and denues of the earth. Amonge the bushes
went they aboute cryng: and vnder the thornes
they gathered them selues together. They were
the chyldren of fooles and vylaynes whych are
brydd out of the world. * Howe am I theyr song
and am become theyr iestynge stocke: they ab-
horre me, and styte farre from me, and stayne my
face wth spetle. For the Lorde hath loosed the
strength of my bodye, and broughte me lowe.
The hyddle haue they cast out of my syght. Vpon
my ryght hande rysse the yong men agaynst me,
they haue hurte my fete treadynge vpon me, as
vpon the wayes that they wold destroy. My pa-
thes haue they cleane marred. It was so easie
for them to do me harme, that they neded no mā
to helpe them. They fell vpon me as it had bene
the breakinge in of waters, and came in by dea-
res to destroye me. Fearfulnesse is turned a-
gaynst me.

Myne honoure banquysshed a waye moze
slytly then the wynde, and my prosperite be-
parted hence lyke as it were a cloude. Therefore
is my mynde poured full of heynesse, and the
dayes of my trouble haue taken holde vpon me.
My bones are pearced thowowe in the nyght sea-
son, and my senexes take no rest. For the vehe-
mentye of sorowe is my garment chaunged and
accorpyng to the dysuerlite of heynesse, am I
gydded wth my coote. He hath cast me into the
myre, and I am become lyke albes and duste.
When I crye vnto the, thou dost not heare me,
and thoughte I stande before the, yet thou regar-
dest me not. Thou arte become myne enemye,
and wth thy violence hande thou takeste parte
agaynst me. In tymes past thou byddest let me
by on bye, as it were aboute the wynde, but now
hast thou gyuen me a very soze fall. Sure I am
that thou wylt delpue me vnto death: euen to þ

lodgyng that is due vnto al men lyuyng. Howe
vse not men to do violence vnto them, that are
destroyed already, but where hurt is done, there
vse they to helpe. Wyl not I wepe wth hym þ
was in trouble: had not my soule compassion v-
pon the poore? Yet neuerthelesse, where as I lo-
ked for good, euil happened vnto me: and where
as I waited for lychte, there came darkenesse.
My bowels seeth wthyn me, and take no reste,
for the dayes of my trouble are come vpon me.
Heckly and lowly came I in: pra, and wthout
any displeasure, I stode vp in the congregacion
and comuned wth them: But nowe I am
a companion of dragons, and a fellowe of Estriches.
My skynne vpon me is turned to blacke, &
my bones are hente wth heate: my harte is tur-
ned to sorowe and my pyppre to wepyng.

The. xxxi. Chapter.

God receyeth the innocencye of hys prayere,
and humble of hys deuotion.

I Made a couenaunt wth myne eyes I
* that I wolde not loke vpon a dam-
sell. For how great a porcion shall I
haue of God? and what inheritance
shalt thou almyghtyge on hye? As for the
vngodlye & he that iopneth him selfe to the com-
pany of wycked doers, shall not destruction & mi-
serie come vpon hym? * Woth not he se my wayes
& tell all my goynges? If I haue walked in va-
nite, or yf my fete haue runne to disceyne, let me
be wayed in an euen balauce, that God may se
myne innocencye. * Yf so be þ I haue wythdra-
wen my fete out of the ryght waye, & yf my hert
hath folowed myne eye lychte: Yf I haue stained
or defyled my handes, thā shall I lowe, & an other
eat: yea, my generacis & posteritie shalbe cleane
rooted out. Yf myne harte hath lusted after my
neghbours wyfe, or yf I haue layed wayte at
hys doore. O then let my wyfe crynde vnto an
other man, and let other mē lye wth her. * For
this is a wyckednes and synne, that is woorthye
to be punished: yea, a synne that vterlye shuld cō-
sume & roote out all my substaunce. Wyl I curse
thyne scoone to do ryght vnto my seruauntes &
maydens, when they had anye matter agaynst
me? But seing that God wyl lye in iudgement
what shal I do? And for somoch as he wyl nedes
vysyte me, what answer shall I geue hym? He
that fashioned me in my mothers wombe, made
he not hym also: were we not both shapen alphe
in our mothers bodies? When the poore despyed
any thynge at me, haue I denyed it them? haue
I caused the wydowe to stande waytynge for me
in wayne? haue I eaten my porcion alone, that
the fatherles hath had no part wth me? for mer-
cy grewe vp wth me fro my yowth, & compassion
from my mothers wombe. haue I seene anye mā
peryshe thowow nakednesse, & want of clothynge?
Or any poore man for lacke of rayment, whose
sydes thanked me not, because he was warmed
wth the wolle of my sheper?

Wyl I curse lyfte vp myne hand to hurt þ fa-
therles? yea in the gate where I sawe my leife
to be in anthezite, then let myne arme fall fro
my shulder, and myne arme holes be broken fro
the

Eccl. xli. c
Eccl. xli. d

Job. xxxi. c
Job. xxxi. d

Psalm. xli. a
Psalm. xli. b

Deut. xxxi. c

the ioyntes. For I haue euer feared the vengeance and punishment of God, and knewe very wel, that I was not able to beare hys burthen. Haue I put my trust in golde? Or haue I sayde to the fynest golde of all: thou arte my confidence? Haue I reioyced bycause my power was great, and bycause my hande gat so muche? * Wyd I euer regarde greatly the rylinge of the Sunne? Or had I the goynge downe of the Moone in greate reputacion? Hath my hart medled pzeu-lye wyth any decepte? Or dyd I euer kysse myne owne hande: that were a wyckednesse worthe to be punished, for then shulde I haue denyed the God that is aboue.

Deut. xlii. c.
and. xlii. b
Sap. xlii. a

Pro. xlii. a

* Haue I euer reioyced at the burte of myne enemy? Or was I euer glad, that anye harme happened vnto him? Oh, no: I neuer suffred my mouth to do such a synne, as to wyspe hym euil. Wyd not the men of myne owne housholde saye: who shal let vs to haue our bely ful of hys fleth? I haue not suffred a straunger to lye wythout, but I opened my doores vnto hym, that went by the waye. Haue I kept secret my synne, and hyd myne iniquitie, as Adam dyd? Haue I feared any great multitude of people? Or yf I had bene dyspyssed of the synple, Or then shulde I haue bene afrayed. Thus haue I quietly spent my lyfe, and not gone out of the doore: Or that I had one whych wolde heare me. Lo this is my cause. In the whyche the almyghty shall answer for me: though he that is my contrarie partye hath wyrtten a booke agaynst me. Yet wyl I take hym vpon my shulder, and as a garlande aboute my heade. I wyl tell hym the nombre of my goynges, and go vnto hym as to a pynce. But yf case be, that my lande crye agaynst me, or that the sorowes therof make any complaynte: Yf I haue eatē the frutes therof vnpayed for: yea, yf I haue greued any of the plowmen: the let thyfles growe in steade of my wheate, and cockle for my barleye.

Here ende the wordes of Job.

The. xxxii. Chapter.

Elihu after the other had synghed they communica-
tion rejoyced them of solychesse. See maketh not a
man wyse: but the sperte of God

Elihu the sonne of Barachel, the Buzite of the kyn-
red of Ram, was verie sore dyspleased at Job,
bycause he called hym selfe iust before God. And
his thre frendes he was angry also bycause
they had found no resonable answer to overcome
Job. Nowe tarped Elihu, tyll they had ended
theyr communicacion wyth Job, for why? they
were elder then he. So when Elihu the sonne of
Barachel the Buzite sawe, that these thre men
were not able to make Job answer: he was mis-
content. Elihu the sonne of Barachel the Buzite
answered hym selfe, and sayd, * Consydeyringe
that I am yonge, and ye be men of age: I was
afrayed and durst not shewe forth my mynde.
For I thought thus wythin my selfe. It becom-
meth olde men to speake, and the aged to teache
wysdome. Euery man (no doubt) hath a mynde,

Ecc. xxxii. b

* but it is the inspiration of the almyghty that
gouerneth vnderstandyng. Grete men are not al-
waye wyse, neyther doth euery aged man vnder-
stande the thyng that is laudful. Therefore wyl
I sprake also (heare me) and I wyl shewe you
also myne vnderstandyng. For whē I had wyrt-
ted tyll ye made an ende of your talkyng, and
hearde your wysedome, what argumentes ye
made in your communicacion: yea, when I had
diligently pondred what ye sayde, I founde not
one of you y made any good argument agaynst
Job, that directlye coulde make answer vnto
hys wordes: lest ye shulde saye: We haue founde
out wysedome: God shall cast hym downe, and
no man. He hath not spokē vnto me, and I wyl
not answer hym as ye haue done (for they were
so abashed, that they coulde not make answer,
nor speake one worde) but in so much as ye wyl
not speake, standyng still lyke domme men, &
makyng no answer: I haue a good hope for
my parte, to shewe hym an answer, and to shewe
hym my meanyng: For I am full of wordes, &
the sperte that is wythin me compelleth me.

Beholde, my belye is as the wyne, whyche
hath no vent, and bursteth the newe vesselles in
sonder. Therefore wyl I speake, y I maye haue
a vent: I wyl open my lippes, and make an-
swere. I wyl regarde no maner of personne, no
man wyl I spare. For * yf I wolde go about to
please men, I knowe not howe soone my maker
wolde take me awaye.

The. xxxiii. Chapter.

Elihu sheweth wherein Job offended: whych God maye
we not aske: nor curiously seache
out hys wordes.



Therefore, heare my wordes (Or
Job) and herke vnto me al that
I wyl saye: Beholde I haue
nowe opened my mouth, my
tonge hath spoken in my throte:
My harte dothe orde my wor-
des a right, and my lippes talke
of your pnce wysedom. The sperte of God hath
made me, and * the breath of the almyghty hath
geuen me lyfe: Yf thou canste, then geue me
answer: prepare thy selfe to stande before me,
face to face. Beholde, before God I am enen as
thou, for I am fashyoned and made euen of the
same molde. Therefore, thou nedest not to be a-
frayed of me, neyther nedest thou to feare that
my authoritie shalbe to heuie for the. Nowe hast
thou spoken in myne eares, and I haue herd the
voyce of thy wordes: I am cleane wythout any
fauite, I am innocente, & there is no wyckednesse
in me.

But lo, he hath pycked a quarel agaynst me
and taketh me for hys enemye: * he hath put my
foote in the stocks, and loketh narrowly vnto
all my pathe: Beholde, in this hast thou not
done right. I wyl make answer vnto the that
God is more then man. And why doest thou
stryue agaynst hym: for he shall not geue the ac-
countes of all hys wordes.

For when God doth once commaunde a thyng
there shulde no man be curyous to seache wher
it be righte. * In dreames and visions
of the

of the nyght (when slombrynge commeth vpon men, that they fall asleepe in theyr beddes) he couereth them in the eares, he infourmeth them, and sheweth them playnly that it is he, whych with draweth man from euyl, deliuereth hym from payde, kepeth hym from the graue, and his lyfe from the swerde.

He chasteneth hym with syknesse, and byngeth hym to his bed: he layeth soze punysshment vpon his boones, so that his lyfe maye awayne wryth no breed, and his soule abhorreth to eate any dayntye meate: in so moche that his bodye is cleane consumed awayne, and his boones appear nymore. His life draweth vnto the graue, and his lyfe to deatb. Now yf there be a messenger (one amonge a thousande) sent for to speake vnto man, and to shewe hym the ryght waye: then the Lorde is mercifull vnto hym, & sayeth: he shall be deliuered, that he fall not downe to the graue, for I am sufficiently reconceled.

Then shall his fleshe be as well lpynged as it was afore, and shalbe as it was in his pouth. For yf he submytte hym selfe vnto God, he shal be gracious vnto hym, and shewe him his countenance ioyfullye, and rewarde hym for his ryghteousnesse. Suche a respecte hath he vnto men. Therfore, let a man confesse (and saye) I haue offended: I dyd vnrightheously, and it hath done me no good. Yea, he hath deliuered my soule from destruction, and my lyfe shall be the lyght. Lo, thus worketh God alway with man that he kepeth his soule from perisshynge, and letteth hym enioye the lyght of the lpynged.

Marke well (O Job) and heare me: holde the styll, and I wyll speake. But yf thou hast anye thyng to say: then answer me, and speake: for thy answer pleaseth me. Yf thou hast nothyng, then heare me, and holde thy tonge: so shall I teache the wysedome.

¶ The xxxiii. Chapter.

Elihu prayeth the iustice of God, which iudgeth the worlde and gouerneth all

Elihu procedynge forth in his answer, sayde: heare my wordes, (O ye wyse men) hearken vnto me, ye that haue vnderstandynge. For the eare proueth and discerneth the wordes, & the mouthe tasteth the meates. As for iudgement, lette vs seke it oute amonge oure selues, that we maye knowe what is good. And why? Job hath sayd I am ryghteous, but God doeth me wronge, I must nedes be a lyer, though my cause be ryght, and byolentye I am plaged where as I made no fault, where is there suche a one as Job, that bynkereth by scornfulnesse lyke water: whych goeth in the companye of wycked doers, and walketh wyth vngodly men? For he hath sayd: though a man be good, yet is he nought before God. Therfore hearken vnto me, ye that haue vnderstandynge.

Farre be it from God, that he shulde meddle wyth wyckednesse, and farre be it from the Almyghtye, that he shoulde medle wyth vnrightheous dealyng. * For he shal rewarde the wor-

kes of man, and cause every man to fynde accordynge to his wayes. For sure it is, that * God condemneth no man wrongfully, and the iudgement of the almyghtye is not vnrightheous. Who ruleth the earth in his stede? Or whome hath he set to gouerne the whole worlde. To whom hath he gyuen his vertue, for to drawe his spyrite and breath vnto hym? All flesh shal come together vnto nought, and all men shall tourne agayne vnto * dust. Yf thou nowe haue vnderstandynge, heare what I saye, and hearken to the voyce of my wordes.

Maye he be a ruler, that loueth no ryght? Or maye he that is a very innocent man do vngodlye? Is it reason that thou shouldest saye to the kynge: Thou arte wycked, or thou arte vngodlye, and that before the princes? * He hath no respect vnto the personnes of the lordlye, and regardeth not the ryche more then the poore.

For they be all the worke of his handes. In the twinkelyng of an eye shall they dye: and at mydnyght when the people and the tyrantes rage, then shall they perishe, and be taken awayne wythoute handes. And why? * his eyes loke vpon the wayes of man, and he seeth al his goynges. There is no darkenesse nor shadowe of death, that can hyde the wycked doers from him. For no man shalbe suffered to go into iudgement with God.

Maye one: yea, innumerable doeth he punyssh, and setteth other in theyr stedes. Therfore shall he declare theyr workes, he shal turne the nyghte, and they shalbe destroyed. They that were in the stede of Seares dealt lyke vngodlye men: and therfore he punysshed them, because they turned backe from hym, and wolde not conspyre all his wayes. In so moche, that they haue caused the voyce of the poore to come vnto hym, and nowe he heareth the complaynte of suche as are in trouble.

Yf he graunt pardone, who wyll condemne? And yf he hyde a waye his countenance, who shalbe able to se it? whether it be to the people, or to any man, thus wyll he do. For the vngodlinesse of the people, doth God make an yppocrite to rapgne ouer them. For so moche then as I haue begonne to talke of God, I wyll not hynde the. Yf I haue done amysse, enfourme thou me: Yf I haue done wronge, I wyll leane of. Can he do nothyng wythoute the? For thou haste reprobued his iudgement. Thou also hast thynne owne mynde, and not I. But speake on what thou knowest. Let men of vnderstandynge tell me, and let a wyse man hearken vnto me. As for Job, he hath neyther spoken to the purpose, nor wyselye. O father, lette Job be well tryed, because he hath answered for wycked men: yea, aboue his synne he doeth wyckedlye: triumpheth amonge vs, and multiplyeth his wordes agaynst God.

¶ The xxxv. Chapter.

Whether doth godlynesse prouye, or vngodlynesse hurt to God, but to man.

D. li. Elihu

Roma. iii. a

Gene. iii. b
Isa. xlii. a

ii. par. xix. c.
Ro. ii. b.
Ephel. vi. b
Collo. iii. b
Eccl. x. b.

Job. xxi. a
Job. v. b

A Libu spake moze ower, and sayde: Thykest thou it ryght, that thou sayest: I am righteous before God? For thou sayest: What advantage wyl it be vnto the, and what profyte shalt thou haue of my syn. Therefore wyl I gyue answere vnto the, and to thy companions with the: loke vnto the heauen, and beholde it: consydre the cloudes, which are hyer then thou.

B If thou hast synned, what hast thou done agaynst hym? If thyne offences be manye, what hast thou done vnto hym? If thou be ryghtous, what gyuest thou hym? Or what wil he receyue of thyne hande? Of suche an vngodlye personne as thou, and of the sonne of man that is ryghteous as thou pretendest to be: ther is a great crye and complaynt made by them that are oppressed with violence, yea, euery mā complayneth vpo the crueltye of tyrantes.

C For suche a one neuer sayeth: Where is God that made me? and that gyueth vs occasyon to prayse hym in the nyght? Whyche gyueth vs moze vnderstandyng then he doeth the bestes of the earth, and teacheth vs moze then he doth the foules of heauen.

D If anye suche complayne, no man gyueth answere, and that bycause of the wyckednesse of proude tyrantes. But yf a man cal vpon God, doth not he heare hym? Doeth not the Almighty accepte hys crye? When thou speakest then, shulde not he pardone the, yf thou open thy selfe before hym, & put thy trust in hym? Then vseth he no violence in his wrath, neyther hath he pleasure in curions and depe inquisicions. Therefore doth Job open his mouth but in vayne, and folowly doth he make so many wordes.

The xxxvi. Chapter.

Elihu sheweth wherefore God punyssheth and correcteth.

A Libu proceeded forth in his talkyng, and sayd: holde the still a lytle, and I shall shewe the what I haue yet to speake on Gods behalfe. I wyl open vnto the yet moze of myne vnderstandyng, and proue my matter ryghtous. And truly my wordes shal not be vayne, seinge he is with the that is perfyte in knowledge, behold: the great God casteth awaye no man, for he hym selfe is myghty in power and wysedome.

As for the vngodly, he shal not preserve hym but shal helpe the poore to theyr ryght. He shal turne hys eyes awaye from the ryghteous, but as kynge shal they be in theyr throne: he shal stablish them for euer, and they shal be exalted.

But yf they be layed in pryson and chapnes or bounde with the bondes of trouble, then wyl he shewe them their woꝝke and the synnes wher with they haue vled cruel violence.

B He with punysshynge and nuryngge of them rosdeth the in the eares, warneth them to leaue of from theyr wyckednesse, and to amende. * If they now wyl take hede and serue hym, they shal were out theyr dayes in prosperitie, & theyr yeares in pleasure and ioye. But yf they wyl not hearken, they shal go thowowe the swerde,

and peryshe or euer they be aware. As for suche as be fained ypocrites, they shal heap vp wrath for the selues, for they cal not vpo hym, though they be his prysoners. Thus shal theyr soules peryshe in foolysheesse, and theyr lyfe shal be condemned amonge the fornicatours. The poore shal he deliuer out of his affliction, and rounde them in the eare when they be in trouble. Euen so shal he kepe the (yf thou wylt be content) fro the bottomelesse pyt that is beneth: and yf thou wylt holde the quyet, he shal fyll thy table with plenteousnesse.

Neuerthelesse, thou hast condemned the indygement of the vngodly: yea, euen suche a indygement and sentence shalt thou suffre.

For then shal not thy cause be styllled with crueltye, nor pacified with many gyftes. Thykest thou, that he wyl regarde thy rycheesse: he shal not care for golde, nor for all them þ excell in strength. Prolonge not thou the tyme, till there come a nyght for the to set other people in thy steade. But beware that thou turne not asyde to wyckednesse and synne, whych byther to thou hast chosen moze then mekenesse. Beholde, God is of a myghty hye power: Where is there suche a guyde and lawe gyuer as he? Who wyl reprove hym of his waye? Who wyl saye vnto hym: thou hast done wronge.

Consydre howe great & excellent hys woꝝkes be, whome almen loue and prayse: yea wonder at hym, and yet they se hym but a farre of. Beholde, so greate is God, that he passethoure knowlege, neyther are we able to come to the experyence of hys peaces. * He turneth the water to small droppes, he dyspue th his cloudes to gyther for to rayne, so that they poure downe & droppe vpon men. He can sprede out the cloudes (a couerynge of hys Tabernacle) and cause hys lyght to shyne vpon them, and to couer the bottome of the see. By th: se thynges gouerneth he hys people, and gyueth them aboundaunce of meate. With the cloudes he hydeth the lyght: & at hys commaundement it cometh agayne. The rysynge by therof sheweth he to hys frendes, and to the castell.

The xxxvii. Chapter.

Elihu proueth that the wysdome of God is vnsearchable.



A This my hert is astounded, and moued out of hys place. Heare then the sounde of his voyce, & the noyse that goeth out of his mouthe. He gouerneth euery thing vnder the heauen, & hys lyght reacheth vnto the ende of the worlde. A rotyng voyce foloweth hym: for hys glosseus maiestye gyueth suche a thondre clappe, that (though a man heare it) yet maye he not perceyue it afterwarde. It gyueth an horrible sounde when God sendeth out his voyce: greater thynges doeth he whyche we can not comprehend. * When he commaundeth the snow, it falleth vpon the earth: As soone as he gyueth the rayne a charge, immediatlye the flowers haue theyr strength, and fall downe.

he sendeth feare vpon euerye man, that they myght know theyr owne workes. The beastes crepe into theyr denues, and take theyr rest: out of the South cometh the tempest, and coulede out of the North.

At the breathe of God the froste cometh, and the waters are shed abroad. He maketh the cloudes to do theyr labour, in geyng mofstnesse, and agayne with his lyght he dryueth a waye the cloude. He distributeth also on euerye syde, accordyng as it pleaseth hym to deale out his workes: that they maye do, whatsoeuer he commaundeth them thowoe the whole worlde whether it be to punyssh any land, or to do good vnto them that seke hym.

Earken vnto this (O Job:) stand still, and consyde the wonderous workes of God. Art thou of counsaile with god, when he doth these thynges? When he caueth the lyghte to come forth of his cloudes? Art thou of his counsaile, when he spreadeth out the cloudes? Hast thou the perfecte knowledge of his wonders? And howe thy clothes are warme, when the lande is still thowoe the South wynde? Hast thou helpe hym to spreade out the heauen, whiche is to loke vpon, as it were cast out of cleare metall?

Teache vs what we shal saye vnto him, for we are vnmete bycause of darkenesse. Shal it be tolde hym what we saye. Shulde a man speake or shoulde he kepe it backe? For euerye man seeth not the lyghte that he keepeth cleare in the cloudes, whych he clenseth when he maketh the wynde to blowe: Golde is brought out of the north, but the prayse and honour of Gods feare cometh from God him selfe. It is not we that can fynde out the almyghtye: for in power, equitye and ryghtousnesse: he is hyper then can be expressed. Let men therfore feare him, for ther shal no man se him, that is wyle in his owne conceit.

The xxxiii. Chapter.

The wonders and maruailes that the Lorde hath done from the begynnyng.

When answered the Lorde vnto Job, out of the storme, & sayd: what is he? hider his mynde with foolyshe wordes. * Gyde by thy loynes lyke a man, for I wyl questyon with the: see thou gyue me a direct answer. Where wast thou when I layed the foundacions of the earth? Tell playnly, yf thou hast vnderstandyng. Who hath measured it, knoweste thou? Or who hath spred the lyne vpon it? Where vpon stande the pylers of it? Or who layed the corner stone therof? Where wast thou when the moynyng starres prayled me to gyther, and all the children of God reioysed triumphantly? * Who shut the sea with doores, when it brake forth as a chyld out of his mothers wombe? When I made the cloudes to be a coueryng for it, and swaddled it with the dark: When I gaue it my commaundement, makynge doores and barres for it, sayeng: hether to shalte thou

come, but no farther, and here shalte thou laye downe thy proude and hye waues. Hast thou gyuen the moynyng his charge (as sone as thou wast borne) and shewed the daye spryng his place, that it myght take holde of the corners of the earth, and that the vngodlye myght be shaken out? Theyr tokens and weapons are turned lyke clape, and set vpon agayne: as the chaungyng of a garment. The vngodly shalbe dysappointed of theyr lyght: and the arme of y proud shalbe broken. Camest thou euer into the ground of the sea? Or walkedst in y lowe corners of the depe? Haue the gates of death bene opened vnto the, or hast thou sene the doores of the shadow of death? Hast thou also perceyued howe brode the earth is? Yf thou hast knowledge of all thyng then shewe me where lyght dwelleth: and wher darkenesse is: that thou mayest byngne vs vnto theyr quarters, yf thou canst tel the way to their houses.

Knowest thou? (asfore y wast borne) howe olde thou shouldest be? Wentest thou euer into the treasures of y snowe? Or hast thou sene the secrete places of the hayle, * whiche I haue prepared agaynst the tyme of trouble, agaynst the tyme of battayle and warre? By what waye is the lyght parted, and into what lande breaketh the east wynde? Who deuidereth the aboundance of waters into ryuers? Or who maketh a waye for the lyghtenyng and thundre, that it watereth and moftereth the dry and baren grounde to make the grasse growe, in places where nobody dwelleth, and in the wyldernes where no man remaineth? Who is the father of rayne? Or who hath begotten the droppes of dewe? Out of whose wombe came the yse? Who hath gendred the coulde of the ayre, that the waters are as harde as stones: and yse congeled aboue the depe? Wylte thou byndre the swete influences of the seven starres? Or arte thou able to breake the cyrcle of heauen.

Canst thou bringe forth the moynyng starre, or the euenyng starre at conuenient tyme, and conueye them home agayne? Knowest thou the course of heauen, that thou mayest set vpon the or dinaunce therof vpon the earth? * Mozeouer, canst thou lyft vpon thy voyce to the cloudes, that they maye poure downe a greate rayne vpon the? Canst thou thundre also that they maye go theire waye, and be obedyente vnto the, sayinge: Lo, here are we? Who gyueth sure wysedome, or stedfast vnderstandyng? Who nombreth the cloudes in wysdome? Who stylieth the vehemēt waters of the heauen? Who turneth the clottes to dust, and then to be clottes agayne? Wylte thou hunte the praye from the lyon, or fede his whelpes lyng in theyr denues, and luyng in theyr couthes? Who * prouderth meate for the rauen, when his sponges crye vnto God and lye about for lacke of meate?

The xxxix. Chapter.

God speaketh vnto Job, shewyng hym by the examples of his wordes: that his ryghtousnesse is vnscheable.

Knowest

Job humbleth hym selfe vnto God, the de-
scriptyon of Behemoth and Leuiathan.

Knoweste thou the tyme when the
wyld geestes, bynge fouthe theyre
pounge amonge the stonye rockes?
Or lapest thou wayte when the hyndes
vse to fawne: reckenest thou y mo-
nethes after they engender that thou knowest y
tyme of theyr bearyng? Or whest they lye down
when they cast theyr pounge, and when they
are deliuered of theyr trauayle and paine? How
theyr poungeones growe vp, and waxe greatte
thorowe good fedynge? When they go forth and
returme not agayne vnto them? Who letteth the
wyld asse go free, or who looseth the bondes of
the mule? Euen I which haue giuen the wyldre-
nesse to be theyr house, and the vntylled land to
be theyr dwelling place. That they maye geue
no force for the multitude of people in the cittyes
neyther regarde the cryenge of the dyuer: but
seke theyr pasture aboute the mountaynes, and
folowe the grene grasse. Wylle y vnicozne be so
tame as to do the scrupce, or to abide stil by thy
crybbe? Canst thou bynde the yoke about the
vnicozne in thy fozowe, to make hym plowe af-
ter the in the valleyes? Hapest thou trust hym,
(bycause he is stronge) or commyt thy labour
vnto hym? Hapest thou beleue hym, that he
wyl bring home thy corne, or to cary any thing
vnto thy barne? Gapest thou the fayre wynges
vnto the pecockes, or wynges and fethers vnto
the storkes? For he leaueth his egges in the earth
and layeth them in the dust. He remembreth not
that they myght be troden with fete, or broken
with some wyld beast. So hard is he vnto his
poungeones, as though they were not his, and la-
boureth in vayne without anye feare. And that
bycause God hath taken wysdome from hym,
and hath not giuen hym vnderstandynge. Whest
his tyme is that he flyeth by on hye, he careth
neyther for houle nor man.

Hast thou giuen the horse his strength, or ler-
ned hym to bowe downe bys necke wyth feare,
that he letteth hym selfe be dyuen for the lyke a
greshopper, whereas the stoute neyng that he
maketh, is fearefull? He breaketh the grounde
with the hooves of his feete chearefullye in bys
strength, and runneth to mete the harness men.
He layeth asyde all feare, bys stomache is not a-
bated, neyther starteth he a backe for any sword.
Though the quyuers rattle vpon hym, though
the speare and sylde glystereth, yet russeth he
in fearcelye, and beateth vpon the grounde. He
feareth not the noyse of the trompettes, but as
soone as he heareth the shawmes blowe, tusthe
(sayth he) for he smelleth the battayle a farre of
the noyse of the captaynes, and the shoutynge.

Commeth it thorowe thy wysdome, that the
goosanke flyeth towarde the south? Doeth the
egle mount vp and make his neste on hye at thy
comaundement? He abideth in the stony rockes
and vpon the hye toppes of the harde mountay-
nes, where no man can come. From thence se-
keth he his pray, and loketh far about with his
eyes. His poungeones are fed with bloode: and
wher any ded body lyeth, there is he immediatly.

ma. xliij. c.

Moreouer, God spake vnto Job
and sayde: Can he that stryuet
with the almyghtye, be at rest?
Shuld not he which dysputeth
with God, geue him an answer?
Job answered the Lord sayng
Beholde, I am to vile a person
to answer the, therfore wyl I laye myne hand
vpon my mouth. Ones or twyse haue I spoken,
but I wyl lye nomore.

Then answered the lord vnto Job oute of
the storme, and sayd: * gyd vp thy loynes now
lyke a man, and tell me the thynges that I wyl
aske the. Wylt thou disanul my iudgement? Or
wylt thou condemne me, that thou thy selfe
mayest be made ryghteous? Is thy power then
lyke the power of God? Maketh thy voyce such
a sounde as his doth? Then arme thy selfe with
thyne owne power: vp, decke the in thy solye a-
raye, poure out the indignacion of thy wrath:
se that thou cast downe all the proude, loke wel
that thou makest suche as be stubburne to obey:
tread downe all the vngodly in theyr place, cast
them downe into the dust, and couer theyr faces
with darkenesse: Then wyl I confesse vnto the
also, that thyne owne right hande shal saue the.

Beholde the beast Behemoth (whome I
made with the) which eateth haye as an ox: lo,
howe stronge he is in his loynes, and what po-
wer he hath in the nauyll of his bodye. He sprea-
deth out his taylor lyke a Cedre tree, all bys byp-
nes are styffe. Hys thynges are lyke pyres of
brasse, hys rydye bones are lyke stauens of yron.
Hys ste, when God made hym, he ordayne the
wyldernes for hym: that the mountaynes shuld
geue hym grasse, where all the bestes of the
felde take theyr pastyme. He lyeth amonge the
reedes in the molles, the fennes hyde hym wyth
theyr shadowe, and the wyllowes of the brooke
couer hym rounde about. Lo, withoute anye la-
bour myghte he drynke oute the whole floude,
and sup of Jordan without any trauayle. Who
darre laye hande vpon hym openly, and vnder-
take to catche him? Or who darre put an hook
thorowe his nose, and laye a snare for hym?

Darrest thou draw out * Leuiathan with an
angle, or bynde his tonge with a snare? Canst
thou put a ryng in the nose of hym, or bore bys
chaue thorowe with an aule? Wyl he make ma-
nye fayre wordes with the, (thynkest thou) or
flatter the? Wyl he make a couenaunt with the?
Or arte thou able to compell hym to do the con-
tinuall seruice? Wylt thou take thy pastyme
with hym as a byrd, or geue him vnto the mer-
dens, that thy companions may make refectory
of hym, or that he maye be parted amonge the
machait men? Canst thou fyl the basket with
his skynne, or the fyll thepanper with his head?
Darrest thou laye hand vpon hym? It is better
for the to consyder what harme myghte happen
ther

there thorowe, and not touche hym. No: when
thou thinkest to haue holde vpon hym, he shall
begyle the.

The. xli. Chapter.

¶ Of the same Hepathan wherof is mentioend
in the Chapters afoze.

Noman is so cruell that is able to sty-
pym vp. * Who is able to stande be-
foze me? Or: who hath geuen me any
thyng afoze hande, that I maye re-
warde hym agayne? All thynges vnder heauen
are myne: I feare hym not whyther he threaten
or speake saye. Who lyfteth hym vp, or stypp-
peth hym out of his clothes, or who taketh hym
by the bytte of hys bydle? Who openneth the
dooze of hys face? For he hath horrible teeth
rounde aboute. Hys bodye is couered with sca-
les, as it were with wyldes lockte in, kepte and
well compacte together.

B One is so ioyned to another, that no ayye
can come in: Yea, one hangeth so vpon another,
and stycketh so togyther, y they can not be son-
dyed. His nelynge is lyke a glysteryng fyre, and
hys eyes lyke the moornynge wyne. Oute of hys
mouthe goeth torches, and oute of hys nosterelles
there goeth a smoke, lyke as oute of an hote se-
thyng pot. His breath maketh the coles burne,
and the flamme goeth out of his mouth. In hys
necke remaineth strenght, and nothyng is to la-
bourous for hym. The membris of his body are
ioyned so strypte one to another, & cleaue so faste
togyther, that he can not be moued.

his herte is as harde as a stone, and as fast
as the stythe that the synyth synyeth vpon.
When he goeth: the mygdye are asfayde, and
feare troubleth them. If any man drawe oute a
swerde at hym, it shall not hurt hym: there may
neither speare, iauelynge nor brestplate abyde
him. he setteth as muche by a strawe as by yron,
and as moche by a rotten stocke as by brasse. he
starteth not away for hym that bendeth þe bow
and as for synge stones, he careth as moche for
scabble as for thorn. he counteth the dartes no
better then a strawe, he laugheth hym to scozne
that shaketh the speare: he treadeth the golde in
the myze, lyke the herde pottherdes. he maketh
the depe to boyle lyke a pot, and styreth the see
together lyke an oymment. he maketh a pathe
to be sene after hym, the deepe is his walkyng
place. Upon earthe is there no power lyke vnto
his: for he is so made that he feareth not. If a mā
wyl consydre all hys thynges, thys is a thyng
ouer all the chyldren of vyrgyne.

The. xlii. Chapter.

The repentance of Job. He prayeth so; his friends, and his goodes are restozed double vnto hym.

Then Job answered the Lorde, and
sayde: * I knowe that thou hast po-
wer ouer all thynges, and that there
is no thought hydde vnto the. For
who can kepe hye owne counsaile so

secrete, but it shalbe knowen? Therefore haue I
spoken that I vnderstand not, the thynges that
are so hye, and passe myne vnderstandynge. **H**
erken thou vnto me also, and let me speake: an
swere vnto the thyng that I wyll aske the. I
haue gyuen dilygent eare vnto the, and nowe I
se the wyth myne eyes. **W**herfore I gyue myne
owne selfe the blame, and take repentaunce in
dust and ashes.

Nowe when the Lorde had spoken these woꝝ **B**
des vnto Job, it fortuneth, that the Lorde sayde
vnto Eliphaz the Themanite: I am displeased
wyth the, and thy two frendes, for ye haue not
spoken of me the thing that is ryght: lyke as my
seruaunte Job hath done.

Therefore, take you now seven oxen and seven
rammes, and go to my seruaunt Job, and *offer
vp for your selues a burnt offering: and my ser-
uaunt Job shall praye for you. hym will I ac-
cepte: and not deale with you after your foolys-
nesse: in that ye haue not spoken þe thyng which
is ryght, lyke as my seruaunt Job hath done.

So Eliphaz the Themanite, and Bildad the Shuhite, and Sophar the Naamathite wēt theyze waye, and dyd accorðynge as the Lorde commaunded them. * The Lorde also accepted the personne of Job, and the Lorde turned the captiuitie of Job, when he prayed for hys fren- des: Yea, the Lorde gaue Job * twofe as muche as he hadde afore.

And then came there vnto hym all his brethren, all hys sisters, and all they that had bene of his acquayntaunce afore, and dyd eate bread wth hym in his house, wondrynge at hym, and comfortynge hym ouer all the trouble, that the Lorde had brought vpon hym. Euery man also gaue hym a certayne summe of moneye, and a iewel of golde.

And the Lorde made Job rycher then he was
befoze: for he had fourtene. M. shepe, syre. M. ca-
mels, a. M. yoke of oxen, and a. M. asses. he had
seuen sonnes also, and thre daughters. The
fyrst daughter called he Zemina, the seconde Be-
zia, and the thyrde Kerenhabuch. In all the land
were no women founde so fayre as the dought-
ters of Job: and theyr father gaue them enbe-
rptauce amonge theyre brethren. After
this lpyed Job an hundred and four-
tye yeres, so that he sawe * hys
chyl dren, and his chyl ders
chyl dre into the fourth
generacyon. And so
Job dyed: beyng
olde, and of
a perfect
age.

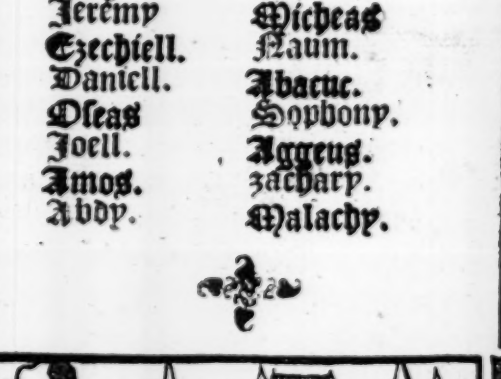
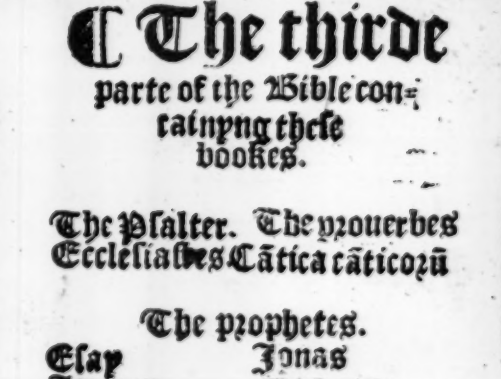
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**The ende of the booke
of Job.**

Gene.I.b.
Job.riff.a
pf.cyriff.a

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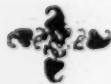
The thirde

parte of the Bible con-
tainyng these
bookes.

The Psalter. The prouerbes
Ecclesiastes Cātica cāticozū

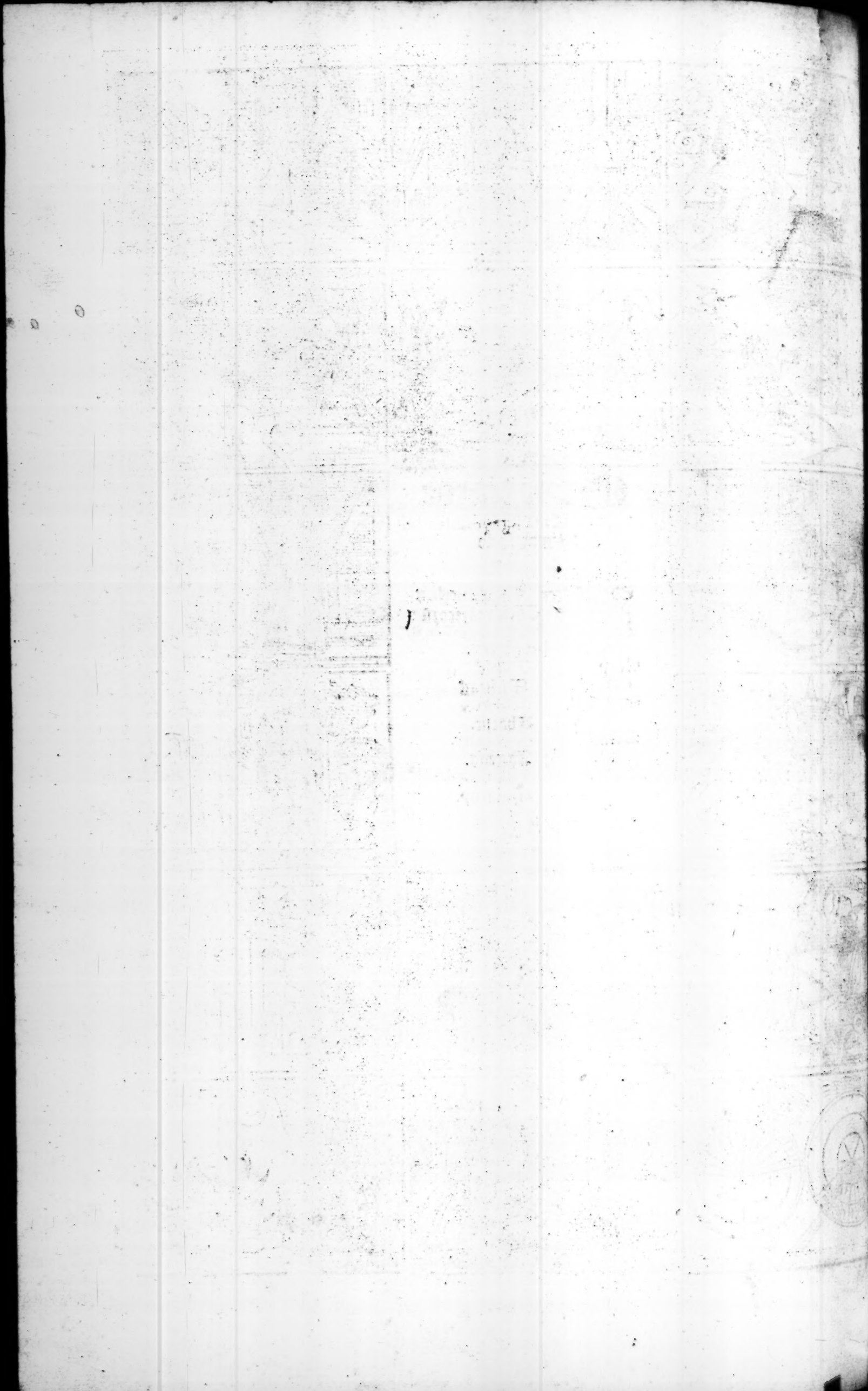
The prophetes.

Esay	Jonas
Jeremy	Micheas
Ezechiel.	Naum.
Daniell.	Abacuc.
Oleas	Sophony.
Joell.	Aggeus.
Amos.	zachary.
Abdy.	Malachy.



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The psalmes of David,



The first Psalme.

BEATVS VIR QVI NON HABIT.

Blessed is that manne þ bath
not walked in the counsaill of
the vngodly, nor stāde in the
waie of synners, and hath
not sit in the seate of the scoz-
nefull. But his delite is in þ
lawe of the Lorde: and in his
lawe will he exercise hymself daie & night. And
he shall be like a tree planted by the water side
that will byng forth his frute in due season.
His lea fall so that not wither & loke whatsoener
he dooeth, it shall prosper. As for the vngodly,
it is not so with them: but they are like the
chaffe whiche the wynde scattereth awaie
from the face of the earth. Therefore the vngodly shall
not bee able to stande in the iudgement, neither
the synners in the congregacion of the righte-
ous. But þ Lorde knoweth the waie of þ righ-
trous, & the waie of the vngodly shall perishe.

The seconde psalme.

QVARE FREMVERVNT GENTES.

Why dooe the heathen so furlou-
ly rage together? and why dooe þ
people ymagyne a vaine thyng?
The kynges of the earth stāde vp
and the rulers take counsaill toge-
ther against þ Lorde, and against his anoynted.
Let vs breake their bondes a sunder, and cast a
waie their cordes fro vs. He that dwelleth in
heauen shall laugh them to scozne: the Lorde
shall haue them in derisio. Then shall he speake
vnto them in his wrath, and bere them in his
foure displeasure. Yet haue I sette my kyng vp-
on my holy hill of Sion. I will preache the
lawe, wherof the Lorde hath saied vnto me.

* Thou art my soonne, this daie haue I be-
gotten the. Desier of me, and I shall geue the
the heathen for thyne enherytaunce, and the
vtmost partes of the earth for thy possession.

* Thou shalt bruse them with a rodde of yro
and breake them in peces like a potters ves-
sell. Bee wise now therfore, O ye kynges, bee
learned, ye þ are iudges of the earth. Serue the
Lorde in feare, and reioyse with reue-
rence. Kysse the soonne lest he bee angry and so

ye perishe from the waie, if his wrath bee
kendeuēd (yea but a litle) blessed are all they
that put their trust in hym.

The thirde Psalme.

DOMINE QVID MVLTIPlicATI.

A Psalme of David when he fled from
the face of Absalon his soonne.

Lorde, how are they increased, that
troubled me? Many are they, that
rise against me. Many one there bee
that saie of my soule: there is no
helpe for hym in God. Selah.

But thou Lorde, art my defender: thou art
my worshippe, and the lifter vp of my hedde. I
did call vpon the Lorde with my voyce and he
hearde me out of his holy hill. Sela. I laied
me downe and slept, and rose vp again, for the
Lorde sustained me. I will not bee afrayde for
tenne thousandes of the people that haue sette
them selues against me rounde aboute.

Uy Lorde and helpe me, O my God, for
thou smitest all myne enemies vpon the cheke
bone, thou hast broken the teeth of the vngodly
Saluacion belongeth vnto the Lorde, and thy
blessyng is vpon the people. Selah.

The fourth Psalme.

CVM INVOcareM.

To hym that excelleth in musike.
a psalme, of David.

Care me, when I call, O God of
my righteousnes: thou hast sette
me at libertie, when I was in trou-
ble: haue mercy vpon me and her-
ken vnto my praiser. O ye soonnes
of menne howe long will ye blaspheme myne
honoure: and haue suche pleasure in vanite and
seke after leasyng? Sela. Knowe this also,
that the Lorde hath chosen to hymself the mane
that is godly: when I call vpon the Lorde, he
will heare me. Stande in awe, and synne not:
commen with your owne hearte, and in your
chambre, and be still. Sela. Offer the sacrifice
of righteousnes, and putte your trust in þ Lorde.

There bee many that saie: who will shewe
vs any good? Lorde lift thou vp þ light of thy
countenaunce vpon vs. Thou hast putte glad-
nes in my heart, sence the tyme that their cozne
and wyne, (and oyle) increased. I will laie me
downe in peace, and take my rest: for it is thou
Lorde onely, that makest me dwell in saufety.

The v. Psalme.

VERBA MEA AVRIBVS.

To hym that excelleth in songes of
musike, a psalme of David.

Under my woordes, O Lorde, con-
sider my meditaciō. O herken thou
vnto the voyce of my calling, my
kyng and God, for vnto the will I
make praiser. My voyce shalt thou
heare by tymes, O Lorde, early in the mor-
nyng will I directe my praiser vnto the, and
will loke vp. * For thou art þ God that hath
no pleasure in wickednes neither shall anye
euill dwell with the. Suche as bee folishe,
A A ii. shall

Psalme. vi. vii. viii. ix.

Shall not stande in thy sight, for thou hatest all them that woorken vanitie. Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirsty, and disceatful manne. But as for me I will come into thy house euen vpon the multitude of thy mercie, and in thy feare will * I worshippe towarde thy holy temple. Leade me, O Lord, in thy righteousness because of myne enemies: make thy waie plain before my face. For there is no faithfulness in his mouth: their inward partes are verie wickednes.

Psalm. cxxx. a
viii. a.

Roma. iii. c.

B * Their throte is an open sepulchre: they flatter with their tog. Destroy thou them O God let them perishe thowowe their owne imaginations, cast them out in y multitude of their vngodlynesse: for they haue rebelled against the. And let all them that put their trust in the, reioyce: they shall euer bee geuyng of thanks, because thou defendest them: they that loue thy name shall be ioyfull in y. For thou Lord wilt geue thy blessing vnto the righteous: and w thy fauourable kyndenes wilt thou defende hym, as with a shilde.

The. vi. Psalme.

DOMINE NE.

To hym that excelleth in musike, vpon the instrument of eight stringes,

A Psalme of Dauid.

Psalm. xxx. and. viii. a.
Jeremie. x. d.



O Lord, * rebuke me not in thyne indignacion: nether chasten me in thy displeasure. Haue mercy vpon me, O Lord: for I am weake: O Lord heale me: for my bones are vexed. My soule also is troubled: But Lord howe long wilt y punish me? Turne the, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

Esa. xxx. e
viii. d.

Psalm. cxv. b.

B * For in death no manne remembreth the: & who will geue the thanks in the pitte? I am weary of my groynng, euery night washe I my bed, and water my couche with my teares. My bewep is gone for very trouble, & woene a waie because of all mine enemies. * A waie frome alpe that woorken vanitie: for y Lord hath heard the voice of my wepyng. The Lord hath hard my petition, y Lord will receiue my prayer. All mine enemies shall be confounded & sore vexed, they shall be turned backe and put to shame sodenly.

Math. vii. d.

and. xxi. d.

Luk. xxi. d.

The. vii. Psalme.

DOMINE DEVS MEVS.

Signaion of Dauid whiche he sang vnto the Lord in the busines of Chus the sonne of Iemini.



O Lord my God, in the haue I putte my trust: saue me from all them y persecute me, and deliuer me: Least he deuoure my soule like a Lion, and teare it i peaces: while ther is none to helpe. Oh Lord my God, * if I haue dooen any such thing or if there bee any wickednes in my handes: If I haue rewarded euill vnto hym that dealt frendely with me, yea, I haue deliuered hym, that without any cause is myne enemy. Then let myne enemy persecute my

Job. xxxi. a.

soule and take me: yea, let hym treade my life downe vpon the earth and laie myne honoure in the dust. Selah. Stande vp, O Lord, in thy wrath: and lift vp thy self, because of the indignacions of myne enemies: arise vp for me, in y iudgemēt that thou hast commaunded. And so shall the congregaciō of the people come about y, for their sakes: therfore lift vp thy self again.

The Lord shall iudge the people, geue sentence with me O Lord, accordyng to my righteousness, and accordyng to the innocencie that is in me. Oh let the wickednes of the vngodly come to an ende: but guyde thou the iust. For y righteous God trieth the verie heartes and reins. My help cometh of God, which preserueth them that are true of heart. * God is a righteous iudge, * (strong and patient) and God is prouoked euery daie. If a manne will not turne, he will whet his sword, he hath bent his bowe & made it ready. He hath prepared hym y instruments of death: he ordeineth his arrows against the persecutours. Beholde, * he traualleth with myschiefe, he hath conceived sorowe, and brought forth vngodlynesse. * He hath grauen and dygged vp a pitte, and is fallen hymself in to the destruccion that he made (for other.) For his traualle shall come vpon his owne bedde * and his wickednes shall fall vpon his owne pate. I will geue thanks vnto the Lord accordyng to his righteousness, and will praise y name of the Lord the moste highest.

The. viii. Psalme.

DOMINE DOMINVS NOSTER.

To hym that excelleth in Citheth, a Psalme of Dauid.



O Lord our gouernoure how excellent is thy name in all y world, thou that hast set thy glory above the heuens:

* Out of the mouth of verie babes and sucklynges hast thou ordeined strength because of thyne enemies, that thou mightest kill the enemy and the auenger. For I will cōside thy heauens, euen the woorkes of thy fingers: the moone and the starres whiche thou hast ordeined. * What is manne, that thou art mynde full of hym: and the loonne of manne, that thou visitest hym? Thou madest hym lower then y angels, to croune hym with glory and worship. Thou makest hym to haue dominion of the woorkes of thy handes: and * thou hast put all thynges in subieccion vnder his fete. All these and oxen, yea, and the bestes of the felde. The foules of the aire, and y fishe of the sea, & whatsoeuer walketh thowowe the pathes of the seas. O Lord our gouernoure, how excellent is thy name in all the worlde.

The. ix. Psalme.

CONFITEBOR TIBI.

To hym that excelleth vpon Almut Labben, a Psalme of Dauid.



I Will * geue thanks vnto the, O Lord, with my whole heart, I will speake of all thy maruallous woorkes. I will bee glad, and reioyse in y, yea, my songes wil I make of thy name, O thou moste

moste hiest. While myne enemies are dyspuen
backe, thei shall fall, & perishe at thy presence.
For thou hast maintained my right, and my cause
part let in the throne that iudgeth right. Thou
hast rebuked the heathen, & destroyed þ vngod-
ly, þ hast put out their name for euer & euer. O
thouemie, destructions are come to a perpe-
tuall ende: euen as þ cities whiche thou hast de-
stroyed, their memorialis is perished with them

But the Lorde shall endure for euer, he hath
also prepared his seate for iudgement. For he
shall iudge the worlde in righteousness, & mini-
stre true iudgement vnto þ people. The Lorde
is also wilbe a defence for þ oppressed: euen a re-
fuge in due tyme of trouble. And thei þ knowe
thy name, will putte their trust in the: for thou
(Lorde) hast neuer failed theim þ like the. O
praise þ Lorde, * which dwelleth in Sio, weue
þ people of his dooynge. For when he maketh
inquisition for bloodde, he remembzeth theim: &
forgettreth not the cōplaint of þ pooze. Haue
mercy vpon me (O Lorde) confidre the trouble
whiche I suffre of theim þ hate me, thou that lif-
test me vp frō the gates of death. That I maie
weue all thy praises within the portes of the
daughter of Sio, I wil reioice in thy saluaciō.

The heathen are sounke downe in the pitte
that thei made: in the same net whiche thei hvd
pauely, is their owne fote taken. The Lorde is
known to execute iudgement: the vngodly is
trapped in þ worke of his owne hādes. A con-
sideraciō. Sela. The wicked shall be turned vn-
to hell, and all the people that forget God: For
the pooze shall not bee alwaie forgotten, the pa-
ciete abidynge of the meke shall not perishe for
euer. Up Lorde, and let no manne haue the vp-
per hand, let þ heathen bee iudged in thy sight.
But thei in feare (O Lorde) þ the heathen maie
knowe theim selues to bee but menne. Sela.

The x. Psalme.
VT QVID DOMINE.

Why standest þ so farre of (O Lorde)
& hidest thy face in þ nedefull tyme
of trouble? The vngodly for his
owne lust, dooth persecute þ pooze:
let theim bee taken in þ crafty wili-
nes þ thei haue imaged. For þ vngodly hath
made boast of his owne hartes desire, and spe-
kerh good of the coueteous, whom God abhor-
reth. The vngodly is so proude þ he careth not
for God, neither is God in all his thoughtes.

His waies are alwaie greuous, thy iudge-
mentes are farre aboue out of his sight, and ther-
fore desiethe he all his enemies. For he hath said
in his hearte: tush, I shall neuer be cast downe
there shall no harme happen vnto me. * His
mouthe is full of cursyng, and descreat & fraude
vnder his tong is vngodlynes & vanitie. * He
spereth larkynge in þ cheuith corners of the stre-
tes, & ptiuely in his larkynge dēnes doth he mur-
der þ innocent, his eyes are set against þ pooze.

For he lieth waitynge secretly (euen as a Lib
lurketh he in his denne) that he maie catch the
pooze. He dooth rauishe the pooze, when he get-
teth hym into his net. He falleth downe & hum-

bleth himself, that the congregacion of þ pooze
maie fall into the hande of his capitaines. He
hath said in his hearte: tush, God hath the for-
gotten, he hideth awaie his face, and he wil ne-
uer se it. Arise (O Lorde God) and lift vp thyne
hande, forget not the pooze. Wherefore should þ
wicked blaspheme God, while he dooeth saie in
his heart: tush, thou God carest not for it: Su-
rely thou hast sene it. For thou beholdest vngod-
lines and wrong. That thou maist take þ mat-
ter into thy hande: the pooze comitteth hymself
vnto the, for thou art þ helper of the frendelesse

Break thou the power of the vngodly and
malicious, take awaie his vngodlines & thou
shalt finde none. The Lorde is kyng for euer &
euer, and the heathen are perished out of the
lande. Lorde thou hast hearde the desire of the
pooze: thou preparest their heart and thine care
herkeneth therto. To helpe the fatherles and
pooze vnto their right: that the manne of the
earth bee nomore exalted against theim.

The xi. Psalme.

IN DOMINO CONFIDO.

To the chaunter, a Psalme of David.



For the Lord put I my trust: how safe
ye then to my soule: þ he should fle
as a birde vnto your hill: For lo, þ
vngodly bende their bowe, & make
ready their arrowes wīn the quier

that thei maie priue þ shot at them whiche are
true of heart. For the foundations wil bee cast
downe, & what hath the righteous dooe? * The
Lorde is in his holy temple: the Lordes sete is in
heauen. His eyes consider: (the pooze) & his eie liddes
trieth the childre of mēne. The Lorde aloweth
the righteous: but the vngodly, & hym that de-
liteth in wickednes, dooeth his soule abhorre.
Upon the vngodly he shall rayne snares, fire,
and brimstone storme and tempest: this shall be
their porcion to drinke. For þ righteous Lorde
loueth righteousness: his countenance wil be-
holde the thyng that is iust.

The xii. Psalme.

SALVVM ME FAC.

To hym that excelleth vpon an instrumente
of eight stringes a Psalme of David.



For the Lord, for there is not one
godly māne left. For the faithfull
are minished frō among the childre
of mē. Thei talke of vanite euery
one with his neighbour, thei dooe
but flatter with their lippes & dessemble in their
double heart. The Lorde shall rote out all disce-
atfull lippes, & the tong þ speaketh proude thin-
ges. Whiche haue said: w our tong wil we pre-
uaile: we are thei that ought to speake, who is
Lorde ouer vs: now for the cōfortles troubles
sake of the nedy, & because of þ depe lighthynge
of the pooze: I will vp (saith the Lorde) & will
help euery one, frō hym þ wellethe against hym
& will set theim at rest. The wordes of þ Lorde
are pure wordes euen as the siluer, whiche frō
earth is tried & purified seuen tymes in the fire.

Thou shalt kepe them (O Lorde) thou shalt
preserue hym from this generacion for euer.

A iii.

The

Psalme. xiii. xiiii. xv. xvi. xvii.

The vngodly walke on euery side: whē thei are exalted, the children of men are put to rebuke.

Ch. xiii. Psalme.

VSQVEQVO DOMINE.

CTo the chaunter, a Psalme of Dauid.



Dow long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me? How long shall I seeke counsaill in my soule: & bee so vexed in myne heart: how long shall myne enemye triumphe ouer me: Consider & heare me (O Lord my God) lighten myne eyes & I slepe not in death. Lest myne enemye saie: I haue preuailed against hym: for if I bee cast downe, thei that trouble me will reioyce at it. But my trust in thy mercy, and my heart is ioyfull in thy saluacion. I will syng of the Lord, because he hath deite so louyngly w me. (Yea,

I will praise the name of the Lord the moste highest.)

Ch. xiiii. Psalme.

DIXIT INSIPIENS.

CTo the chaunter a Psalme of Dauid.



The* folc hath saied in his heart ther is no God. Thei are corrupt, and become abhominable in their dooyn- ges* there is not one y dooth good,

(no not one.) The Lord looked downe

Psal. liti. a.

Psal. liti. a.

Roma. iii. c.

frō heauen vpon y children of men, to se if there were any y would vnderstand & seke after God. But thei are all gone out of y waie, thei are all together become abhominable: there is none y dooth good, no not one, *

(their throte is an open sepulchre: with their tonges thei haue disceiued, the poison of aspes is vnder their lippes. Their mouth is full of cursyng & bitterness: their sete are swift to shed bloodde. Destruction & unhappines is in their waies, and the waie of peace haue thei not knowen, there is no feare of God before their eyes.) Haue thei no knowlage that thei are all such workers of mischief, eatyng vp my people as it were bzeade, and call not vpon the Lord: there were thei brought in greate feare. *

(nūm where no feare was) for God is in the generacion of y righteous. As for you, ye haue made a mocke at the counsaill of the poore, because he putteth his trust in the Lord. Who shall geue saluacio vnto Israell, * out of Sion. When the Lord turneth the captiuite of his people, then shall Jacob reioyce, and Israell shall be glad.

Esa. lii. d.
Roma. xi. e.

Ch. xv. Psalme.

DOMINE QVIS HABITABIT:

CTo the chaunter, a Psalme of Dauid.



Lord who shall dwell in thy taberna- cle: who shall rest vpon thy holy hill?

Psal. xlviii. a.

Esa. xlviii. e.

Math. xix. b.

* Euen he y leadeth an vncorrupt life & dooth the thyng whiche is right, & speket the truth frō his heart. He y hath vled no disceate in his tong, ner dooen ciuill to his neighbour, and hath not sclaundred his neighbours. He y setteth not by himself: but is lowly in his owne eyes and maketh much of theim y feare the Lord: he that sweareth vnto his neighbour and disapointeth hym not, though it wer his owne hynderaunce. * He that hath not geuen his monie vpon vsurie, nor taken rewarde against the innocent. Who so dooth these thynges, shall neuer fall.

Eze. xviii. a.

Ch. xvi. Psalme.

CONSERVA ME DOMINE.

CThe badge of armes of Dauid.



Reserue me, O God, for in y haue I put my trust. O my soule y haue I said vnto the Lord: parte my God, my goodes are nothyng vnto y. All my delite is vpon the saintes y are in the earth, & vpon suche as excell in vertue. But thei y rine after another God, shall haue greate trouble. Their drynke offerynges of bloodde will not offre, neither make mencio of their names with in my lippes. * The Lord hymself is the porcio of myne enherptaunce: and of my cuppe, y shall maintain my lot. The lot is fallen vnto me in a faire ground, yea, I haue a goodly heritage. I will thanke y Lord for geuyng me warnyng: my reines also chasten me in the night season. I haue set God alwaies before me, for he is on my right hande, therfore I shall not fal. Wherefore my heart was glad, and my gloze reioised, my flethe also shall rest in hope. For why? y shall not leaue my soule in hell, neither shall y suffer thy holy one to se corrupcio. Thou shalt shewe me the path of life: in thy preience is the fulnes of ioye, and at thy right hande there is pleasure for euer more.

Ch. xvii. Psalme.

EXAUDI DOMINE IUSTICIAM.

CA pzaier of Dauid.



Hear y right, O Lord, considre my cōpla- inte, & herke vnto my pzaier y goth not out of fained lippes. Let my sētece come forth frō thy presēce, & let thyne eyes loke vpo y thyng y is equal. * Thou hast proued & visited myne heart in the night season y hast tried me & shalt fynde no wickednesse in me: for I am vterly purposed y my mouthe shall not offende. Because of mēes workes y are dooen against the wordes of thy lippes: I haue kept me from the waies of the destroyer. O hold y vp my goynges in thy pathes, that my footstepes slip not. I haue called vpon the, O God, for thou shalt heare me: encline thyne eare to me, barked vnto my wordes. Shew thy maruelous louyng kyndenesse, y that art y sauour of theim which put their trust in y frō such as resist thy right hande.

Kepe me * as y aple of an eye, hyde me * vnder the shadow of thy wynges: from y vngodly y trouble me: myne enemies cōpasse me rounde about, to take away my soule. Thei are enclosed in their owne fat: & their mouth speeth proude thynges. Thei ly waityng in our way on euery side, turnyng their eyes downe to y ground. Like as a Lion y is greedy of his pzaie, & as it were a Lyons whelp lurking in secrete places.

O Lord, disapoint hym & cast hym downe: deliuer my soule from the vngodly, whiche is a sword of thine. Frō the men of thy hād, O Lord frō the men, I say, & from y euill world, whiche haue their porcio in this life, whose belies thou fillest with thy hid treasure. Thei haue chyd at their desire: & leaue the rest of their substance for their babes. But as for me, I will beholde thy preience in righteousnes: & when I awake vp after thy likenes I shall be satisfied with it.

Ch.

CThe. xlviii. Psalme.
DELIGAM TE DOMINE.

CTo the chaunter of Dauid the seruant of p Lorde, whiche spake vnto p Lorde the wordes of this song (in the daie that p Lorde deliuered hym from the hande of all hys enemyes, and from the ande of Saule) and he sayed.

I Will loue p Lorde, my strength. The Lorde is my stony rocke, & my defence, my sauoure, my God, & my might, in whō I wil trust, my bucler p hōrne also of my saluacion, & my refuge. * I will call vpon the Lorde whiche is worthy to be praised, so shall I be safe fro myne enemyes. * The sorowes of death compassed me, and the ouerflowynges of vngodlinesse made me afraid. The paines of hell came aboute me, p snares of death ouertoke me. In my trouble will I call vpon the Lorde, & complain vnto my God. So shall he heare my voyce out of his holptemple & my complaint shall come befoze hym, it shall entre eue into his eares. * The earth trembled & quaked, the very foundaciōs also of the hilles shoke & were remoued, because he was wroth. There wēt a smoke out in his presenc: & a consuming fier out of his mouth, so that coles were kyndled at it. He bowed the heauens also, and came downe, & it was darke vnder his fete. He rode vpon the cherubyns, & did flie, he came flying vpon the wynges of the wynde. He made darknesse his secreete place: his pavilion rounde about hym w dark water & thicke cloudes to couer hym. At the brightnesse of his presence his cloudes remoued, haillestones, & cooles of fire. The Lord also thōdzed out of heauē, & the hieft gaue his thunder, haillestones and cooles of fire. He sent out his arrowes & scattered them, he cast forth lightnynges, & destroyed them. The spynges of waters wer sene, & the foundaciōs of the round world were discouered at thy chydnyng, O Lord, at p blastnyng of the bryeth of thy displeasure. He shall send downe fro the heigth to fetch me, & shal take me out of many waters. He shall deliuer me from my strongest enemye, & fro them which hate me: for they are to myghty for me. They preynted me in p daie of my trouble: but p Lorde was my vpholder. He brought me forth also into a place of liberty: he brought me forth, euen because he had a fauour vnto me. The Lord shall reward me after my righteous dealing: accordyng to the clenness of my hādes shall he recompence me. Because I haue kept p wales of the Lorde: and haue not forsaken my God as p wicked dooth. For I haue an eye vnto all his lawes: & will not cast out his commaundementes fro me. I was also vncorrupt befoze hym: and eschued myne owne wickednes. Therefore shal p Lord reward me after my righteous dealing: & accordyng vnto the clenness of my handes in his eye sighte: With the holy thou shalt bee holy, & with a perfect man p shalt bee perfect. With the cleane thou shalt bee cleane: & with the froward thou shalt learne frowardnes: for thou shalt saue the people p are in aduersite, & shalt bypnyng downe the hie lokes of

the proude. Thou also shalt light my candell: p Lorde my God shall make my darkenes to bee light. For in the I shall disconfite an hoste of men: & with the help of God I shall lepe ouer p wall. The wale of God is an undefiled wale * the word of p Lorde also is tried in the fier: he is the defender of all them p put their trust in hym. For who is God but the Lorde, or who hath any strength except our God? It is God p girdeth me with strength of warre & maketh my waie perfect. * He maketh my fete like heretes fete: and setteth me vp on hie. He teacheth myne hādes to fight, & myne armes shal breake euē a bowe of stele. Thou hast geuen me the defence of thy saluacion: thy right hand also shall hold me vp, & thy louyng correccion shal make me great. Thou shalt make rōume inough vnder me for to go, p my fotsteppes shal not slyde. I will foloe vpon myne enemyes, and ouertake them, neither will I turne again, till I haue destroyed them. I will smite them, that they shall not bee able to stande: but fall vnder my fete. Thou hast girded me with strength vnto the battail, thou shalt throw downe myne enemyes vnder me. Thou hast made mine enemyes also to turne their backs vpon me, and I shall destroy them that hate me. * They shal crie but there shal be none to help them: yea, euen vnto the Lorde shall they crie, but he shall not heare them. I will beate them as small as the dust befoze p winde, I will cast them out, as p clāie in p stretes. Thou shalt deliuer me from the strynges of the people: and p shalt make me the heade of the heathen. A people whō I haue not knowen shall serue me. As sone as they heare of me they shall obey me: but the straunge children shall dissemble with me. The straunge children shall faile, and be afraid out of their prisiones.

The Lord liueth: & blessed be my strong helpper, & praised bee the God of my saluaciō. Euē the God whiche seeth p I bee auenged: & subdueth the people vnto me. It is he that deliuereth me from my enemies, and setteth me vp aboue myne aduersaries: thou shalt rid me from the wicked manne. * For this cause I wil geue thanks vnto the O Lorde, among the Scitiles and syng praises vnto thy name. * Create p spirit geueth he vnto his kyng: and sheweth louyng kyndenes vnto Dauid his anointed, and vnto his sede for euermore.

CThe. xix. Psalme.

CELI ENARRANT:

CTo the chaunter, a Psalme Dauid.

He heauens * declare p glory of God, & the firmamente sheweth his handy worke. One daie telleth another: and one night certifieth another. There is nether speche nor lāguage, but their voices are heard emōg them. * Their soude is gone in to all landes: & their wordes into p endes of the worlde. In them hath he set a tabernacle for p sūne, whiche cometh forth as a brydegrome out of his chāber, & reioyleth as a gyauut to runne in his course. It goeth forth from p vtmoste part of p heauen, and runneth aboute vnto the ende of p heauen, and runneth aboute vnto the ende of it.

Psal. cxv. b.
and. cxix. f.
Deut. xiii. a.

Abac. iii. d.

ii. Re. xxi. e.
Ps. cxliii. a.

Psom. i. b.

Roma. xv. d.

ii. Re. xxi. d.

Roma. x. d.

Psalme. xx. xxi. xxii.

of it again, and there is nothyng hid from the heate therof. The lawe of the Lorde is an vnde filed lawe couertyng the soule. The testimony of the Lorde is sure, and geueth wisdom vnto the symple. The statutes of the Lorde are right and reioyce the heart: the comaundement of the Lorde is pure, and geueth light vnto the eyes. The feare of the Lord is cleane, and endureth for ever, y^e iudgemētes of y^e Lord are true & righteous altogether. * More to be desired are thei then gold: yea the muche fine gold: swe ter also then y^e hony cōbe and y^e hony. * Moreouer by the is thy seruaunt taught, & in keepyng of them there is great reward. Who can tell how oft he offendeth? Ohelense thou me fro my se crete fautes. Kepe thy seruaunt also fro p̄sūp tuous synnes, lest thei get y^e dominion ouer me so shall I be vndefiled, & innocent from y^e great offence. Let the woordes of my mouth, and the meditaciō of my heart be acceptable in thy sight O Lord, my strength & my redemer.

The. xx. Psalme.

EXAVDIAT TE DOMINVS.

To the chaunter, a Psalme of David.

The Lord heare the in the date of trou ble, the name of y^e God of Jacob de fende the. Sende the help fro the sanc tuary, & strength y^e out of Sion. Re membze all thy offerynges, & accept thy burnt sacrifice. Sela. Graunt the thy heartes desire, & fulfill all thy mynde. We will reioyse in thy saluacion: and triumphe in the name of y^e Lord our God, the Lorde persourme all thy peticiōs. Now know I that the Lorde helpeth his a noynted, and will heare hym from his holy hea uen: euen with the wholsome strength of his right hande. Some put their trust in charrettes and some in horses: but we will remembre the name of the Lorde our God. Thei are brought downe and fallen, but we are rylen, and stande vpright. Saue Lorde, and heare vs, O kyng of heauen, when we call vpon the.

The. xxi. Psalme.

DOMINE IN VIR TVTE TVA.

To the chaunter, a Psalme of David.

The kyng shal reioyse in thy strēgth O Lord: excedyng glad shal he be of thy saluacion. Thou hast geuen him his heartes desire, and hast not denied hym y^e request of his lippes. Sela. For y^e shalt p̄uent hym with the ble synges of goodnes, and shalt sette a crowne of pure gold vpon his hed. He asked life of the and thou gauest hym a long life, euen for ever & euer. His honour is greate in saluacion: glory and greate worship shalt thou laie vpon hym. For thou shalt geue hym euerlastyng felicitie, and make hym glad with y^e ioye of thy countenaūce. And why? because the kyng putteth his trust in the Lord, and in the mercy of the moste highest he shall not miscary. All thyne enemies shall fele thy hande: thy right hande shall fynde oute thei that hate y^e. Thou shalt make thei like a fierie ouen in tyme of thy wrath: y^e Lord shall destroye thei in his displeasure, and the fire

shall cōsume thei. Thei frute shalt thou rote out of the earth, and thei sede from among the children of menne. For thei intended mischief a gainst the, and imagined suche a deuice, as thei are not hable to performe. Therfore shalt thou putte thei to flight, & the strynges of thy bow shalt thou make redy against y^e faces of thei. Bee thou exalted Lord, in thyne owne strēgth so will we syng and praise thy power.

The. xxii. Psalme.

DEVS DEVS MEVS.

To the chaunter vpon the hynde of the daunyng, a Psalme of David.

My God: my God: (loke vpon me) why hast y^e forsaken me: & art so farre fro my health, & from the woordes of my complaint? O my God, I crie in the daie tyme, but thou hearest not: and in the night season also I take no rest. And thou continuest holy, O thou worship of Israell. Our fathers hoped in the, thei trusted in the and thou diddest deliuer thei. Thei called vpon the, and were helped: thei put their trust in the, and were not confounded. But as for me I am a wor me and no manne: a very scozne of menne and the out cast of the people. * All thei that se me laugh me to scozne: thei shote out their lippes and spake the hed sayng: * He trusted in God y^e he would deliuer hym: let hym deliuer hym if he wil haue hym. * But thou art he that toke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breastes.

I haue been left vnto the euer sens I was bozne: thou art my God euen from my mothers wombe. O go not fro me, for trouble is hard at hand, & there is none to help me. Many are come about me, fat bulles of Basan close me in on euery syde. Thei gape vpon me with their mouthes as it were a rampyng & roynyng Lion. * I am poured out like water, and al my bones are out of ioynt: my heart also in the midst of my bodie is euen like meltynge ware.

My strength is dried vp like a potsherd, and my tog cleueth to my gummes: and thou shalt byrnyng me into y^e dust of death. For many dog ges are come aboute me and the counsaill of the wicked laie siege against me. Thei pearled my handes and my fete, I maie tell all my bones, thei stande starvyng & lokyng vpon me. * Thei part my garmentes among thei, and cast lot tes vpo my vesture. But bee not thou farre fro me, O Lorde: thou art my succour, haste the to help me. Deliuer my soule from the swerde, my dearyng from the power of the doggue.

Saue me from the Lions mouth: thou hast heard me also fro among the hornes of the vni cornes. I will declare thy name vnto my bre thren: in the midst of the congregacion will I praise the. O praise y^e Lorde ye that feare hym. Magnifie hym all ye of the seed of Jacob, and feare hym all ye seed of Israell. * For he hath not despised nor abhored the lowe estate of the poore: he hath not hid his face from hym, but when he called vnto hym, he hearde hym.

My praise is of the in the great cōgregaciō, of my

my bowes wyl I perfourme in the sight of the
that feare hym. The poore shall eate, & be satis-
fied: they shal seke after y^e Lorde shal prayse hym
poure hert shall lyue for euer. All y^e endes of the
worlde shal remembre them selues, & be turned
vnto the Lorde, & all the kynredes of y^e nacions
shal worshyp befoze hym. For the kyngdom is
the Lordes, and he is the gouernour among the
people. All suche as be fat vpon earth, haue ea-
ten and worshypped. All they that godowne in
to the dust, shal knele befoze hym, & no mā hath
quickened his owne soule: * (My seed shal serue
him: they shal be cousted vnto y^e Lorde for a gene-
racyn. They shall come, & * (the heauens) shal de-
clare his righteousnesse, vnto a people y^e shal be
borne, whom the Lorde hath made.

The. xxiii. Psalme.

DOMINVS REGIT ME.

A Psalme of Dauid.

The Lorde is my shepheard: therfore ca-
I lacke nothing. He shall fede me in
a grene pasture, & leade me forth be-
syde y^e waters of comforte. He shall
conuert my soule, & bring me forth
in the pathes of righteousness for his names sake.
Yea, though I walke thowow y^e valley of y^e sha-
dow of death: I wyl feare no euil, for y^e arte w-
th me: thy rod & thy staf comfort me. Thou shalt
prepare a table befoze me against them y^e trou-
ble me: thou hast anointed my hed with oyle, &
my cup shal be ful. But * (My louing kyndnesse
and mercy shal folow me all y^e daies of my lyfe
and I wyl dwel in the house of y^e Lorde for euer.

The. xxiiii. Psalme.

DOMINI EST TERRA.

A Psalme of Dauid * (in the fyfth daye of
the Sabbath.)

The earth is y^e Lordes, & all that therein
is the compasse of the worlde, and they
that dwell therein. For he hath founded
it vpon the seas, & prepared it vpon the floudes.
* Who shall ascende into y^e hyll of the Lorde?
or who shall ryle vp in his holy place? Euē he
that hath cleane handes & a pure hert: and that
hath not lyfte vp his mynde vnto vanitee, nor
sworne to dysceyue * (his neyghboure.) He shall re-
ceyue y^e blessing from the Lorde, & righteousness
from the God of his saluacion. This is the ge-
neration of them that seke hym, euen of them y^e
seke thy face, O Jacob. Sela. Lyfte vp youre
heedes O ye gates, & be ye lift vp, ye euerlastig
doores, & the kyng of glorie shall come in. Who
is the kyng of glorie? It is the Lorde stronge &
mightie, euen the Lorde mightie in battayle.
Lyfte vp your heedes (O ye gates) & be ye lyfte
up ye euerlastig doores, & the kyng of glorie
shall come in. Who is this kyng of glorie? Euē
the Lorde of hostes, he is y^e kyng of glorie. Sela.

The. xxv. Psalme.

AD TE DOMINE LEVAVI.

Of Dauid.

Vnto the (O Lorde) wyl I lyfte up my
soule. My God, I haue put my truste
in y^e: O let me not be confounded: ney-
ther let myne enemies tryumphe ouer

me. * For all they that hope in the shall not be
ashamed: but such as transgresse wout a cause
shal be put to confusion. Shewe me thy waies:
O Lorde, and teach me thy pathes. Leade me
forth in thy truthe, & learne me, for thou art the
God of my saluacyō: in y^e hath bene my hope all
the day longe. Call to remembraunce (O Lorde)
thy tendre mercies, and thy louing kyndnesse,
whiche haue bene euer of olde. O remembre
not the * synnes & offences of my yowth, but ac-
cording vnto thy mercy thynke thou vpon me
(O Lorde) for thy goodnesse. Gracious & rygh-
teous is y^e Lorde, therfore wyl he teache sinners
in the way. The y^e be meke shal he guide in iud-
gement, & suche as be gentle, the shall he learne
his waye. All the pathes of the Lorde are mer-
cy & truth, vnto suche as kepe his couenaunte
and his testimonies. * For thy names sake, O
Lorde, be merciful vnto my sinne, for it is great

What man is he that feareth the Lorde? him
shall he teache in the waye that he shall chose.

His soule shal dwel at ease, and his seed shal
enheret the lande. The secreete of the Lorde is
among them that feare hym * and he wyl shewe
them his couenaunt. Mine eyes are euer loking
vnto the Lorde, for he shall plucke my fete oute
of the nette. Turne the vnto me, and haue mer-
cy vpon me: for I am desolate, and in miserie.
The sorowes of my hert are enlarged. O bring
thou me out of my troubles. Loke vpon myne
aduersytee and miserie, and forgiue me all my
synne. Consydre myne enemyes howe manye
they are, & they beare a tyrannous hate against
me. O kepe my soule, & deliuer me: let me not
be confounded, for I haue put my truste in the.

Let perfectnes and righteous dealing waite
vpon me, for my hope hath bene in y^e. Deliuer
Israell O God, out of all his troubles.

The. xxvi. Psalme.

IVDICA ME DOMINE.

* (A Psalme) Of Dauid: (asfoze he was enbalmeth.)

Be thou my * iudge, O Lorde, for I
haue walked innocently: my truste
hath bene also in the Lorde, therfore
shal I not fal. * Examine me, O Lorde
and proue me, trye out my reynes, & my harte.
For thy louing kyndnesse is befoze myne eyes, &
I wyl walke in thy truth. I haue not dwelt w-
th vaine persones, neyther wyl I haue felowship
with the dysceytfull. I haue hated the congre-
gacion of the wicked, and wyl not syt among
the vngodly. * I wyl washe my handes in inno-
cencye, O Lorde, and so wyl I go to thyne aul-
ter. That I maye shewe the voyce of thankes-
guyng, and tell of all thy wonderous workes.

Lorde, I haue loued y^e habitacion of thy house
and the place where thyne honoure dwelleth.
O shut not up my soule wyth the synners, nor
my lyfe with the bloudthirsty. In whose han-
des is wyckednesse, and theye ryght handes is
full of gyftes. But as for me, I wyl walke in
necently: O deliuer me, and be mercyfull vn-
to me. My foote standeth ryght, I wyl prayse
the Lorde in the congregacions.

The. xxvii. Psalme.

AA. v. Domi

Psal. xxviii. xxix. xxx.

DOMINVS ILLVMINATIO.

Of David.

A The Lord is my light and my saluacion: whom then shall I feare? the Lord is the strength of my life: of whom then shall I be afrayed? When the wycked (euen mine enemyes and my foes) came vpon me, to eate vpon my flesh, they stumbled & fell: Though an hoste of men were layde against me, yet shall not my harte be afrayed: & though there rose vpon warre against me, yet will I put my truste in hym.

B * One thyng haue I despyed of the Lord, which I will requyre: euen that I maye dwell in the house of the Lord all the dayes of my lyfe: to beholde the fayre beautye of the Lord: and to visyte his temple. For in the tyme of trouble he shall hyde me in his tabernacle: yea in his secrete place of his dwelling shall he hyde me, & sette me vpon a rocke of stone. And now he shall be lyfte vpon my heed aboue myne enemyes rounde aboute me. Therefore will I offre in his dwelling, an oblation with great gladnesse. I will syng and speake prayes vnto the Lord.

C Herken vnto my voyce, O Lord, when I crye vnto the, haue mercye vpon me, and heare me. My hert hath talked of the: Seke ye my face: thy face Lord will I seke. Ohide not thou thy face from me, nor cast thy seruauent away in displeasure. Thou hast bene my succour, leaue me not, neither forsake me, O God of my saluacion.

D When my father and mother forsake me, the Lord taketh me vpon. Teache me thy waye, O Lord, and leade me the ryght way because of myne enemyes. Delyuer me not ouer into the wyll of myne aduersaries, for there are falsse witnessen risen vpon against me, & such as speake wyronge. I shuld vnterly haue fainted: but that I beleue verely to se the goodnesse of the Lord in the lande of the liuyng. O tarpe thou the Lordes leisure: be strong, and he shall comforte thine hert, and put thou thy trust in the Lord.

E The xxviii. Psalme.

AD TE DONINE CLAMABO.

A Psalme of David.

A As to what I crye, O Lord, my strength thynke no scozne of me, lest, if I make the as though I herdest not, I become like the dogge that bawleth into the pit. Harte I voyce of my humble peticions, when I crye vnto the, when I holde vpon my handes toward thy mercys seat of thy holy temple. O pluck me not away

B * (neither destroye me) with the vngodly and wicked doers: whiche speake frendly to the, & nypghbours, but ymagyn mischefe in the, & herres.

C Reward them according to thy wickednesse of the, & owne inuencions. Recompence them after the worke of their handes: pay them that they haue deserued. For they regarde not in the, & mynde the workes of the Lord, nor the operacyon of his handes, therefore shall he breake them downe, & not bulde them vp. Prayled be the Lord, for he hath heard the voyce of mine humble petitions. * The Lord is my strength and my helpe: my hert hath trusted in hym, & I am helped: therefore my herte daunteth for ioye,

D and in my songe will I prayse hym. The Lord is their strength: and he is the wholsome defence of his anoynted. O saue thy people, and geue thy blessing vnto thyne enherytaunce: seke them, and set them vpon for ever.

E The xxix. Psalme.

AFFIRTE DOMINO.

A Psalme of David: (at the performing of the tabernacle)

B Kyng vnto the Lord (O ye mightye) to the Lord woorthyppe and strengthe. Geue the Lord the honour due vnto his name woorthyppe the Lord with holy woorthyppe. * It is the Lord that commaundeth the waters: it is the glorious God that maketh the thonder. * It is the Lord that ruleth the sea. The voyce of the Lord is mightye in operacion: the voyce of the Lord is a glorious voyce. The voyce of the Lord breaketh the Cedres trees: yea, the Lord breaketh the Cedres of Libanus. He made them also to skippe lyke a Calfe: Lybanus also, and Siryon lyke a yonge Unicorn.

C The voyce of the Lord denydeth the flames of fyre, the voyce of the Lord shaketh the wyldeernes: yea the Lord shaketh the wyldeernes of Cadis. The voyce of the Lord maketh the hyndes to bryng forth yonge, and discouereth the thicke bushes: in his Temple doth every man speake of his honour. The Lord sitteth aboue the water floude, & the Lord remaineth a kyng for ever. The Lord shall geue strength vnto his people, the Lord shall geue his people the blessing of peace.

D The xxx. Psalme:

EXALTABO TE DOMINE

A Psalme and songe of the dedicacyon of the house of David.

E Will magnifye the, O Lord, for thou hast set me vpon, & not made my foes to triumphe ouer me. O Lord my God, I cryed vnto the, and thou hast healed me. Thou Lord hast broughte my soule oute of hel: thou hast kept my lyfe, fro them that go downe to the pytt. Synge prayes vnto the Lord (O ye sayntes of his) and geue thanks vnto hym for a remembraunce of his holynesse. * For his wrath endureth but the tyme of a nyght, but ioye commeth in the mornynge. And in my prosperytie, I sayde I shall neuer be remoued: thou Lord of thy goodnesse haddest made my hyll so strong. Thou dydest turne thy face: (fro me) and I was troubled. Then cryed I vnto the, O Lord, & gat me to my Lord right humbly. What profite is there in my bloude, when I gooe downe to the pytt? Shall the dust geue thanks vnto the? or shall it declare thy truthe? Heare, O Lord, and haue mercye vpon me Lord be thou my helper. Thou hast turned my heynesse into ioye: thou hast put of my sackcloth, and gyrded me with gladnesse. Therefore shall (every good man) synge of thy prayse without ceasynge: O my God, I will geue thanks vnto the for ever.

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The. xxxi. Psalme.
IN TE DOMINE SPERAVI.

To the chaunter a Psalme of Dauid.

In the, O Lord, haue I put my trust: let me neuer be put to confusion: delyuer me in thy ryghteousnesse. Bowe downe thyne eare to me, make hast to delyuer me. And be thou my stronge rocke, and house of defence, & thou mayest saue me. For thou art my stronge rocke, & my castell: Be thou also my guyde, and leade me for thy names sake. Drawe me out of the net & they haue laped pryuely for me, for thou art my strengthe. * Into thy handes I commende my spirite: for thou hast redeemed me, O Lord & God of truthe. I haue hated the that holde of superstitious vanyties, and my trust hath bene in the Lord. I wyll be glad & reioyse in thy mercy: for thou hast conspyred my trouble, & hast knowen my soule in aduersities. Thou haste not shut me vp into the hand of the enemye, but hast set my fete in a large rowme. Haue mercy vpon me, O Lord, for I am in trouble, & mine eye is consumed for very heuy nesse, euen my soule and my body. For my lyfe is waxen old wpth heuynes, and myne yeares wpth mournyng. My strengthe fayleth me, because of myne iniquitie and my bones are consumed. I became a reprove amonge all myne enemies, but specially amonge my neighbours and they of myne acquaintaunce were afrayed of me, and they that dyd se me without, conueyed them selues fro me. I am cleane forgottē, as a dead man out of mynde: I am become lyke a broke vessel. For I haue herde the blasphempe of my multitude: & feare is on euery syde whyle they conspyre together agaynst me, and take theyr counsaill to take away my lyfe. But my hope hath bene in the. O Lord, I haue sayd: thou art my God. My tyme is in thy hande, delyuer me from the hande of myne enemies, and from them that persecute me. Shewe thy seruante the lyght of thy countenance, & saue me for thy mercyes sake. Let me not be confounded, O Lord, for I haue called vpon thee: let not vngodly be put to confusion & be put to sylence in thy graue. Let thy lyng lyppes be put to sylence, which cruelly, disdainfully & spytefully speake agaynst thy righteous. How plentyfull is thy goodnesse, whych thou hast laped vpon, for they that feare thee: and thou hast prepared for them, that put their trust in the euen before the sonnes of men. Thou shalt hyde them pryuely by thyne owne presence fro the prouoking of all men, thou shalt kepe them secretly in thy tabernacle fro the strep of tongues. Thankes be to the Lord: for he hath thewed me marvelous great kyndnesse in a stronge captiue. And whyle I made hast, I sayd: I am caste out of the lyght of thine eyes. Neuer thelesse, thou herdest the voyce of my prayer when I cryed vnto thee. O loue the Lord, al ye his sayntes, for the Lord preserveth the that are saythful, & plentyously rewardeth he the proude doer. * Be strong, and be shall stablysh your herte, all ye that putte your trust in the Lord.

The. xxxii. Psalme.

BEATI QVORVM.

An instruccion of Dauid.

Blessed is he, whose vnrightheousnesse is forgivenē: & whose synne is couered. * Blessed is the mā, vnto whom the Lord imputeth no synne, & in whose synne there is no gyle. For whyle I helde my tonge, my bones consumed awaye thorow my dayly cōplaynyng. For thy hande is heuy vpon me daye and night, and my moysture is like the drowth in Sommer. Sela. I wyll knowledge my synne vnto the, and myne vnrightheousnes haue I not hyd. I sayd: * I wyl confesse my synnes vnto the Lord, & so thou forganest the wickednes of my synne. Sela. For this shall euery one that is godly, make his prayer vnto the in a tyme when thou mayest be founde, but in the greates waterfloudes they shall not come nye him. Thou art a place to hyde me in, thou shalt preserve me from trouble: thou shalt compasse me about wth songes of delyueraunce. Sela. I wyll enfourme the, & teach the in the way where in thou shalt go: and I wyl guyde the wpth myne eye. Be ye not lyke horse and mule, which haue no vnderstandyng, whose mouthes must be holdē wth byt and byrdle, lest they fall vpon the.

Great plagis remayne for the vngodly, but whoso putteth his trust in the Lord, mercy embrace hym on euery syde. Be glad, O ye righteous, and reioyse in the Lord: and be ioyful all ye that are true of harte.

The. xxxiii. Psalme.

EXULTATE IVSTI IN DOMINO.

Reioyse in the Lord, O ye ryghteous: for it becommeth well the iuste to be thankfull. * Praise the Lord with harpe syngyng psalmes vnto hym with the lute and instrument of ten stringes. Syng vnto the Lord a newe song, syng psalmes lute & vnto hym with a good corage. For the word of the Lord is true, and all his workes are saythfull. He loneth righteousnesse & iudgement, the earth is full of the goodnes of the Lord. * Wp the word of the Lord are the heauens made: and all the hostes of the by the bryeth of his mouth.

He gathereth the waters of the see together as it were vpon an hepe, and layeth vpon the depe as in a treasure house. Let all the earth feare the Lord: stande in awe of hym, al ye that dwell in the worlde. * For he spake, and it was done: he commaunded, and it stode fast. The Lord bynggeth the counsaill of the heathen to nought, and maketh the deuyles of the people, to bee of none effect: (and casteth out the counsailes of princes) The counsaile of the Lord shall endure for euer: and the thoughtes of his hart from generation to generation. Blessed are the people, whose God is the Lord Jehouah, and blessed are the folke that haue chosen hym to be theyr inheritaunce. The Lord looked downe from heauen, & behelde al the chyldren of men: from the habytacion of his dwellynge, he conspydeth al them that dwell in the earth. He fastyoneth al the hartes of them, and vnderstandeth all theyr woordes. There is no kynge that can be saued by the multitude of an

of an host, neyther is any myghte man del-
uered by muche strengthe. A horse is counted
but a wayne thyng to saue a man, neyther shal
he delpyer any man by his great strengthe. We
hold, the eye of the Lorde is vpon them þe feare
hym, and vpon them that put their trust in his
mercy. To deliuer their soules from death, and
to fede them in the tyme of dearth. Oure soule
hath patiently taried for the Lorde for he is our
helpe and our shelde. For our hert shall reioyse
in him, bicause we haue hoped in his holynesse
Let thy merciful kyndnesse, O Lorde be vpo
vs, lyke as we haue put oure truste in the.

The. xxxiii. Psalme.

BENEDICAM DOMINUM.

Of Dauid, when he chaunged his spech befoze
Abimelech, which droue hym awaye,
and he departed.

I will alway geue thanks vnto the
Lorde, his praise shall euer be in my
mouthe. My soule shall make her
host in the Lorde, þe humble shall heare
therof, & be glad. O praise the Lorde with me,

1. Regii. xxi. d.

and lette vs magnifye his name together. * I
sought the Lorde, and he heard me: yea, he del-
uered me out of all my feare. They had an eye
vnto hym, and were lightened, and their faces

W were not ashamed. Lo, the poze cryeth, and the
Lorde heareth hym, yea, & saueth hym out of al

Isaie. v. d.
iii. re. xi. g.

his troubles. * The aungell of the Lorde tar-
peth round about them þe feare hym, & deliuereth
the. O tast & se, how gracious þe Lorde is, * bles-

Psal. ii. b.

sed is the man that trusteth in hym. O feare
the Lorde, ye that be his sayntes, for they that
feare hym lacke nothing. The lyons do lacke, &

Ps. xxxviii. a

suffre hunger, * but they whiche seke the Lorde
shall want no maner of thyng þis good. Come
ye chyldzen and herken vnto me, I will teache
you the feare of the Lorde. * What man is he þe
lusteth to lyue and wolde sayne se good dayes?

Mat. vi. b.

1. Petr. iii. c.

Kepe thy tonge fro euyl, & thy lippes þe they
speake no gyle. Eschue euell and do good, seke
prace and ensue it. The eyes of the Lorde are
ouer the ryghteous, and his eares are opē vnto
their prayers. The countenance of the Lorde
is agaynst them þe do euyl, to rote out the reme-
braunce of the from of þe earth. The righteous
crye, & the Lorde heareth them, & delpyereth the
out of all they troubles. The Lorde is nye vn-
to them þe are of a contrite hert, & wyl saue such
as be of an humble spiryte. * Great are the trou-
bles of the ryghteous, but þe Lorde delpyereth
hym out of all. He kepeth all his bones, so that
not one of them is broken. But misfortune shal
slaye the vngodly, & they that hate the ryghte-
ous, shalbe desolate. The Lorde deliuereth the
soules of his seruautes: and all they þe put their
truste in hym shall not be destitute.

pro. xliiii. d.
Actes. xiii. d.
ii. can. iii. c.

The. xxxv. Psalme.

IUDICA DOMINE NOCENTES.

Of Dauid.

I Leate thou my cause, O Lorde, with
them that stryue with me, and fyghte
thou agaynst them that fyghte a-
gaynst me. Laye hand vpon þe wilde

and buckler, and stande vp to helpe me. Byng
forth the speare, & stop the way agaynst them þe
persecute me: saye vnto my soule: I am thy sal-
uacyō. Let them be confounded & put to shame
þe seke after my soule, let them be turned backe
and brought to confusio, þe ymagine mischefe
for me. * Let them be as the dust befoze þe wind,
and the aungel of the Lorde scattepng the. Let
they way be darke & slippery, and let the aun-
gel of the Lorde persecute them. For they haue
pryncely layed they net to destroy me woute a
cause, yea, even without a cause haue they made
a pyt for my soule. Let a sodayne destruccyon
come vpon hym vna wares: and his net that he
hath layd pryncely, catch hym selfe: that he may
fall into his owne mischefe. And my soule be
ioyfull in the Lorde: it shal reioyce in his saluaci-
on. All my bones shall saye Lorde, who is lyke
vnto the: which deliuereth the poore from hym
that is to stronge for hym: yea, the poore & hym
that is in misery from hym that spoyleth hym.

Falle witnesse dyd ryse vp: they layd to my
charge thynges that I knowe not. They re-
warde me euyl for good, to the greates dyscom-
forte of my soule. Neuer thelesse, when they
were sicke, I put on sacke clothe: and humbled
my soule wth fastyng, and my prayer shall
tourne into myne owne bosome. I behaued my
selfe as though it had ben my frend or my bro-
ther. I went heuelp, as one that mourneth for
his mother. But in myne aduersyte they re-
ioysed and gathered the together: yea, þe ver-
abietes came together agaynst me vna wares
makynge mowes at me, and ceased not. With
the flatterers were busy mockers, whiche gnas-
shed vpon me with they teeth. Lorde, howe
longe wylte thou loke vpon this? O delpyer
my soule fro the calamytes which they byng
on me, and my dearynge from the lyons. So
wyl I geue the thanks in the great congrega-
cyon I wyl prayse the amonge muche people.

O let not them that are myne enemyes try-
umphe ouer me vngodly, neyther let the winke
with they eyes that hate me without a cause

And why? they comynng is not for peace
but they ymagyne disceitfull wordes agaynst
them that are quyet in the lande. They gaped
vpon me with they mouthes, and sayd: eye on
the, eye on the: we dyd se it with oure eyes.

This thou hast sene, O Lorde: holde not thy
tonge then, go not farre frome, O Lorde. A-
wake & stande vp to iudge my quarell, auenge
thou my cause, my God, and my Lorde. Judge
me, O Lorde my God, accordyng to thy ryghte-
ousnesse, & let them not tryumphe ouer me.

Let the not say in their hertes, there, there, so
wold we haue it: neyther let them say: we haue
denoured hym. Let them be put to confusyon
and shame together that reioyse at my trouble
let them be clothed with rebuke and dishonoure
that boost them selues agaynst me. Let them
be glad and reioyse that fauoure my ryghtous
dealyng: yea, let the saye alwaye: blessed be the
Lorde, whiche hath pleasure in the prosperite
of his seruaunt. And as for my tonge, it shalbe
talkyng

talking of thy righteousness, & of thy prayer,
all the day longe.

The. xxxvi. Psalm.

DIXIT INIVSTVS.

To the chaunter of David the seruaunt of the Lord.

A hearte theweth me the wyckednes
of the vngodly, & there is no feare
of God before his eyes. For he fla-
tereth hym self in hys owne syght,
till his abhominable synne be found
out. The wordes of his mouth are vnrighteous
and full of disceit: he hath left of to behaue hym
selfe wylle and to do good. He ymagyneth
mischefe vpon his bed, & hath set hym self in no
good way, neither doth he abhorre any thyng
that is euell. Thy mercy O Lord, reacheth vnto
the heauen, & thy faythfulnes vnto the clou-
des. Thy righteousness standeth lyke a stronge
mountayne: thy iudgementes are lyke the
great depe. Thou Lord shalt saue both man &
beast. How excellent is thy mercy O God: and
the chyldren of men shall put their trust vnder
the shadowe of thy wynges. They shall be satis-
fied with the plenteousnesse of thy house, and
thou shalt geue them drynke of thy pleasures,
as out of the ryuer. For wyth the is the well of
life, and in thy lyght, shall we see lyght. Con-
tinue forth thy louyng kyndnes vnto them that
knowe the, & thy righteousness vnto the that
are true of hart. Let not the foote of pryde come
agaynst me: & let not the hande of the vngodly
cast me downe. There are they fallen: & that
wycke wyckednesse: they are cast downe & shall
not be able to stande.

The. xxxvii. Psalm.

NOLITE EMVLARE.

A Psalm of David.

Ret not thy selfe because of the vn-
godly: neyther be penyous agaynst
the euell doers. For they shall soone
be cut downe lyke the grasse, and be
withered euell as the grene herbe. Put thou thy
trust in the Lord, and do good: dwell in the land
and verely thou shalt be fed. Delite thou in the
Lord, and he shall geue thee thy hartes desyre.
Commyt thy way vnto the Lord, and put thy
trust in hym, and he shall bypunge it to passe. He
shall make thy righteousness as cleare as the
lyght, and thy iust dealing as the none daye.
Holde the styl in the Lord, & abide patiently
vpon hym: but greue not thy selfe at hym whole
way doth prospere agaynst the man, & doth af-
ter euell counsailes. Leane off from wrath, and
let go displeasure: fret not thy selfe, els shalt
be moued to do euell. Wycked doers shall be roo-
ted out: & they that patiently abyde the Lord,
those shall inherite the land. Yet a lytle whyle,
and the vngodly shall be cleane gone: thou shalt
loke after his place: & he shall be away. But the
meke spirited shall possesse the earth, & shall be re-
freshed in the multitude of peace. The vngod-
ly seeketh counsaill agaynst the iust, & gnaweth
vpon hym with his teeth. The Lord shall laugh
hym to scorn, for he hath seene, that hys daye is
commynge. The vngodly haue drawen out the

sweard, & haue bedded their bowe, to cast downe
the poore & neddy, & to slaye suche as be of right
conuersacion. They swearde shall go thorow
their owne hart, and their bowe shall be broken.

A small thyng & the righteous hath, is bet-
ter then great rychesse of the vngodly. For the
armes of the vngodly shall be broken, and the
Lord upholdeth the righteous. The Lord
knoweth the dayes of the godly, and they en-
herptance shall endure for ever. They shall not
be confounded in the perylous tyme, & in the da-
yes of derth they shall haue ynough. As for the
vngodly, they shall perishe: and the enemyes of
the Lord shall consume, as the fat of lābes, pre-
cuen as the smoke shall they consume awaye.
The vngodly borroweth, & payeth not againe,
but the righteous is merciful & lyberall. Such
as be blessed of God, shall possesse the land, and
they that be cursed of hym, shall be roted out.

The Lord ordyeth a good mans goyng, and
maketh his waye acceptable to hym selfe.

* Though he fall, he shall not be cast away, for
the Lord upholdeth hym with his hande. I haue
bene yong, & nowe am old: and yet sawe I ne-
uer the righteous forsaken, nor his seede beg-
gynge they: byead. * The righteous is euermor
merciful, and lendeth, and his seed is blessed. He
flye from euell, and do the thyng that is good: and
dwell for ever. For the Lord loueth the thyng
that is right, he forsaketh not his that be godly
but they are preserved for euermore: * (The vn-
righteous shall be punished) as for the seed of the vngod-
ly, it shall be roted out. The righteous shall en-
herpte the lande, & dwell therein for ever. * The
mouth of the righteous is exercysed in wysdome, &
and hys tonge shall be talking of iudgemente.

The lawe of hys God is in hys hart, and his
goynges shall not slippe. The vngodly seeth &
righteous and seeketh occasyon to slaye hym.
The Lord will not leaue hym in hys hande,
nor condemne hym when he is iudged. Hope
thou in the Lord, and kepe his waye, and he
shall promote the, that thou shalt possesse the
lande: whē the vngodly shall perishe, thou shalt
see it. I my self haue sene the vngodly in great
power, and flozpyng lyke a grene bay tree: I
wente by, and lo, he was gone: I sought hym,
but (his place) could no where be founde. Kepe in-
nocency, & take hede vnto the thyng that is right,
for that shall bypunge a man peace at the last. As
for the transgressours they shall perishe toge-
ther, and the ende of the vngodly is, they shall
be roted out at the last. But the saluacion of the
righteous cometh of the Lord, which is also
their strengthe in the tyme of trouble. And the
Lord shall stande by them, and saue the: he shall
delyuer them from the vngodly, and shall saue
them, because they put theyr trust in hym.

The. xxxviii. Psalm.

DOMINE NE IN FVRORE.

A Psalm of David for remembraunce.

Remembre me not to rebuke (O Lord) in
thyne angre: neyther chasten me, in
thy heuy displeasure. For thine aro-
wes stycke fast in me, and thy hande
pesseth

Psalm. xxxix. xl. xli.

presseth me sore. There is no health in my flesh because of thy displeasure, neither is there any rest in my bones, by reason of my synne. For my wickednesses are gone over my head, & are lyke a sore burthen, to beaue for me to beare. My woundes synke & are corrupt. thowtwe my foolyshnesse. I am brought into so great trouble and myserye, that I go mourning al day longe. For my lynes are fylled wyth a sore disease, and there is no whole parte in my bodye. I am feble and sore smittē: I haue rozed for the very disquietnesse of my hart. Lord thou knowest al my desyre, & my gromyng is not hyd from the. My hert panteth, my strength hath fayled me, and the lycht of myne eyes is gone from me.

C * My louers & my neyghbours did stand looking vpon my trouble, & my kynsmen stode a farre of. They also that sought after my lyfe, layed snares for me: and they that went aboute to do me euell, talked of wickednesse & ymagined discepte al the day longe. As for me, I was like a deafe man and herde not: & as one that is domine, whiche doth not open his mouth. I became euen as a mā that heareth not: & in whose mouth are no reproues. For in the, O Lord, haue I put my trust, thou shalt answer for me O Lord my God. I haue requyred, that they ^{or (euen my enemyes)} shoulde not triumphe ouer me: for when my sote slypt, they reioysed greatlye against me. And I truly am set in the plage, & my heynesse is euer in my sight. For I wyl confesse my wickednesse, and be loy for my synne. But myne enemyes lyue, and are myghtye: and they that hate me wrongfully, are many in number. They also that rewarde euell for good, are against me, because I folowe the thyng good is. Forsake me not (O Lord my God.) Be not thou farre from me. Hasten the to helpe me, O Lord. * (God) my saluacion.

C The. xxxix. Psalme.

DIXI CVSTODIAM VIAS.

To the chaunter of Jeduthun, a Psalme of David.

Sayd: I wyl take hede to my wayes that I offend not in my tonge. I wyl kepe my mouth (as it wer with a bydle) while the vngodly is in my sight. I helde my tonge, and spake nothyng. I kept silence: yea, euen from good wordes, but it was payne and grefe to me. My hert was hote wythin me, & whyle I was thus musyng, the fyre kyndled: & (at the laste) I spake wyth my tonge: * Lord, let me knowe myne ende, & the nombze of my dayes: that I maye be certyfied howe long I haue to lyue. * Behold, thou hast made my dayes as it were a spanne longe, and myne age is euen as nothyng in respecte of the: and verely euer mā lypung is altogether vanytie. Selah. For man walketh in a vain shadowe, and disquyeteth hym selfe in vayne, he heapeth vp rychesse: & cannot tel who shall gather them. And nowe Lord, what is my hope? truly my hope is euen in the. Delyuer me from all myne offences, & make me not a rebuke vnto the foolishe. I became domine, & opened not

my mouth, for it was thy doyng. Take thy plague away from me: I am euē consumed by the meanes of thy heuy hande. Whē thou with rebukes doest chastē man for synne: thou makest his beawtie to consume awaye, like as it were a moth freetyng a garment. Euer mā therfore is but vanytie. Selah. Heare my prayer, O Lord, and wyth thyne eares consydze my calling: holde not thy peace at my teares. For I am a stranger with the, and a sojourner, as al my fathers were. O spare my a lytle, that I maye recouer my strengthe, before I go hence, and be nomore sene.

C The. xl. Psalme.

EXPECTANS EXPECTAVI.

To the chaunter a Psalme of David.

Waited paciētly for O Lord, & he reclinēd vnto me: & herd my calling. he brought me also out of horrible pte, out of the myze and clay, & set my fete vpon rock & ordred my goynges. And he hath put a newe songe in my mouth, euen a thanksgyng vnto our God. Many shall se it, & feare: and shall put their trust in O Lord. * Blessed is the mā, p hath set his hope in O Lord, & tourned not vnto the proude: & to suche as go aboute wylles. O Lord my God, great are thy wonderous workes, which thou hast done: like as be aliothy thoughtes which are to vsward: & yet there is no mā p ordzeth theim vnto the. If I would declare them, & speake of the, thei shoulde be mo then I am able to expresse. * Sacrifice & meate offeryng I wouldest not haue, but myne eares hast thou opened: burnt offerynges & sacrifice for synne hast thou not required. The Lord sayd: Lo, I come. In the volume of the booke it is written of me, p I shoulde fulfyl thy wyl, O my God: I am cōtent to do it: yea, thy law is with in my hart. I haue declared thy righteousnesse in the great cōgregaciō: Lo, I wyl not refrayne my lyppes. O Lord, & that p knowest. I haue not hyd thy righteousnes wythin my harte, my talkyng hath bene of thy truth & of thy saluacion. I haue not kepte backe thy louyng mercy and truth from the great congregacion. Wylth drawe not p thy mercy from me, O Lord: let the lycht of thy kyndnes & thy truth alway preferue me. For innumerable troubles are come about me my synnes haue takē such hold vpon me, p I am not hable to lōke vp: yea, they are mo in number then the beares of my head, & my hert hath fayled me. O Lord, let it be thy pleasure to delyuer me, make hast (O Lord) to helpe me. Let theim be ashamed & confounded together p seke after my soule to destroye it: let the be dyuēn backward & be put to rebuke that wyspe me euell. Let them be desolate & rewarded with shame p save vnto me: spe vpon the, spe vpon the. Let all those p seke p, be ioyful & glad in the: & let suche as loue thy saluacion, say alway: the Lord be prayled. As for me, I am pooze and neady, but the Lord careth for me. Thou art my helpe & redemer: make no long taryng (O my God.)

C The. xli. Psalme.

BEATVS QVI INTELLIGIT.

To the

To the chaunter, a Psalme of David.

Which is þ helpe of my countenance, & my God.

The. xlii. Psalme.

IVDICA ME DEVS.

Gue sentēce with me (O God) & defende I
my cause agaynst the vngodlye people:
Oh delyuer me from þ disceatfull & wic-
ked man. For thou art the God of my strength
why hast thou put me from the? And why go I
so heuely, whyle the enemy oppresseth me? Oh
send out thy lgght and thy truth that they may
leade me, and bypnyng me vnto thy holy byl, and
to thy dwelling. And that I maye go vnto the
altare of God, even vnto þ God of my ioy and
gladnes, and vpon the harpe wyl I geue than-
kes vnto þ (O God) my God. * Why art thou
so heuy, O my soule, and why arte thou so dis-
quieted within me? O put thy trust in God, for
I wyl pet geue hym thanks which is þ helpe
of my countenance, and my God.

The. xlii. Psalme.

DEVS AVRIBVS NOSTRIS.

To the chaunter an instruction of
the sonnes of Corah.

We haue hard with our eares, O God, I
* oure fathers haue told vs, what þ
hast done in their tyme of old. Howe
thou hast dzyue out þ heathen w thy
hāde, & planted thē in: howe þ hast destroyed the
nacions, & cast them out. * For thei gat not the
lande in possession thozowe their owne swerd,
neither was it their owne arme þ helped them.
But thy right hāde, & thyne arme, & the light of
thy countenance, because thou haddest a fauour
vnto thē. * Thou art my kyng, O God, sende
þ helpe vnto Jacob. Thozowe þ, wyl we ouer-
throw our enemies, & in thy name wil we tread
theim vnder, þ ryle vp agaynst vs. For I wyl
not trust in my bowe: it is not my swerde that
shall helpe me. But it is thou þ lauest vs from
our enemies, & putttest thē to cōfusiō that hate
vs. We make our boast of God al the day long
and wyl prayse thy name for ever. Sela. But
now thou art farre of, & putttest vs to confusion
and * goest not forth with oure armyes. Thou
makest vs to turne our backs vpo our enemy-
cs, so þ they which hate vs, spoyle our goodes.
Thou lettest vs be eaten vp like shepe, & haste
scattered vs among þ heathen. Thou sellest thy
people for naught, & takest no money for theim
Thou makest vs to be rebuked of oure neygh-
bours, to be laughed to scozne, & had in derisiō
of theim þ are round about vs. * Thou makest
vs to be a byword amōg the heathē, & that the
people make their heades at vs. My confusion
is dayly before me, & the shame of my face hath
couered me. For the voyce of the flāuderer and
blasphemer, for þ enemy & auēger. And though
all this be come vpon vs, pet do not we forget
the, nor behaue our selues frowardly in thy co-
uenant. Our hert is not turned backe, neyther
our steppes gone out of thy way. No, not whē þ
hast lmitte vs into þ place of dragons, & couered
vs w the shadowe of death. If we haue forgot-
tē the name of our God, & holdē vp our hādes to
any straunge god: Shal not God scarche it out:
for he

Blessed is he * that cōspidereth þ poore
(and needy) the Lorde shal delyuer him
in þ tyme of trouble. The Lord pre-
serue hym and kepe hym aliue: that
he maye be blessed vpon earth, and delyuer not
thou hym into þ wyl of his enemies. The Lord
conforte him, whē he lyeth sycke vpon his bed:
make thou all his bed in his syckenes. I sayde,
Lord be merciful vnto me, heale my soule, for I
haue synned agaynst the. Myne enemies speake
euill of me: whē shal he dye, & his name perith?
And if he come to see me, he speaketh vanytec,
and his herte conceaueþ fals hood within hym
selfe: and when he commeth forth, he telleth it.
All myne enemies whysper toge ther agaynst
me: euen agaynst me do they ymagine this euil.
Let þ sentence of giltines procede agaynst hym
and now that he lyeth, let hym ryle vp nomoze
Per, euen myne owne famplier frende whom
I trusted (* whiche dyd also eate of my breade)
hath layde greate wayte for me. But be þ mer-
cyfull vnto me (O Lord) rāse þ me vp again,
and I shall rewarde theim. By this I knowe
thou faourest me, þ myne enemy doth not tri-
umpe agaynst me. And whē I am in my helth
thou vpholdest me and shalt let me before thy
face for ever. Blessed be the Lord God of Isra-
el, worl without ende, Amen, and Amen.

The. xlii. Psalme.

QVEM ADMODVM.

To the chaunter, a monicio of þ sonnes of Corah.

The as the hearte delyzeth the water
brokes, so longeth my soule after the
(O God) My soule is a thirst for God
pre, euen for the liuyng God, whē shal
I come to appeare before the presence of God?
* My teares haue bene my meate daye & night
whyle they dayly saye vnto me: Where is nowe
thy God? Nowe when I thynke therupon, * I
powze out my hert by my self, for I went with
the multitude, and brought theim forth vnto þ
house of God, in the voyce of prayse & thankes-
geuyng, amonge luche as kepe holpe daye.
* Why art thou so ful of heuines (O my soule)
and why art þ so vnquiet wythin me? But thy
trust in God, for I wyl pet geue hym thanks,
for the helpe of his countenance. My God, my
soule is vexed within me: therfore wyl I remē-
bre the, concernyng the * lande of Iordane, and
the lytle byll of Hermonim. One depe calleth
another: because of þ nople of thy water pypes
* all thy waues and fozmes are gone ouer me.
The Lord hath graūted his louing kindnes on
the daye tyme, & in the nyght seāson did I syng
of hym, & made my prayer vnto the God of my
lyfe. I wyl saye vnto the God of my strength:
why hast thou forgottē me: why go I thus he-
uely: whyle þ enemy oppresseth me? My bones
are smittē a fūder as w a swerde, whyle myne
enemies * trouble me, cast me in þ teth. Namely:
whyle they saye dayly vnto me: Where is nowe
thy God? Why art thou so vexed (O my soule)
and why art thou so dysquyeted wythin me? O
put thy trust in God: for I wil pet thanke hym

Psal. xlv. xlvj. xlvij. xlviii.

Ro. vii. f

psa. cxi. d.

for he knoweth the very secretes of the hert.
* For thy sake also are we kylled all the daye longe, & are counted as shepe appoynted to be slayne. Up Lord why sleepest thou? Awake, & be not ablet from vs for ever. Wherefore hidest thou thy face, & forgettest our misery and trouble? * For our soule is brought lowe vnto the dust: our help cleueth vnto the grounde. A ryse & helpe vs, & delouer vs for thy mercyes sake.

The. xlv. Psalme.

ERVCTAVIT COR MEVM.

To him that excelleth amonge lylpes
an instruccion of the chyldezen of
Cozab, a songe of loue.

A hert is endyng of a good mat-
ter. I speake of þ thynge, whych
I haue made vnto þ king: Wy tōg
is the pen of a redy wrytter. Thou
art fayrer then þ chylde of mē, ful
of grace are thy lyps, bycause God hath blessed
the for ever. Sirde þ with thy sweard vpo thy
thyngh (þ most myghtye) accorpyng to thy
worthyp & renoune. Good lucke haue thou w
thynne honoure, ryde on because of the worde of
truth, of mekenes & ryghteousnes, & thy ryghte
hande shal teache the terribly thynge. Thy
arowes are very sharpe, and the people shalbe
subdued vnto the, euen in the myddest among þ
kynges enemyes. * Thy seate (þ Good) endu-
reth for ever, the scepter of thy kyngdome is a
right scepter: Thou hast loued ryghteousnes,
& hated iniquitie, wherefore God (euē thy God)
hath anoynted the wth the oyle of gladnesse
aboue thy felowes. All thy garmentes smel of
Myrrre, Aloes, and Cassia, out of the vuerp pla-
ces, wherby they haue made the glad. Kynges
daughters were amonge thy honozable wemē:
vpo thy ryght hand byd stand þ Quene in a ve-
sture of golde. (wroughte aboute wth dyuers coloures.)
Herke (þ daughter) & consyder: enclpne thynne
eare, forget also thine owne people, and thy fa-
thers house. So shall the kyng haue pleasur
in thy bewtye, for he is thy Lord. (God) & wor-
shyp him. And the daughter of Tyre shalbe
there with a gyft lyke as þ ryche also amonge þ
people shal make their supplicacō before the.

The kynges daughter is al glozious within,
her clothyng is of wrought golde. She shalbe
broughte vnto the kyng in raymente of nedle
worke: the virgins þ be her felowes, shal beare
her cōpany, and shalbe brought vnto þ. With
ioye & gladnes shal they be brought, & shal en-
tre into þ kynges palayce. In steade of thy fa-
thers þ shalt haue chyldezen, whom thou mayste
make prynces in all landes. I wyll remem-
bre thy name from one generacō vnto ano-
ther: therefore shal the people geue thankes
vnto the, worlde withoute ende.

The. xlv. Psalme.

DEVS NOSTER REFUGIVM.

To the chaunter, a songe for the chyldezen
of Cozab vpon Alamothe.

God is our hope & strength: a very p̄sēt
helpe in trouble. Therefore wyll not we
feare, though þ earth be moued & though

the hylls be carped in the myddest of the see.

* Though the waters therof rage & swell, though the mountaynes shake at þ tēpest of the same. Sela. The ryuers of the floude shal make glad the cytie of God, the holy place of þ tabernacles of þ most hiest God, is in þ middest of her, therfor shal she not be remoued: god shal helpe her, & that ryght early. The heathen make much ado, & the kyngdomes are moued but God hath shewed his voyce, & þ earth shal melt away. The Lord of hostes is wth vs, & God of Jacob is our refuge. Sela. Come hyther, & beholde the workes of the Lord, what destruccōs he hath brought vpon the earth. * He maketh warres to cease in al the worlde, he breaketh þ bowe & knappeth þ speare in sun dre, & burneth the charettes in the fyre. Be still then & knowe þ I am God: I wyll be exalted amonge the heathen, and I wyll be exalted in the earth. The Lord of hostes is wth vs, the God of Jacob is oure defence. Sela.

The. xlvii. Psalme:

OMNES GENTES PLAVIDITE.

To the chaunter, a Psalme for the chyl-
dzen of Cozab.

Clappe your handes together (all
ye people) & synge vnto God wth
þ voyce of melody. For the Lord
is hye & * to be feared, he is the great
kyng vpon al the earth. He shal subdue þ peo-
ple vnder vs, & the nacions vnder our feite. He
shal chuse out an heretage for vs: euen þ wo-
shyp of Jacob whō he loued. Sela. God is go-
ne vpo a mery noyse, & the Lord wth þ sound
of þ troye. Synge prayles, singe prayles vnto
* (our) God: Synge prayles, singe prayles vnto
to our kinge. For God is kyng of all þ earth &
synge prayles w vnderstanding. God rayn-
neth ouer the heathen. God sytteth vpon his
holy seate. The prynces of the people are loy-
ned vnto the people of the God of Abrahā, for
God (whych is very hye exalted) doth defende
the earth, as it were wth a hyllde.

The. xlviii. Psalme.

MAGNVS DOMINVS.

A songe of a Psalme of the chyldezen of Cozab

(in the second daye of oure Sabbath.)

Reate is the Lord, and byghlye to be
prayed, in the cytie of oure God, euen
vpon his holpe hyll. The hyll of Syon
is a fayre place, and the ioye of the whole earth
vpo the northsyde lyeth the cytie of the great
kyng: God is wel knowen in her palayces, as
a sure refuge. For lo, þ kynges (of the world) are
gathered and gone by together. They marry-
led to se such thynge: they were astonied, and
sodenly cast downe. Feare came there vpo the,
and sorowe as vpon a woman in her trauayle.

Thou shalt breake the hyppes of the see, tho-
rowe the east wynde. Lyke as we haue heard,
so haue we sene in the cytie of þ Lord of hostes,
in the cytie of oure God. God vpholdeth the
same for ever. Sela. We wyte for thy lo-
uyng kyndnes (þ God) in the myddest of thy
temple. (þ God) accorpyng vnto thy name,
so is

so is thy praise vnto þ worldes ende: thy right hande is full of righteousness. Let þ mount Sion reioyse, & the daughters of Iuda be glad because of thy iudgementes. Walke about Sion & go rounde about her, & tell the towres therof, Marke well her bulwerkes, set vp her houses, that yemaie tell theim that come after. For this God is our God for ever and ever, he shall be our guyde vnto deathe.

CThe. xlix. Psalme.

EXAUDITE HEC GENTES.

CTo the chaunter, a Psalme for the chyldren of Cozab.

Hearke this, all ye people: ponder it w your eares, all ye þ dwell in þ world. He and lowe: riche, and pooze, one w another. My mouthe shall speake of wisdom, and my hearte shall muse of vnderstandyng. I will encline myne eare to the parable, and shewe my darke speache vnto þ harpe. Wherefore should I feare in þ dates of wickednes: and when the wickednes of my heles compasseth me rounde aboute? * Their bee some þ put their trust in their gooddes, and bothe them selues in the multitude of their riches.

But no manne maie deliuer his brother, nor make agremente vnto God for hym. * For it coste moze to redeme their soules, so þ he mulke let that alone for ever. Yea, though he lyne long and se not the graue. * For he seeth, that wise menne also die, and perishe together: as wel as the ignoraunt & folishe, and * leaue their riches for other. And yet thei thynke, that their houses shall continue for ever, and that their dwellyng places shall endure from one generacion to another, & call the landes after their owne names. Neuertheles, manne will not abyde in honoure sayng he maie bee compared vnto the bestes that perishe: this is the wale of theim.

This is their foolishnes, and their posteritie praise their sayng: Sela. Thei lye in hell lyke thepe, death gnaweth vpon theim, and the righteous shall haue dominacion of theim in the morning: their bewtie shall consume in þ sepulchre out of their dwellyng. But God shall deliuer my soule fro the place of hel, for he shall receiue me. Sela. Bee not thou afraied though one bee made riche: or if the gloze of his house bee increased. * For he shall cary nothyng awaie with hym when he dieth, neither shall his poe foloe hym. For while he liued, he counted hymself an happie manne: & so long as thou dooest well vnto thy self, menne will speake good of þ. He shall foloe þ generacions of his fathers, & shall neuer be light. Wane beyng in honour hath no vnderstandyng, but is copared vnto þ bestes, þ perishe.

CThe. l. Psalme.

DEVS DEORVM DOMINVS:

CA Psalme of Asaph.

He Lorde, euen þ moste mighty God hath spokē, & called the world from the rispyng vp of the sunne vnto þ going downe therof. * Oute of Sion hath God appeared in perfect bewty. Our God shall not kepe silence: there shall go before hym

a consumpyng fier, and a mighty tempest shall be stered vp rounde aboute hym. He shall call the heauen from aboue, & the earth þ he maie iudge his people. Gather my saintes together vnto me, those that haue made a couenaunt with me with sacrifice. And þ heauens shall declare his righteousness: for God is iudge hymself. Sela.

Hear, O my people: and I will speake, I myself will testifie against the, O Israell. For I am God, euen thy God. I will not reproue the, because of thy sacrifices, or for thy burntofferings, because thei wer not alwaie before me.

* I will take no bullocke out of thy house: nor he goates out of thy foldes. For all the bestes of the forest are myne, and so are the cattell vpon a thousand hilles. I know all the foules vpon mountaynes and the wylde bestes of the felde are in my sight. If I bee hungry I will not tell the: for * the whole worlde is myne, and all that therein is. Thynkest thou, that I will eate bulles flesh, and drinke the bloodde of goates? Esa. i. c. Amos. v. d. Actes. vii. f.

Offre vnto God thankesgeuyng, & paie thy vowes vnto the moste highest. And * call vpon me in the tyme of trouble, so will I hear the and thou shalt praise me. But vnto the vngodly saied God. Why dooest thou preach my lawes and takest my couenaunt in thy mouth? Where as thou hatest to bee reformed, and hast caste my wordes behynde the: When thou sawest a thefe, thou consentedest vnto hym, and hast been partaker with þ aduouters. Thou hast let thy mouthe speake wickednes, and with thy tong thou hast sette forth disceate.

Thou sattest and speakest against thy brother: yea and hast sclaundered thyne owne mothers loonne. These thynges hast thou dooen, & I helde my tong: & thou thoughtest. * I am euen such a one as thy self: but I will reproue the, and set before the, the thynges þ thou hast dooen. Consider this ye þ forget God: lest I plucke you awaie, and there bee none to deliuer you. Who so offereth me thankes & praise: he honoureth me, & to hym þ ordreth his conuersaciō right, will I shewe the saluacion of God.

CThe. li. Psalme.

MISERERE MEI DEVS.

CTo the chaunter, a Psalme of Dauid, when the prophet Nathan came vnto hym after he was gone into Bethsabe.

Hue mercy vpon me (O God) after thy * great goodnes, accordyng vnto * þ multitude of thy mercies, do awaie mine offences. Wash me thorowly fro my wickednes, & clese me fro my synne. For * I knowlage my fautes, & my sinne is euer before me. Against þ haue I synned, & dooen this euill in thy sight: þ thou mightest be iustified in thy sayng, & cleare when thou art iudged. Behold I was shapē in wickednes, & in synne hath my mother conceiued me. But lo, I requierest truth in þ inward partes, & shalt make me to vnderstand wisdom secretly. Thou shalt pouge me w * I hope, & I shall be cleane þ shalt wash me, & I shall be whiter the snowe: Thou shalt make me hear ioye & gladnes, þ the bones whiche þ hast broken

Job. xiii. c. Luth. xv. d.

Roma. iii. a.

Rume. xix. d.

broken

Psalme. lii. liii. liiii. lv.

broken, make reioyse. Turne thy face from my synnes, & put out all my misdoedes. * Make me a cleane heart (O God) & renewe a right spirite win me. Cast me not awaie fro thy presene, and take not thy holy spirite fro me. O geue me the cofort of thy help again: & stabill me w thy fre spirite. Then shall I teach thy waies vnto the wicked, & synners shall be conuerted vnto y. De liuer me fro bloode guiltines (O God) y that art y God of my health, & my tong shall syng of thy righteousness. Thou shalt open my lippes (O Lord) my mouth shall shewe thy praise. For y desirest no sacrifice: els would I geue it y: * but y delitest not in burnt offering. The sacrifice of God is a troubled spirite, & a broken & a contrite heart (O God) shalt y not despise. O be fauourable & gracious vnto Sion, buyld thou y walles of Jerusalem. Then shalt y be pleased with y * sacrifice of righteousness with y burnt-offerynges and oblacions, then shall thei offer young bullockes vpon thyne altar.

Psalme. l. a.
Esaye. l. e.
Ambs. v. d.
Actes. vii. f.
Esap. xli. a.

Rom. xii. a.

The. lii. Psalme.

QVID GLORIAS IN MALICIA:

To y chaunter, an exhortacio of David, whē Doeg the Edomite came to Saut and shewed hym, sayng: David is come to the house of Abimeleche.

Why boastest y thy self, y Tirante, that y canst dooe mischief. Where as y goodnes of God endureth yet daily. Thy tog imagineth wickednes, & withlieth thou cuttest like a sharp rasoure. Thou hast loued vngaciousnes moze then goodnes: & to talke of lies moze then righteousness. Sela. Thou hast loued to speake all wordes y make dooe hurt, O thou false tog. Therefore shall God destrope y for euer, he shall take the & pluck the out of thy dwellyng, & rote the out of the lande of the liuyng. Sela. The righteous also shall se this, & fear, & shall laugh hym to scozne. Lo, this is the manne y toke not God for his strenght, but * trusted vnto the multitude of his riches, & strengthened hymself in his wickednes. As for me I am like a grene oliue tre in y house of God, my trust is in y tender mercy of God for euer & euer. I will alway geue thākers vnto the: for that thou hast dooen, & I will hope in thy name, for thy sanctes like it well.

Psal. xli. a.
Luce. xii. c.

The. liii. Psalme.

DIXIT INSIPIENS,

To the chaunter vpon Mahalah, an instruction of David.

He * foolish body hath saied in his hert there is no God. Corrupt are thei, & become abhominable in their wickednes * there is none y dooth good. God looked downe fro heauē vpon the childre of men, to se if there wer any y would vnderstand & seke after God. But thei are all gone out of y waie, thei are al together become abhominable there is also none y dooth good, no not one. Are not thei without vnderstandyng y worke wickednes, eatyng vp my people as if thei would eate bzed: thei haue not called vpon God. Thei wer afraied, where no feare was: for God hath

Psal. xlii. a.

Psal. lxxiii. a.

Roma. iii. a.

broken the bones of hym y besieged the: y haue put them to cofusio because God hath dispised them. O y the saluacio wer geuen vnto Israel out of Sion: O y the Lord would deliuer his people out of captiuite. Then should Jacob reioyse and Israel should bee right glad.

The. liiii. Psalme.

DEVS IN NOMINE TVO.

To y chaunter in melodies, an instruction of David when the zephites came and saied vnto Saut, hath not David hid hymself emog vs?



Sake and auēge me in thy strength. Hear my praler O (God) & herken vnto the wordes of my mouth. For straungers are risen vp against me & tirauntes (whiche haue not God befoze their eies) seke after my soule. Sela. Behold, God is my helper, the Lord is with theim y vphold my soule. * He shall rewarde euil vnto mine enemies destrope y theim in thy truth. An offering of a free heart will I geue the, & praise thy name (O Lord) because it is so cofortable. For he hath deliuered me out of all my trouble, and myne eie hath seene his desire vpon myne enemies.

The. lv. Psalme.

EXAUDI DEVS,

To the chaunter in melodies an instruction of David.



Care my praler (O God) and hide y not thy self from my petition. Take hede vnto me, & heare me, how I mourne in my praler, & am vexed. The enemy crieth so, & the vngodly cometh on so fast: for thei are minded to dooe me some mischief, so maliciously are thei set against me. My heart is disquieted within me, & y feare of death is fallen vpon me. Fearfulness & trembling are come vpon me, & an horrible dyed hath ouerwhelmed me. And I saied: O y I had wynges like a doue, for then would I fle a waie, and be at rest. Lo, then would I get me a waie farre of, and remain in the wilderness.

Sela. I would make hast to escape, because y of the stozy wynde and tēpest. Destrope their tonges (O Lorde) and * deuide theim, for I haue spied vnrightheousnes and strife in the cite Dale and night go thei aboute within the walles therof: mischief also, and sozowe are in the middest of it. Wickednes is therein, disceate, and guyle go out of their stretes. For it is not an open enemy that hath dooen me this dishonour: for then I coulde haue bozne it: neither was it myne aduersary, that did magnifie hymself against me: for then * (peradventure) I would haue hid my self from hym.

* But it was euē thou my compaignion, my gypde, & myne owne familiar frende. We toke swete coufayll together, and walked in y house of God as frendes. Let death come hastily vpon theim, and let theim go downe quicke into hell, for wickednes is in their dwellynges, & among theim. As for me, I will call vnto God, and the Lord shall saue me.

In y euenyng & moynyng, & at none daie will I praiser

I praise (that instantly) and he shall hear my
voyle. It is he that deliuered my soule in peace fro
the bataill that was against me: for there were
many wme. Yea, euen God pendureth for euer,
shall heare me, and bypnyng theim downe. Sela.
For thei will not turne nor feare God.

He laied his handes vpon such as be at peace
with hym, & he brake his couenaunt. The wo-
rdes of his mouth wer softer the butter, haupnyng
war in his heart: his wordes were smother then
oyle, and yet bee thei very swerdes. * O cast thy
burthe vpon the Lord & he shall northe the and
not suffre the righteous to fall for euer. And as
for theim thou (O God) shalt bypnyng theim into
the pit of distruccon. The bloode thursty & dis-
creafull men shall not line out halfe their daies
* Neuertheles, my trust shall be in the (O Lord)

The. lvi. Psalme.

MISERERE MEI DEVS QVONIAM.

To the chaunter vpon the done of hym that was
domme in a far cowntre: the badges (or
armes) of Dauid, wher he was
fines toke hym in Geth.

Be mercifull vnto me, O God, for
man goeth aboute to deuoure me: he
is daily fightyng and troubling me.
Myne enemies are daily in hande to
swalowe me vp: for thei bee many & fight aga-
inst me, o moste highest. Neuertheles, though
I am sometyme afraied, yet put I my trust in
the. I will praise God, because of his woordes:
I haue put my trust in God, and will not feare
what fleshe can dooe vnto me. Thei daily mi-
stake my woordes, all that thei imagine is to dooe
me euill. Thei hold altogethe, and kepe theim
selues close: & marke my steppes, when thei laie
waite for my soule. Shall thei escape for their
wickednes? (O God) in thy displeasure shalt
cast theim downe. Thou tellest my flittynge,
put my teares in thy bottell: are not these thyn-
ges noted in thy booke? When soeuer I call vpon
the, then shall myne enemies bee put to flight
this I knowe, for God is on my side. In godes
wordes will I reioyse, in the Lordes word will
I coforte me. Yea, in God haue I put my trust,
I will not bee afraied what mane can dooe vn-
to me. * Vnto the (O God) will I paie my vo-
wes, vnto the will I geue thanks. For thou
hast deliuered my soule from death, and my fete
from fallnyng, that I maie walke before God
in the light of the liuyng.

The. lvii. Psalme.

MISERERE MEI DEVS MISERERE.

To the chaunter destrope not: the badges or
armes of Dauid, when he fled from
Saul into the caue.

Be mercifull vnto me (O God) bee
mercifull vnto me, for my soule tru-
steth in the, & vnder the shadow of
thy winges shall be my refuge: vntil
this tyrany bee ouerpast. I will cal-
vnto the moste high God, euen to the God that
shall perfourme my cause whiche I haue in hande.
He shall sende from heauen, & saue me from the
reproche of hym that would eate me vp. Sela.

God shall sende forth his mercy and truth. My
soule is among Lions, and I lie even among the
chilzen of menne (that are set on fire) whose teeth
are speares and arrowes and their tong a sharpe
swerde. Set vp thy self (O God) aboue the hea-
uens, & thy glozy aboue all the earth. Thei haue
laied a nette for my fete, and pressed downe my
soule: thei haue digged a pit before me, & are fal-
len into the middes of it theim selues. Sela. * My
heart is fixed (O God) my heart fixed: I will
sing & geue praise. Awake, O my glozy, awake
lute & harpe. I my self will awake right early.
I will geue thanks vnto the (O Lord) among
the people, & I will syng vnto the among na-
cions. * For the greatenes of thy mercy reacheth
vnto the heauens and thy truth vnto the cloudes.
Set vp thy self (O God) aboue the heauens, &
thy glozy aboue all the earth.

The. lviii. Psalme.

SI VERE VTIQUE IUSTICIAM.

To the chaunter, destrope not. The
badges or armes of Dauid.



Re your myndes set vpon righte-
ousnes: O ye congregacion: & dooe
ye iudge the thyng that is right O
ye soonnes of menne: Yea, ye ima-
gyne mischief in your heart vpon
the earth & your handes deale with wickednes.
The vngodly are froward, euen from their mo-
thers wombe: as lone as thei bee borne thei goo
astray & speake lies. Thei are as venimous as
the poyson of a serpente, euen like the death adder
that stopped her eares. Whiche refuseth to heare the
voice of the charmer, charme he neuer so wisely
Break their teeth (O God) in their mouthes:
smite the chaw bones of the Lions (O Lord)
Let them fall a waile like water that runneth a
pace: and wher thei shote their arrowes, let theim
bee roted out. Let theim consume a waile like a
snail & like the vntymely frute of a woman &
let them not se the soone. O euer your pottes
bee made whote with thornes: so let indyngua-
cion vexe hym, euen as a thyng that is rawe.
* The righteous shall reioyse wher he seeth the
vengeaunce: he shall washe his footstepes in the
bloodde of the vngodly. So that a manne shall
saie: verely there is a reward for the righteous,
doubtles there is a God that iudgeth in the earth.

The. lix. Psalme.

ERIPE ME DE INIMICIS.

To the chaunter, destrope not. The badge or
armes of Dauid: when Saul sent and
thei did wathe the house to kill hym.



Deliver me from myne enemies (O
God) defende me from theim that
rise vp against me. O deliuer me
from the wicked doers, and saue
me from the bloodthursty menne
For lo thei lie waityng for my soule: & mightie
menne are gathered together against me with-
out any offence or faute of me (O Lord). Thei
runne & prepare theim selues without my faur
Arise, thou therfore to help me, and beholde.
Stand vp (O Lord God of hostes) thou God
of Israell to viset all heathen: and bee mercifull
vnto

BB ii.

Psalm. lx. lxi. lxii. lxiii.

unto them þe offende of malicious wickednes.
B Sela. Thei go to & fro in þe enenynge thei grene
 like a dogge, & runne aboute thowme the citee.
 Beholde, thei speake with their mouth, & swee-
 des are in their lippes for who doeth hear: But
 thou (O Lord) * shalt haue them in derision, &
 þe shalt laugh at heathen to scozne. My strenght
 will I ascribe vnto the, for þe art the God of my
 refuge. God sheweth me his goodnes plenteou-
 ly, and God shall let me see my desire vpon myne
 enemies. Slaie them not, lest my people forget
 it: but scatter them abroad among thy people,
 and put them downe (O Lord) our defence. For
 the synne of their mouth, and for the wordes of
 their lippes thei shall be taken in their pride, and
 why: their preachynge is of cursynge and lies. Con-
 sume them in thy wrath, consume them that
 thei maie perishe, and know þe it is God whiche
 ruleth in Jacob and vnto the endes of þe world.
 Sela. And in þe enenynge thei will retorne: grene
 like a dogge and will go aboute the citee. Thei
 will runne here and there for meate, & grudge if
 thei bee not satisfied. As for me, I will synge of
 thy power: & will praise thy mercy by tymes in
 the morning, for thou hast been my defence and
 refuge in þe daie of my trouble. Vnto the, O my
 strenght, will I synge, for thou (O God) art my
 refuge and my mercifull God.

C The. lx. Psalm.

DEVS REPVLIST NOS.

C To the chaunter, vpon the rose of witnes, the
 badge or armes of Dauid, for to teache:
 When he fought against Mesopo-
 tamia, and Siria of zoba: and
 when Joab turned backe
 and slue twelve. M.
 Edomites in the salte valleie.

God, thou that hast cast vs out and
 scatred vs abroad: þe hast also been dis-
 pleased. O turne the vnto vs again.
 Thou hast moued the lande and drui-
 did it, deale þe sores therof for it maketh. Thou
 hast shewed thy people heuy thynges, * þe hast
 geuen vs a drynke of deadly wyne. Thou hast
 geuen a token for suche as feare the: þe thei maie
 triumphe, because of the truth. Sela.

B Therefore were thy beloued deliuered, helpe
 me with thy right hande, and heare me. * God
 hath spoken in his holynes: I will reioyse and
 deuide Sichem, and mete out þe valley of Su-
 choth. Gilead is myne, and Manasses is myne:
 Ephraim also is thy strenght of my hedde, Iuda
 is my lawe geuer. Moab is my washepot, ouer
 Edom will I cast out my shoo. Philistea bee þe
 glad of me. Who will leade me into the strong
 citee: Who will byynge me into Edom? Hast þe
 not cast vs out O God wilt not thou O God
 * go out with our hostes: O bee thou our helpe
 in trouble, for vain is the help of manne. Tho-
 rowe God we shall dooe great actes, for it is he
 that shall treade downe our enemies.

C The. lxi. Psalm.

EXAVDI DEVS DEPRECA.

C To the chaunter in the melodies of Dauid.

Hear me cryng (O God) geue care vnto
 vnto my praier. Fro the endes of the
 earth will I call vnto the, when my
 heart is in heuēes. Oh set me vp vpon
 the rocke that is higher then I. For thou hast
 been my hope, & a strong tower for me against
 the enemy. I will dwell in thy tabernacle for e-
 uer, and my trust shall be vnder the coueryng of
 thy wynges. Sela. For þe O Lord, hast heard
 my desires, & hast geuen an heritage vnto those
 þe feare thy name. Thou shalt graunt the byn-
 ge a lōg life, that his yeares maie endure thowm
 out all generacions. He shall dwell before God
 for euer: O prepare thy louynge mercy & faith-
 fulnes that thei maie preferue hym. So will I
 alwaie synge praise to thy name, * that I maie
 daily performe my vowes.

C The. lxii. Psalm.

NONNE DEO SVBIECTA.

C To the chaunter: for Jeduthū, a Psalm of Dauid

My soule truly waiteth still vpon God
 for of hym cometh my saluacion. He
 verely is my strenght & my saluacion
 he is my defence so that I shall not
 greatly fall. How long will ye imagine mis-
 chief against euery manne: ye shall be slain all þe
 sorte of you: yea, as a totterynge wall shall ye
 bee, & like a broken hedge. Their device is only
 how to putte hym out whom God will exalte.
 their delite is in lies: thei geue good wordes
 with their mouth, but curse with their heart.

Sela. Neuertheles, my soule waite thou still
 vpon God, for my hope is in hym. He truly is
 my strenght, & my saluacion: he is my defence so
 that I shall not fall. In God is my health and
 my glozy, the rocke of my might, and in God
 is my trust. O put your trust in him alwaie, ye
 people, * powre out your heartes before hym,
 for God is our hope. Sela. As for the children of
 menne, thei are but vain, the children of menne
 are disceatfull vpon the waistes, thei are alto-
 gether lighter then vanitee it self. O trust not in
 wrong and robbery, geue not your selues vnto
 vanitee: if riches increase, set not your heart vpon
 them. God spake once and twice: I haue al-
 so heard the same: þe power belongeth vnto God
 And that thou Lord art mercifull for * þe redde-
 dest euery manne accordyng to his worke.

C The. lxiii. Psalm.

DEVS DEVS MEVS.

C A Psalm of Dauid when he was
 in the wilderness of Iuda.

God, thou art my God, early will I
 seke the. My soule thirsteth for the,
 my flesh also longeth after þe in a bare
 & drie land, where no water is. Thus
 haue I looked for the in holynes, that I might
 beholde thy power and glozy. For thy louynge
 kyndnes is better then the life it self, my lippes
 shall praise þe. As long as I liue will I magni-
 fie the on this maner, and lift vp my handes in
 thy name. My soule shall be satisfied, euen as it
 wer with mary & fatnes, when my mouth praie-
 seth the w ioyfull lippes. Haue I not remembred
 the

the in my bed, & thought vpon the, when I was
waking. Because thou hast been my helper,
therefore vnder the shadow of thy wynges will
I reioyce. My soule hangeth vpon the, thy right
hande hath vpholden me. These also that seeke
the hurt of my soule, thei shall go vnder the earth.
Let theim fall vpon the edge of the sword, that
thei maie bee a porcion for foxes. But the kynge
shall reioyce in God: * all thei also that sweare
by hym shall bee commended, for the mouth of
theim that speake lies, shall bee stopped.

The. lxxiii. Psalme.

EXAUDI DEVS ORACIONEM:

To the chaunter, a Psalme of David.

Eare my voice (O GOD) in my
prayer, preserve my life fro fear of
the enemy. Hide me fro the gathe-
ryng together of the froward, and
fro the insurreccio of wicked doo-
ers. Whiche haue whet their tog like a sword
& shote out their arrowes, euen bitter woordes.
That thei maie preyly shote at hym whiche is
perfect: suddenly dooe thei hit hym and feare not.
Thei courage theim selues in mischief, and co-
men emog theim selues, how thei maie late sna-
res: and saie, that no manne shall se theim.

Thei imagine wickednes, & practyse it & thei
hope secrete among theim selues, eueri mane in
the depe of his heart. But God shall suddenly shote
at theim w a swift arrow, & thei shall be wounded.
Pea, thei odone toges shall make theim fall, in
somuche & who so seeth them shall laugh theim
to scozne. And all menne that se it, shall saie:
this hath God dooen, for thei shall perceiue that
it is his woorde. The righteous shall reioyse
in the Lorde, and putte his trust in hym: and al
thei that are true of heart shall be glad.

The. lxxv. Psalme.

TE DECET HIMNVS,

To the chaunter, a Psalme & song of David

Thou (O GOD) art praised in Sion &
vnto thei shall & vowe be perfourmed
(in Jerusalem) Thou & hearest & prai-
er vnto thei shall all fleshe come. My
misedes preuaile against me: O
be & merciful vnto our sinnes. Blessed is the man
whom & choicest & receivest vnto the: he shall dwell
in thy court: & shall be satisfied w the pleasures
of thy house, euen of thy holy temple. Thou shalt
shewe vs wonderfull thynges in righteousness.
(O GOD) of our saluacio, & that art the hope of al
endes of the earth, & of theim & remain in the pride
of the sea: Whiche in his strenght letteth fast the moun-
taines, & is girded about w power. Whiche stil-
leth the ragyng of the sea, & the noyse of his wa-
ues, & the madness of the people. Thei also that
dwell in the uttermost partes (of the earth) shall
be afraid at thy tokens, & that makest the out go-
ynges of the mornynge & euenynge to praise the.

Thou visitest the earth, & blestest it: & makest
it very plenteous. The river of God is full of
water, & preparest their corne: for so & proudest
for the earth. Thou waterest her forowes, & sen-
dest rain into the litle valeies therof: & makest
it soft w the drowpes of rain, & blestest the increase

of it. Thou crownest thei peare w thy goodnes: &
thy cloudes drop fatnes. Thei shall drop vpon
the dwellinges of the wilderness: & the litle hilles
shall reioyse on euery side. The foldes shall be ful
of sheepe, the valleies also shall stande so thicke
with corne, that thei shall laugh and syng.

The. lxxvi. Psalme.

IVBELTE DEO.

To the chaunter. The song of a Psalme.

Bee ioyfull in God, all ye landes
syng praises vnto thei honour of his
name, make his praise to bee glori-
ous. Saie vnto God: O how won-
derfull art thou in thy workes: tho
rowe & greatnes of thy power shall thyne ene-
mies be founde liers vnto the. For all the worlde
shall worship the, syng of the, & praise thy name.
Sela. O come hither & beholde the workes of
God, how wonderfull he is in his doyng toward
the children of men. * He turned the sea into drye
lande: so thei went thorow the water on fote
there did we reioyse therof. He ruleth with his
power for euer, his eyes beholde the people: and
suche as will not beleue, shall not bee able to ex-
alt theim selues. Sela. O praise our God (ye
people) & make thei voice of his praise to be heard
Which holdeth our soule in life, & suffereth not
our fete to slip. For the (O GOD) hast proued vs:
thou also hast tried vs, like as siluer is tried.

Thou broughtest vs into the snare, and laidst
trouble vpon our loynes. Thou suffrest men
to ride ouer our heedes, * we went thorow fire
and water, & thou broughtest vs out into a welthy
place. I will go into thy house with burnt offe-
rynges, and will paye the my vowes * whiche
I promised with my lippes, and spake with my
mouth when I was in trouble. I will offre vnto
the, fat brestsacrifices w the incense of rames
I will offre bullockes & goates Sela. O come
hither & herken all ye that feare God: & I will
tel you what he hath dooen for my soule. I cal-
led vnto him with my mouth, & gaue hym prai-
ses with my tog. If I encline vnto my wicked-
nes with my heart, the Lorde will not heare me.
But God hath heard me, & considred thei voyce of
my prayer. Praise be God which hath not cast
out my prayer: nor turned his mercy fro me.

The. lxxvii. Psalme.

DEVS MISEREATUR NOSTRI.

To the chaunter in metodies: a
Psalme and song.

Od, * be mercifull vnto vs, and
blesse vs, and shewe vs the light of
his countenance: (and be mercifull vnto
vs,) Sela. That thy wate maie be
known vpon earthe, thy saynge
health among all nacions. Let the people praise
the O let the nacions reioyse and bee glad: for
thou shalt iudge the folke righteously, & gouerne the
nacions vpon earth. Sela. Let the people praise the
(O GOD) lette all the people praise the. Then
shall the earthe bring forth thei increase, and
God, euen our owne God shall geue vs his blef
syng. God shall blesse vs, and all the endes of
the worlde shall feare hym.

BB iii.

The

Psalme. lxxviii. lxxix.

The lxxviii. psalme.

EXVRGAT DEVS.

To the chaunter, a psalme and song of Dauid.

Numer. x. d.



Let God arise, & let his enemies bee scattered: let them also that hate him flee before hym. Like as smoke vanissheth, so shalt thou drie them awaie: & like as wax melteth at fire, so let þe vngodly perishe at the presence of God. But let þe righteous bee glad, and reioyse before God. Let them also bee mery and ioyfull. Oþs yng vnto God, and yng praises vnto his name: magnifie hym that rideth vpon the heauens, as it were vpon an horse: praise hym in his name: yea, & reioyse before hym. * He is a father of the fatherlesse, & defendeth the cause of the widdowes: euen God in his habitation. He is the God that maketh menne to bee of one mynde in an house, & bypnygeth the prisoners out of captiuitie: but letteth the rennegates continue in scarcenes.

Deut. x. d.

Exod. xiii. d.
Num. xiii. d.
Esay. xlii. d.

O God, when thou wentest forth before the people, when þe wentest thorow the wilderness. Sela. The earth shoke, & the heauens dropped at the presence of God: euen as Sinai also was moued at þe presence of God: whiche is þe God of Israell. Thou O God sendest a gracious rain vpon thine enheritaunce, & refreshedest it when it was dry. Thy congregaciõ shall dwell therein: for þe (O God) hast of thy goodnes prepared for the poore. The Lorde gaue the woorde: greate was the compaignie of the preachers.

Josua. x. d.

* Kynges with their armies did flee, & were discomfited: and thei of the houtholde diuided þe spoyle. Though ye haue lien among þe pottes, yet shall ye bee as the wynges of a doue that is couered with siluer wynges, & her fethers like golde. When the almighty scattered kynges for their sake, then were thei as white as snowe in zalmon. As the hill of Basan, so is Godes hill euen an hie hill as the hill of Basan. Why hope ye so, ye hie hillles: this is Godes hil, in þe whiche it pleaseth hym to dwell: yea, the Lord will abide in it for euer. The charettes of God are twety thousand, euen thousandes of angels: & the Lord is among them, as in þe holy place of Sinai.

Ephes. iii. d.

* Thou art gone vp an hie, thou hast led captiuite captiue, & receiued giftes for menne: yea euen for thyne enemies, þe Lorde God might dwell among them. Praised bee þe Lorde daily euen þe God whiche helpeth vs, and poureth his benefites vpon vs. Sela. He is our God, euen the God of whom cometh saluacion: God is the Lorde by whom we escape death. God shall wound the hed of his enemies, & the heery scalp of suche one as goeth on still in his wickednes. The Lorde hath saied: I will bypnyng my people again as I did from Basan: myne owne will I bypnyng again, as I did somtyme from þe depe of the sea. That thy fote mate bee dipped in the bloodde of thyne enemies, and that the tong of thy dogges maie bee red thorowe the same.

It is well sene, O God how thou goest, how thou, my God and kyng goest in þe sanctuary.

The syngers go before, the mynstrels folow after: in the mides are the damels playng with tymbrels. Geue thanks O Israell vnto God the Lorde in þe congregacions, from the grounde of þe hearte. There is litle Benjamin their ruler, and the princes of Juda their counsaill, & princes of zabulon, and the princes of Reuben. Thy God hath sente for the strengthe, stablisheth the thyng O God, that thou hast wrought in vs. For thy temples sake at Ierusalem: so shall kynges bypnyng presentes vnto the.

When the compaignie of the spearmen, and multitude of the mightie are scattered abroad among the beastes of the people (so þe humbly bypnyng peces of siluer) and when he hath scattered the people the delite in warre: Then shall the princes come out of Egipte, the Moyans lande shall soone stretch out her handes vnto God. Sing vnto God O ye kyngdomes of the earth: O yunge praises vnto the Lorde. Sela. Whiche sitteth in the heauens ouer all from the begynnyng: Lo he dooeth sende out his voyce: yea, and that a mightie voyce. Ascribe þe power to God ouer Israell: his worship and strength is in the cloudes. O God, wonderfull arte thou in thy holy places, euen the God of Israell: he will geue strengthe and power vnto his people. Blessed bee God.

The lxxix. psalme.
SALVVM ME FAC DEVS.

To the chaunter vpon Hosanim of Dauid.



Salue me, O God: for þe waters are come in euen vnto my soule. I sticke faste in the depe myre, where no grounde is: I am come into depe waters, so that þe floudes rene ouer me. I am wery of cryng, my throte is drye: my sight faileth me, for waityng so long vpon my God. Thei that hate me without a cause, are mo then the beares of my hede, thei that are myne enemies, and would destroye me giltles are mighty: I paid them the thynges that I neuer toke. God thou knowest my symplenesse, and my fautes are not hid from the. Lette not thei that trust in the O Lorde God of hostes, bee ashamed for my cause, let not those that seke the bee confounded thorow me, O Lorde God of Israell.

And why? for thy sake haue I suffered reproche: shame hath couered my face. I am become a straunger vnto my brethzen: euen an aleaunt vnto my mothers children. For the zeale of thyne house hath euen eaten me, and the rebukes of thei that rebuke the are fallen vpon me. I wept & chastened my self with fastyng, and I was turned to my reproche. I put on a sackcloth also, and thei tested vpon me. Thei that sit in the gate, spake against me, and the drounkardees make songes vpon me. But Lorde, I make my prayer vnto þe in an acceptable tyme. Heare me (O God) in the multitude of thy mercy, euen in the truth of thy saluacion.

Take me out of the myre, that I synke not. Oh let me be deliuered from them that hate me and out of the depe waters. Let not the water floudes

floud drowne me: neither let the depe swalowe
me vp, & let not pit but her mouth vpon me.
Hear me, O Lorde, for thy louyng kynde-
ness is comforte: turne the vnto me, accor-
dyng vnto the multitude of thy mercies. And
bid not thy face from thy seruunt, for I am in
trouble: O haste the, and heare me. Drawe nie
vnto my soule, and saue it: O deliuer me, be-
cause of myne enemies: Thou hast knowen my
repose, my shame and my dishonour, myne ad-
uersaries are full in thy sight.

Thy rebuke hath broke my heart, I am full
of heuencelle, I looked for some to haue pitie vpo
me, but there was no manne: neither founde I
any to comfort me. * Thei gaue me gall to eate
and when I was thyrsty thei gaue me vynesgre
to drynke. * Let their table bee made a snare to
take them selues with all, and let the thynge
(that should haue been for their wealth) bee vn
to them an occasion of fallynge. Let their eyes
bee blinded, that thei se not: and euer bowe thou
downe their backs.

Poure out thyne indignacion vpon them, &
let thy wrathful displeasure take hold of them
* Let their habitation bee voide and no manne
to dwell in their tentes. For thei persecute hym
whom thou hast smitten, & thei talke how thei
maie bere theim whom thou hast wounded. Let
theim fall from one wickednes to another, and
not come into thy righte ousnes. * Let theim be
wiped out of the booke of liuyng, and not to be
wrytten among the righteous. As for me, whē
I am pooze & in heuencelle, thyne help (O God)
shall lift me vp. I will praise the name of God
with a song: and magnifie it with thankesge-
uyng. This also shall please the Lorde better
thē a bullocke, that hath hoznes and hoofes.

The humble shall confidre this, & be glad: seke
praister God, & pour soule shall liue. For p Lorde
heareth the pooze, & dispiseth not his prisoners
Let heauen and earth praise hym, the sea, & all
that moueth therein. For God shall saue Sion,
and buyde the citees of Iuda, that menne maie
dwell ther, and haue it in possession. The poste-
rite also of his seruantes shall enherite it: and
thei that loue his name shall dwell therein.

The lxx. Psalme.

DEVS IN ADIVTORIVM.

To the chaunter of Dauid to byng to reme-
braunce. (because the Lorde saued me.)

As the (O God) to deliuer me:
make hast to helpe me, O Lorde.
* Let theim bee shamed & confoun-
ded. p seke after my soule: let them
bee turned backward, & put to con-
fusion & wishe me euill. Let theim (for their re-
warde) be sone brought to shame, that crye ouer
me, there, there. But let all those that seke the,
bee to pfall and glad in the: and let all suche as
delite in thy saluacion, saie alwaie: the Lorde be
praised. As for me, I am pooze and in misery,
haste the vnto me (O God.) Thou art my help
& my redeemer: O Lorde make no long taryng.

The lxxi. Psalme.

IN TE DOMINE SPERAVI:



As p Lorde, haue I put my trust
let meneuer bee put to confusion: but
rid me and deliuer me in thy righte-
ousnes: encline thyne eare vnto me,
& saue me. Bee thou my strong hold
(where vnto I maie alwaie resozte) thou hast
promised to helpe me: for thou art my house of
defence and my castle. Deliuer me, O my God
out of the bande of the vngodly, out of the hade
of the vnrightheous and cruell mane. For thou
O Lord God, art p thyng that I long for, thou
art my hope euen from my youth. Thou owest the
haue I been holden vpon ever sence I was borne: ^{psal. xxi. d.}
* thou art he that toke me out of my mothers ^{Jeremy. i. a.}
wombe, my praise shall bee alwaie of the.

I am become as it wer a mostre vnto many: ^B
but my sure trust is in the. O let my mouth be
filled with thy praise. (I maie syng of thy glorie and
honoure, all the daie long. Cast me not awaie in
p tyme of age, for sake me not when my strenght
faileth me. For mine enemies speake against me
and thei p laie a waite for my soule, take their
counsaill together, sayng: God hath forsaken
hym, persecute hym, and take hym, for there is
none to deliuer hym. So not farre fro me O
God, my God, haste the to helpe me. Let theim
bee confounded & perishe, & are against my soul:
let theim bee couered with shame & dishonoure
p seke to dooe me euill. As for me I wil paciēt-
ly abide alwaie, & wil praise the more & more.

My mouth shall daily speake of thy righte- ^C
ousnes and saluacion, for I know no ende ther-
of I will goe forth in the strenght of the Lorde
God, and will make mencion of thy righte ous-
nes only. Thou O God, hast taught me from my
youth vntill now, therefore wil I tell of thy
wonderous workes. For sake me not, O God
in myne olde age, when I am gray heeded: vn-
till I haue shewed thy * strength vnto this ge- ^{Deut. vi. d.}
neracion, & thy power to all them that are yet
for to come. Thy righte ousnes (O God) is very
high, and great thynges are thei that thou hast
dooen (O God) who is like vnto the?

O what greete troubles & aduersities hast O
thou shewed me: and yet diddest thou turne &
refreshe me: pea, & broughtest me from the depe
of the earth. (again) Thou hast brought me * to ^{u. Reg. vii. d.}
greete honour and comforted me on euery side.
Therefore wil I praise the in thy faithfulness
O God, playng vpon an instrumēt of musike
vnto the will I syng vpon the harpe: O thou
holy one of Israell. My lippes will bee faine
when I syng vnto the: & so will my soule whō
thou hast deliuered. My tong also shall talke
of thy righte ousnes all the daie long, for thei are
confounded and brought vnto shame, that seke
to dooe me euill.

The lxxii. Psalme.

DEVS IUDICIUM.

psal. xii. for Salomon.



Due the kyng thy iudgements (O A
God) and thy righte ousnes vnto p
kynges soone. The shall be iudge
thy people, * accorpyng vnto right ^{Deut. xvi. d.}
and defende the pooze. The moun-
B B iiii. taignes

Psalme. lxxiii. lxxiii.

taignes also shall bypnyng peace, and the litle hil-
les righteounes vnto the people. He shall kepe
the symple folke by their right, defende þ chil-
dzen of the pooze, and punishe the wrong doer
psa. lxxiii. f. Thei shall feare the as long * as the sunne and
moone endureth, fro one generation to another
He shall come downe like the rain into a fiele of
wooll, euen as the droppes that water the earth.
In his tyme shall the righteounes florisse: pea-
and aboundaunce of peace so long as þ moone
endureth. * His dominion shalbe also from the
iii. Re. iii. d. one sea to the other, and from the floude vnto þ
wozldes ende. Thei þ dwell in þ wilderness shal
knele befoze hym: his enemies shal likke þ dust.
Path. ii. b. E. sal. ii. b. * The kynges of Charlis and of þ Isles shal
giue presentes: the kynges of Arabie and Saba,
shal bypnyng giftes. All kynges shal fall downe
befoze hym: all nacions shal dooe hym seruice.
For he shall deliuer the pooze when he crieth: þ
neady also & hym that hath no helper. He shalbe
faunourable to the symple and neady: and shal
preserue the soules of the pooze. He shal deliuer
their soules from falschod and wrong, and deare
shal their bloode bee in his sight. He shall liue
and vnto hym shalbe geuen of the gold of Ara-
bia: Prater shalbe made euer vnto hym, & dailly
shal he bee praised. There shalbee an heape of
corne in þ earth, high vpon the hilles: his frute
shal make like Libanus, and shalbee grene in
the citee, like grasse vpon the earth.

His name shal endure for euer: his name shal
remain vnder the sunne among the posterities,
whiche shalbe blessed thozowe hym, and all the
Heathen shal praise hym. Blessed bee þ Lozde
God, eue þ God of Israell * whiche oneiy dooth
wonderous thynges. And blessed bee the name
of his maiestie for euer: and all the earth shalbe
filled with his maiestie. Amen: A M E N.

Here endeth the praiers of David,
the soonne of Iai.

The lxxiii. Psalme.

QVAM BONVS ISRAELL.

A Psalme of Asaph.

A Ruly God is louyng vnto Israell
euen vnto suche as are of a cleane
heart. Neuertheles, my fete were al-
moste gone, my treadynges hadde
welnygh slippt. And why? * I was
grieved at þ wicked, I dooe se also the vngodly
in suche prosperite. For thei are in no perell of
death but are lustie and strö. Thei come in no
misfortune like other folke, neithere are thei pla-
ged like othermē. And this is the cause þ thei be
so holdē with pride, & overwelmed w cruelte.

Their eies swell for fatnes: & thei dooe euen
what thei lust. Thei corrupt other, and speake
of wicked blasphemie: their talkyng is against
the moste highest. For thy stretche forth thei
mouth vnto the heauen, and their tong gooeth
thozow þ woelde. Therfoze fall the people vn-
to theim, & therout sucke thei no small aduau-
tage. * Tushē (saie thei) how should God per-
ceiue it? is there knowlage in þ moste highest?
Lo, these are the vngodly: these prospere in the
wozld, & these haue riches in possessio: (And said)

The haue I clesed my heart in vaine, & washed
my handes in innocēcie. All the daie long haue
I been punished, and chastened eueri mornynge
Pea, and I had almoste saied euen as thei: but
lo, then should I haue condemned the genera-
cion of thy childzen. Then thought I to vnder-
stande this, but it was to harde for me.

Untill I went into the Sainctuary of God
then vnderstode I the ende of these menne. Na-
mely, how thou dooest set them in the slippe
places, and castest them downe and destroyest
them. O how sodainly dooe thei consume, pe-
rishe, and come to a fearfull ende: * Pea eue like
as a dreame when one awaketh, so shalt thou
make their image to vanishe out of the citee.
Thus my heart was grieved, and it wente euen
thozowe my raines. So folishe was I & igno-
raunt, euen as it were a beast befoze the. Neuer
theles, I am alwaie by the, for thou hast holdē
me by my right hande. Thou shalt gyde me
with thy counsaill: and after that receiue me w
glozy. Whom haue I in heauen but the?

And there is none vpon earth, that I desire
in comparison of the. My fleshe and my hearte
faileth: but God is the strengthe of my hearte,
& and my porcion for euer. For lo, thei that for-
saie the shal perishe: þ hast destroyed all them
that commit fornicacion against the. But it is
good for me, to holde me fast by God to put my
trust in the Lozde God and to speake of all thy
wozkes: (In the gates of the daughter Sion.)

The lxxiii. Psalme.

VT QVID DEVS REPVLISTI.

An instruccion of Asaph.



God, wherefore art thou absēt from
vs so lōg? why is thy wraeth so hotē
against the shepe of thy pasture? O
thyne vpō thy congregacion, wōd
thou hast purchaced and redemed of
olde. Thinke vpō the tribe of thyne enheritaunce
and mount Sion wherin thou hast dwelt. Lift
vp thy scete, that thou maiest vtterly destroye
eueri enemy, whiche hath dooen euill in the
Sainctuary. Thyne aduersaries rooze in the
midde of thy congregacions: and set vp their
banners for tokens. He that hewed tymbre afore
out of the thicke trees, was knownen to bypnyng
it to an excellent wooske.

But now thei bzeake downe all the carued
wozke therof with axes and hammers. * Thei
haue set fire vpon the holy places, and haue de-
filed the dwellynge place of thy name, euen vn-
to the grounde. Pea, thei saied in their heartes
let vs make hauocke of theim altogether: thus
haue thei byent vp all the houses of God in the
lande. We se not oure tokens: there is not one
prophete moze, no not one is there among vs
that vnderstandeth any moze. O God how
long shall the aduersary dooe this dishonour?
how long shall the enemy blasphemē thy name
for euer? Why withdrawest thou thy hande?
why pluckest thou not thy right hande out of
thy bosome, to consume the enemy? For God
is my kyng of olde: the help that is dooen vpon
earth, he dooeth it hymself. * Thou diddest de-
uide

Judic. xiii. d.
Ps. cxxviii. a.

Job. xli. a.
Jer. xli. a.

Ps. xciii. d.

upde the sea thou owest thy power: thou brakest the heades of the dragons in the waters. Thou smotest the heades of *Leuiathan in peces, and gauest hym to be meat for þe people in wylder-nesse. Thou broughtest out fountaynes & waters oute of the harde rockes: thou dryedest vp myghtye waters. The dawe is thyne, and the nyght is thyne: thou hast prepared the lyght & the sunne. Thou hast set all the borders of the earth, thou hast made sommer and wynter.

¶ Remembze this O Lorde, how the enemye hath rebuked, and howe the foolish people hath blasphemed thy name. O deliuer not the soule of thy turtle doue vnto the multitude of þe enemyes & forget not the congregacion of the poore for euer. Loke vpon the couenaunte for all the earth is full of darkenesse, and cruell habitacions. O let not the symple goe awaye ashamed: but let the poore & neady geue praisse vnto thy name. Arple, O God, mayntayne thyne owne cause: remembze howe the foolish man blasphemeth the daylye. Forget not the voice of thine enemyes: the presumptiō of them that hate the increaseth euer more and more.

¶ The. lxxv. Psalme.
CONFITEBIMVR TIBI.

To the chaunter: Destrope not
A Psalme and songe of Asaph.

¶ Vnto the (O God) do we geue thākes: yea, vnto þe do we geue thankes. Thy name also is so nye, & that do thy wonderous workes declare. When I receaue the congregaciō, I shal indge accordyng vnto ryght. The earth is weake and all the inhabytours therof: I beare vp the pylers of it, Sela. I saide vnto the fooles: deale not so madly: and to the vngodly, let not vp poure hōrne. Set not vp poure hōrne on hye, and speake not with a tyfnecke. For promociō cometh neyther fro the east, nor from the weste, nor yet fro the south. And why? * God is the iudge: he putteth downe one, and setteth vp another. For in the hande of the Lorde is there * a cuppe, and þe wyne is red. It is full myrte, & he poureth oute of the same. As for the dregges therof all þe vngodly of the earth shal drinke them, and lucke them out. But I wyl talke of the God of Jacob, and prayse hym for euer. All the hornes of the vngodly also wyl I breake: and the hornes of the ryghteous shal be exalted.

¶ The. lxxvi. Psalme.
NOTVS IN IVDIA:

To the chaunter in melodyes, a Psalme
and songe of Asaph.

¶ Jewry is God knowen, his name is greate in Israell. At Salem is hys tabernacle, and * hys dwellynge in Syon. * There brake he the arrowes of the bowe, the shylde, the sword and þe bat-tayle. Sela. Thou arte of more honoure and myghte then the pylles of the robbers. The proude are robbed: they haue slept they slepe: & all the men (whose handes were myghtie) haue founde not hyng. At thy rebuke (O God of Jacob) both the charret and hōrse is fallen. Thou

even thou art to be feared: and who may stande in thy syght, when thou art angry? Thou dydest cause thy iudgement to be hearde from heauen: the earth trembled and was styll. * When God arose to iudgement, & to helpe all þe meke vpon earth. Sela. The fearcenesse of man shal tourne to thy prayse: and the fearcenesse of the shalte thou refrayne. Promyse vnto the Lorde pour God, and * kepe it all ye that be round about hym, byng presentes vnto hym þe oughte to be feared. He shal refrayne þe spirite of prynces, & is wonderful among þe kinges of þe earth
¶ The. lxxvii. Psalme.

VOCE MEA AD DOMINVM.

To the chaunter for Jeduthum.

A Psalme of Asaph.

¶ Wyl * cry vnto God with my voyce, A
euen vnto God wyl I crye with my
voyce: and he shal hearken vnto me.

In the tyme of my trouble, I sought the Lorde: my soze ranne and ceassed not in the nyght sealon: my soule refused conforzte. When I am in heynesse, I wyl thynke vpon God: when my hert is vexed, I wyl cōplaine. Sela.

Thou holdest myne eyes wakynge: I am so feble, that I cannot speake. I haue conspyded the dayes of olde, and the yeres that are paste I call to remembraunce my songe: and in the nyght I commune with myne owne herte, and searche out my spirytes. Wyl the Lorde absēt hym self for euer? And wyl he be nomore intreated. Is his mercye cleane gone for euer? And is his promise come vterly to an ende for euer more? Hath God forgotten to be gracious?

And wyl he shutte vp his louyng kyndnesse in displeasure? Sela. And I sayde: It is myne owne infirmitie: But I wyl remembre the yeres of the ryght hande of the most hyest. I wyl remembre the workes of the Lorde, and * call to minde thy wonders of olde tyme. I wyl thinke also of all thy workes, and my talkynge shal be of thy dopnges. Thy wape, O God, is holpe: who is so greate a God as * (ours) God. Thou art the God that doth wonders, and hast declared thy power among people. Thou hast mightely deliuered thy people, euen the sonnes of Jacob and Ioseph. Sela. The waters sawe the O God: the wates sawe the and were afraied: the depthes also were troubled. The cloudes poured out water, the ayre thondzed: and thine aromes went abroad. The voyce of thy thōdre was heard round about, þe lyghtenynge shone vpon the ground, the earth was moued & spoke withall. Thy way is in the sea, and thy pathes in the greate waters: and thy footesteppes are not knowē. Thou leddest thy people lyke shepe by the hande of Moses and Aaron.

¶ The. lxxviii. Psalme.

ATTENDITE POPVLE MEVS.

An instruccyon of Asaph.

¶ Care my lawe, O my people, en-
clyn your eares vnto the wordes
of my mouth. * I wyl open my
mouth in a parable, I wyl declare
harde sentences of olde. Wyl the
B.B. we

Psal. lxxviii.

Deute. lxxviii.
the. vi. b. xl.
Ephra. vi. a.

Exod. xlii. d.
Josue. xlii. d.

Exod. xlii. d.
Josue. xlii. d.

Exod. xlii. d.

Exod. xlii. d.
Josue. xlii. d.

Exod. xlii. d.

1. Corin. x. a.

Exod. xlii. d.
Josue. xlii. d.

Exod. xlii. d.
Deut. vii. a.
Sap. xvi. d.
Jon. vi. d.

Exod. xlii. d.
Josue. xlii. d.

Exod. xlii. d.

Exod. xlii. d.

We haue herd and knowen: and such as our fathers haue tolde vs. That we shoulde not hyde the from þ childzen of the generacions to come but to shewe the honour of þ Lord, his myght, and wonderfull workes that he hath done. He made a couenaunt with Jacob, and gaue Israel a lawe: which he comaunded our forefathers to teache theþ childzen. That theþ posterityte myght knowe it, and the childzen whiche were yet vnborne. To thintent that when they came vp, they myght shewe their childzen the same. That they myght putte theþ truste in God, and not to forget the workes of God, but to kepe his commaundementes. And not to be as their forefathers: a fapthlesse and stubburne generacion: a generacion þ set not theþ hert a right, and whose spirite cleaued not fastly vnto God. Like as þ childzen of Ephraim, whiche beþng harnessed and caryeng bowes, turned them selues backe in the dape of batayle. They kepte not the couenaunte of God, and would not walke in his lawe. But forgot what he had done, and the wonderfull workes that he had shewed for them. Maruailous thinges dyd he in the syght of our fathers in þ land of Egypt, euen in the felde of zoan. * He deuyded the sea, and let them go thozowe: he made the waters to stande on an heape. * In the day tyme also he led them with a cloude, and all the nyghte thozowe, with lyght of fyre. He cloaued the herde: rocks in the wylbernesse, and gaue them drinke therof, as it had ben out of þ great depthe. He bzoughte waters out of the stony rocke, so that it gushyd out lyke the riuers. Yet for all this, they sinned moze agaynst hym, and prouoked the most hyest in the wildernes.

They tempted God in theþ hertes: & requyred meate for theþ luste. They spake agaynst God also, sayng: Hal God prepare a table in the wylbernesse? He smote the stony rocke in dede, that the water gushyd out, and þ streemes flowed withall: but can he geue bzeade also, or prouide fleshe for his people? When the Lorde heard this: he was wroth: so the fyre was kindled in Jacob, and there came vp þenye dyspleasure agaynst Israel. Because they beleued not in God, and put not theþ trust in his helpe.

So he comaunded the cloudes aboue, & opened the doores of heauen. He rained downe Manna also vpon the for to eat, and gaue the food from heauen. So man dyd eate aungels foode, for he sente them meate ynough. He caused the East wynde to blowe vnder the heauen, & thozowe his power he bzoughte in the southwester wynde. * He rayned fleshe vpon them as thicke as dust, and fethered foules lyke as the lande of the sea. He let it fall amonge theþ tentes, euen rounde aboute theþ habitacyon. So they dyd eate, and were well fylled: for he gaue theim theþ owne desyre. They were not dysapoynted of theþ luste. * But whyle the meate was yet in theþ mouthes, the þenye wrathe of God came vpon them, & slue the welthpest of them: pea and smote downe, the cholen men that were in Israel. * But for all this, they synned yet

more: and beleued not his wonderous workes. Therfore theþ dayes dyd he consume in vnytie, and theþ yeares in trouble. * When he slue them, they sought hym: and turned theim ly, and requyred after God. And they remembred that God was theþ strenght, and that the hyge God was theþ redemer. Neuertheles, they did but flatter hym with their mouth, and dissembled with hym in theþ tonge. For theþ herte was not whole with hym, neither contynued they steadfast in his couenaunte. * Suche was so merciful that he forgave theþ mynnydes, and destroyed them not. Pea, man a tyme turned he his wrathe awaye, and wolde not suffer his whole dyspleasure to arse. * For he consydered that they were but fleshe, and that they were euen a wynde that passeth awaye, and cometh not agayne. Many a tyme dyd they prouoke hym in the wildernes, and greued hym in the deserte. They turned backe, and tempted God, and moued the holy one in Israel. They thought not of his hande, and of the day when he deliuered them from the hande of the enemy. Howe he had wought his myracles in Egypt, and his wonders in the felde of zoan. * He touned theþ waters in to bloude, so þ they myght not drynke of the ryuers. * He sent lycce among them, and deuoured the vpon: and frogges to destroye theim. He gaue theþ scutes vnto the caterpyller, and theþ laboure vnto the grethopper. * He destroyed theþ vyners with haille stones, and theþ mulbertyrees with the frost. * He smote theþ cattel also with haille stones, and theþ flockes with poye thondre boltes. He cast vpon them the furpousnesse of his wrache: angre, displeasure, and trouble, & sent euell aungels amonge them. * He made a waye to his indignation, & spared not theim soules from death, but gaue theþ life ouer to the pestilence. * And smote al the fyre borne in Egypt, the most cypal and mightiest in the dwellinges of Ham.

But as for his owne people, he led the forth lyke shepe, and carped them in the wylbernesse lyke a floke. He bzoughte them out safely, that they shoulde not feare: and ouerwhelmed theim enemyes wth the sea. And bzoughte them to the borders of his sanctuary: euen to this mountaine which he purchaseth with his ryght hande. * He cast out the heathen also before theim, and sed theþ lande to be deuoyded among the for an herytage, & made the trybes of Israel to dwell in their tentes. So they tempted and displeased the most hye God, and kept not his testimonies. But touned theþ backes: and fell awaye lyke theþ forefathers, startynge asyde, lyke a broken bowe. For they greued hym with theþ hyll alters, and prouoked hym to dyspleasure with theþ ymages. When God heard that he was wroth, and toke soze displeasure at Israel. So that he forsoke the tabernacle in Bilo, and the tent that he had pitched amonge men. He deliuered theþ power into captivitye, and theþ beaultie into the enemyes hande.

He gaue his people ouer also into the sword, and was wroth wth the enherytaunce. The

they consumed they: ponge men: and they: may
bens were not geuen to maryage. They: pre-
sers were slayne wyth the swerde, and there
were no wyddowes to make lamentacyon.
So þ Lord awaked as one out of slepe, & lyke
a ghaunte refreshed wyth wyne. * He smote
his enemies in the hinder partes, and put them
to a perpetuall shame. He refused the Taber-
nacle of Joseph, and chose not þ tribe of Ephra-
im. * But chose the trybe of Juda, euen the hyll
of Syon whiche he loued. And there he buil-
ded his temple on hye, and layed the foundaci-
on of it lyke þ grounde whiche he hath made co-
rynnall ye. * He chose Dauid also his seruaunt
and toke hym awaye from the shepfoldes. As
he was folowynge the ewes grete wyth yong-
ones he toke hym, that he might fede Jacob his
people, and Israel his enherytaunce. So he fed
them with a faythful and true herte, and ruled
them prudently with all his power.

The lxxix. Psalme.

DEVS VENERVNT GENTES.

A Psalme of Asaph.

God, * the Heathen are come into
thy enherytaunce, thy holy temple
haue they despyled, & made Ierusalem
an heape of stones. * The deade bo-
dyes of thy seruantes haue they ge-
ne, to be meate vnto the foules of the ayre, and
the fleshe of thy sayntes vnto the bestes of þ
lande. They: bloud haue they shed lyke water
on euery syde of Ierusalem, & ther was no man
to bury them. * We are become an open shame
vnto our enemyes, a very scozne & derisyon vn-
to them that are rounde about vs. Lord, howe
longe wilt thou be angrey: Shall thy gelousye
burne lyke fyre for ever: * Poure oute thyne in-
dignacion vpon the heathen þ haue not know-
en the, and vpon the kyngdomes that haue not
called vpon thy name. For they haue deuoured
Jacob, and layde waste his dwellynge place.

* Remember not our olde synnes, but haue
mercy vpon vs, and that soone: for we are come
to great myserye. Helpe vs, O God of our sal-
uacyon, for the glorie of thy name: O deliuer
vs, and be merciful vnto our synnes for thy na-
mes sake. * Wherefore dooe the heathen saye:
where is nowe they: God? O lette the venge-
aunce of thy seruantes bloud that is shed be o-
penly shewed vpon the heathen in oure syghte.

O let the sorrowfull syghynge of the pryson-
ners come before the: accordyng vnto the great
neede of thy power: preserve thou those that are
appoynted to dye. And as for the blasphemye
(wherewith oure neyghbours haue blasphemed
the) reward thou them O Lord, seven fold into
they: bosome. So we that be thy people, and
shepe of thy pasture, shall geue the thanks for
euer, & wyl alway be shewynge forth thy prayse
from generacyon to generacion.

The lxxx. Psalme.

QVI REGIS ISRAEL.

To the Chaunter vpon Solsanin, a te-
simony and Psalme of Asaph.



Care O thou shepherde of Israel, A
thou þ ledest Joseph lyke a shepe
O we thy selfe also thou that sittest
vpon the Cherubins. Before E-
phraim, Benjamin, and Manas-
ses: styre vp thy strength, and come, helpe vs.

Turne vs agayne, O God shew the light of
thy countenaunce, and we shalbe whole. O
Lord God of hostes, howe longe wilt thou
be angrey with thy people that praieth: * Thou
fededst them with the breade of teares, & geuest
them plenteousnes of teares to drinke: * Thou
hast made vs a very styffe to our neyghbours:
and oure enemyes laughe vs to scozne. Turne
vs agayne, thou God of hostes, shew the light
of thy countenaunce: and we shalbe whole.

Thou hast brought a vyne out of Egypt: thou
hast caste oute the heathen, & planted it. Thou
madest rowme for it, & when it had taken rote
it fylled the lande. The hylls were couered
with the shadowe of it, and the bowes thereof
were lyke the goodly Cedre trees. She stret-
ched out her bzaunches vnto the sea, and her bo-
wes vnto the ryuer. Why hast thou then bro-
ken downe her hedge, that al they which go by
plucke of her grapes? The wylde boze oute of
the wood dooth rote it vp and the wilde beaste
of the felde deuoureth it. Tourne the agayne,
thou God of hostes, loke downe from heauen:
beholde, and visyte this vyne. And the place
of the vineyard that thy ryght hand hath plan-
ted: & the bzaunche that thou madest so strong
for thy selfe. * It is brente with fyre, and cutte
downe, and they shal perspe at the rebuke of
thy countenaunce. Let thy hand be vpon þ man
of thy righte hande, and vpon the sonne of man
whome thou madest so stronge for thine owne
selfe. And so wyl not we go backe fro the: O
let vs lyue, & we shal cal vpon thy name. Turne
vs agayne, O Lord God of hostes, shew the
lyght of thy countenaunce, & we shalbe whole.

The lxxxi. Psalme.

EXULTATE DEO.

To the chaunter vpon Githith. (A psalme)
of Asaph. (in the ffyth daye
of the Sabbath.)



Synge ye merelpe vnto God oure A
strength: make a chereful noyse vnto
the God of Jacob. Take þ psalme
brynge hither þ tabret, þ mery harpe
with the lute. Blowe vp þ trumpet

in the newe moone, euen in þ time appoynted, &
vpon our solempne feast day. * For this was
made a statute of Israel, and a law of the God
of Jacob. This he ordeyned in Joseph for a te-
symonye when he came oute of the lande of E-
gypt, and had heard a straunge language. I ca-
led his shoulders from the burthen, & his han-
des were deliuered from (makynge) þ pottes.

Thou calledest vpon me in troubles, and I
deliuered the, and hearde the, * what tyme as
the storme fell vpon the. * I proued the also
at the waters of strepe. Sela. Heare, O my
people, and I wyl assure the O Israel, yf thou
wylte berken vnto me, There shal no straunge
god

Exod. xii. b
Exo. xix. a
Psalm. xxi. a
Num. xxi. b

Exod. xx. a God be in the, neyther shalt thou worship any other God. * I am the Lord thy God, whiche brought the out of the lande of Egypt, ope thy mouth wyde, and I shall fyll it. But my people would not heare my voyce, and Israel would not obey me. * So I gaue them vp vnto theyr owne heres luff, & let them folowe their owne ymaginacions. O that my people would haue hearkened vnto me, for yf Israel had walked in my wayes: I shuld soone haue put downe their enemyes, & turned myne hand against their aduersaries. The haters of the Lord shuld haue bene founde lypers, but theyr tyme shoulde haue endured for ever. He shoulde haue fed them also with the finest wheat floure, & * with hony out of the stony rocke shoulde I haue satisfyed the.

Roma. i. d

Deu. xxxii. d

The lxxxii. Psalme.
DEVS STETIT IN SINAGOGA.
A Psalme of Asaph.

Exo. xxxii. b
De. xvi. d
Jere. v. a.

Add stādeth in the congregaciō of p̄ynces: he is a iudge among * goddes. * Howe longe wyl ye geue wozong iudgemēt, & accept the persons of the vngodly? Sela. Defende the pooze & fatherlesse, se that suche as be in nede & necessitie haue ryght. Delyuer the outcast & pooze: saue theim from the hande of the vngodly. They wyl not be learned nor vnderstande, but walke on styll in darknesse: all the foundations of the earth be oute of course. I haue sayde: ye are goddes, and ye all are chyldzen of the mooste hyst. But ye shal dye lyke men, & fall lyke one of the p̄ynces. Arise O God, and iudge thou the earthe, for thou shalt take al heathen to thyne enheritaunce.

The lxxxiii. Psalme.
DEVS NE CONTINEAS TE
A longe and Psalme of Asaph.

Psal. ii. b

Ald not thy tong, O God, kepe not thy lyl splanee, refrayne not thy self O God. For lo, * thyne enemyes make a murmurynge, & they that hate the haue lyft vp theyr head. They haue ymagined craftely against thy people, & taken counsaile against thy secrete ones. They haue said: come and let vs roote them out, that they be nomoze a people: and that the name of Israel maye be nomoze in remembraunce. For they haue caste their heades together with one consent and are confederate agaynst the. The tabernacles of the Edomites and the Ismaelites, the Moabites and Hagarenes. Sebal and Ammō & Amelech: the Philistines with them that dwelt at Tyre. Aflur also is ioynd vnto them, & haue helpe the chyldze of Loth. Sela. But do thou to the * as vnto the Madyanites, vnto Hisea, and vnto * Iabyn at the broke of Ryson. Which perished at Endor: and became as the dong of the earth. Make them and theyr p̄ynces like * Ozed and zeb. Yea, make all theyr p̄ynces lyke as zeb and zalmāna. Whiche saye: let vs take to oure selues the houses of God in possessyon. O my God, make them lyke vnto a whele, & as * the stubble befoze the wynde. Like as a fyze that burneth vp the wood, and as the flame that co-

Jud. viii. e.

Jud. iii. d

Jud. viii. g

Ps. xxxv. a

sumeth the mountaynes. Persecute them euen so with thy tempest, and make them astrayde in thy storme. Make theyr faces ashamed, O Lord that they maye seke thy name. Let them be confounded and vexed euer moze & moze: let them be put to shame & peryshe. And they shal know that thou (whose name is Jehouah) art only the mooste hyghst ouer all the earth.

The lxxxiiii. Psalme.
QVAM DILECTA TABERNACVLA.
To the chaunter vpon Githith, a Psalme of the sonnes of Corah.



QHow amiable are thy dwellynge linges, thou Lord of hostes: My soule hath a desyre and lōgynge to entre into the courtes of the Lord, my hert & my flesh reioyse in the luyng God: yea, the sparowe hath founde her an house, & the swalowe a nest, wher she may laye her yonge: euen thy alters, O Lord of hostes, my kyng and my God. Blessed are they that dwell in thy house, they wil be alway prayng the. Sela. Blessed is the man, whose strength is in the, in whose hert are thy wayes. Which goynge thorow the vale of mysery vlye it for a well, & the pooles are fylled wyth water. They wyl go from strength to strength: & vnto the God of goddes appeareth euerye one of them in Syon. O Lord God of hostes, heare my prayer, hearken, O God of Iacob. Sela. Behold, O God our defender: & lōke vpo the face of thyne anoynted. For one day in thy courtes is better then a thousand. I had rather be a doze keper in the house of my God, then to dwell in the tentes of vngodlynes. For the Lord God is a lyghte and defence, the Lord wyl geue grace and worship, & no good thyng shal be wythholde from them that lyeue a godly lyfe. O Lord God of hostes, blessed is the man that putteth his trust in the.

The lxxxv. Psalme.
BENEDIXISTI DOMINE.
To the chaunter, a Psalme of the sonnes of Corah.



Lord, thou art become gracious vnto thy land, thou hast turned awaye the captiuitie of Iacob. Thou hast forgiven the offence of thy people, * and couered al their synnes. Sela. Thou hast taken awaye al thy displeasur, and turned thy self from thy wrathful indignacion. Turne vs then, O God oure sauoure, and let thyne anger cease from vs. Wylte thou be displeased at vs for ever? & wilt thou stretch out thy wrath fro one generaciō to another? Wilt thou not turne again and quyen vs, that thy people maye reioyse in the? Shewe vs thy mercy (O Lord) and graunte vs thy saluacion. I wyl harken what the Lord God wyl saye, * (concernynge me) for he shal speake peace vnto his people: and to his sayntes, that they turne not agayne. For his saluacion is nye them that feare hym, that glōrye maye dwel in oure lande. Mercye and truthe are met together, righteounes and peace haue kyssed eche other. **Truthe**

Truthe shall flopythe out of the earth, and righte-
troules, hath looked downe from heauen. Psa.
the Lorde shall thewe lounyng kyndnes, and our
lande shall geue her encrease. Righteousnesse
shall go before hym, and he shall directe his
going in the waye.

The lxxxvi. Psalme.
INCLINA DOMINE AVREM:
A prayer of David.

for the springes shall be in the.

The lxxxviii. Psalme.
DOMINE DEVS SALVTIS.

A songe and Psalme of the sonnes of Corah:
To the chaunter vpon Mabelath, to geue tha-
kes: an instruccion of heman the Ezrabite.



Lord God of my saluacion, I haue
cryed daye and nyght before thee: O
let my prayer entre into thy presenc
encline thine eare vnto my calling.
For my soule is full of trouble, and

my life draweth nye vnto hel. I am counted as
one of them that go downe into the pyt, and I
haue bene euen as a man that hath no strenght
fre amonge the dead, like vnto them that be wo-
bed and lye in the graue, whiche be out of reme-
brance, and are cut awaye from thy hande.

Thou hast layd me in thy lowest pyt in a place
of darkenes and in the depe. Thyne indignacio
lyeth harde vpon me, and thou hast vaxed me
with al thy stormes. Sela. Thou hast putte a-
waye myne acquayntaunce farre frome, and
made me to be abhoyred of them: I am so faste
in pylson, that I cannot get forth. My syghte
fayleth for very trouble: Lorde I haue called
dayly vpon thee, I haue stretched out myne han-
des vnto thee. * Doeest thou thewe wonders among
the dead? Shall the dead ryse vp agayn, and
praise thee? Shall thy lounyng kindnes be shew-
ed in the graue, or thy saythfulnesse in destruc-
tion? Shall thy wonderful woikes be knowe
in the darke, and thy righteousnes in the lande
where all thynges are forgotten? Vnto thee haue
I cryed O Lorde, & early shall my prayer come
before thee. Lorde, why abhoyrest thou my soule?
and hydest thou thy face frome? I am in mys-
ery, & lyke vnto hym that is at the poynt to dye
(euen from my pouthe vp) my terroures haue I
suffred with a troubled mynde. Thy wrathfull
displeasure goeth ouer me, and the feare of the
hath vndone me. They came rounde aboute me
dayly lyke water, and compassed me together
on euery syde. My louers and frendes hast thou
put awaye frome, and hyd myne acquayntaunce
out of my syght.

The lxxxix. Psalme.

MISERICORDIAS DOMINI.

An instruccion of Ethan the Ezrabite.



A songe shall be alway of thy lounyng
kyndnes of the Lorde, w my mouth
wyl I euer be shewing thy truthe
from one generacion to another.

For I haue sayde: mercy shall be
set vp for euer, thy truthe shalt thou stablysh in
the heauens. * I haue made a couenaunt wyth
my chesen. I haue sworne vnto David my ser-
uaunt. * Thy seide wyl I stablyshe for euer and
sette vp thy throne from one generacion to ano-
ther. Sela. (O Lorde) * the verpe heauens
shall praise thy wonderful woikes, & thy truthe
in the congregacyon of the sayntes For who is
he amonge the cloudes, that shall be compared
vnto the Lorde? And * what is he amonge the
goddesses that shall be lyke vnto the Lorde? God
is verpe great to be feared in the counsell of
the

The lxxxvii. Psalme.

FVNDAMENTA EIVS.

A Psalme and songe of the son-
nes of Corah.



Er foundations are vpon the holpe
pylles: the Lorde loueth the gates
of Syon more then all dwelling-
ges of Jacob. Verp excellent thyng-
es are spoken of thee, thou cytie of
God. Sela. I wyl thynke vpon Rahab & Ba-
bylon, wyth them that knowe me. Beholde ye
the Philistines also, and they of Tyre with the
Moabians. Lo, there was he bozne. And of Syon
it shall be reported, that he was bozne in her, &
the moste hyghest shall stablyshe her. The Lorde
shall heare it, when he wyrteth vp the people,
that he was bozne there. Sela. The syngers al
so and trompetters shall he rehearse. All my

Psal. lxxviii.
Ps. lxxxviii.

D

Psal. lxxviii.

Il. Reg. lxxviii.

Il. Reg. lxxviii.

Il. Reg. lxxviii.

Il. Reg. lxxviii.

Il. Reg. lxxviii.

Il. Reg. lxxviii.

Il. Reg. lxxviii.

Il. Reg. lxxviii.

Il. Reg. lxxviii.

Il. Reg. lxxviii.

Il. Reg. lxxviii.

Il. Reg. lxxviii.

Il. Reg. lxxviii.

Il. Reg. lxxviii.

Il. Reg. lxxviii.

Exo. xiii. d.
Mat. xiii. d.

the sainctes, and to bee had in reuerence of all that are aboute hym. **O** Lord God of hostes, who is lyke vnto the: thy truthe (molte myghty) is on euery syde. * Thou ruleste the ragynge of the see. Thou styllste the waues thereof, when they aryse. Thou haste subdued Egypte & destroyed it, thou haste scatred thyne enemyes abrode wyth thy myghtie arme. The heauens are thyne, the earth also is thyne: thou hast layde the foundacyon of the rounde world and al that therein is. Thou hast made y^e north and the south. Tabor and Harmō shall reioyse in thy name. Thou hast a myghtie arme, strōge is thy hande, and hys is thy ryght hand. Righteousnes and equitye is the habytacion of thy seate, mercy and truth shall go before thy face. Blessed is the people (**O** Lord) that can reioyse in the: they shall walke in the lyght of thy countenance. Their delite shall be dayly in thy name and in thy ryghteousnes shall they make theyr boast. For thou art the glozy of theyr strength, and in thy louyng kyndnes thou shalt lyfte vp our hornes. For the * Lord is our defence. The holy one of Israel is our kyng. Thou speakest somtyme in visions vnto thy saynctes, & saydest: I haue layde helpe vpon one y^e is myghtie I haue exalted one chosen out of the people. * I haue founde Dauid my seruaunt, wyth my holy oyle haue I anoynted hym. My hande shall holde hym fast, and myne arme shall strengthen hym: The enemy shall not be able to do hym violence, the sonne of wyckednesse shall not hurte hym. I shall smyte downe his foes before hys face, and plage them that hate hym.

Esaye. i. a.

Actes. xiii. d.
i. Reg. xvi. b.
ii. Reg. i. a.

iii. Re. viii. a

iii. reg. ix. d.

Exod. ix. a

Actes. vii. f.

psal. lxxii. a

psal. lxxv. b

My truth also and mercy shall be wyth hym and in my name shall his borne be exalted. * I wyll sette hys domynion also in the see, and his ryght hand in the floudes. He shall call me: thou art my father, my God & my strong saluacion. And I wyll make hym my fyrst borne, hygher then the kynges of the earth. My mercy wyll I kepe for hym for euermore, & my couenaunt shall stand fast wyth hym. His sede also wyll I make to endure for euer, and his trone as the dayes of heauen. But yf his chyldren forsake my lawe & walke not in my iudgemētes: * yf they breake my statutes & kepe not my commaundementes: * I wyll vylet theyr offences wyth the rod, & theyr synne wyth scourges. Neuerthelesse, my louyng kyndnes wyll I not utterly take from hym, nor suffre my truthe to fayle. My couenaunt wyll I not breake nor alter the thyng y^e is gone oute of my lippes. I haue swozne once by my holynesse, that * I wyll not fayle Dauid. His sede shall endure for euer, and his seate is lyke * as the sunne before me. He shall stand fast for euermore as the moone, and as the faythful wytnes in heauen. Sela. But thou hast abhorred and forsaken thyne anoynted, & art displeased at hym. Thou haste broken the couenaunte of thy seruaunt, & cast his crowne to the ground. * Thou hast ouerthrowen al his hedges & broken downe his stronge holdes. Al they that go by, spoyle hym: and he is become a rebuke vnto hys neyghbours. Thou haste set vp the ryght

hande of his enemyes: and made al his aduersaries to reioyse. Thou hast taken awaye y^e edge of hys sword: & geuest hym no victorie in the battayle. Thou hast put out hys gloze, & cast his trone downe to the ground. The dayes of his youth hast thou shortened: and couered him wth dyshonoure. Sela. Lord, how long wylt thou hyde thy self: for euer: and shall thy wrath burne lyke fyre? Remember howe longe my tyme is, wherefore haste thou made all men for naught? * What man is he that lyueth & shall not se death? & shall he deliuer his owne soule from the hande of hell? Sela. Lord, where are thy olde louyng kyndneses, whyche thou swearst vnto Dauid in thy truth? Remember (Lord) the rebuke that thy seruantes haue, & howe I do beare in my bosome y^e rebukes of many people. Wherewith thyne enemyes haue blasphemed the, and sclaunder the fote stepes of thyne anoynted. Praise be the Lord for euermore. Amen. Amen.

The. xc. Psalme.
DOMINE REFUGIUM.

A prayer of Moses the man of God.

Lord, thou haste bene oure refuge fro one generacion vnto another. Before the mountaynes were broughte forth, or euer the earth and the world were made, thou art God from euerlastyng and worlde wythoute ende. Thou turneste man to destruccyon. Agayne thou sayest: come agayne chyldren of men. * For a thousande yeares in thy syght are but as yester daye, seynge that in the past as a watche in the nyghte. As soone as thou scatrest them, they are euen as a slepe, and fade awaye sodenly lyke the grasse. In the mornyng it is grene and groweth vp, but in the euening it is cut downe: & withered. For we consume a waye in thy dyspleasure, and are a frayde at thy wrathfull indygnacion.

Thou hast set our misdeedes before the, & our secreete synnes in the light of thy countenance. For when thou arte angrye, all oure dayes are gone: we bypnyng our yeares to an ende, as it were a tale y^e is tolde. The dayes of oure age are thre score yeares & ten: and though men be so strong that they come to four score yeares: yet is their strength the but labour & sorowe: so soone passeth it a waye, & we are gone. But who regardeth the power of thy wrath, for euen thereafter as a man fareth, so is thy displeasure. * Teach vs to nombze our dayes, that we maye applye our hartes vnto wylidome. Turne the agayne, (**O** Lord) at the last, and be gracious vnto thy seruantes. Satisfye vs wyth thy mercy and that soone, so that we reioyse and be glad al the dayes of our lyfe. Comforte vs agayne, now after the tyme that thou haste plagued vs, & for the yeares wherin we haue suffered aduersite. Shewe thy seruantes thy worke, and theyr chyldren thy gloze. And the glorious maiesty of the Lord our God be vpon vs: prosper thou the worke of our handes vpon vs: prosper thou our handy worke.

The. xci. Psalme.

QVI HABITAT.

Who so dwelleth under the defence of the moste best that abyde under the shadowe of the almyghtye. I wyll saye vnto the Lorde: thou arte my hope, and stronge holde: my God, in hym wyll I truste. For he shall deliuer the from the snare of the hunter and fro the noysome pestilence. He shall defende the vnder his wynges, and thou shalt be safe vnder his fethers: his saythfulnesse & true the shall be thy helde and buckler. Thou shalt not be afrayd for any terror by night, nor for the arrowe that flyeth by daye. For the pestilence that walketh in the darkenesse, nor for the spykenesse that destroyeth in the none day. A thousand shall fall besyde the: and ten thousande at thy ryghthande, but it shall not come nye the. Yea, wyth thine eyes shalt thou behold and se the rewarde of the vngodly. For thou Lorde art my hope, thou hast set thine house of defence very hye. There shall no euell happē vnto the, neyther shall any plage come nye thy dwelling. * For he shall geue his angels charge ouer the, to kepe the in al thy wayes. They shall beare the in theyr handes, that thou hurte not thy fote agaynst a stone. Thou shalt go vpon the lyon and adder, the yong lyō and the dragō shalt thou treade vnder thy fete. Because he hath set his loue vpon me, therefore shall I deliuer hym. I shall set hym vp, because he hath knowen my name. * He shall cal vpon me and I wyll heare hym, yea, I am wyth hym in trouble, I wyll deliuer hym, and byng hym to honoure. Wyth long lyfe wyll I satysfye hym, and geue hym my saluacyon.

¶ The. xcii. Psalme:

BONVM EST CONFITERI.

¶ A Psalme and songe for the Sabbath daye.

It is a good thyng to geue thanks vnto the Lorde, and to synge prayes vnto thy name, O most best. To tel of thy louyng kyndnesse earlye in the mornyng, and of thy truth in the nyght season vpon an instrument of ten stringes, and vpon the lute: vpon a lorde instrumēt, and vpon the harpe. For thou Lorde hast made me glad thowse thy workes, and I wyll reioyse in geuing praye for thy operations of thy handes. (O Lorde) howe glorious are thy workes: thy thoughtes are very depe. An vnwyse man doeth wel consydre this, and a foole doth not vnderstande it. When the vngodly are grene as the grasle, and when al the workes of wyckednes do floure. Then shall they be destroyed for ener. But thou Lorde art the moste best for euermore. For lo, thyne enemyes, O Lorde, lo thyne enemyes shall perishe, and al the workers of wyckednes shall be destroyed. But my horn shall be exalted, like the horne of an Elycōne, for I am anoynted wyth the oyle. Myne eye also shall see his lust of myne enemyes, & myne eare shall heare his besyde of the wycked that ryle vp agaynst me. The ryghteous shall floure like a palme tree and shall sprede a broad lyke a Cedre in Liba-

mus. Such as be planted in the house of the Lord shall floure in the courtes. * (of the house) of oure God. They shall also byng forth moze frute in theyr age, & shall be fat and well kynged. That they may shew, how true the Lord my strengthe is, and that there is no vnrighteousnes in him.

¶ The. xciii. Psalme.

DOMINVS REGNAVIT.

The Lord is kyng, and hath put on glorious apparel: The Lorde hath put on hye apparel, and gyrded hym selfe with strengthe: * he hath made the rounde worlde so sure that it can not be moued. Euer sence the worlde began hath thy seate bene prepared thou art from euerylastyng. * The floudes are rylen (O Lorde) the floudes haue lyft vp their noyse the floudes lyft vp the waues. The waues of the see are myghtie, and rage horribly: but yet the Lorde that dwelleth on hye, is myghtier. Thy testymonyes, O Lorde, are very sure, holynes becommeth thine house for euer.

¶ The. xciiii. Psalme.

DEVS VLTIONVM.

Lorde God * to whome vengeance belōgeth: thou God to whome vengeance belongeth: shewe thy selfe. Arise thou iudge of the worlde, and reward the proude after their deseryng. Lorde howe longe shall the vngodly: how long shall the vngodly tryumphe? Howe longe shall al wycked doers speake so dysdaynfully, & make suche proude boastynge? They synne downe thy people, O Lorde, and trouble thine herptage. They murder the wydowe: and the straunger, and put the fatherles to death. And yet they saye: tush * the Lorde shall no se, neyther shall the God of Jacob regarde it. Take heed, ye vnwise among the people. O ye fooles when wyll ye vnderstande: he that planted the eare, shall he not heare? O he that made the eye shall he not se? O he that nurthured the heathen, it is he that teacheth man knowledge, shall not he punysh? * The Lord knoweth though tes of man, that they are but vayne.

Blessed is the man, whō thou chastenest (O Lord) and teachest hym in thy lawe. That thou mayst geue hym pacyfe in tyme of aduersyte vntyl the pyt be dygged vp for the vngodlye. For the Lorde wyll not saye bys people, neyther wyll he forsake his enherytaunce. Vntyl ryghteousnes turne agayne vnto iudgemente. Al such as be true of herte shall folowe it. Who wyll ryle wyth me agaynst the wycked? O who wyll take my parte agaynst the euil doers? If the Lorde had not helped me, it had not sayled: but my soule had bene put to seplence. * But when I sayd: my fote hath slippyd, thy mercy (O Lorde) helde me vp. * In the multitude of the sorowes that I had in my herte, thy comfortes haue refreshed my soule. Wilt thou haue any thyng to do with the scole of wickednes, which ymagineth myschefe as a lawe?

They gather them together agaynst the soule of the ryghteous, and condemne the innocent bloude. But the Lorde is my refuge,

per

Psal. xcvi. xcvi. xcvi. xcvi. xcvi.

and my God is the strength of my confidence. He shall recompence them theyr wyckednesse & destroy them in theyr owne malice, yee & Lord our God shall destroye them.

The. xcvi. Psalme.

VFNITE FXVL TEMVS.

Come, let vs syng vnto the Lord * let vs hertely reioyse in þ strength of our saluacyon. Let vs come before his presence with thankesgeuing, & shewe our selve glad in hym with psalmes. For the Lord is a great God, & a great kyng aboue all Gods.

In his hande are all the corners of the earth and the strength of the hylls is his also. The see is his, and he made it, and his handes prepared the drye lande. Come, let vs worshyppe and fall downe, and knele before the Lord, our

maker. For he is the Lord our God: and we are the people of his pasture, & the shepe of his handes. * To daye yf ye wyll heare his voyce, harden not your hartes: as in the prouocacion and as in the daye of tēptacion in þ wylbernes

Whē your fathers tēpted me, proued me: and sawe my workes. Fourty yeres longe was I greued with þ generacion, & said: it is a people þ do erre in theyr hertes: for they haue not knowen my waies. * Unto whome I sweare in my wrath that they shulde not entre into my rest.

The. xcvi. Psalme.

CANTATE DOMINO.

Syng vnto the Lord a newe songe syng vnto the Lord: all the whole earth. Syng vnto the Lord, and prayse his name, be tellig of his saluacyon from daye to day. Declare

his honoure vnto the heathen, & his wonders vnto all people. * For the Lord is great & cannot worthely be prayled: he is more to be feared then all goddes. As for all the goddes of the heathen, they be but Idols, but it is þ Lord that made the heauens. Glory and worshyppe are before hym, powre & honoure are in his sanctuary.

Ascrybe vnto the Lord (O ye kynredes of the people) ascrybe vnto the Lord: worshyppe and powre. * Ascrybe vnto the Lord, the honoure due vnto his name, byngge presentes, and come into his courtes. O worshyppe the Lord in þ bewtye of holines, let the whole earth stande in awe of hym. Tell it out among the heathen, that the Lord is kyng: and that it is he whiche hath made the rounde worlde so faste, that it can not be moued, and how that he

shall iudge the people ryghteously. Let the heauens reioyse, and let the earth be glad: let þ see make a noyse, and all that therein is. Lette the felde be ioyfull and all that is in it: then shal al the trees of the woode reioyse before the Lord for he cometh: for he cometh to iudge the earth: and with righteousnesse to iudge the worlde, & the people with his trueth.

The. xcvi. Psalme.

DOMINVS REGNAVIT.

The Lord is kyng: the earth may be glad thereof: yee the multitud of þ Isles may be glad therof. Cloudes and darchenesse

are round about him, righteousnes & iudgement are the habitation of his seate. There shall go a fyre before hym, & burne his enemies on every syde. His lychtenynges gaue shine vnto the worlde, the earthe sawe it: and was afrayed.

* The hylls melted lyke waxe at þ presence of the Lord, at þ presence of the Lord, of þ whole earth. * The heauens haue declared his righteousnes, and all the people haue sene his glorie.

* Confounded be all they that worshypped ymages, & that delpte in vaine goddes: they shyppe hym all ye goddes. Upon hearde of it, and reioysed: and the daughters of Iuda were glad, because of thy iudgementes O Lord. For thou Lord art hyer then all that are in þ earth thou art exalted far aboue all goddes. O ye loue the Lord, se that ye hate the thing whiche is euell, the Lord preserveth the soules of his sayntes, he shall deliuer the from the hande of the vngodlye. There is spronge vpon a lycht for the ryghteous, and ioyfull gladnesse for such as bee true herted. * Reioyse in the Lord, ye ryghteous, & geue thankes for a remembrance of his holynesse.

The. xcvi. Psalme.

CANTATE DOMINO.

A Psalme (for Dauid.)

Syng vnto the Lord a newe songe: for he hath done merueylous thynges. With his owne ryghte hande and with his holy arme hath he gotten hym selfe the victorye. The Lord declared his saluacyon, his ryghteousnesse hath he openly shewed in the syght of the heathen.

He hath remembred his merce and trueth towarde the house of Israel: & all the endes of the worlde haue sene þ saluacyon of our God.

Shewe your selues ioyful vnto the Lord al ye landes, syng, reioyse, and geue thankes. * Prayse the Lord vpon the harpe, syng to the harpe with a Psalme of thankesgeuyng.

With trompettes also and shawmes: O ye we poure selues ioyful before the Lord the kyng. Lette the sea make a noyse and all that therein is, the round worlde, and they that dwel therein. Let the floudes clappe theyr handes, and lette the hylls be ioyfull together, before the Lord, for he is come to iudge the earth.

With righteousnes shall he iudge the worlde and the people with equityte.

The. xcvi. Psalme.

DOMINVS REGNAVIT.

The Lord is kyng, be the people neuer so vnpatient: he lytteth betwene the Cherubyns, be the earth neuer so quyet. The Lord is great in synn, and hye aboue all people. They shal geue thankes vnto thy name, whiche is great, wonderful and holy. The kynges power loueth iudgement and ryghteousnes in Jacob. O magnifye the Lord our God, and fall downe before his footstole, for he is holpe. Moyses and Aaron among his preastes, and Samuel among such as call vpon his name, these called vpon

IVBILATE DEO

Ch. Ci. Psalme.
MISERICORDIAM ET

DOMINE EXAUDI ORATIO

CC paryson

parryson of the earth, so greate is hys mercy also toward them that feare hym. Loke howe wyde also the east is frome the weste, so farre hath he set oure synnes from vs. Yee, lyke as a father ppyteth hys owne chyldren, eue so is y^e Lord merciful vnto them that feare him. For he knoweth wherof we be made, * he remembreth that we are but dust: The dayes of man are but as grasse, for he flovyeth as a floure of the felde, for as sone as the wynde goeth ouer it, it is gone, and y^e place therof shall knowe it no more. But y^e merciful goodnes of the Lorde endureth for euer, & euer vpon the that feare hym: hys ryghteousnes vpon chyldres chyldren. Euen vpon suche as kepe hys couenaunte, and thynke vpon hys comaundementes to do them. The Lorde hath prepared hys seat in heauen, and his kyngdome ruleth ouer all. O prayse the Lorde ye Angels of hys, ye y^e excel in strength, ye that fulfyll hys comaundement, and hearken vnto the voyce of hys wordes. O prayse the Lorde al ye hys hostes, ye seruautes of hys, that do hys pleasure. O speake good of the Lord al ye workes of hys in all places of hys domynyon: prayse thou the Lorde, O my soule.

* The. Ciii. Psalme, (of Dauid.)
BENEDIC ANIMA

R* Praise the Lorde O my soule, O Lord my God, thou art become excedyng glozyous, thou arte clothed wyth maiestye and honoure. Thou deckest thy selfe wyth lyghte, as it were wyth a garmente, and spreddest out the beaues lyke a curtayne. Whych the lapeth the beames of hys chambers in the waters, and maketh the cloudes hys charete and walketh vpon the wynges of the wynde. * He maketh hys Angels spretes, and hys mynysters a flaminge fyre. He layde the foundacyon of the earth, that it neuer shulde moue at a nyte tyme. Thou couereddest it wyth the depe lyke as wyth a garment: the waters stande in y^e hylls. * At thy rebuke they fflye, at the voyce of thy thonder they are afrayed. They go vp as hye as the hylls, and downe to the valleyes beneth: euen vnto the place, whych thou hast appointed for them. * Thou haste set them theyr boundes, whych they shall not passe, neyther turne agayne to couer the earth. He sendeth the sprynges into the ryuers, whych runne amonge the hylls. All beastes of the felde dryncke there of, and the wyld Asses quenche theyr thyrste. Besyde them shall the foules of the ayre haue habytacyon, and syng among the braunches he watereth the hylls from aboue, the earth is fylled wyth the fruyt of thy workes. He bringeth forth grasse for the catel, and grene herbe for the seruyce of men that he maye * brynge fode out of the earth: and wyne that maketh glad the herte of man, and oyle to make hym a chearfull countenance, and bread to strength mans hert. The trees of the Lorde also are full of sappe, euen the Cedres of Libanus whych he hath planted. Wherem the byrdes make theyr nestes, and the fyre trees are a dwellynge for the storkke. The hye hylls are a refuge for the wyld goa-

tes, and so are the stonye rockes for the Conyng. He appointed the mone for certayne seasons and the sunne knoweth hys goinge downe. Thou makest darckenes that it maye be nyght, wherem in all the beastes of the forreste do moue. The Lyons roarynge after theyr praye to seke theyr meate at God. The Sunne aryseth, and they get them awaye together, and lay them downe in theyr denues, * Man goeth forth to his work and to hys labour vntill the euyngyng. * O Lorde howe manyfolde are thy workes: in woldome hast thou made them all, the earth is ful of thy ryches. So is the greate and wyde sea also, wherem are thynges crepyng innumerable both small and great beastes, There go the shippes, and there is that: * Leupathan, whome thou hast made, to take hys pastyme therein.

* They wayte all vpon the, that thou mayest geue them meate in due season. When thou gettest it them, they gather it: and when thou openest thyne hande, they are fylled wyth good.

When thou hydest thy face they are troubled when thou takest awaye theyr breath, they dye, and are turned agayne to theyr duste. When thou lettest thy breath go forth, they shall be made: and thou shalt renewe the face of the earth.

The glozyous maiestye of the Lorde shall endure for euer, the Lorde shall reioyse in hys workes. The earth shall tremble at the loke of hym yf he do but touch the hylls: they shall smoke. I wyll syng vnto the Lorde as long as I lyue. I wyll prayse my God whyle I haue my being And so shall my wordes please him, my joy shall be in the Lord. As for synners, they shall be consumed out of the earth and the vngodly shall come to an ende. * prayse thou the Lorde. O my soule. Prayse the Lorde.

* The. Cv. Psalme.
CONFITEMINI DOMINO

(Prayse the Lorde.)

G*eue thanks vnto the Lorde, and call vpon hys name: tell the people, what thynges that he hath done. O let your songes be of hym: and prayse hym and let your talkyng be of hys wonderous workes. Reioyce in hys holy name: let the herte of them reioyce that seke the Lorde. Seke the Lorde and hys strength, seeke hys face euermore. Remember the meruelous workes that he hath doone, hys wonders and the iudgementes of hys mouth. O ye seed of Abraham his seruaunte, ye chyldren of Jacob hys cholen. He is the Lorde oure God, hys iudgementes are in all the worlde. He hath bene alwaye myn defall of hys couenaunt and promysse that he made to a thousande generacions. * Euen the couenaunt that he made wyth Abraham, and: the oth that he swore vnto Isabac. * And appointed the same vnto Jacob for a lawe, and to Israel, for an euerlastyng testamente. Saying: vnto the wyll I geue the lande of Chanaan, the lot of your inherytaunce. When there was yet but a few of them, and they straungers in the land. What tyme as they went from one nacion to another, from one kyngdome to another people,

He suffered no man to dooe theim wrong, but
reproued euen kynges for their sakes. Tounche
not myne anoynted, and dooe my prophetes no
harme. Whereouer, he called for a dath vpon
lande, and destroyed all the prouision of bread.
But he had sente a manne before theim, euen
Joseph, whiche was solde to bee a bonde ser-
uaunt. Whose feete thei hurte in the stocks,
the iron cutted into his soule. Untill the tyme
came that his cause was knowne, the worde of
the Lorde tried hym. * The kyng sent and deli-
uered hym: the prince of the people let hym goo
fre. He made hym Lorde also of his house, ruler
of all his substaunce. That he myght enfourme
his princes after his will, & teach his senatours
wisdom. * Israell also came into Egypt, and
Jacob was a straunger in the lande of Ham.
* And he increased his people excedyngly, and
made theim stronger the their enemies. Whose
heart turned, so that thei hated his people, and
dealt vntuly with his seruautes. * The sent
Moses his seruaunt, & Aaron, whom he had
chosen. And thes thewed his tokes emog theim
and wonders in the lande of Ham. * He sent dar-
kenes, and it was darke, and thei were not obe-
dient vnto his worde. * He turned their waters
into bloode, and slewe their fishe. * Their lade
brought forth frogges, pea enē in their kynges
chambers. * He spake & worde, and there came
all maner of flies, and lice in all their quarters.
* He gaue the haile stones for rain, and flames
of fire in their lande. He smote their vines also
and fygge trees, and destroyed the trees that
were in their costes. * He spake the woorde, and
the gresoppers came and caterpillers innume-
rable. And did eate vp all the grasse in the lande
and deuoured the frute of their ground. * He
smote all the first bozne in their lande, euen the
chief of all their strengthe. He broughte theim
forth also with siluer and golde, there was not
one feble persone among their tribes. Egypte
was glad at their departyng: for thei were a
fraide of theim. * He spred out a cloude to bee a
couerpyng, & fire to geue light in the night scald
at their desire, he brought quailles: and he fil-
led theim with the brede of heauen. * He opened
the rocke of stone, and the waters flowed out:
so that riuers ranne in the drye places. For why
he remembred his holy promise, and Abraham
his seruaunt. And he brought forth his people
with ioye, and gaue theim the landes of & Hea-
then, and thei toke the labourers of the people in
possession. That they might kepe his statutes,
and obserue his lawes.

Praise the Lorde.

The Cvi. Psalme.

CONFITEMINI DOMINO.

Praise the Lorde.



Geue: thanks vnto the Lorde for
he is gracious: and his mercie endu-
rcth for euer. Whocan expresse the
noble actes of the Lorde, or shewe
forth all his praise: Blessed are thei
that alwaie kepe iudgement and dooe righteous
Remembre me (O Lorde) accordyng to the fa-

uoure that thou bearest vnto thy people: O vi-
set me with thy saluacion. That I maie see the
felicitie of thy chosen, and reioyse in the gladnes
of thy people, and geue thanks with thyne en-
heritance. We haue synned with our fathers
we haue dooen amisse, and dealt wickedly.

Our fathers regarded not thy wonders in B
Egypt, neither kepe thei thy grate goodnes in
remembraunce: but were disobedient at the sea
euen at y redde sea. Neuer theles, he helped them
for his names sake, that he might make his po-
wer to bee knowne. * He rebuked the redde sea
also, & it was dried vp: so he led theim thowwe
the depe, as thowwe a wildernes. And he saued
theim from the aduersaries hāde, and deliuered
theim fro the hāde of theemie. * As for those
that troubled theim, the waters ouerwhelmed
theim, there was not one of theim left. * The be-
leued thei his wordes, and sag praise vnto hym

But within a while thei forgat his workes: C
& would not abide his counsaill. But lust came
vpon theim in the wildernes, and thei tempted
God in the desert. And he gaue theim their de-
sire & sent leanes withall into their soule. Thei
angred Moses also in the tētes, and Aaron the
saincte of the Lorde. * So the earth opened and
swallowed vp Dathan, and couered the congre-
gacion of Abiram. And the fire was kindeled in
their cōpaignie, the flamie brent vp the vngod-
ly. * They made a calfe in Horeb, & worshipped
a molten image. * Thus thei turned their glo-
ry into a similitude of a calfe, that eateth haye.
And thei forgat God their sauoure, whiche
had dooen so grate thynges in Egypt. Wonde-
rous woorkes in the lande of Ham and fearfull
thynges by the redde sea.

So he saied: he would haue destroyed theim,
had not Moses his chosen stand before hym in
that gap: to turne a waie his wrathfull indygn-
acion, lest he should destroye theim. * Pea, thei
thought scoone of the pleasūt lande: and gaue
no credence vnto his worde. But murmured in
their tentes, and herkened not vnto the voyce
of the Lorde. * Then lift he vp his hand against
theim to ouerthrowe theim in y wildernes. To
cast out their seede among the nations, and to
scatfre theim in the landes.

* Thei iopned theim selues vnto Baall De: E
or and eate the offerynges of the dedde. Thus
thei prouoked hym vnto angre with their owne
inuencions, and the plage was grate among
theim: * Then stode vp Phinehes and pray:
ed: and so the plage ceased. And that was
counted vnto hym for ryghteousnes, amonge
al posterities for euer more. * Thei angred him
also at the waters of strife, so that he punished
Moses for their sakes. Because thei prouoked
his spirite, so that he spake vnauidedly with
his lippes. Neither destroyed thei the heathen
* as the Lorde commaunded theim. But were
mingled among the heathen, and learned their
woorkes;

In so muche that thei worshipped their idols
whiche turned to their owne decaie. * Pea thei
offered their sonnes and their daughters vnto
deuels.

CC ii.

deuels.

Psalme. cxvii. cxviii.

Jerem. viii. b.
Deu. xvi. b.
Jer. l.iii. b.
Esaye. xxx. a.

deuels. * And shed innocent bloodde, euen the bloodde of their soonnes and of their daughters: Whom thei offered vnto the ydols of Canaan, and the lande was defiled with bloodde. Thus were thei stained with their owne workes: and went a whozpyng with their owne inuencions. Therefore was the wrath of the Lorde kindeled against his people: in so muche, that he abhorred his owne inheritaunce.

G And he gaue them ouer into the hande of the Heathē, and thei that hated them were lordes ouer them. Their enemies oppressed them, and had them in subieccion. Many a tyme did he deliuer them, but thei rebelled against hym with their owne inuencions, & were brought downe in their wickednes. Neuertheles, whē he sawe their aduersitie, he hearde their complainte. He thought vpon his couenaunt, and pitied them, accordyng vnto the multitude of his mercies. Yea, he made al those that had led them a waie captiue, to pitie them. Deliuere vs (O Lorde our God) and gather vs from among the Heathen: that we maie geue thanks to thy holy name, and make our boiste of thy praise. * Blessed bee the Lorde God of Israel from euerlasting and worlde without ende, and let all people saie Amen. **A M E N.**

Deut. xxx. a.

Luke. i. g.

Praise the Lorde.

The. C vii. Psalme.
CONFITEMINI DOMINO.

1. Par. xvi. b.
Psal. cxv. a.
and. cxvi. a.
1. Par. xiii. a.
Iudic. xiii. c.
Esaye. xli. a.

G Geue thākes vnto the Lorde, for he is gracious: and his mercy endureth for euer. Let them geue thanks whom the Lorde hath redeemed and deliuered from the hande of the enemy. And gathered them out of the landes, from the east, and from the west, from the north and from the southe. Thei went astray in the wilderness out of the waie, and founde no citee to dwell in. Hungry and thursty: their soule fainted in them. So thei cried vnto the Lorde in their trouble, & he deliuered them from their distress. **B** He led them forth by the right waie, that thei might goo to the citee, where thei dwelt. O that menne would therefore praise the Lorde, for his goodnes: & declare the wonders that he dooeth for the children of menne. * For he satisfied the empty soule, and filled the hungry soule with goodnes. Suche as sit in darkenes & in the shadowe of death, being fast bound in misery and iron. Because thei rebelled against the wordes of the Lorde, and lightly regarded the counsaile of the moste highest. He also brought downe their heart thowow heuenes: thei fell downe, and there was none to help them. So when thei cried vnto the Lorde in their trouble, he deliuered them out of their distress. For he brought them out of darkenes, and out of the shadowe of death, and brake their bondes in sondre.

Exod. xvi. a.
Deut. xlii. a.

O that menne would therefore praise the Lorde for his goodnes: and declare the wonders that he dooth for the children of menne. For he hath broken the gates of brass, & smitten the barres of iron in sondre. For the menne are plagued for their offence, and because of their wickednes.

Their soule abhorred all maner of meate: and thei were euen harde at deathes doze. So whē thei cried vnto the Lorde in their trouble, he deliuered them out of their distress. * He sent his word, & healed them, & thei were saued fro their destruction. O that menne would therefore praise the Lorde for his goodnes: and declare the wonders that he dooeth for the children of menne.

* That thei would offer vnto hym a sacrifice of thankesgeuyng: & tell out his workes with gladnes. Thei shall go downe to the sea in shippes, & occupy their busines in greate waters: These men se the workes of the Lorde, & his wonders in the depe. * For at his worde the stormy winde ariseth, whiche lifteth up the waves thereof. Thei are caried vp to the heauen, & downe againe to the depe, their soule melteth away because of the trouble. Thei rele to & fro, & stagger like a drunken manne: & are at their wittes ende. So whē thei crie vnto the Lorde in their trouble, he deliuereth them out of their distress. For he maketh the storme to cease, so that the waves thereof are still. Then are thei glad, because thei be at rest: and so he byngeth them vnto the land where thei would bee. O that men would therefore praise the Lorde for his goodnes: & declare the wonders that he dooeth for the children of men.

That thei would exalte hym also in the congregation of the people: & loue hym in the seat of elders. * Which turneth the floudes into a wilderness: and drieth vp the water springes. A fruitful lande maketh he barren: for the wickednes of them that dwell therein. Again, he maketh the wilderness a standing water: and water springes of a drie ground. And there he setteth the hungry, that he maie bulde them a citee to dwell in. That thei maie sowe their lande, and plant vineyardes, to yelde them frutes of encrease. He blessed them, so that thei multiply exceedingly: and suffereth not their cattell to decrease. And again, when thei are minished & brought lowe thowow oppression, thowow any plague or trouble: Though he suffer them to be awhile entreated thowow tirauntes and let them wandre out of the waie in the wilderness: Yet helpeth he the poore out of misery, and maketh him householdes like a flocke of shepe. The righteous will confesse this, & reioyse: & the mouth of al wickednes shall be stopped. Whoso is wise will ponder these thynges: and thei shall vnderstande the louyng kyndenes of the Lorde.

The. C viii. Psalme.

PARATVM COR MEVM.

A Song and Psalme of Dauid.



GOD my hearte is redy: my hearte is redy: I will syng: and geue praise, with the best membze that I haue. I wake & lute and harp: I my self will awake right early. I will geue thanks vnto the Lorde among the people, I will syng praises vnto the Lorde among the nations. For thy mercy is greater then the heauens: & thy truth reacheth vnto the cloudes. * Set vp thy self (O God) above the heauens.

uens

uens: and thy glozy aboue all the earthe. That
thy beloued maie bee deliuered: lette thy right
hande saue theim: & heare thou me. * God hath
spoken in his holynes: I will reioice therfoze, &
denide Sichem: and mete out the valley of Su
coth: * Silcad is myne, and Manasses is myne
Ephraim also is the strength of my heed: Juda
is my lawe geuer, Moab is myne washepot, o
ner Edom will I cast my shooe: vpon Philistia
will I triumphe. Who will leade me into the
strong citee: And who will bypnyng me into Edom
hast not thou forsake vs (O God) And wilt
not thou goe forth with our hostes: O helpe
vs against y enemye, for vain is the help of ma.
Thow God we shall dooe greates: and
it is he, that shall treade downe our enemies.

The. C. ix. Psalme.
DEVS LAVDEM MEAM.

To the chaunter, a Psalme of David.

Didest not thy tog (O God) of my
praise. For the mouth of the vn
godly: yea, the mouth of the disce
itfull is opened vpon me: and thei
haue spoke against me with false
tonges. Thei compassed me aboute also with
wordes of hatred, and fought against me with
out a cause. For the loue that I had vnto them
lo, thei take now my contrary parte: but I geue
my self vnto praiser. Thus haue thei rewarded
me euill for good: and hatred for my good will
* Set thou an vngodly mane to bee ruler ouer
hym, and let sathan stande at his right hande.
When sentence is geuen vpon hym, let hym be
condempned: and let his praiser bee turned into
synne. * Let his daies bee fewe, and let an other
take his office. Let his children bee fatherles, &
his wife a widdowe. Let his children bee vaga
boundes, and begge their byerde: let theim seke
it also out of desolate places.

Let the extortioner consume all that he hath
and let the straungers spyle his labour. Let
there bee no manne to pitie hym, nor to haue co
passion vpon his fatherles children. Let his po
sterite bee destroyed, and in the next generacion
let his name bee cleane put out. Let the wicked
nes of his fathers bee had in remembraunce in
the sight of the Lorde: and let not the synne of
his mother bee dooen awaie. Let theim alwaie
bee before the Lorde: that he maie roote out the
memoriall of theim from the earthe. And that
because his mynde was not to dooe good: but
persecuted the poore helples mane, y he might
haue hym that was vexed at the heart. His de
lite was in cursyng, & it shall happen vnto hym
he loued not blessing: therfoze shall it bee farre
fro hym. He clothed hymself with cursyng like
as with a raiment: and it shall come into his bo
weles like water, and like oyle into his bones.

Let it bee vnto hym as the cloth that he hath
vpon hym: and as the gyrdle that he is alwaie
gyrded withall. Let it thus happen fro y Lorde
vnto myne enemies, and to those that speake
euill against my soule. But deale thou with
me (O Lorde God) accordyng vnto thy name,
for swete is thy mercy. O deliuer me, for I am

helples and poore, and my heart is wounded w
in me. I go hence like y shadow that departeth
& am dyslue a waie as the greschopper. My knees
are weake thowowe fastyng, my fleshe is dried
vp for want of fatnes. I became also a rebuke
vnto theim: * thei that looked vpon me, shaked
their heedes. Helpe me (O Lorde my God) O
saue me accordyng to thy mercy.

And thei shall knowe howe y this is thy hand
and that thou Lorde hast dooen it. Though thei
curse, yet blesse thou: and let theim bee confoun
ded that rise vp against me: but let thy seruaut
reioice. Let myne aduersaries bee clothed with
shame: & let them couer theim selues with their
owne confusion, as with a cloke. As for me, I
will geue greates thankes vnto the Lorde with
my mouth, and praise hym among y multitude
* For he shall stande at y right hande of y poore
to saue his soule from vnrightheous iudges.

The. C. x. Psalme.

A Psalme of David.

DIXIT DOMINVS DOMINO MEO.



The Lorde saied vnto my Lorde: * sit
thou on my right hande, vntill I make
thyne enemies thy footestole. The
Lorde shall sende the rod of thy po
wer out of Sion: bee thou ruler eu
in the middelt among thyne enemies. In y daie
of thy power shall the people offere the frewilof
feringes with an holy worship, the dewe of the
birthe is of the wombe of the moynyng. * The
Lorde sware and will not repente: * Thou art a
preest for euer, after the ordze of Melchisedech.

The Lorde vpon y right hande, shall woude
euen kynges in the daie of his wrath. He shall
bee iudge among y heathen, he shall fill the pla
ces with dedde bodies: & smite asondze the bed
des ouer diuerse countreies. He shall dynke of y
brocke in y waie therfoze shall he lift vp his hed

The. C. xi. Psalme.

CONFITEBOR TIBI DOMINE.

Praise the Lorde.



Will geue thankes vnto y Lorde
with my hole hearte, secretly emog
the saythfull: and in the congre
gacion. * The woorkes of the Lorde
are greates, sought out of all theim
y haue pleasure therein. His wooske is worthy
to bee praised and had in honoure: & his righte
ousnes endurethe for euer. The mercifull and
gracious Lorde hath dooen his maruelous
woorkes, that thei ought to bee had in remem
braunce. * He hath geuen meate vnto theim y
feare hym: he shall euer bee mynde full of his co
nenaunt. He hath shewed his people the power
of his woorkes, that he maie geue them the he
ritage of the heathen. The woorkes of his han
des, are veritie & iudgement: all his commaun
dementes are true. Thei stand fast for euer: and
euer, and are dooen in trueth and equitie.

Helste redemption vnto his people: he hath
commaunded his couenaunte for euer, holy and
reuerent is his name. * The feare of the Lorde is
the begynnyng of wisedome: a good vndersta
ndyng haue all thei that dooe thereafter: y praise

The. C. xii.

of

Psalme. cxii. cxiii. cxiiii. cxv. cxvi.

of it endureth for ever. (Praise & Lord for the returning
a gain of Aggeus and zachary the Prophets.)

The. Cxii. Psalme.

BEATVS VIR.

Praise the Lorde.

ps. cxviii. a

ps. cxviii. e

psal. cxviii. a

proverb. ix. c

psa. cxviii. e

ii. Cor. x. d.

psa. cxviii. e

cxviii. a.

i. Reg. ii. d.

Exod. xxi. a.

Exod. xxi. e

Josua. iii. d.

Exod. xxi. a.

ii. Tim. ii. d.

Blessed is the manne that feareth
the Lorde, he hath the greate delite in
his commaundementes. His seede
shalbe mighty vpon earth: the gene
ration of y faithfull shalbe blessed.

Riches and plenteoulnes shalbee in his house:
and his righteousness endureth for ever. Vnto y
godly there ariseth vp * light in the darkenes:
he is merciful, louyng and righteous. A good
manne is mercifull, & lendeth: & will guyde his
wozdes with discrecion. For he shal neuer bee

Moued: and the righteous shalbe had in euera
stying remembraunce. He will not bee afraied of
any euill tidynge, for his heart standeth fast:
& beleueth in the Lorde. His heart is stablised
and will not shrinke, vntill he se his desire vpo
his enemies. * He hath sparled abrode, and gree
to the pooze: and his righteousness remaineth
for ever: his borne shalbe exalted with honoure.
The vngodly shal se it, and it shal greeue hym,
he shal gnashe with his teethe, and consume a
waie: the desire of the vngodly shal perishe.

The. C. xiii. Psalme.

LAUDEATE PVERI.

Praise the Lorde.

* Praise the Lorde (ye seruantes:)

Praise the name of y Lord. Bles
sed is the name of the Lorde, fro this
tyme forth for evermore. The Lor
des name is praised, from the risynge
vp of the sunne, vnto y goyng downe of y same
The Lorde is high aboue all heathen, & his glo
rie aboue y heauens. Who is like vnto y Lorde
our God, y hath his dwellyng so high, and yet
humbleth hymself, to beholde the thynges that
are in heauē and earth: * He taketh vp the sym
ple out of the dust, and lifet he the pooze out of
the mire. That he maie set hym with the prin
ces, euen with the princes of his people. He ma
keth the baren woman to kepe house and to bee
a ioyfull mother of children.

The. C. xiiii. Psalme.

IN EXITU ISRAEL.

Praise ye the Lorde.

When Israell came out of Egypt, &
the house of Jacob from among y
straunge people. * Juda was his
sanctuary, & Israell his dominio
* The sea saw that, & fled: * Jorda
was dzyen backe. The mountaignes skipied
like rammes: & the litle hilles like young shepe
What aileth the, O thou sea, that thou fleddest
and thou Jorden that thou wast dzyen backe?
Ye mountaignes, that ye skipied like rammes
and ye litle hilles, like young shepe: Tremble
thou earthe at the presence of the Lorde: at the
presence of the God of Jacob, * Whiche turned
the harde rocke into a standyng water, and the
flinte stone into a spryngyng well.

The. C. xv. Psalme.

NON NOBIS DOMINE:



Dnt vnto vs (O Lorde) not vnto vs
but vnto thy name geue the praise
for thy louyng mercye, and for thy
truthes sake. * Wherefore shall the

heathen saie: where is now the
God? As for our God he is in heauen: he hath
doen what soeuer pleased hym. * Their idols
are siluer and golde, euen the worke of mennes
handes. They haue mouth, and speake not, eyes
haue they and se not. They haue eares, and heare
not: noses haue they, and smell not. They haue
handes, and handle not: fete haue they, & walke
not: neither speake they thozowe their throte.
They that make them are like vnto them, and
so are all they that put their trust in them. But
O thou house of Israell trust thou in the Lorde: he
is * their succour and defence. Ye house of Aaron
put your trust in the Lorde he is their helper &
defender. Ye that feare the Lorde, trust ye in the
Lorde: he is their helper & defender. The Lorde
hath been mindfull of vs, and he shal blesse vs
euen he shal blesse the house of Aaron. He shal
blesse them that feare the Lorde, bothe small
and greate. The Lorde shal encrease you more
and more: you and your children. Ye are y bles
sed of the Lord, whiche made heauen and earth.
All the whole heauens are the Lordes: y earthe
hath he geuen vnto the children of mene. * The
dedde praise not the (O Lorde) neither all they
y go downe into the silence. But we wil praise
the Lorde, from this tyme forth for evermore.

The. C. xvi. Psalme.

DELEXI QVONIAM:

Praise the Lorde.



I am well pleased y the Lorde hath
berd the voyce of my praiser. That
he hath enclined his eare vnto me
therfore will I call vpon hym as
long as I liue. * The snares of dea

the compassed me rounde aboute, & the paines of
hell gat holde vpon me: I shall fynde trouble &
heuines: and I shall call vpon the name of the
Lorde (O Lorde) I beseeche the to deliuer my
soule. Gracious is the Lorde, and righteous:
yea, our God is mercifull. The Lorde preser
ueth the simple: I was in misery, & he helped me
Turne again then vnto thy rest, O my soule:
for the Lorde hath rewarded the.

And why? * thou hast deliuered my soule fro
death, myne eyes from teares, and my fete from
fallynge. I will walke before the Lorde in the
lande of the liuyng: I beleue, and therfore will
I speake, but I was sore troubled: I said in
my hart. * All minne are liars. What rewarde
shalt I geue vnto the Lord, for all the benefites
that he hath dooden vnto me? I will receiue the
cuppe of saluacion, and call vpon the name of
the Lord. I will paie my vowes now in the pre
sence of all his people, right here in the sight of
the Lorde, is the death of his saintes.

Behold: O Lord how y I am thy seruant &
I am thy seruante, & the soone of thy handmaid,
I haue broke my bodes in sodre: I will offere to y
sacrifice

the sacrifice of thankesguyng, & will call vpon
the name of the Lorde. * I will praise my bowes
vnto the Lorde, in the sight of all his people: in
the courtes of the Lordes house, euē in the mid-
dest of the, O Ierusalem. Praise the Lorde.

The. C. xvii. Psalme.
LAUDATE DOMINUM.

Praise y Lord all ye heathen praise
hym all ye nations. * For his merci-
full kyndenes is euer more and more
toward vs, and the truth of the Lord
endureth for euer. Praise the Lorde.

The. C. xviii. Psalme.
CONFITEMINI DOMINO.

Give thanks vnto the Lorde, for
he is gracious: and his mercy endu-
reth for euer. Let Israell now confesse
* (that he is gracious and) that his mercy
endureth for euer. Let the house of Aaron now
confesse, that his mercy endureth for euer: Psa:
let them now that feare the Lord, confesse that
his mercy endureth for euer. I called vpon the
Lorde in trouble, & the Lorde herde me at large

* The Lorde is on my syde, I will not feare
what manne dooeth vnto me.

The Lord taketh my parte with them that
help me: therfore shall I feare my desire vpon myne
enemies. It is better to trust in the Lorde, then
to put any confidence in manne. It is better to
trust in the Lord, then to put any confidence in
princes. All nations compassed me rounde about
but in the name of the Lorde will I destroye
them. Thei kepte me in on euery side: thei
kept me in (I saie) on euery syde: but in y name
of the Lorde, I will destroye them. Thei came
about me like bees: and are extincte, euē as the
fire among the thornes: for in the name of the
Lorde I will destroye them.

Thou hast thrust sore at me, that I might
fall: but the Lorde was my helpe. * The Lorde
is my strength and my song and is become my
saluacion. The voyce of ioye and health is in y
dwellinges of the righteous: the right hand of
the Lorde bynggeth the mightie thynges to passe.
The right hande of the Lorde hath the prehemi-
nence, the righte hande of the Lorde bynggeth
the mightie thynges to passe. I wil not die: but liue
and declare the workes of the Lord. The Lord
hath chastened and correcte me, but he hath not
ygeuen me ouer vnto death. Open me the gates
of righteousness, that I maie goo into them
and geue thanks vnto the Lorde. This is the
gate of the Lorde, the righteous shal entre into
it. I will thanke the, for thou hast hearde me: &
art become my saluacio. * The same stone whi-
che the builders refused, is become the hed stone
in the corner. This is the Lordes dooyng: and
it is maruailous in our eyes. This is y daie whi-
che the Lord hath made: we will reioyse and be
glad in it. Helpe now now, O Lorde, sende vs
now prosperite. * Blessed bee he that commeth
in the name of the Lorde, we haue wished you
good lucke, ye that bee of the house of y Lorde.

God is the Lord, whiche hath shewed vs light,
bynde the sacrifice with cordes: yea, euen vnto
the hornes of paulte. Thou art my God, and
I will thanke the: thou art my God, and I wil
praise the. O geue thanks vnto the Lorde, for
he is gracious: and his mercy endureth for euer.

The. C. xix. Psalme.
BEATI IMMACULATI,

Blessed are those that be undefiled
in the waie: and walke in the lawe Psalm. l. a.
of the Lorde: Blessed are thei that
kepe his testimonies, and seke hym
with their whole hearte. For thei
which doo no wickednesse, walke in his waies.
Thou hast charged that we shall diligently
kepe thy commaundementes. O that my waies
were made so directe, that I might kepe thy sta-
tutes. So shall I not bee confounded, whyle I
haue respecte vnto all thy commaundementes.

I will thanke the, with an vnfained hearte, B
when I shall haue learned the iudgementes of
thy righteousness. I will kepe thy ceremonies:
O forsake me not vtterly. Where withall shall
a young manne cleanse his waie: Euen by ru-
lyng hymself after thy worde. With my whole
hearte haue I sought the: O let me not go wro-
g out of thy commaundementes. * Thy wordes
haue I hid within myne hearte, that I shoulde
not synne against y. Blessed art thou O Lorde
O teach me thy statutes. With my lippes haue
I been tellyng of all y iudgmētēs of thy mouth

I haue had great delite in the waie of thy te-
stimontes, as in all maner of riches. I wil talke
of thy commaundementes, and haue respect vn-
to thy waies. My delite shalbe in thy statutes:
and I will not forget thy worde. O dooe well
vnto thy seruaunte, that I maie liue and kepe
thy worde. Open thou myne eyes, that I maie
se the wonderous thynges of thy lawe. * I am
a straunger vpon earthe, O hide not thy com-
maundementes from me. My soule breaketh out
for the very feruente desire that it hath a waie
vnto thy iudgementes. Thou hast rebuked the
proude, and cursed are thei that dooe erre from
thy commaundementes.

O turne fro me shame & rebuke: for I haue
kept thy testimonies. Princes also did sit and
speake against me, but thy seruaunt is occupied
in thy statutes. For thy testimonies are my de-
lite and my counsaillers. * My soule cleueth to
the dust: O quicken thou me accordyng to thy
worde. I haue knowlaged my waies and thou
herdest me: O teache me thy statutes. Make me
to vnderstande the waie of thy commaundemē-
tes, and so shall I talke of thy wonderous wo-
kes. My soule melteth a waie for very heuenes
confort thou me accordyng vnto thy worde.

Take fro me y waie of lyng, and cause thou
me to make muche of thy lawe. I haue chosen
the waie of truthe: and thy iudgementes haue I
lated before me. I haue stikken vnto thy testi-
monies, O Lord confounde me not. I will rūne
the waie of thy commaundementes, when thou
hast sette my hearte at liberty. Teache me, O
CC liii. Lorde

Psalme. cxix.

Lord, I wase of thy statutes: and I shall kepe it vnto the ende. Geue me vnderstandyng, and I shall kepe it with my whole heart. Make me to goo in the pathe of thy commaundementes: for therin is my desire. Encline my heart vnto thy testimonies, and not to coneteousnes. Turne a waie myne enemies, lest thei behold vanitie: and quicken thou me in thy wase.

I stablish the thy worde in thy seruaunt, that I maie feare the. Take a waie the rebuke that I am afraid of, for thy iudgements are good. Beholde, my delite is in thy commaundementes. Quicken me in thy righteousnes. Let thy louyng mercy come also vnto me, O Lord: euē thy saluacion accordyng vnto thy worde. So shall I make aunswere vnto my blasphemers: for my truste is in thy worde. Take not the worde of truthe vterly out of my mouth: for my hope is in thy iudgements. So shall I alwaie kepe thy lawe: yea, for euer and euer. And I will walke at libertie, for I seke thy commaundementes. I will speake of thy testimonies also, euen befoze kynges, and will not bee ashamed. And my delite shall be in thy commaundementes whiche I haue loued.

My handes also will I lift vp vnto thy commaundementes whiche I haue loued: and my study shall be in thy statutes. O thynke vpon thy seruaunt, as concernyng thy worde, wher in thou haste caused me to put my trust. The same is my coforte in my trouble, for thy word hath quickened me. The proude haue had me exceedingly in derision: yet haue I not shynked from thy lawe. For I remembred thyne euerlasting iudgements, O Lord: and receiued coforte. I am horribly afraid for I vngodly, that forsake thy lawe. Thy statutes haue been my songes, in the house of my pilgrimage. I haue thought vpon thy name, O Lord, in the night season: and haue kepte thy lawe.

This I had, because I kept thy commaundementes: * Thou art my porcion, O Lord: I haue promised to kepe thy lawe. I made myne humble petition in thy presence with my whole heart, O be mercifull vnto me accordyng vnto thy worde. I call myne owne daies to remembrance, and turne my fete vnto thy testimonies. I made haste, and prolonged not to kepe thy commaundementes. The congregacions of the vngodly haue robbed me, but I haue not forgotte thy lawe. At midnight will I rise, to geue thanks vnto the: because of thy righteous iudgements. I am a compaignon of all theim, that fear the: & kepe thy commaundementes. * The earth, O Lord, is full of thy mercy: O teache me thy statutes. O Lord, thou hast deale graciously with thy seruaunt accordyng vnto thy word. O learne me true vnderstandyng, & knowlage, for I haue beleued thy commaundementes.

Before I was troubled I went wrong: but now haue I kepte thy worde. * Thou art good and gracious: O teache me thy statutes. The proude haue pynnynged a lie againste me, but I will kepe thy commaundementes with my whole heart. Their hearte is as far as braune,

but my delite hath been in thy lawe. It is good for me that I haue been in trouble, that I maie learne thy statutes. The lawe of thy mouth is dearer vnto me the thousandes of golde and siluer. * Thy handes haue made me and fashioned me: O geue me vnderstandyng, that I maie learne thy commaundementes. Thei that fear the will bee glad whē thei se me, because I haue put my trust in thy worde.

I know, O Lord, that thy iudgements are righte, and that thou of very faithfulness hast caused me to bee troubled. O let thy mercifullkindnes be my cofort, accordyng to thy word vnto thy seruaunt. O let thy louyng mercies come vnto me, that I maie liue: for thy lawe is my delite. Let the proude bee cofounded, for thei go wickedly about to destroy me: but I will be occupied in thy commaundementes. Let such as feare the, & haue knowe thy testimonies be turned vnto me. O let myne heart bee sounde in thy statutes, & I bee not ashamed. My soule hath longed for thy saluacion: & I haue a good hope because of thy worde. Myne eyes long sooe for thy worde, sayng: O when wilt thou comforte me? For I am become like a bottle in the smoke: yet dooe I not forget thy statutes.

How many are the daies of thy seruaunt when wilt thou bee auenged of theim & persecute me? The proude haue digged pitres for me, whiche are not after thy lawe. Altho thy commaundementes are true, thei persecute me falsly: O be thou my help. Thei had almost made an ende of me vpon earth: But I forsoke not thy commaundementes. O quicken me after thy louyng kindness, and so shall I kepe the testimonies of thy mouth. O Lord, thy worde endureth for euer in heauen.

Thy truthe also remaineth from one generation to another: thou haste laied the foundation of the earth: and it abideth. Thei continue this daie, accordyng to thyne ordinaunces: for all thinges serue the. If my delite had been in thy lawe, I should haue perished in my trouble. I will neuer forget thy commaundementes, for with theim thou haste quickened me. I am thyne, O haue me: for I haue sought thy commaundementes. The vngodly laied waite for me to destroye me: but I will confide thy testimonies. I se that all thynges come to an ende: but thy commaundementes are exceeding brode.

O Lord, what loue haue I vnto thy lawe! all the daie long is my study in it. Thou, O Lord, thy commaundementes hast made me wiser the myne enemies, for thei are euer w me. I haue moze vnderstandyng then my teachers: for thy testimonies are my studie. I am wiser then the aged: because I kept thy commaundementes. I haue refrained my fete from euery euill waie: that I maie kepe thy worde.

I haue not shynked from thy iudgements O for I teachest me. O how swete are thy wordes vnto my throte: yea, sweter the hony vnto my mouth. Thow thy commaundementes I get vnderstandyng, therfore I hate al wicked waies. * Thy word is a lāerne vnto my fete, & a light vnto

unto my pathes. I haue sworn, and am stedfastly purposed to kepe thy ryghteous iudgements. I am troubled aboue measure: quicken me O Lord accordyng vnto thy worde. Let the free wyll offsprynges of my mouth please the Lord, and teache me thy iudgements.

* My soule is alwaye in my hand, yet do not I forget thy lawe. The vngodly haue layde a snare for me, but yet swarued not I from thy commaundementes. Thy testimonies haue I clapped as my herptage for euer: and why? they are the very iope of myne hert. I haue appyled myne herte to fulfyll thy statutes alwaye euen vnto the ende. I hate them that ymagine euell thynges, but thy lawe doo I loue. Thou art my defence and thy lde, & my truste is in thy worde. Awaie from me ye wycked, I wyll kepe the commaundementes of my God. O stablish my accordyng vnto thy worde, that I maye lyue, and let me not be disapoynted of my hope holde thou me vp, and I shal be safe: yea, my delpte shal euer be in thy statutes. Thou hast troden downe all them that departe from thy statutes, for they ymagyne but disceyte.

Thou puttest a waye all the vngodly of the earth lyke dross: therfore I loue thy testimonies. My soule trembleth for feare of the: and I am afrayed of thy iudgements. I deale with the thyng that is lawfull and ryght: O gene me not ouer vnto myne opprellours. Make y thy seruaunte to delpte in that whiche is good: that the proude do me no wronge. Myne eyes are wasted awaye with loking for thy healt he and for the worde of thy ryghteousnesse.

O deale with thy seruaunte accordyng vnto thy louyng mercy: and teache me thy statutes.

I am thy seruaunt, O graunt me vnderstandyng, that I maye knowe thy testimonies.

It is tyme for the Lord to lape to thyne hande for they haue destroyed thy lawe. For I loue thy commaundementes aboue gold and precious stone. Therfore hold I streight all thy commaundementes and al falle waies I vterly abhorre.

Thy testimonies are wonderfull: therfore doth my soule kepe them. When thy word goeth forth, it geueth lyghte and vnderstanding, euen vnto y symple. I opened my mouth and due in my breath, for my delite was in thy commaundementes. O lode thou vpon me, and be merciful vnto me as thou vbest to doo vnto those that loue thy name. O dre my steppes in thy worde: and shal no wyckednes haue dominyon ouer me. O deliuer me from y wronge full dealynges of men, and so shal I kepe thy commaundementes. Shewe the light of thy countenance vpon thy seruaunt, and teache me thy statutes. Myne eyes gulse oute with water, because minne kepe not thy lawe. Ryghteous art thou, O Lord: and true is thy iudgement.

The testimonies that thou haste commaunded, are exceedyng ryghteous and true. * My zeale hath eu consumed me, because myne enemies haue forgotten thy wordes. Thy word is tryed to the vttermooste: and thy seruaunte loneth it. I am smal, and of no reputacyon, yet

do not I forget thy commaundementes. Thy ryghteousnesse is an euerlastyng ryghteousnesse: and thy lawe is the truethe. Trouble and heupnesse haue taken holde vpon me: yet is my delpte in thy commaundementes. The ryghteousnesse of thy testimonies is euerlastyng. O graunt me vnderstandyng, and I shal lyue. I call with my whole hert, heare me, O Lord, I wyll kepe thy statutes. Yea, euen vpon the do I cal, helpe me: and I shal kepe thy testimonies. Carely in the moynyng do I crye vnto the: for in thy worde is my truste. Myne eyes preuent the nyght watches, that I myghte be occupped in thy wordes. Heare my voyce, O Lord, accordyng vnto thy louyng kyndnesse quicken me accordyng as thou art wont. They drawe nye that of malice persecute me: and are farre from thy lawe. Be thou nye at hande, O Lord: for all thy commaundementes are true.

As concernyng thy testimonies, I haue knowen longe tyme, y thou haste grounded the for euer. O conspyde myne aduersyte, and delpter me: for I do not forget thy lawe. Avenge thou my cause, and delpter me: quychen me accordyng vnto thy worde. Healt he is farre from the vngodly, for they regarde not thy statutes. Create is thy mercy, O Lord: quychen me as thou art wont. Many there are that trouble me, and persecute me: yet doo I not swarue from thy testimonies. It greueth me, when I se the trangressours: because they kepe not thy lawe. Conspyde, O Lord, how I loue thy commaundementes. O quychen me accordyng to thy louyng kyndnesse. Thy worde is true fro euerlastyng: all the iudgements of thy ryghteousnesse endure for euer more.

Prynces haue persecuted me without cause: but my herte standeth in awe of thy wordes.

* I am as glad of thy worde, as one that sheweth greate woopes. As for lyres, I hate and abhorre them: but thy lawe doo I loue. Seuen tymes a daye, doo I prayse the, because of thy ryghteous iudgements. Create is the peace y they haue whiche loue thy lawe, & they are not offended at it. Lord I haue looked for thy sayyng health and done after thy commaundementes. My soule hath kepte thy testimonies, and loued them exceedyngly. I haue kepte thy commaundementes and testimonies, for all my wayes are befoze the. Let my complaynt come befoze the, O Lord, gene me vnderstandyng, accordyng vnto thy worde. O let my supplicacyon come befoze the, delpter me accordyng to thy worde: My lippes shal speake of thy prayse, when thou hast taught me thy statutes. Yea, my tong shal syng of thy word: for al thy commaundementes are ryghteous.

Let thyne hande helpe me, for I haue chosen thy commaundementes. I haue longed for thy sayyng health, O Lord, and in thy law is my delpte. O let my soule lyue, and it shal prayse the, and thy iudgements shal helpe me.

I haue gone astraye lyke a shepe that is lost O seke thy seruaunte, for I doo not forget thy commaundementes.

CCV The

A songe of the steares.

AD DOIMINVM GVM TRIBV.

John. x. a.

When I was in trouble, * I called vpon the Lorde: and he heard me. Deluyet my soule, O Lorde, fro lyngelyppes, and from a dysceptfull tonge. What rewarde shalbe geuen or done vnto the, thou false tonge? Euen mightye and sharpe arrowes, with boote burninge coles. Wo is me, that I am constrained to dwell wpth Mesech, and to haue myne habitacyon amonge the tentes of Cedar. My soule hath longe dwelt among them that be enemyes vnto peace. I labour for peace, but when I speake (vnto them) thereof, they make them to battayle.

The. cxxi. Psalme.

LEVAVI OCULOS,

A songe of the steares.

ps. cxxiii. a.

Will lyfte vp myne eyes vnto thy hylles, from whence cometh my helpe. * My helpe cometh euen from the Lorde, whiche hath made heauen and earthe. He wyl not suffre thy foote to bee moued, and he that kepeth the, wyl not slepe.

Esay. v. g.

* Beholde, he that kepeth Israell shall neyther sleepe nor slepe. The Lorde hym self is thy keeper, the Lorde is thy defence vpon thy ryght hande. So that the sunne shall not burne the by daye, neyther the moone by nyghte. The Lorde shall preserue the from all euell: yea, it is euen he that shall kepe thy soule. The Lorde shall preserue thy goyng out, and thy comynge in. from this tyme forth for euermore.

The. cxxii. Psalme.

LETATVS SVM.

A songe of the steares of Dauid.

Esay. li. a.

Micha. iii. a.

I was glad, when they sayd vnto me. * We wyl go into thy house of thy Lorde. Oure sete shall stande in thy gates, O Jerusalem. Jerusalem is buylded as a cytee that is at vnytie in it selfe. For thither the trybes gooe vp, euen the trybes of the Lorde: to testyfy vnto Israell, to geue thanks vnto the name of the Lorde: for there is the seate of iudgemente, euen the seate of the house of Dauid. O praye for the peace of Jerusalem, they shal prosper that loue the. Peace be within thy walles, and plenteousnesse within thy places, For my brethren and companyons sake: I wyl wishe the prosperyte. Yea because of the house of the Lorde our God: I wyl seeke to do the good.

The. cxxiii. Psalme.

AD TE LEVAVI,

A songe of the steares.

iii. re. viii. d.

Esay. xlv. a.

Actes. vii. f.

ii. Par. vi. c.

Vnto the lyfte I vp myne eyes, * thou that dwellest in the heauens. Behold, euen as they eyes of seruauntes loke vnto the hande of their masters: so as the eyes of a mayden vnto the hande of her mastres: euen so our eyes waite vpon thy Lorde our God, vntill he haue mercye vpon vs. Haue mercye vpon vs, O Lorde, haue mercye vpon vs: for we are vtterly despyled. Oure soule is fylled with

the scoznefull reproche of the wealthy, and with the despytefulnesse of the proude.

The. cxxiiii. Psalme.

NISI QVIA DOMINVS,

A songe of the steares of Dauid.

If the Lorde hym self had not bene at our syde (nowe maye Israell saye:) Of the Lorde hym self had not bene of our syde when men rose vp agaynst vs. * They had swallowed vs vp quicke, when they were so wrathfully displeased at vs. Yea, the waters had drowned vs: and the streame had gone ouer oure soule. The deepe waters of the proude had gone, euen ouer oure soule.

But prayesed bee the Lorde: whiche hath not geuen vs ouer for a praye vnto theyr teeth. Oure soule is escaped, euen as a byrde oute of the snare of the fowler: the snare is broken, and we are deluyered. * Oure helpe standeth in the name of the Lorde, whiche hath made heauen and earthe.

The. cxxv. Psalme.

QVI CONFIDVNT.

A songe of the steares.

They that put their trust in thy Lorde, shalbe euen as a mount Sion, whiche maye not be remoued, but standeth fast for euer. The billes stand about Jerusalem: euen so standeth thy Lorde round about his people: fro this tyme forth for euermore. For the rode of the vngodly cometh not into the lot of the ryghteous, lest the ryghteous put theyr hande vnto wyckednesse. Do well, O Lorde, vnto those that be good & true of herte. As for suche as turne backe vnto their owne wyckednesse, the Lorde shal lead the forth w the euil doers: but peace shalbe vnto Israell.

The. cxxvi. Psalme.

IN CONVERTENDO.

A songe of the steares.

When the Lorde turned agayne the captiuitie of Syon, then were we lyke vnto them that dreame. Then was oure mouthe fylled wth laughter, and oure songes wth ioye: Then sayde they amonge the heathen. The Lorde hath done greate thynges for them. Yea, the Lorde hath done greate thynges for vs all readye, whereof we reioyse. Turne oure captiuitie, O Lorde, as the ryuer in the southe. They that sowe in teares, shall reape in ioye. He that soweth in his wyppynge, and beareth forth the good seede: shal doublelesse come agayne wth ioye, and byynge his sheaves wth hym.

The. cxxvii. Psalme.

NISI DOMINVS,

A songe of Salomon of the steares.

Excepte the Lorde buylde the house, theyr labour is but losse that build it: Excepte the Lorde kepeth the cytye, the watchman waketh but in vaine. * It is but losse labour that we haue to ryse vpearely, and so late take rest

and

and eate the breade of carefulnesse: for so he ge-
ueth his beloued slepe. Lo, chyldezen and þ frute
of the wombe are an heretage and gyfte, that
cometh of the Lord. Like as the arrowes in þ
hand of the gyaunt, euen so are the yonge chyl-
dren. Happte is the man that hath his quyper
ful of the, they shall not be ashamed, when they
speake with their enemyes in the gate.

¶ The. cxxviii. Psalme.

BEATI OMNES.

A songe of the steares.

Blessed are al they þ feare the Lord
and walke in his wayes. For thou
shalt eate the laboures of thine han-
des. Well is the, and happy shalt
thou be. Thy wife shall be as þ frute
full vpon the walles of thyne house. Thy
chyldezen lyke the Olyue braunches rounde a-
bout thy table. Lo, thus shalt the man be blessed
that feareth the Lord. The Lord fro out of you
shal so blesse the, that þ shalt se Jerusalem in pro-
spertye al thy life lōge. Yea, that thou shalt see
thy chyldezen chyldezen, and peace vpon Israel.

¶ The. cxxix. Psalme.

SEPE EXPVGNAVERUNT.

A songe of the steares.

Anpe a tyme haue they foughte a-
gaynst me, from my youth vp (maye
Israel now say.) Yea, many a tyme
haue they vexed me fro my youthe
vp, but they haue not preuayled a-
gaynst me. The plowers plowed vpon my backe
and made longe furrowes. But the ryghteous
Lord hath bewen the snares of the vngodly in
peces. Let them be confounded and turned back-
warde, as many as haue euell wyl at Sion.
Let them be euen as the grasse growyng vpon
the house toppes, whiche wythereth afoze þ it
be pluckt vp. Wher of the mower filleth not his
hande, neither he þ byndeth vp the sheaves, bys
bosome. So that they whiche go by, say not so
much: as the Lord prosper you, we wythe you
good lucke in the name of the Lord.

¶ The. cxxx. Psalme.

DE PROFUNDIS.

A songe of the steares.

Out of the depe haue I called vnto the
Lord. Lord heare my voyce. Wh-
let thyne eares consydeze well þ voyce
of my complaynt. * If thou Lord wylt
be extreme to make what is done amysse, Wh-
Lord who maye abyde it? For there is mercy
with the, therefore shalt thou be feared. I looke
for the Lord, my soule dothe wayte for hym, in
his word is my trust. My soule flyeth vnto the
Lord, before the mornyng watche (I saye) be-
fore the mornyng watche. O Israel, truste in
the Lord, for w the Lord there is mercy, & with
hym is plenteous redempcyon. And he shall re-
deme Israel from all his synnes.

¶ The. cxxxi. Psalme.

DOMINE NON EST EXA.

Dauid's songe of the steares.

Oder, I am not hye mynded, I haue
no proude lookes. * I do not exercepse
my selfe in great matters, which are
to hye for me. But I refrayne my
soule, and kepe it lowe, lyke as a chylde that is
weaned from his mother, yea, my soule is euen
as a weaned chylde. O Israel truste in the
Lord, from this tyme forth for euermore.

¶ The. cxxxii. Psalme.

MEMENTO DOMINE DAVID.

A songe of the steares.

Oder, remembre Dauid, & all his
trouble. * How he swoze vnto þ
Lord, and vowed a vowe vnto
the almyghty God of Jacob: I
wyl not come within the taber-
nacle of my house, nor clyme vp
into my bed. I wil not suffer mine eyes to slepe
nor myne eye liddes to slombze: (neither the tem-
ples of my heade to take anye rest.)

Untyl I fynde out a place for the temple of the
Lord: an habitacyon for the myghty God of
Jacob. Lo, we hearde of the same at Ephrata,
and founde it in the wood. We wyl go into his
tabernacle: and fall lowe on oure knees before
his fote stole. * Arise, O Lord into thy resting
place, thou and the arke of thy strength.

Let thy preastes be clothed with ryghteous-
nes, and let thy sayntes syng with ioyfulness.

For thy seruaunt Dauid's sake, turne not a
waye the presence of thyne anoynted. * The
Lord hath made a saythfull othe vnto Dauid
and he shall not hynde from it. * Of the frute
of thy bodye shall I set vpon thy seate. If thy
chyldezen wyl kepe my couenaunte and my te-
stimonyes that I wyl learne them: they chyl-
dren also shall sit vpon thy seate for euermore.

For the Lord hath cholen Sion, to be an ha-
bitacion, for hym selfe hath he longed for her. ¶
This shall be my rest for euer, here wyl I dwel
for I haue a delyghte therein. I wyl blesse her
bytailes wyth increase, and wyl satisfie her
pooze with breade. I wyl decke her preastes w-
belth, and her sayntes shall reioyse, & syng.

There shall I make the horne of Dauid to
flozyshe: I haue ordeyned a lanterne for myne
anoynted. As for his enemyes, I shall clothe
theim with shame, but vpon hym selfe shall his
croune flozyshe.

¶ The. cxxxiii. Psalme.

ECCE QVAM BONVM.

A songe of the steares of Dauid.

Beholde, howe good and ioyfull a thyng
it is: brethren to dwel together in vnitye
It is lyke the precious opntmente vpon
the heade, that ranne downe vnto the beard: e-
uen vnto Aaron's beard, and went down to the
skaytes of his clothyng. Lyke the dewe of Her-
mon, whiche fell vpon the hyll of Sion.

For there the Lord promysed his blessing

¶ The. cxxxiiii. Psalme.

ECCE NVNC BENEDICITE.

A songe of the steares.

Beholde

Psal. cxxxiii.

1. Tim. ii. b.
Rume. vi. b.

Behold, O (nowe) * prayse the Lord, al ye seruautes of the Lord, ye that by night stande in the house of the Lord
(euen in the courtes of the house of our God.)
* Lift vp your handes in the sanctuary, & prayse the Lord. * The Lord that made heauen and earth, geue the blessing out of Syon.

The. cxxxv. Psalme.

LAUDATE NOMEN DOMINI:

Psal. cxxxv.
c. cxxxviii. a.

O * Prayse the Lord, laude ye his name of the Lord, prayse it, O ye seruautes of the Lord. Ye that stand in the house of the Lord, in the courtes of the house of our God. O prayse the Lord, for the Lord is gracious: O syng prayses vnto his name, for it is lowely. * For why? the Lord hath chosen Jacob vnto hym self, and Israel for his owne possession. For I knowe y the Lord is great, and that our Lord is aboue all goddes. Whatsoener the Lord pleased, that dyd he in heauen & in earth and in the see, & in al depe places. * He byngeth forth the cloudes from y endes of the world, & sendeth forth ligh-

Deu. xlii. c.
and. x. c.

Jer. x. d. li. a.

Exod. xii. e.
Exo. vii. c.
psa. lxxviii. c.
and. cv. e.

Josue. xii. a.

Num. xxi. e.
Deut. iii. d.

Josu. xii. e.

Deu. xxi. e.

psa. cxi. b.
Baruch. vi.

tenynges with the rayne, byngyng y wyndes out of his treasures. * He smote the fyrst bozne of Egypte, both of ma and beast. * He hath sent tokens and wonders into the myddest of the, o thou land of Egypt, vpon Pharaon and all hys seruautes. * He smote dyuerse nations, & slewe myghtie kynges. * Sehon kyng of the Amozrites, and Og the kyng of Balan, & all the kyngdomes of Canaan: * And gaue theyr land to be an herptage, euen an herptage vnto Israel his people. Thy name O Lord, endureth for euer, so doth thy memoypall, O Lord, from one generation to another. * For the Lord wyll auenge this people, and be gracious vnto his seruautes. * As for the ymages of the heathen, they are but syluer and gold, the worke of mens handes. They haue mouthes and speake not: eyes haue they, but they se not. They haue eares, and yet they heare not, neither is ther any byeth in their mouthes. They that make them, are like vnto them, and so are al they y put their trust in the. Prayse the Lord ye house of Israel, prayse the Lord ye house of Aaron. Prayse the Lord ye house of Levi, ye that feare the Lord, prayse the Lord. Prayled be the Lord out of Sidon, which dwelleth at Ierusalem. Halleluya.

The. cxxxvi. Psalme.

CONFITEMINI DOMINO.

Jud. xlii. e.
psal. cxi. b.
and. cxi. a.

Jud. xlii. d.
psal. lxxviii. d.

Gen. i. b.

O * Geue thanks vnto the Lord, for he is gracious, and his mercy endureth for euer. O geue thanks vnto the God of all goddes, for hys mercy endureth for euer. O thank the Lord of all lordes, for his mercy endureth for euer. * Which onely doth great widders, for his mercy endureth for euer. Which by his excellens wyldome made y heauens, for his mercy endureth for euer. Which layd out the earth aboue the waters, for hys mercy endureth for euer. * Which hath made grea te lyghtes, for his mercy endureth for euer. The sunne to rule the daye, for hys mercy endureth for euer. The

moone and the starres to gouerne the night, for his mercy endureth for euer. * Which smote Egypt with theyr first bozne, for his mercy endureth for euer. And brought out Israel from amonge them, for his mercy endureth for euer. With a myghtie hande and a stretched out arme, for his mercy endureth for euer. Which deuyded the red sea in two partes, for his mercy endureth for euer. * And made Israel to go thowoe the myddest of it, for hys mercy endureth for euer. But as for Pharaon and hys hoolste, he ouerthrew them in the red sea, for his mercy endureth for euer. * Which led his people thowoe the wylterneffe, for hys mercy endureth for euer. * Which smote grea te kynges, for his mercy endureth for euer. Pea, and slewe myghtie kynges: for his mercy endureth for euer. * Sehon kyng of the Amozrites, for his mercy endureth for euer. And Og the kyng Balan, for his mercy endureth for euer. And gaue awaye theyr lande for an herptage, for his mercy endureth for euer. Euen for an herptage vnto Israel his seruaute: for his mercy endureth for euer. Which remebred vs, when we wer in trouble: for his mercy endureth for euer. And hath deluyered vs from our enemyes, for his mercy endureth for euer. * Which geueth fode to all fleshe, for his mercy endureth for euer. O geue thanks vnto the God of heauen, for his mercy endureth for euer. * (O geue thanks to the Lord of lordes, for his mercy endureth for euer.

The. cxxxvii. Psalme.

(Of Ieremy.)

SUPER FLUMINA.

By the waters of * Babylon we late downe and wept, wher we remembred. * (The. d.) Syon. As for oure harpes we hanged the by vpo the trees that are therin. For they that led vs awaye captiue, requyred of vs then a songe and melodye in oure heupnelle: syng vs one of the songes of Syon. Howe shall we syng the Lordes songe in a straunge lande? * If I forget the, O Ierusalem, let my ryght hande forget her conynge. * If I do not remembre the, let my touge cleaue to the rooffe of my mouth. * Yee, yf I prefferre not Ierusalem in my mynth. Remembre the chyldren of * Edom, O Lord in the daye of Ierusalem, howe they sayde: downe with it downe with it, euen to the grounde. O daughter of Babylon, wasted with mylery, yee, happy shall he be, that rewardeth the as thou hast serued vs. * Blessed shall he be, that taketh the chyldren, and throweth them agaynst the stones.

The. cxxxviii. Psalme.

A Psalme of Dauid.

CONFITEBOR TIBI.

I will geue thanks vnto the, O Lord, with my hole hert, eue before the goddes wyl I syng prayse vnto the. * I wyl worshyppe toward thy holy temple, & prayse thy name because

because of thy louping kyndnesse and truth: for thou hast magnified thy name, and thy worde aboue all thynges. When I called vpon the, thou heardest me, and enduedst my soule wyth muche strengthe. All the kynges of the earthe shall prayse the: O Lord, for they haue heard the wordes of thy mouth. Yea, they shall syng in the wayes of the Lord, that great is the glorye of the Lord. * For though the Lord be hye, yet hath he respecte vnto the lowlye: as for the proude, he beholdeth hym a farre of. Though I walke in the myddest of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furpousnes of myne enemies, and thy ryghte hande shall saue me. The Lord shall make good his louping kyndnesse towarde me: yea, thy mercye, O Lord endureth for ever, * de lyse not then thy workes of thine owne handes.

The cxxxix. Psalme.

DOMINE PROBASTI.

To the chaunter, a Psalme of Dauid.

I Lord, thou hast searched me out, & knowen me. Thou knowest my downe sytting and myne vprisyng & understandest my thoughtes long before. Thou arte aboute my path, and aboute my bedde: and spyest out all my wayes. For lo there is not a worde in my tonge, but thou O Lord knowest it all together. Thou hast falschponed me behynde and before, and layd thine hande vpon me. Suche knowlage is to wonderfull and excellent for me: I can not attayne vnto it. * Whither shall I goe then from thy spete or whither shall I go then fro thy presene? If I clyme vp into Heauen, thou arte there: If I go downe to hell, thou arte there also. If I take the wynges of the moynyng, and remayne in the vttermost partes of y sea. Euen thether also shall thy hande leade me: and thy ryghte hande shall holde me. If I say: parauenture the darknesse shall couer me, then shall my nyght be turned to daye. Yea, the darknes is no darknesse with the: but the nyght is as clare as the daye: the darknes and lyght (to the) are both a lyke. For my reynes are thynne, thou hast couered me in my mothers wombe. I wyll geue thanks vnto the for I am fearfully & wonderously made: maruelous ar thy workes, & that my soule knoweth ryght well. My bones are not hys from the, though I be made secretly & falschponed beneth in the earthe. Thynne eyes byd se my substance, yet beyng vnperfect and in thy boke were all my membes wyrtten. Whiche daye by day were falschponed, when as yet there was none of them. Howe dere are thy counceils vnto me, O God? Howe greate is the summe of them? If I tel them, they are more in nombre then the sande: when I wake vp, I am presente with the. Wylt thou not slaye the wicked, O God? departe fro me ye bloudthyrstye men. For they speake vnrightheouslye agaynst the, and thine enemies take thy name in vayne. Do not I hate them, O Lord, that hate the? & am not I greued with those y ryle vp agaynst the? Yea, I hate them ryght sore,

euene as though they were myne enemyes.

* Crye me, O God, and seke the grounde of myne hert: proue me, & examen my thoughtes. Loke well yf there be any waye of wyckednesse in me, & leade me in the waye euerslasting.

The cxl. Psalme.

ERUPE ME.

To the chaunter, a Psalme of Dauid.



Delyuer me, O Lord, from the cruel man, and preserve me from the wicked manne. Whiche ymagine myscheif in their hertes: & styre vp strife all the daye longe. They haue shapened their tonges lyke a serpent: * Adders yson is vnder theyr lippes. Sela. Hepe me, O Lord, from the handes of y vngodly: preserve me from the wycked men, whiche are purposed to ouerthrowe my goynges. The proude haue layde a snare for me: and spied a net abroad w coardes: yea, and set trappes in my way. Sela.

I sayde vnto the Lord: thou arte my God, & heare the voyce of my prayers, O Lord. O Lord God, thou strenght of my health, thou hast couered my head in the day of battayle. Let not the vngodly haue hys desyre, O Lord, let not his mischeuous ymaginacio prosper: least they be to proude. Sela. * Let the mischeif of theyr owne lippes fall vpon the head of them y compass me about. Let hote burnyng cooles fall vpon them: let them be cast into the fyre and into the pyt: that they neuer ryle vp agayne. A man full of wordes shall not prosper vpon the earth: euell shall hunte the wycked person, to ouerthrowe hym. Sure I am, that the Lord wyll auenge the pooze: and maynteyne the cause of the helplees. The righteous also shall geue thanks vnto thy name, and the iust shall continue in thy syght.

The cxli. Psalme.

A Psalme of Dauid.

DOMINE CLAMAVI.



Lord, I call vpon the: hast thou vnto me, and consydre my voyce, when I crye vnto the. Let my prayer be set forth in thy sight, * as the incense, & let the lifyng vp of my handes bee an eneuynng sacrifice. * Set a watch, O Lord, before my mouth and kepe the dooze of my lippes. O let not myne herte be inclined to any euell thyng, let me not bee occupied in vngodly workes, with y men y worke wyckednes, least I eate of such thynges as please them. Let the righteous rather smyte me frendlye & reprove me. But let not theyr precious balmes, breake myne head: yea, I wyll praye yet agaynst theyr wyckednes. Let theyr iudges be ouerthrowen in stony places, that they maye heare my wordes: for they are swete. Sure bones lye scattered before the pyt, lyke as when one breaketh & he weth wood vpon the earthe. But myne eyes loke vnto the, O Lord God: in thy is my trust. Oh caste not oute my soule. Hepe me from the snare whiche they haue layde for me, and from the trappes of the wycked doozes. Let the vngodlye fall into theyr owne nettes together: and

and lette me euer escape theim.

The. cxlii. Psalme.

VOCE MEA AD DOMINVM.

The instruccyon of David, a prayer
when he was in the caue.

psa. cxlii. a.



F* Cryed vnto the Lorde wpyth my
voice: pee, euen vnto the Lord dyd
I make my supplicacyn. I pow-
red out my cōplaintes befoze hym,
and shewed hym of my trouble.

When my sprete was in heupnes, I knewest
my path: in þ way wherin I walked haue they
p̄ciuely layde a snare for me. I looked also vpon
my ryght hande, and se, there was no man that
wolde knowe me. I had no place to flee vnto,
and no man cared for my soule. I cryed vnto þ
Lord, and sayde: thou art my hope & my por-
cyon in the land of the liuyng. Conspyre my cō-
playnte: for I am broughte very lowe. Deli-
liuer me from my persecutours: for they are to
stronge for me. Brying my soule out of pyson,
that I may geue thākes vnto thy name: which
thing þ thou wylt graunt me, then shal þ righ-
teous resoꝛte vnto my compaignie.

The. cxlii. Psalme.

DOMINE EXAUDI.

A Psalme of David (when his stone sonne
persecuted hym.)

Job. xiii.
Isa. xlviii. a
Rom. iii. c.



Care my prayer. Lord, and con-
spyre my despayre: hearken vnto me
for thy truthe & righteousnes sake.
And entre not into iudgemente
with thy seruaunt: for in thy sight
shall no man liuyng be iustified. For the ene-
my hath persecuted my soule: he hath smytten
my lyfe downe to the grounde: he hath layd me
in the darkenesse, as the men þ haue bene long
deade.

psa. cxlii. c.

Therefore is my sprete vexed wpythin
me: and my herte wpythin me is desolate. Yet
do I remembre the tyme paste, I muse vpon all
thy workes: pea, I exercyse my selfe in the wor-
kes of thy handes. I stretche forth the myne han-
des vnto the: my soule gaspeth vnto the as a
thyrstye lande. Selah. * Heare me, Lord,
and that soone: for my sprete waxeth saynte,
hyde not thy face from me, lest I be lyke vnto
them that go downe into the pytte. Lette me
* heare thy louynge kyndnesse by tymes in the
mornyng, for in the is my trust, shewe thou me
the waye that I shulde walke in, for I lyfte vp
my soule vnto the. Deliuer me, Lord, from
mine enemies: for I flye vnto the to hyde me.

Ex. xxxiii. c.
ps. lxxviii. a.

Jer. xxxiii. c.
Joel. ii. c.

Teache me to do the thing that pleaseth the
for thou arte my God, lette thy louynge spyrte
leade me forth vnto the lande of righteousnes.
Rupken me, Lord, for thy names sake
and for thy righteousnesse sake brying my soule
oute of trouble. And of thy goodnes slay myne
enemyes, and destrope all them that were my
soule, for I am thy seruaunt.

The. cxliiii. Psalme.

BENEDICTVS DOMINVS.

Of David.



Blessed be the Lorde my strengthe,
which teacheth my hādes to warre,
and my fngers to fyght. My hope
and my fōrtresse, my castell, and de-
lyuerer, my defender in whome I
trust, which subdueth my people that is vnder
me. * Lorde, what is man that thou hast such
respect vnto hym? Or the sonne of man, that
thou so regardest him? * What is lyke a thing of
nought his tyme passeth away lyke a shadowe.

Howe thy heauens Lord, & come downe,
touche the mountaynes, and they shall smoke.
Caste forth the lyghtenynge, and teare them
shote out thyne arrowes, and consume them.

Send downe thyne hande from aboue, deli-
uer me, and take me oute of the greete waters,
from the hande of straunge chyldren. Whose
mouth talketh of vanp̄te, & their ryght hand is
a ryghte hande of wyckednesse. I wyl synge a
newe songe vnto the, O God, and synge pray-
ses vnto the vpon a tenne stringed lute. Thou
that geuest victoꝛy vnto kynge, and haste de-
lyuered David thy seruaunt from the pawll of
the swearde. Saue me, and deliuer me frome
the hande of straunge chyldren, whose mouthe
talketh of vanp̄te, and their ryghte hand is a
ryghte hande of iniquyte. That oure sonnes
maye growe vp as the pong planetes, and that
oure doughters maye be as the polished corners
of the temple. * That our garners maye be full
and plenteous with al maner of stoz: that our
shepe maye brying forth thousandes & ten thou-
sand in oure stretes. That our oxen maye be
stronge to laboure, that there be no decaye, no
leadynge into captiuyte, and no complainynge
in oure stretes. Hap̄pe are the people that be
in suche a case, yee blessed are the people whiche
haue the Lorde for theyr God.

The. cxlv. Psalme.

EXALTABO TE DEVS.

A thankesgeuyng of David.



I* Wyl magnifye the, O God, my
kyng, and I wyl prayse thy name
for euer and euer. Every daye wyl
I geue thākes vnto the, and praise
thy name for euer and euer. Grate
is the Lord, & meruaylous woꝛthy to be pray-
sed: there is no ende of hys greatenesse. One
generacyon shall prayse thy workes vnto ano-
ther, and declare thy power. As for me I wyl
be talkynge of thy woꝛthypp̄e, thy gloꝛy, thy
praise, and wonderous workes. So that men
shall speake of the myght of thy meruelous ar-
tes, and I wyl also tell of thy greatnesse. The
memoꝛyal of thyne aboundaunt kyndnesse shal
be shewed, and men shal synge of thy righteous-
nesse. * The Lorde is gracious and merciful,
longe sufferynge, and of greete goodnesse. The
Lord is louynge vnto euery man, and his mercy
is ouer all his woꝛkes. All thy workes praise
the, O Lord, and thy saintes geue thankes
to the. They shewe the gloꝛy of thy kyngdom,
and talke of thy power. That thy power, thy
gloꝛy and myghtnesse of thy kyngdom, might
be knowne

be known vnto men. * Thy kyngdome is an
euerlastyng kyngdome, and thy domynyon en-
dureth thowowe out al ages. The Lord vphol-
deth all suche as fall, and lyfeth vp all those
that be downe. * The eyes of all wayte vpon the
Lord, and thou geuest them theyr meate in
due season. Thou openest thyne hande, and fyl-
lest all thynges wth pynge wth plenteousnesse.


The Lord is ryghteous in all hys wayes, &
holp in all hys workes. The Lord is nye vnto
all them that call vpon him, yee all such as cal
vpon hym faythfully. He wyl fulfyll the desyre
of them that feare hym, he also wyl heare theyr
crye, and wyl helpe them. The Lord preler-
ueth all them that loue him, but scatret habode
all the vngodlye. My mouthe shall speake the
praise of the Lord, and let all fleshe geue than-
kes vnto hys holy name for euer and euer.

¶ The. cxlvi. Psalme

LAVDA ANIMA MEA,

A Psalme of Aggeus and zachary.


Halleluya.

 Praise y Lord, O my soule: whyke
I lyue wyl I praise the Lord: yee
as longe as * I haue any beyng, I
wyl spnge praises vnto my God.

* I put not your trust in princes,
nor in any chyld of man, for there is no helpe in
them. For when the breath of man goeth forth
he shall turne agayne to his earth, and then al
his thoughtes perishe. Blessed is he that hath
the God of Jacob for hys helpe, * & whose hope
is in the Lord hys God. Whyche made heauen
and earth, the see, and all that therein is; whyche
kepeth hys promyse for euer. Whyche helpeth
them to ryght that suffre wronge, whyche fedeth
the hongrye. The Lord loseth men out of pre-
son, the Lord geueth syght to the blynde. The
Lord helpeth them that are fallen, the Lord ca-
reth for the ryghteous. The Lord careth for y
straungers, he defendeth the fatherles and wy-
dowe: as for the way of the vngodly, he turneth
it vpyde downe. The Lord thy God, O Spō
shal be kyng for euermore, and thowowe out all
generations. Halleluya.

¶ The. cxlvii. Psalme

LAVDATE DOMINVM,

 Praise the Lord, for it is a good thyng
to spnge praise vnto our God: yee a toy-
full & pleasaunt thyng is it to be thank-
full. The Lord doth buyde vp Ierusalem, and
gather together the outcastes of Israel. He hea-
leth those that are broken in harte and geueth
medecyne to heale theyr syknesse. * He telleth
the nombze of the starres, and calleth them al by
theyr names. Great is our Lord, and greates is
his power: yee his wysdome is infynitie. The
Lord setteth vp the meke, and byngeth the vi-
glydlye downe to the grounde. * I spnge vnto
the Lord wth thankesgeyng, spnge praise
vpon the harpe vnto our God. Which couereth
the heauen wth cloudes, and * prepareth rayne
for the earth, & maketh the grass to growe vpo
the mountaynes, * (and herbe for the vse of men.)
Which geueth foddze vnto the cattell, * and fe-

deth the yonge rauens that call vpon hym. He
hath not pleasure in the strength of an horse, ne-
ther delpteth in any mans legges. But the Lord
des delpte is in them that feare hym, and putte
theyr trust in hys mercy. Praise the Lord, O
Ierusalem: praise thy God, O Syon. For he
hath made fast the barres of thy gates, and hath
blessed thy chyldren wthyn the. He maketh
peace in thy borders, & fylleth y wth the flour
of wheat. He sendeth forth hys commaundement
vpon earth, and his worde runneth very swyft-
ly. He geueth snowe lyke wool, and scattereth
the hoarfrost lyke ashes. He casteth forth hys
pse lyke moles, who is able to abyde his frost.

He sendeth out his worde and melteth them,
he bloweth with his winde, & the waters flowe.

He sheweth his worde vnto Jacob, his statu-
tes and ordynaunces vnto Israel. He hath not
dealt so wth any nacion, neyther haue the hea-
then knowledge his lawes.


Halleluya.

¶ The. cxlviii. Psalme.

LAVDATE DOMINVM DE CE

Halleluya.

Praise the euerlastyng.

 Praise y Lord of heauē, praise him
in the heygth. Praise him al ye an-
gels of his, praise him all his hoost.
Praise him Sunne & Mōne, praise
hym all ye starres and lyght. Praise hym all
ye heauens, and ye waters that be aboue y hea-
uens. Let them praise the name of the Lord
for * (he spake the worde, and they were made.) * he com-
maunded, and they were created. He hath made
them fast for euer and euer, he hath geuen them
a lawe, whych shall not be broken. Praise the
Lord vpon earth, ye dragons, and all depes.

Hyre and bayle, snowe and vapors, wynde &
frozme, fulfyllinge hys worde. Mountaynes
and all hylls, fruitfull trees and all Cedres.

Beastes and all catell, wormes and feathered
foules. Rynges of the earth and all people.
Princes and all iudges of the worlde. Yonge
men and maydens, olde men & chyldren: praise
the name of the Lord, for hys name onely is ex-
cellent, and hys praise aboue heauen & earth.

He shall exalte the borne of hys people, al hys
sayntes shall praise hym, even the chyldren of
Israel, even the people that seruet hym.


Halleluya.

¶ The. cxlix. Psalme.

CANTA TE DOMINO.

Halleluya.

Praise the euerlastyng.

 Praise vnto the Lord a newe songe
let the congregacion of sayntes praise
hym. Let Israel reioyse in hym that
made hym, and let the chyldren of Sy-
on be toyfull in theyr syng. Let them praise
hys name in the daunce, let them spnge praises
vnto hym wth tabret and harpe. For the
Lord hath pleasure in his people, and helpe
the meke herted. Let the sayntes be toyfull
wth gloze, let them reioyse in theyr beddes.

Let the prayles of God be in theyr mouthe,
and

The Proverbes.

Beb. lxxx. c and * a two edged swerde in theyr handes. To be auenged of the heathen, and to rebuke þe people. To bynde theyr hynges in chaynes, & theyr nobles wryth lynkes of yron. * That they may be auenged of them, as it is wyrtten: suche honoure haue all hys sayntes.

Halleluyah.

The. CL. Psalme.

LAVDALTE DOMINVMIN.

Halleluyah.

Praise God in hys holynesse, praise him in the fyrmamente of his power. Praise him in his noble actes, praise hym accordyng vnto hys excellent greatnes. Praise hym in the sounde of the trompet, praise hym vpon the lute and harpe. Praise him in tymbales and daunces, praise hym vpon the stringes and pyper.

Praise hym vpon the wel tuned cymbales, praise hym vpon the loude cymbales. Let euery thyng that hath breath, praise the Lorde.

Halleluyah.

Praise the everlastyng.

The ende of the Psalter.

The Proverbes of Salomon.

The fyrst Chapter.

The praple of wysdome. We may not harken vnto the bo-
tupious prouocation and instygges of synners. Wysdome
complayneth her to be despyed of all men, and prophesyeth
destruccyon vnto her despyers.

The Proverbes of Salomon the sonne of David kynge of Isra-
el: to learne wysdome, & to per-
ceauie the instructiō and to per-
ceauie the wordes of vnderstan-
dyng: & thereby to receaue prou-
dence, ryghteousnes iudgemēt
and equitye. That the very symple myght haue
wytte, and that the yōge mē myght haue know-
ledge and true vnderstandyng. By hearyng,
the wyle man shal come by more wysdome, and
he that is endued wryth vnderstandyng, shal
obtaine wytte to perceauie a parable, and þe in-
terpretacion therof, the wordes of the wyle, and
the darke speches of the same. * The feare of the
Lorde is the begynnynge of wysdome. But fol-
les despyse wyl dome and instructiō. My sonne,
heare thy fathers doctryne: and forsake not the
lawe of thy mother: for that shal bypnyge grace
vnto thy heade, and shal be as a chayne aboute
thy necke. My sonne, consent not vnto synners
yf they entyle the, and saye: come wyth vs, we
wyl lape wayte for bloude, and lurke preuileye
for the innocēt without a cause: we shal swa-
lowe them vp lyke the hell, and deuoure them
quicke and hole, as those that go downe into the
pyt. So shal we finde al maner of costly riches,
and fill our houses wryth spoyles. Cast in thy lot
amonge vs: and let vs all haue one purse.

My sonne, walke not thou wryth the rethay-
thy fote from theyr waye. For: their fete runne
to euell: & are hasty to shed bloude. But in vayne
is the net layd forth befoze the byrdes eyes, for
they them selues laye wayte one for another. These
are the wayes of all such as be couetous, they
wolde rauyn another's lyfe. * Wysdome cryeth
without, & putterth forth her voyce in þe stretes.
She calleth befoze the congregacion in the ope
gates, and she wryth her wordes thowowe the cy-
tie, sayenge: O ye chyldren, howe longe wyl ye
loue chyldyshnes: howe longe wyl the skowern
delyte in skowynge, and the vnwyle be enuie-
es vnto knowledge: O turne you vnto my cor-
reccyon: lo I wyl expresse my mynde vnto you,
& make you vnderstande my wordes. * I haue
called, and ye refused it: I haue stretched out my
hande: and no man regarded it: but all my coun-
sels haue ye despyled: and set my correccyon at
naught. Therfore shal I also laugh in your de-
struccyon, & moche you, when that thyng that ye
feare to meth vpon you: euen when the thyng
ye be afrayd of, falleth in sodenly lyke a storme,
and youre myserye lyke a tempeste: yea, when
trouble and heuynes cometh vpon you.

Then shal they call vpon me, but I wyl not
heare: they shal seke me early, but they shal not
fynde me. And that because they hated know-
ledge: and receaued not the feare of the Lorde: but
abhozred my counsell, and despyled all my cor-
reccyon. Therfore shal they eat the frutes of
theyr owne waye, & be fylled wryth theyr owne
inuencionys, for the turnyng a waye of the vn-
wyle shal slepe them, & the prosperyte of foolis
shal be theyr owne destruccio. * But who so bar-
keneth vnto me shal dwell safe, and be sure
from any feare of euell.

The. ii. Chapter.

Wysdome is to be embraced and set by. An admo-
nitiō: a serious woman is to be eschewed.

My sonne, yf thou wylt receaue my
wordes and kepe my commande-
mentes by the, that thou wylt en-
clynne thyne eares vnto wysdome,
apply thyne hert the to vndersta-
ndyng. For yf thou cryste after
wysdome, and callest for knowledge: yf thou
after her as after money, & dyggest for her as for
treasure, then shalt thou vnderstande þe feare of
the Lorde, & fynde the knowledge of God. * For
it is the Lorde that geueth wysdome, out of his
mouth cometh knowledge and vnderstandyng.
He bydeth by helth for þe ryghteous. He pre-
serueth the welfare of the righteous and defendeth
them that walke syncerely: he kepeth them in
the ryght path, and preserueth the waye of such
as serue him wryth godlynes. The shalst thou v-
derstande ryghteousnesse, iudgement, & equitye:
yea & euery good path. When wysdome entred in
to thyne hert & thy soule delisteth in knowledge:
the shal counsel preserue the, & vnderstandyng
shal kepe the. That thou mayeste be deliuered
fro the euell waye, and from the man that spea-
keth frowarde thynges, from suche as leaue the
bye

Job. xxi. 12
eccle. i. c
psa. cxvi. b
psa. cx. c

psa. xxi. a

the high strete, and walke in the waies of dar-
benesse: whiche reioyce in dooing euill, and de-
lite in wicked thinges: whose waies are croked
and thei frowarde in their pathes.

Chat thou maist bee deliuered also * from þ
strange woman, & from her þ is not thine owne
whiche geueth swete wordes, forsaketh þ hus-
bande of her yowth, & forgetteth the couenaunt
of her God. For her house is enclined vnto dea-
the, & her pathes vnto hell. All thei that goo in
vnto her come not again, neither take thei hold
of the waie of life. Therefore, walke thou in the
waie of luche as bee vertuous, and kepe the pa-
thes of the righteous. For the iust shal dwell in
the lande, and thei that bee perfect shal remain
in it: but the vngodly shal be roted out of þ land
and the wicked dooers shal be roted out of it.

The. iii. Chapter.

*The commaundementes of God muste bee diligently
regarded and obserued.*

In soone, & forget not thou my lawe
but se þ thine hert kepe my comma-
ndementes. For thei shal prolong
the daies and yeares of thy life and
brynge þ peace. Let mercy & faith-
fulness neuer go fro the: bynde theim aboute thy
necke & write them in the tables of thine heart.
So shalt thou finde fauour & good vnderstan-
ding in the sight of God & menne. Put thy trust
in God with all thyne herte: & leane not vnto
thyne owne wit. In all thy waies haue respect
vnto hym: & he shal order thy goynges. * Bee
not wise in thyne owne conceyte: but feare the
Lord, & departe fro euill: so shal thy nauell be
whole, & thy bones strong. * Honour the Lorde
thy substance: & with the firstynges of all
thyne increase, *(Geue vnto the poore,)* so shal thy bar-
nes bee filled with plerousnes: and thy presses
shall flowe ouer wth swete wine. My soonne des-
pise not þ chastenynge of the Lord, neither faint
when thou art rebuked of hym. * For whom þ
Lorde loueth, hym he chasteneth, & pet deliteth
in hym, euen as a father in his owne soone. Wel
is hym that fyndeth wisdom, and obtaieth
vnderstandynge: for þ gettynge of it is better the
any marchaundise of siluer, & the profite of it is
better then golde. * Wisdom is more worthe
the precious stones: & all the thynges that thou
canst desire are not to bee compared vnto her.
Vpon her right hand is long life, and vpon her
left hande is riches and honoure. Her waies are
pleasaunt waies, and al her pathes are peacea-
ble. She is a * tree of life to theim that laie hold
vpon her, and blessed is he that kepeth her faste.
With wisdom hath the Lorde laied the foun-
dacion of the earth: and thow vnderstanding
hath he stablished the heauens. Thow his wi-
sedom the deapthes bzeake vp, and the cloudes
droppe downe þ dewe. My soonne, let not these
thynges departe from thyne eyes: but kepe my
lawe and my counsaill, that thou maist haue þ
pleasure of long life and vnderstandynge: for thei
shal bre life vnto my soule, and grace vnto my
mouthe. Then shalt thou walke safely in thy
waie: and thy fote shal not stumbe. * If thou

sleepst, þ shalt not bee afraied: but shalt take
thy reste, and slepe swetely. Thou nedest not to
bee afraid of any sodein feare, neither for the vi-
olente rushynge in of the vngodly, when it com-
meth. For the Lorde shal stande by thy syde, &
kepe thy fote, þ thou bet not taken. Withdrawe
no good thyng from theim þ haue nede, so long
as thyne hand is able to dooe it. Saie not vnto
thy neighbour: go thy waie, and come again, to
morrowe will I geue þ: where as thou hast now
to geue hym. Intende no hurte vnto thy neigh-
bour, seynge he dooeth dwell in rest by þ. Strive
not lightly with any manne without a cause,
where as he hath dooen the no harme. * Folow *Prover. 1. 2.*
not a wicked manne, & chole none of his waies:
for the Lorde abhorreth the frowarde: but his
counsaill is among the righteous. The curse of
the Lorde is in the house of the vngodly: but he
blesseth the dwellinges of the righteous. As for
þ icornefull dooth not he laugh theim to scoorne:
but he geueth grace vnto the lowly. The wise
shal haue honoure in possession: but shame is
the promocioun that fooles shal haue.

The. iiii. Chapter.

Wisdom and her frutes ought to bee searched.



Care, O ye children, the fatherly
exhortacion, and take good hede,
that ye maie learne wisdom. For
I haue geuen you a good doctryne
forsake not ye my lawe. For when
I my self was my fathers dere soonne, and ten-
derly beloued of my mother: he taught me also,
and laied vnto me. * Let thine heart receiue my
wordes, kepe my commaundementes, and thou
shalt liue. Get the wisdom: and get the vnder-
standynge: forget not the wordes of my mouth,
and shrinke not from theim. Forsake her not &
she shal prelerue the: loue her & she shal kepe þ.

The chiefe pointe of wisdom is, that thou
be willing to obtene wisdom: and before all
thy goodes to get the vnderstandynge. * Make
much of her and she shal promote the: Yea, if
thou embrace her, she shal brynge the vnto ho-
noure. She shal make the a gracious hede, and
garnishe the with a crowne of glozy. Heare my
soone, and receiue my wordes: and the peres of
thy life shal be many. I haue shewed the, þ waie
of wisdom, and led the into the right pathes.
So that if thou goeste there in, there shal no
straitnes bynder the, and when thou runnest
thou shalt not fall.

Take faste holde of doctryne, and let her not
goo: kepe her, for she is thy life. * Come not in þ
pathe of the vngodly, and walke not in þ waie
of the wicked. Abhorre it, and go not therein: de-
parte aside, and passe ouer by it. For thei can-
not slepe, except thei haue first dooen some mis-
chief: neither take thei any rest, except thei haue
first dooen some harme. For thei cate the brede
of wickednes, and drynke the wyne of robbery.
The path of the righteous shyneth as the light
that is euer brighter and brighter vnto the per-
fecte daie. But the waie of the vngodly is as þ
darkenes, thei knowe not where thei fall.

* My soonne, marke my wordes, and encline
thyne

The Proverbs.

thyne eare vnto my saynges. Let theim not departe from thyne eyes but kepe theim euen in þe myddeste of thyne hearte. For thei are life vnto all those that finde theim, and healtre vnto all their bodie. Kepe thyne heart with all diligēce for therupon hangeth life. Put a wale from the a frowarde mouth, and let the lippes of selau- dze bee farre from the. Let thyne eyes beholde þe thyng that is right, and let thyne eiellides loke streight befoze. Wdye the pathe of thy fete, and let all thy waies bee ordred a right. Turne not aside, neither to the right hande, nor to the left:

Deuter. x. d.
and. xviii. d.

but withholde thy fote from euill. (For the Lord knoweth the waies that are on the right hande. As for the waies that be on the left hande, thei bee frowarde. For he shall directe thy goyn- ges, and thy waies he shall guyde in peace.)

The. v. Chapter.

The warneth to eschue and fle whoredome: the forbiddeth prodigalite and wastfull spendyng. He willeth vs to liue of our owne laboures, wherby we may loue thei wiuues.

A soonne, geue hie vnto my wise- dome, and bow thyne eare vnto my pzudence: that thou maiest regarde good counsaill, and that thy lippes maie speake knowlage. (Apply not thou thy self to the discretelynes of a woman.) For the lippes of an harlot are a droppynge bonny combe, & her throte is more glistering then oyle. But at the laste she is as bitter as wormewood, & as her tongue as sharpe as a twoo edged swerde. Her fete go dowe vnto death, and her steeppes pearle thro- row vnto hell. Perchance, thou dwellyng with her, wilt pondre the pathe of lyfe so vnstedfaste are her waies that thou canst not know theim. Heare me now therfoze (O my soonne) and de- parte not from the wordes of my mouth.

Prover. ii. b.
and. vii. a.

Kepe thy waie farre from her, and come not nigh the doores of her house. That thou geue not thy strength vnto other, and thy eares to the cruell. That other mēne bee not filled with thy goodes, and that thy laboures come not in a straunge house. Yea, that thou mourne not at þe last (when þe hast spēt thy body and lusty grene youth) & then saie: Alas, why hated I nourtour? why did my heart despise correccio? Wherfoze was not I obediēte vnto the voyce of my tea- chers, and hearkened not vnto them that enfour med me? I am come almost into all misfortune in the myddest of the multitude & congregacion

Drinke of the water, of thyne owne well, of the riuers that runne out of thyne owne spryn- ges. Let thy welles flowe out abrod, that there maie bee riuers of waters in the stretes, but let theim bee onely thyne owne, and not straungers with the. Let thy well bee blessed, and bee glad with the wife of thy youth. Louyng is þe hynde, and frendely is the roo: let her brestes alwale satisfie the, and holde the euer contente with her loue. My soonne, why wilt thou haue pleasure in an harlot, and embrace þe bosome of another woman? For every mannes waies are opē in the sight of þe Lord, and he pondereth all thei goyn- ges. The wickednes of the vngodly shall catche hymself, and with þe shares of his owne synne shall he bee trapped. He shall die without

Job. xxxi. a.
& xxxiii. c.

amendemente, and for his greate foolishnes he shall goo astrate.

The. vi. Chapter.

The slouthfull and sluggishe is pricked and stee- to worke. The scismatike is reprobous. A country ought to bee earnestly anoyded.



Nesone * if thou bee surety for thy neighbour, and hast fastened thine hand for another manne, thou art bounde with thyne owne wordes and take with thyne owne speche. Therfoze my soonne dooe this, and thou shalt bee discharged: When þe art come into thy neigh- boures daunger, go thy waies then sone, hum- ble thy self, & wth thy frendes intreat thy creditore let not thyne eyes slepe, nor thyne eiellides slombze. Saue thy self as a dowe fro the hande of the hunter, and as birde from the hand of the fowler. Goo to the emmet (thou slouggard) con- sider her waies, & learne to bee wise. She hath no guyde, nor ouerleat, nor ruler: yet in the som- mer she pzouderth her meate, and gathereth her fode together in the heruest. * How long wilt thou slepe thou slouggishman? When wilt thou arise out of thy slepe. Yea slepe on still a litle, & bze a litle, folde thyne hādes together yet a litle that thou maiest slepe: so shall pouerty come vnto the as one that trauailethe by the waie and necessite like a weaponed manne. (But if thou be not slouthfull, thy harueste shall come as a springing well, and pou- erte shall fle farre from the.)

And vngodly per sone, a wicked māne goeth with a frowarde mouthe, he winketh with his eyes, he tokeneth with his fete, he poynteth with his fingers, he is euer imagenyng mischief and frowardnesse in his heart, and causeth discorde. Therfoze shall his destruccio come hastily vpon hym, sodeynlye shall he bee all to broken, & not bee healed. * These fixe thynges dooeth the Lord hate, & the seuenth he vterly abhorreth: A proude loke, a liyng tong, handes that shed innocent bloodde, an heart that goeth aboute with wicked immaginacions, * fete þe bersteth in runnyng to dooe mischiese, a false witnesse þe bryngeth vplies, and suche as soweth discorde among brethren.

My soonne, kepe thy fathers cōmaundement & forlake not þe lawe of thy mother. Put theim vp together in thyne heart, & binde them about thy necke. That thei maie lede the when þe goest preserue the when þe art a slepe, & that when thou awakest, þe maiest talke of theim. * For þe com- maundement is a lanterne, and þe lawe a light: yea chastenyng & nourtoure is the waie of life, þe thei maie kepe the from the euill woman, and from the flatterynge tongue of the harlot, that thou lust not after her bewty in thyne hearte, & lest þe be taken with her faire lokes. An harlot will make a man to begge his bzede, & a woman will hunte for þe pzecious life. Maie a man take fire in his bosome, & his clorbes not bee burnt?

Or can one go vpon hote cooles, and his fete not bee hurt? Euen so, whosoever gooeth into his neighbours wife & toucheth her, can not be vngyltie. * Whenne dooe vterly dispise a thet that

that stealeth, to satisfie his soule when he is hū
grie: but if he maie begotten, he restozeth again
seuen tymes as muche, oz els he maketh recom-
pence to all the good of his house. But whoso cō
mitteth aduouty with a woman, he is a foole,
and byngeth his life to destruccion. He getteth
himself also shame and dishonour, suche as shal
never bee put out. For the gelously and wraethe
of the manne will not bee intreated: no, though
thou wouldest offre hym greate giftes to make
amendes, he will not receiue them.

The vii. Chapter.

God ought to be feared and honoured. His commaund-
ementes ought to be kept: wanton appetites and desi-
res ought to be shunned.

In soone kepe my wordes: and late
up my commaundementes by the.
Kepe my commaundementes & my
lawe, even as the apple of thyn eie
& thou shalt liue. Bynde them vp
on thy fyngers, and wryte them in the table of
thyn harte. Saie vnto wisdom thou art my
sister: and call vnderstandyng thy kinswoman
that thei maie kepe the from the harlot which
getteth swete wordes.

For out of the windowe of my house I looked
thorow the lattes, and behelde the symple peo-
ple: and among other simple folkes: I spied one
younge foole, goynge ouer the stretes, by the
corner in the waie towarde the harlottes house
in the twyllighte of the euenyng, when it began
now to bee night and darke. And beholde, there
met hym a womā with open tokens of an har-
lot, onely her heart was hidde. She was full of
loude wordes, and redye to dallase: whose fete
could not abide in þ house, now is she without,
now in the stretes, and laiethe a bayte in euery
corner. She caught the young man, kissed hym &
was not ashamed sayng: I had a vow of peace
offerings to paie, & this daie I perfourme it.

Therefoze came I forth to mete the, that I
might seke thy face, and so haue I founde the. I
haue deckte my bed with couerpynges & clothes of
Egypt. My bed haue I made to smell of Myrr
Aloes, & Cinamō. Come let vs lie together, and
take our pleasure till it bee daie light: & we wil
enioye the pleasures of loue. For the good man
is not at home, he is gone farre of. He hath ta-
ken the bagge of moneie with hym: and will re-
turne at the apointed solempne feaste. Thus
with many swete wordes she ouercame hym, &
with her flatterpyng lippes she entiled hym so-
deily to foloe her: as it were an oxe led to the
slaughter, and like as it wer a foole þ laugheth
when he goeth to the stocks to bee punished so
long till she had wounded his liuer with her darte
like as if a birde fasted to the snare, not know-
yng that the perill of his life lieth there vpon.

Hear me now therfoze, O my children, and
marke the wordes of my mouth. Let not thine
heart wandze in her wales, and bee not thou de-
ceiued in her pathes. For many one hath she
wounded, and cast doone: yea, many a strong
mañe hath been slain by the meanes of her. Her
houses are the waie vnto hell: and bynng mene
doone into the chambers of death.

The viii. Chapter.

The praise of the wisdom of God.



Do not wisdome crie: dooeth
not vnderstandyng put forth the her
voice: Standethe she not in þ high
places in the stretes & waies: dooth
she not crie before the whole citee &
in the gates where menne goo out and in? It is
you, O ye menne (saith she) whom I call. Un-
to (the children of men) dooe I lift vp my voice
Take hede vnto knowlage O ye ignozant: be
ye wyse in heart O ye fooles. Geue eare, for I
will speake of greate matters, and open my lip-
pes to tell thynges þ bee righte. For my throte
shal be talkyng of þ truethe, & my lippes abhorre
vngodlynes. All the wordes of my mouth are
righteous there is no frowardenes noz falsed
therin.

Thei are all plain to suche as will vnderstand
and right to theim þ finde knowlage. Receiue
my doctryne, and not siluer: and my knowlage
more then fyne golde. * For wisdom is more
worth then pzeious stones: yea, all thynges þ
thou canst desire, maie not bee compared vnto
it. I wisdom haue my dwellyng with know-
lage, and prudent counsaill is myne owne. The
feare of the Lorde abhorreth wickednes, pride,
disdain, and the euill waie: and a mouth that
speaketh wicked thynges, I vtterly abhorre. I
can geue counsaill, & I conferre thynges: I haue
vnderstandyng, I haue strenght. * Thozow me,
kynges raigne: thozow me, counsaillers make
iust lawes. Thozow me, dooe princes bare rule
and all iudges of the earthe execute iudgement

I am louyng vnto those that loue me: & thei
that seke me early shal finde me. Richesse and
honoure are with me: yea, excellent goodes and
righteousnes. My frute is better then gold and
pzeious stone, and myne encrease more worth
then fyne siluer. I will guyde the in the waie of
righteousnes, and in the strete of iudgemente.
That I may sende prosperite to those that loue
me, and to encrease their treasure.

The Lord hym selfe had me in possession in
the beginning of his waies, oz euer he beganne
his woorkes afore tyme. * I haue bene ordy-
ned from euerlastyng, and from the beginning
oz euer the erth was made. When I was bozne
there were nether dephtes noz sprynges of wa-
ter. Before the foundations of the mountaines
were layed: yea, before all bylles was I bozne.
The erth and all that is vpon the erth was not
yet made, no, not the ground it selfe. * For whe
he made the heauens, I was pzeasente, when he
set vp the dephtes in ordze, when he hanged the
cloudes aboue, when he fastened the springes of
the depe.

When he shut the sea within certayne boundes,
that the waters would not goo ouer their
markes that he commaunded.

When he laied the foundations of the earth
I was with him, ordyng all thynges: deli-
ueryng, and reioysyng alway before hym.

As for the round compasse of this world I
make it ioyfull: for my delyte is to be amonge
DD.ii. the

The Proverbs.

the children of menne. Therefore barke vnto me
O ye children, blessed are they that kepe my waies.
O geue eare vnto nourtour, be wise, and refuse
it not. Blessed is the manne that heareth me: wat-
chyng daily at my gates, & geuing attendaunce
at the postes of my doores. For whoso findeth
me, findeth life: and shall obtain fauoure of the
Lorde. But whoso offendeth against me, hur-
teth his owne soule. And they that hate me are
the louers of death.

The ix. Chapter.

Wisdom moueth all menne to embrace her. The pro-
prie of an whore.

Wisdom hath buyded her self an
house, and heuen out seuen pillars
she hath killed her vitayles, poured
out her wyne, and prepared her ta-
ble. She hath sente forth her mat-
dens to crie vpon the highest place of the citee.

Whoso is ignorant, let hym come hether. And
to the vnwise she saith: O come on your waie,
eate my brede, and drynke my wyne whiche I
haue poured out for you. For sake ignorance,
and ye shall liue: and se that ye goo in the waie
of vnderstandyng.

Whoso reproveth a scozefull persone, get-
teth hymself dishonoure: and he that rebuketh
the vngodly stainerh hymself. Reproue not a
scozner, lest he owe the euill will: but rebuke a
wise manne, and he will loue y. Geue a discrete
manne but an occasiō and he will bee the wiser:
teache a righteous manne, and he will encrease
in knowlage.

Job. xxxiii. b.
psal. cxli. b.
Prover. i. a.
Eccl. i. c.

* The feare of the Lorde is the begynnynge of
wisdom, and the knowlage of holy thynges,
is vnderstandyng. For thowowe me thy daies
shal be prolonged, & the yeris of thy lyfe shal be
many. If thou be wise thy wysdome shal do
thy selfe good: but if thou thinkest scozne ther-
of, it shal be thyne owne harme. A foolysch retch
lesse woman full of wordes, and suche a one as
hath no knowlage, sytteth at the doore of her
house, & in the hye places of the citee, to cal such
as go by, and that walke streight in theyr way-
es. Whoso is ignorant (saith she) let him come
hether, & to the vnwise she saith: stolen waters
are swete: & the bread that is pynely eatē, hath
a good taste. And he doeth not consydre, y they
are but deade whiche be there, and that her ge-
stes are in the depe of hell.

For he that wyll be toynd vnto her, shall go downe to hell, but
he that auoydeth from her, shal be saued.

The x. Chapter.

In this chapter and all that folowe vnto the thyrtye, the wise
man exhorteth by diuers sentences, whiche he calleth parables,
to folowe vertues, & fflye vices. And sheweth also what profite com-
meth of wysdom, & what hynderaunce proceedeth of foolysnes.

The Proverbs of Salomon.

Wise sonne maketh a glad father:
but an vndiscrete sonne is an heu-
nelle vnto his mother. Treasures
that are wickedly gotten, profyte
not hyng: but righteousnesse deli-
uereth from deathe. The Lorde wyll not let
the soule of the righteous suffer hunger, but he
taketh a waie the rychesse of the vngodly. An
idle hande maketh poore, but a quyk labour-

Prover. xii. a.
Prover. xii. a.
Eccl. i. b.

psa. xxxiii. b.

rynge hande maketh ryche.

(Who so regardeth lesynges, sedeth the wynde: and doeth but
lowe bydes that haue taken theyr flyghte.)

Who so gathereth in Sommer, is wise: but
he that is sluggish in harvest, bringeth him self
to confusyon. Blessynges are vpon the head of
the righteous, and the mouth of the vngodly
kepeth myschefe in secrete. * The memoypall
of the iust shal haue a good repozte: but y name
of the vngodly shal synke. A wise man wyll
receiue warnyng, but a pratyng fool shal be
punysed. * He that leadeh an innocent lyfe,
walketh surely: but who so goth a wrong way:
shal be knowen. * He that winketh with his eye
wyl do some harme: but he that hath a foolysch
mouth, shal be eaten. The mouth of a righte-
ous man is a well of lyfe: but the mouth of the
vngodly kepeth myschefe in secrete.

Cupyl wyll styreth vp styffe: * but lone con-
reth the myltitude of synnes. In the lypyes of
hym that hath vnderstandyng a manne shal
fynd wysdom, but the rod belongeth to y backe
of the foolysch. Wylse men laye vp knowlage,
but the mouth of the foolysch is nye destruccyon.
The ryche mans goodes are hys stronge holde,
but thei owne pouertie feareth the poore. The
righteous labourerh to do good, but the vngod-
ly vseth his encrease vnto synne. To take hede
vnto the chastenyng of nourtoure, is the waie
of lyfe but he that refuseth to be reformed, dis-
cepueth hym selfe. * Wylsemblyng lypyes
kepe hatred secretly: and he that speaketh ane
sclaundre, is a fool. Where muche babylage
is, there must nedes be offence: and he that retoy-
neth his lypyes, is wise. An innocent tonge is
a noble treasure: but the herte of the vngodly
is not hyng wrothe. The lypyes of the righte-
ous fede a whole myltitud, but foolys shal dye
in theyr owne folye. The blessing of the Lorde
maketh ryche men * as for carefull traauyle it
doth not hyng thereto. A fool doeth wyckedly,
and maketh but a spozte of it: but wysdome ru-
leth the man that hath vnderstandyng. The
thynges that the vngodly are afraid of, shal
come vpon them, but the righteous shal haue
theyr desyre. The vngodly passeth when the
tempeste commeth: but the righteous remain-
eth sure for ever. As wynegre is to the teeth,
and as smoke is vnto the eyes, euē so is a slou-
gish person to them that sendeth hym forth.

The feare of the Lorde maketh a longe lyfe,
but the yeres of the vngodly shal be thynned.
The pacient abidyng of the righteous shal
be turned to gladnesse: but the hope of the v-
ngodly shal perishe. The waie of the Lorde ge-
ueth courage vnto y godly, but it is a feare for
wycked doers. * The righteous shal neuer be
ouerthrowen, but the vngodly shal not remain
in the lande. * The mouth of the iust wyll be
talking of wysdom, but y tong of the froward
shal perishe. The lypyes of the righteous are
occupped in acceptable thynges: but the mouth
of the vngodly taketh them to the woyle.

The xi. Chapter.

3 alle



* False balauce is an abhominati-
on vnto y^e Lord: but a true weight
pleaseth him. Where pride is, ther
is shame also and confusyon: but
where as is lowlinesse, there is wyl-
dome. The innocent dealing of the iuste shall
leade them, but the wyckednes of such as dys-
semble, shall be theyr owne destruccio. * Richesse
helpe not in the daye of vengeance, but ryghte-
ousnesse deliuereth from death. The righteous-
nesse of the innocent ozdretch his waye: but the
vngodly shall fall in his owne wyckednesse.

The righteousness of the iust shall deliuer
the, but the wycked shall be taken in theyr owne
vngodlynesse. * When an vngodly man dyeth,
his hope is gone: the confidence of rycheesse shall
peryshe. The ryghteous shall be deliuered out of
trouble, & the vngodly shall come in his steade.

Thow the mouth of the dissembler is his
neighbour destroyed: but thow he knowlage
shall the iust be deliuered. * When it goth well
with the righteous, the cite is mery: and when
the vngodly peryshe, there is gladnesse. When
the iuste are in wealth, the cite prospereth: but
when the vngodly haue the rule it decayeth. A
foole byngeth vpon a sclander of his neighbour
but a wyse man wyl kepe it secrete. * A dys-
sembling person wyl discover preuy thynges
but he that is of a fapthfull herte wyl kepe cou-
syle. * Where no good counsyle is, there the
people decaye: but where as many are that can
geue counsyle, there is wealth. * He that is
lertie for a straunger hurteth hym self, and he
that medleth not with suretyshyppe is sure. A
gracious woman maynteyneth honestye, as for
the wycked, they maytayne rycheesse. * He that
is merciful, doth hym self a benefyte: but who-
so hurteth his neyghboure, is a tyrante. The
laboure of the vngodly prospereth not, but he y^e
soweth ryghteousnesse, shall receyue a sure re-
warde. Lyke as ryghteousnesse byngeth lyfe:
euen so to cleue vnto euil byngeth drath. The
Lord abhorreth them that be of a fained herte,
but he hath pleasure in them y^e are of an unde-
feyled conuersacion. The wycked amendeth not
for plage vpon plage: but the seide of the rygh-
teous shall be preserved. A fawse woman with
out discrete maners is lyke a ryng of golde in a
swynes snoute. The desyre of the ryghteous is
acceptable: but the hope of the vngodly is in-
dignacyon. * Some manne geueth oute bys
goodes, and is the rycher: but the nygard (ha-
ving ynough) wyl departe from nothinge, &
yet is encreased in pouer ty. * He that is lyberall in
geyng, shall haue plenty: & he that watereth
shall be watered also hym self. * Who so booz-
deth by his coyne, shall be cursyd among the peo-
ple: but blessing shall lyght vpon his deed that
geueth foode. He that laboureth for honestye,
shall by his desyre: but who so seeketh after mys-
chance, it shall happen vnto hym. He that tru-
steth in his rycheesse, shall haue a fall: but y^e righ-
teous shall flourish, as the grene leafe. Who so
maketh disquietnes in his owne house, he shall
haue wynde for his herpage, and the foole shall

be seruaunt to the wyse. The frute of the righ-
teous is a tree of lyfe: and he that endeuoureth
hym selfe to winne mens soules, is wyse. * Yf y^e p^ret. iii. a.
ryghteous be recompensed vpon earth, howe
muche more then the vngodly and the synner?

The. xii. Chapter.



Who so loueth wysdome wyl be con-
tent to bee reformed: but he y^e ha-
teth to be reformed is a foole. * A good mā is acceptable vnto y^e lord
but the wycked ymagynar wyl be
condempned. A man can not endure in vngodly
nesse: but the roote of the ryghteous shall not be
moued. A housewifely woman is a crowne vnto
her husbnde: but she that behaueth her selfe
vnhonestly, is a corrupcyon in his bones. The
thoughtes of the righteous are ryghte: but the
ymaginacions of the vngodly are dysceptful.
The talkyng of the vngodly is how they may
lay wayte for blood, but the mouth of the righ-
teous wyl deliuer them. * God ouerturneth
the estate of the wycked, and they stande not: B
but the house of the ryghteous shall stande sted-
faste. A man shall be commended for his wysdō,
but a foole shall be despyed. * A symple manne
whych labourereth and worketh, is better then
one that is gorgeous and lacketh bread. A righ-
teous mā regardeth the lyfe of his cattel, but y^e
vngodly haue cruell hertes. * He that tyllteth
his lande, shall haue plenteousnesse of byerd: but
he that foloweth ydelnesse, is a verie foole.

Who so hath pleasure to contemne at the wyse, leaueh dyspo-
nesse in his owne dwellynge.

The desyre of the vngodly hunteth after my-
scheffe: but the roote of the ryghteous byngeth
forth frute. The wycked fallteth into the snare,
thow the malice of his owne mouth, but the
iust shall escape oute of all peryll. Euery man
shall enioye good, accordyng to the frute of his
mouth, and after the workes of his handes shall
he be rewarded. Looke what a foole taketh in
hande, he thynketh it well done: but he that is
wyse, wyl be counsyled. A foole vttereth bys
wrath in all the haste: but a discrete man coue-
reth wronge. A iuste man wyl tell the truthe,
and shew the thyng that is ryght: but a false
wynesse dysceynereth. A sclanderous persone
pryketh lyke a sword, but a wyse mans tonge
is wholsome. A true mouthe is euer constant:
but a dissembling tonge is soone chaunged.

They that ymagynen euil in their mynd, wyl
disceiue: but the counsayers of peace shall haue
ioye folowynge them. There shall no misfor-
tune happē vnto the iust, but the vngodly shall
be fylled with mysery. * The Lord abhorreth
lying lippes: but they y^e labour for truthe please
hym. He that hath vnderstandyng, doth hyde
wisdome: but an vndiscrete hert telleth out his
foolysnesse. A diligent hande shall brare rule:
but the ydle shall be vnder tribute. * Heuinesse
discoyageth y^e hert of mā: but a good woode ma-
keth it glad agayne. The ryghteous excelleth
bys neyghboure: but the waye of the vngodly
wyl dysceyue them selues. The dysceptfull
man shall not rolle, that he tooke in huntynge,

DD iii but

The Proverbs.

1. Tim. vi. b. *but the rycheſſe of the iuſt man is of great value. In the waye of righteouſneſſe there is lyfe and in the ſame waye there is no death.

The. xiii. Chapter.



A Wyle ſonne wyl herken to his fathers warnynge, but he þiſ ſcornefull, wyl not heare when he is reproved. A good manne ſhal enioye the frute of his mouthe, but he that hath a frowarde mynde, ſhal be ſpoyled. He that keepeth hys mouthe keepeth hys lyfe: but who ſo openeth hys lippes to euell, deſtroyeth hym ſelfe. The ſlogarde would ſayne haue, and can not gette his deſyre: but the ſoule of the diſlygente ſhall haue plentye. A ryghteous man abhorreth lyes: but the vngodly ſhameth both other and hym ſelfe. Ryghteouſneſſe keepeth the innocent in the waye: but vngodlyneſſe doeth ouerthrowe the ſpyner. *Some men are ryche though they haue nothing: agayne ſome men are poore, hauynge greate rycheſſe. With gooddeſe euery man deliuereth his lyfe, and þiſ poore wyl not be reproved. The lyghte of the ryghteous maketh ioyfull, but *the candle of the vngodly ſhal be put out. Among the proude there is euer ſtryfe: but among thole that do all thynges with aduylement, there is wyſdome.

Waynelye gotten goodes are ſoone ſpente: but they that bee gathered together wyth the bande, ſhall encreaſe. Long tarpenge for a thing that is deferred, greueth the hert, but when the deſyre cometh, it is a tree of lyfe.

Who ſo deſpyſeth any thyng ſhal be hurte for the ſame: but he that feareth the commaundement, ſhall haue the rewarde.

(A diſcrepfull ſonne ſhall haue no good, but a diſcrete ſeruant ſhall do ſull well, and his waye ſhall proſpere.)

C The lawe is a well of lyfe vnto the wyſe, þiſ it may kepe hym from the ſnares of deathe.

Good vnderſtanding geueth fauour, but hard is the waye of the deſpyſers. A wyle manne doeth all thynges with diſcrepion: but a fool wyl declare hys follye. An vngodlye meſſenger falleth into miſchefe: but a faythful ambafadoure is whollſome. He that thynketh ſcorne to be reformed, cometh to pouertie and ſhame but who ſo regardeth correccyon, ſhall come to honoure. When a deſyre is broughte to paſſe, it deliuereth the ſoule: but fooler counte it a ſhominacion to departe from euell. He that goeth in the company of wyle men, ſhal be wyle: but whoſo is a companyon of fooler, ſhal be hurte.

Wyle ſchefe foloweth vpon ſpyners, but the ryghteous ſhall haue a good rewarde. He that is vertuous, leaueſh an heritaunce vnto his chyldren: *the rycheſſe of the ſpyner is layde vp for the iuſte. There is plenteouſneſſe of foode in þiſ felde of the poore but the felde not well ordred, is withoute frute. *He that ſpareth the rod hateth his ſonne: but whoſo loueth hym chaſteth him by tymes. *The righteous caſeth, and is ſatysfied: but the belly of the vngodlye hath neuer pnyghte.

The. xiiii. Chapter.



Wyle women vpholde theyr houſe: but a foolyſhe wyfe plucketh it downe. He that walketh in the ryghte path of the Lorde, feareth him: but he that turneth hym ſelfe from hys wayes, deſpyſeth hym. In the mouthe of the foolyſhe is the rodde of pryde: but the lippes of the wyſe wyl preſerue them. Where no oxen are, there the crye is emptye: but where the oxen labour, there is muche fruite. A faythfull wytnesſe wyl not diſſemble, but a falſe recorde wyl make a lye. A ſcornefull bodie ſeketh wyſdome, and ſyndeth it not: but *knowlage is eaſe to come by vnto hym that wyl vnderſtande.

He that thou medle not with a fooler in whiche thou perceyueſt to be no knowlage. The wyſdome of hym that hath vnderſtandynge, is to take hede vnto his waye: but the foolyſheſſe of the vnwyle diſcepereth. Fooler make but a ſpote of ſpyne, but there is a fauourable loue amonge the ryghteous. The herte ſeleth hys owne lyes by tternelle, neyther ſhal the ſtranger be partaker of his ioye. The houſe of the vngodly ſhal be ouerthrowen: but the tabernacle of the ryghteous ſhall ſtoode. *There is a waye whiche ſome men thynke to be right: but the ende thereof leadeth vnto deathe. The hert is ſorrowful euen in laughter, & the ende of myrth is heynneſſe. A backſlidyng herte ſhal be fylled with his owne wayes, but a good manne ſhall lyue of his frutes. An ignoraunte bodie beleueth all thynges: but who ſo hath vnderſtanding loketh well to his goynges.

(A diſcrepfull ſonne ſhall haue no good: but a diſcrete ſeruant ſhall do well, and his waye ſhall proſpere.)

A wyle man feareth, & departeth from euell but a furpous fooler goeth on preſumptuouſlye.

An vnſapient man dealeth fooliſhly: but he that is well aduyled, is hated of the fooler. The ignoraunt haue fooliſhneſſe in poſſeſſyon but wyle are crowned with knowlage. The rich ſhall bowe them ſelues befoze the good: and the vngodly ſhall wayte at the doores of the ryghteous: The poore is hated euell of his owne neyghbours, but the ryche hath many frendes. Whoſo deſpyſeth hys neyghboure doeth amyle, but *blyſſed is he that hath ppye of the poore.

(He that putteth his truſt in the Lorde ſhall not be ſhamed.)

Without doubte they erre that ymagyne wyckedneſſe, but they that muſe vpon good thynges, vnto ſuche ſhall happen merce and faythfulneſſe. In euery labour there is ſome proſpetye. But onelye wayne woordes, bynnege for the penurpe. Rycheſſe are as a crowne vnto the wyle, but the ignoraunce of fooler is a ry foolyſheſſe. A faythfull wytnesſe deliuereth ſoules, but a diſcrepfull wytnesſe bynnegeth for the lyes. The feare of the Lorde is a ſtrong hold, & his chyldren are vnder a ſure defence. The feare of þiſ Lorde is a well of lyfe, to auoyde þiſ ſnares of deathe. The increaſe of wyle is the comynge of the kynges honoure, but þiſ decaye of the people, is the confulſion of the wyſe. He that is ſapient, hath muche vnderſtandynge, but he that is ſoone diſpleaſed,

The waye of life leadeth vnto heauen & a man
shulde be ware of hell. The Lorde wyll
breake downe the house of the proude, but he shal
make faste the borders of the wyddowe. The
Lord abhorreth the ymaginacions of the wyc-
ked, but pure wordes of innocētes ar pleasaunt
vnto hi. The couetous mā roteth by his owne
house, but whoso hateth rewardes shal lyue.

The bert of þ righteous studieth his answer
afore, but þ wycked mannes mouth spureth out
myschefe. The Lorde is farre from þ vngodly,
But he heareth the praier of þ righteous. Like
as the clearenelle of the eyes reioyleth the herte
so doeth a good name fede the bones. The eare
that harkeneth to the reformatyon of lyfe, wal
dwell amonge the wyle. He that refuseth to be
refourmed, despylseth his owne soule: but he þ
submitteth hym selfe to correccyon is wyle.

The xv. Chapter.

The.xvi. Chapter.

(The begynnynge of a good lyfe is to be righteousnesse; that is more accepted vnto God then to offere vp sacrifices.)

Better it is to haue a lytle thyng with rygh
teousnesse. then greate rentes wrongfully got
ten. * A man deupseth a waye in his herte, but
it is the Lorde þat ordzeth hys goynges. When
the prophece is in the lyppes of the kynge, his
mouth shall not go wronge in iudgement. * A
true measure & a true balaunce at þe Lordes iud
gement, he maketh all weyghtes. It is a great
abhominaciō, whē kinges are wicked, for a kin
ges seate shulde be holden by wth ryghteousnes.

Righteous lppes are pleasaunte vnto kyn
ges: and he þ̄ speaketh the trueth, shal be belo-
ued. The kynges dyspleasure is a messenger of
death, but a wise man will pacifie him. The che-
reful countenaunce of þ̄ kyng is life: and his lo-
uyng fauoure, is as þ̄ euening dewe. * To
woldo in possesid, is better then to haue gode
to get vnderstādyng, is rather to be chosen thē
to haue syluer. The path of the ryghteous is to
eschue euell, & whoso loketh well to his wayes
kepeth his owne soule. Presumptuousnesse go-
eth before destruccyon, and after a proude sto-
make there foloweth a fall. Better it is to be of
humble mynd with þ̄ lowly, then to denyde the
Dyuisi spoyle

where righteousness is plentiful, there is very great power: but
the imaginations of the ungodly shall be rooted oute.)

The hell to her payne is knowen vnto þe Lord
þat he muche moze then the hertes of men. * A
foulesfull body loueth not one þe rebuketh him:
neither wyl he come vnto the wyse. * A merce
her makerh a cherefull countenaunce: but an he
wyl best compelleth a man to syge.

The herte of hym that hath vnderstanding
doth like after knowlage: but y^e mouth of foo-
les is fed wth foolys hnesse. All y^e dayes of the
poom are miserab^{le}: but a quiet herte is a con-
synual fraist. * Better is a lytle wth y^e feare of
the Lorde, then greate treasure wth sorowe.

Better is a melle of pottage wth loue, then a fat
ore wth enell wyl. * An angry man styreth wth
style, but he that is paciente stypleth discozde.
The way of a flouthfull man is as it were hed-
ged wth thoznes: but the strete of p^righteous
is well clenfed. * A wyle sonne maketh a glad
father, but an vndiscrete body shameth his mo-
ther. A foole reioyseth in foolyshe thynges, but
a wile man loketh wel vnto his owne goinges.
Unadvised thoughtes shall come to naughtes:
but where as men are that can geue good coun-
saile, there is stedfastnesse. A ioyfull thyng te-
leth to a man, when his counsaile is foloweb: and
very pleasaunt is a worde spoken in due seaso.

The Proverbs.

Deo. xiii. b.
Deu. xlii. a
Esay. lv. b

I.R.E.F.C.

Roma. xli.
i. Tes. v. b.

☞ Whoso buyldeth his house to bye, seeketh destruction: and he that refuseth to learne, shall come into myscdfe.)

The. xviii. Chapter.

(fear casteth downe hym that is / youthfull : & the soules of / uice &
as lyue in voluptuousnes / shall hunger.)

Whoso is slouthful and slacke in his labour, is
the brother of hym that is a waster. The name
of the Lorde is a stronge castell, the ryghteous
flyeth vnto it, & is in sauergarde. But the ryght
mans goodes are hys stronge holde: yea, he taketh
them for an hye wall rounde aboute hym. &
After ppyde cometh destruction: & honoure after
lowlynes. * He that geueth sentence in a mat-
ter befoze he heare it, is a foole: and worthe to
be confounded. A good stomack driueth away
a mans displease: but when the spyzite is veyed.
Who maye hyde it: A wyse hert laboureth for
knowlage, and a prudence eare seketh vnder-
standynge. Liberalitie byngeth a man to ho-
noure

nour and woꝛthpypp, and letteth hym among
great men. The righteous declareth his owne
cause by hym selfe, yf hys neighbour come, he
shall fynde hym. The lorde pacifyeth the vary-
aunce, and parteth the mighty a sonde. A bꝛo-
ther though he be greued with offence, yet is he
more woꝛth then a very strong castel: and they
that holde together are lyke the barre of a pa-
lace. A mans hely shal be satisfied with y frute
of his owne mouthe and with y encrease of his
lyppes shal be be fylled. Deaeth and lyfe are in
the instrumente of the tonge, and they y loue it
shall enioye the frute thereof. * Who so syn-

deh a good wyfe, fyndeth a good thyng, & re-
ceyvethe a whollome benefyte of the Lorde.

(He that putteth away a good woman, putteth away a good thyng
but he that keepeth an harlot, is a foole and unwyse.)

The poore maketh supplicacion: and prayeth
meekly, but the riche geueth a rough answere.
A man that loueth his frendes wyll be compy-
nable with them: and some frende stycketh fa-
ster to a man then his bꝛother.

The. xix. Chapter.

Better * is the poore that feareth godlye:
then the blasphemour that is but foole.
Where no dyscrecyon is, there the soule
is enclined vnto the thyng that is not good,
and is swyfte on fote, & offendeth. Foolishnes
maketh a man to goo out of his waye, & then is
his hert vnpacient against the Lorde. Riches
maketh many frendes: but y poore is forsaken
of his neyghboure. * A false wytnesse shal not
remayne unpunished: and he that speaketh ly-
es shal not escape. The multitude hangeth v-
pon greute men: and euery man fauoureth hym
that geueth rewardes. As for the poore, he is
hated amonge all his bꝛethren: yea, hys owne
frendes withdraw fro hym and yf he aske them
the cause, they dysdayne to answer hym. He y
is wyse, loueth his owne soule & keepeth vnder-
standyng, that he maye prosper. A false wyt-
nesse shal not remayne unpunished: & he that
speaketh lyes shal perishe. Pleasure becom-
meth not a foole, muche more vnseemly is it, a
bonde man to haue the rule of pꝛynces. A wyse
man can put of dyspleasure: & it is hys honoure
to let some fautes passe

* The kyngeys dysfaoure is lyke y roaryng
of a Lyon, * but his frendshipp is lyke the dewe
vpon the graske. * An vndiscrete sonne is y be-
uines of his father, & a bꝛawlyng wyfe is lyke
y top of an house, where thowow it is euer drop-
pyng. House and rycheesse maye a man haue by
the herpytage of hys elders: but * a discrete wo-
man is the gyft of y Lorde. Slouthfulnes bꝛin-
geth slepe, and a soule accustomed wyth crafte
shall suffre hunger. Who so kepeth y comman-
dement, kepeth his owne soule: but he y regar-
deth not this waye, shall dye. He that hath py-
tie vpon the poore, lendeth vnto y Lorde: & loke
what he layeth out, it shal be payd hym agayne.
Chasten thy sonne whyle there is hope: but let
not thy soule be moued to slaye hym.

A man of great wyath beareth a payne: and
though y once delpyer hym, thou must agayne

do as muche for hym. O geue eare vnto good
counsell, & be content to be reformed, that y may-
est be wyse in y latter dayes. * There are many
deuyces in a mans hert: neuer thelesse, y counsell
of the Lorde shal stande. * (for euer.) It is a mans
woꝛthpypp to do good: & better it is to be a poore
man then a dissembler. The feare of y Lorde bꝛin-
geth a man to lyfe: & he shal rest y hole night in
plenteousnes, without vilitacyon of any plage.
* A slouthful man putteth his handes into his
bosome, as into the pot: & wyll not take payne
to put it to his mouth. * If y synnest a scoꝛne-
full persone, the ignoraunte shal take better
hede: & yf thou repreneste one that hath vnder-
standyng: he wyll be the wyser. He that bur-
teth his father or putteth out his mother, is a
shamefull and an vnwoꝛthy sonne. My sonne
heare no more the doctrine that leadeth the vn-
to errors from the wordes of vnderstandyng
A false wytnes laugheth iudgement to scoꝛne:
and the mouth of the vngodly eateth wyched-
nes. Punishmentes are ordeyned for the scoꝛne
full: and strypes for foolcs backes.

The. xx. Chapter.

Ane maketh a man to be scoꝛnefull
and strong drinke causeth a mā to
be vnquiet: whoso delyteth therein
shal neuer be wyse. * The kynge
ought to be feared as y roaryng of
a Lyon, who so prouoketh hym vnto anger of-
fendeth agaynste his owne soule. It is a mans
honour to kepe hym self from stryfe: but they y
haue pleasure in bꝛawling are foolcs euery one.
A slouthfull body wyll not go to plowe for cold
of the wynter: therfore shal he go a beggyn in
summer, & haue nothyng. Wyle counsell in the
bert of man is lyke a water in the depe of y ert
and a man that hath vnderstandyng bꝛyngeth
it forth. Many there be that wolde be called
good doers: but wher shal one fynde a true faith-
full man. * Who so leadeth a godly and an in-
nocent lyfe: is ryghteous, & happy shal his chil-
dren be whom he leueth behynde hym. A kynge
that sytteth in the thꝛone of iudgemēt, & loketh
well about hym driueth away all enel. * Who
can saye, my hert is cleane, I am innocent from
synne: To vse two maner of weightes, or two
maner of measures, both these are abhomy-
nablc vnto the Lorde. A chyld is known by his
conuersacion, whether his woꝛkes be pure and
ryght. The eare to heare the eye to se: the Lorde
hath made them both, delyte thou not in sleape
lest thou come vnto pouertye, but opene thyne ey-
es, that thou mayst haue breade ynough. It is
naught it is naught (sayeth he that byeth anye
thyng) but when he cometh to his owne house,
then he boasteth of his peny woꝛth.

A man that hath a mouth of vnderstandyng
hath many pꝛecious stones & costly Jewelles.
* Take hys garmentes yis surety for a straun-
ger: and take a pledge of hym for the vnkno-
en mans sake. Euery man lyketh the breade y
is gotten wyth dyscreete: but at the laste hys
mouthe shal be fylled wyth grauell. Thowow
counsell, the thynges that men deuyse good for:

DD v warde

The Proverbs.

warde: and with discrecyon oughte warres to be taken in hande. The craftye dysceitfull bewrayeth secreete counceyl: and to hym that custometh flaterynge lippes ioyne not thy selfe.

Exodi. xx. b.
Leui. xx. d.

den. xxviii. c.
ii. Re. xv. a.
Math. v. e.
Roma. xii. c.

prover. xi. a.
and. xvi. b.
Jeremi. x. d.

i. Re. xv. c.

Pro. xxix. b.

iii. Re. i. c.

Mich. vi. b.

i. Timo. i. c.

Pro. xxv. d.

Pro. xix. d.

mat. xviii. d.

pro. xxiii. c.

* Whoso curseth his father and mother: his light shalbe put out in the myddest of darcknes. * The heretage that cometh hastily at the fyrst, shal not be praised at the ende. * Say not thou: I wyl recompence euell: but put thy trust in the Lorde, & he shal defende the. * The Lorde abhorreth two maner of weyghtes, and a false balaunce is an euell thyng. * The Lorde orde- reth euery mans goynges: how may a man the vnderstande his owne waye? It is a snare for a man to deuoure that which is holy: and after þat he wyl turne to thyne owne vse, þat thing thou hast vowed. * A wise kyng destroyeth þat vngodly, and bringeth the whele ouer them. The lanterne of the Lorde is þat bryght of man, and goeth thowowe all the inward partes of the bodye.

* Mercye and faythfulnes preserue the kyng: and with lounge kyndnes his seate is holden vp. The strength of pong me is their worship, and a graye heade is an honoure vnto þat aged. Woundes dyue a waye euell, and so do stripes the inward partes of the bodye.

C The xxi. Chapter.

He kynges herte is in the hande of the Lorde, lyke as are the ryuers of water: he maye turne it whither soeuer he wyl. Euerye man thynketh his owne waye to be ryght: but the Lord iudgeth the hertes. * To do righteousnes and iudgemente is moze acceptable to þe Lorde then sacrifice. A presumptuous lorde, a proude stomache: & the plowynge of the vngodlye, is synne. The deuices of one that is diligent bring plenteousnesse: but he that is vnaduyced cometh vnto pouertye. Whoso hoodeth vp ryches with the dysceitfulness of his tonge he is wayne and a foole, and lyke vnto them þat seke theyr owne death. The robberies of the vngodlye shalbe theyr owne destruction: for they wyl not do the thyng that is ryght. The wayes of the frowarde are straunge: but the wayes of hym that is cleane are ryght. * It is better to dwell in a corner vnder the house toppe, then in a bawdryng woman in a wyde house.

The soule of the vngodly wytheth euell: and hath no pytie vpon his neygbboure. * When þat scozefull is punyshed, þat ignoraunt take þat better hede: & when he seith the wise men prosper, he wyl receyue the moze vnderstandynge.

The ryghteous man wyselye consydereth the house of the wicked: & for their wickednes God ouerthroweth the vngodly. * Whoso stoppeth his eares at the cryng of the poore: he shal crye himselfe & not be heard. A peny reward pacifieth displeasure & a gift in þat bolome, stilleth furyousnes. The Just delyteth in doyng þat thyng that is ryght: but ouer the wayes of wyckednes hangeth destruction. The man that wandereth out of þat waye of wysdom, shal remayne in the congregacion of the dead. * He that hath pleasure in bankettes, shalbe a poore man.

Whoso delyteth in wyne & delycates, shal not be rygh. The vngodly shalbe geuen for þat ryghteous and the wycked for the iuste.

* It is better to dwell in the wyldernes then wyth a chydynge and an angry woman. In a wyle mannes house, there is a grate treasur: but a foolys body spendeth vp all. Whoso foloweth ryghteousnes and mercy, synneth both lyfe, ryghteousnes, and honoure. A wyle man wynneth the cytie of the mightie: & as for þat strength þat they trust in, he bringeth it downe. * Whoso kepeth his mouth and his tonge, the same kepeth his soule from troubles. He that is proude & presumptuous, is called a scozefull man which, in wyth dare worke maliciously.

The voluptuousnes of the slouthfull is his owne death: for his handes wyl not labour. He coueteth and desirith all the daye long, but the ryghteous is alwaye geuyng, and kepeth nothyng bakke.

The sacrifice of the vngodly is abhominacion, howe much moze when they offere þat thing that is gotten with wickednes. * A false wytnes shal perishe: but he that is a true man boldly speaketh that he hath heard. An vngodlye man goth forth rashly: but the iuste reformeth his owne waye. * There is no wysdome, there is no vnderstanding, there is no counceyl against the Lorde. * The horse is prepared agaynst the day of battayl: but the Lorde geueth victorie.

C The xxii. Chapter.

Seed name is moze worth then a greate ryche, and lounge fauoure, is better then syluer and golde. The ryche and poore are together, the Lorde is the maker of them all. A wyle manne seeth the plage: and hydeth hym selfe, but the foolyshe goode on styll, and are punyshed. The ende of lowynes: and the feare of God is ryches, honoure, prosperitie and healthe.

Thornes and snares are in the waye of þat frowarde: but he that doth kepe his soule, wyl fle from suche. Teache a chyld in his yowth what waye he shulde go: for he shal not leaue it, wher he is olde. The ryche ruleth the poore: & the borrower is seruaunt to þat lender. He that soweth wycke dness shal reape sorowe: & the rodde of his crueltye shal perishe. * He that hath a lounge eye shalbe blessed: for he geueth of his breaude vnto the poore.

(Who so geueth rewardes, shal obtayne victorie and honour: he taketh awaye the soule of such as receyue them.)

Caste out the scozefull man, & so shal strife go out with hym: pea, varpaunce & schlauder shal cease. Whoso delyteth to be of a cleue hart and of gracynous lippes, the kyng shalbe his frende. The eyes of the Lorde preserue knowlage, but as for the wordes of þat dyspitefull, he bringeth them to naughte. The slouthfull bodye sayeth there is a Lyon without, I myght be slayne in the strete. * The mouthe of an harlot is a deuyll, wherin he falleth that þat Lorde is angry wythall. A foolyshe wyl speke in þat herte of the ladde, and the rodde of correccion shal dyme it alwaye.

Et a day. Who so dret a pooze manne wronge
to increase his owne riches, and geueth vnto
riches to please hym, at the last cometh to pouer-
tye hym selfe. My sonne, bowe downe thyne
eare, & hearken vnto the wordes of wysdom, ap-
pliche thy mynde vnto my doctrine: for thou shalt
be excellent yf thou kepe it in thyne hert, & pre-
cise it in thy mouth, that thou mayste put thy
trust in the Lord. I haue thewed the this daye:
the thyng that thou knowest. Haue not I war-
ned the very oft with counsell & learning: that
I might thewe the p^r truth, and that thou with
the veryte myghtest answer the that sende vn-
to the? Se that thou robbe not p^r pooze, because
he is weak, and oppresse not the symple in iud-
gement: for p^r Lord hym self wyll defende their
cause, and do violence vnto them that haue v-
sed violence. Make no frendshipp with an an-
gry wyllfull man, & kepe no company with the
surpous: lest thou learne his wayes, & receaue
hurt in thy soule. * Be not thou one of them p^r
hynde theyr bande vpon promyse, & are suretye
for waigthy causes: for if thou hast nothyng to
paye, they shall take a way thy bed from vnder
the. * Thou shalt not remoue the lande marke
whiche thy fooze elders haue sette. Seest thou
not, that they whiche be dyligent in their busy-
nes, stande before kynges, and not amonge the
symple people?

The. xxiij. Chapter.

When thou syttest at the table to eat wth
a Lord, order thy selfe manerly with
the thynges that are set before the.

Measure thine appetite: & yf thou
wylt rule thyne owne selfe, be not ouer greedy
of his meate, for meate begyleth and disceineth
* Take not ouer great trauaile & labour to be
riche beware of suche a purpose. * Why wylt
thou set thyne eye vpon the thyng, whiche so-
denly vanissheth awaye? For riches make the
felnes wynges, and take theyr flyghte lyke an
Aegle into the ayre. Eate thou not with the en-
uyous, and despyze not his meate. For he doth
as a man that prescribeth a measure to the in
his herte. He sayeth vnto the: eate and drynke
where as his hert is not with the. Yea, the mo-
uels that thou hast eaten shalt thou perbake &
lese those swete wordes. Tell nothing into the
eares of a foole, for he wyll despyse the wysdom
of thy wordes. * Remoue not y^e old land marke
and come not within the felde of the fatherles.
For he that deliuered them, is myghty, euen he
shall defende their cause against the.

Applye thine herte vnto correccyon, & thyne
care to the wordes of knowlage.

* What holde not correccyon from the chylde,
for if thou beatest hym with the rod, he shal not
dye therof. Yf thou smyte hym with the rodde,
thou shalt deliuer his soule from hel. My sonne
yf thy hert receaue wysdome, my hert also shal
reioyse: yea, my reynes shal be very glad: yf thy
lyppes speake the thyng that is ryghte. * Lette
not thyne hert be gelous to folow synners, but
kepe the styl in the feare of the Lord all the day
long: for the ende is not yet come, & thy patient

abidynge shall not be in vayne. My sonne, geue
care, and be wysle: and set strapte thyne herte in
the waye of the Lord.

* Kepe not companie with wyne bybbers &
rpotous eaters of flesh: for suche as be dyonkar-
des and rpotours shall come to pouerty: and he
that is geurn to muche sleape, shall go wyth a
ragged coate. Geue care vnto thy father that
begate the, and despyse not thy mother when
she is olde. Labour for to get the trueth: sell it
not awaye and so do by wysdome, nourter, and
vnderstandinge: for a righteous father is mar-
uelous glad of a wysle sonne, and he that beget-
teth a wise childe shall haue greate pleasure of
hym. Dooe so that thy father and mother maye
be glad of the, and that she that bare the may re-
ioyse. My sonne geue me thine herte, and lette
thyne eyes haue pleasure in my wayes. * For
an whoze is a depe graue, and an harlot is a na-
rowe pyt. She luraeth lyke a thefe, and byn-
geth vnto her suche men as be full of vyce.

Why haty wor who hath sorowe? who hath
stryfe? who hath byawlyng? & who hath woun-
des without cause? & who hath red eyes?
Euen they that bee euer at the wyne, & leke ex-
cesse. Looke not thou vpon the wyne, howe red
it is, and what a coloure it geueth in the glasse.
It goth downe softly, but at the laste it biteth
lyke a serpent, and styngeth lyke an adder. So
shall thyne eyes loke vnto straunge women, &
thyne herte shall muse vpon froward thynges:
yea, & shalt be as though thou layest in p^r myd-
dest of the see, or slepest vpon the top of p^r maist
of a shyp. They wounded me (shalt thou saye)
but it hath not hurte me: they haue all to broke
me, but I felt it not. When I am well wake-
ned, I wyll go to the drynke agayne.

The. xxiiij. Chapter.

Be not p^r gelouse ouer wycked men
and desyre not to be amonge them.
For their hert imagineth to do hurt
and their lippes talke of myschefe.
Thozow wysdom is an house builded
and with vnderstanding is it set vp. Thozow
discrecion shall the chambers be fylled with all
costly & plesant riches. A wise man is euer
strong: yea, a man of vnderstanding encreaseth
of strenght. For with discrecyon mu^{lt} warres be
taken in hand, and where as ar many that can
geue counceyl, there is the victo^ry. Wisdome is
to hie a thyng for a foole, for he dare not ope his
mouth in the gate. He that ymagineth myschefe
may well be called an vngacious person.

The thought of p^r foolish is synne, and p^r scoz-
nfull is an abhominacyon vnto men. Yf thou
be ouersene & negligent in tyme of nede, then is
thy strenght but small, deliuer them that goe
vnto death, & are led awaye to be slaine, & be not
negligent therein: if thou be able to do them good
Yf thou wylt saye: I knewe not of it. Thyne
hest thou that he whiche made the hertes doeth
not consydre it? And that he whiche regardeth
thy soule, seeth it not? Shall not he recompence
every man accordyng to his workes? My sonne
thou racest honye & the swete honye combe, be-
cause

The Proverbes.

cause it is good and swete in thy mouth. **E**uen so shall þy knowlage of wysdome be vnto thy soule as sone as thou haste gotten it. And thou shalt haue longe dayes: yea, thy hope shall not bee in vayne. Laye no preynt wayte (o wycked man) vpon the house of the ryghteous and dysquyet not his resting place. * For a iust man falleth seuen tymes, & riseth vp agayne: but the vngodlye fall into wyckednes. * Reioyse not thou at the fall of thine enemye, & let not thyne herte be glad when he strombleth. Lest the Lorde (when he seeth it) be angry, and turne his wyath from hym vnto the.

Let not thy wyath and gelousye moue the to folowe the wycked and vngodly. And why? the wycked shall haue no posteritye, & the candle of the vngodly shall be put out. * My sonne, feare thou the Lorde, and the kyng, and kepe no company with them that styde backe from hys feare: for they destruccyon shall come sodenly, and who knoweth the aduersyte þy maye come from the both. These are also þy saynges of the wysse. * It is not good, to haue respecte of anye personne in iudgement. He that sayth to the vngodly: thou art ryghteous, him shall the people curse: yea, the comynalte shall abhorre hym.

But they that rebuke the vngodly, in them doeth God delyste, & a ryche blessing shall come vpon them. Euerie man shall kysse his lippes that geueth a good answer.

Make vp thy worke that is withoute and loke well vnto that which thou hast in the felde: & then buylde thyne house. Be not a false wytnesse agaynst thy neighbour and speake no falthode with thy lippes. Saye not: I will handle hym: euen as he hath dealt w me, & will rewarde euery man accordyng to his dedes. I went by the felde of the thoughtful, and by the vineyard of the foolyshe man. And lo, it was couered with nettels, and stode ful of thistles and the stone wall was broken downe. * This I sawe & consydered it well: I looked vpon it, & take it for a warnyng. See, slepe on styll: & a lytle, slomber a lytle, folde thy bandes together yet a lytle: so shall pouertie come vnto the as one that traualleth by þy waye, and necessitye lyke a wepened man.

The xxv. Chapter.
These are also parables of Salomon, whiche the men of Ezechiah kyng of Iuda copped oute.

It is the honoure of God to kepe a thyng secrete, but the kynges honoure is to seache oute a thyng. The drauen is hye, the earth is depe and the kynges hert is vnsearchable. Take the doosse from the spluer, & ther shall be a cleane vessel therof. Take a way vngodlynnesse from the kyng, and his seate shall be stablished with ryghteousnes. But not for thy selfe in the presence of the kyng, and presele not into the place of great men. * Better is it, that it be sayde vnto the: come vp hider, then thou to be put lower in þy presence of the prynces whos thou seest with thyne eyes. * Be not hasty to

goe to the lawe, lest haply þy do some offence after the stryfe be ended, wherby thy neighbour put the to shame. Handle thy matter with thy neighbour hym selfe, and discouer not another mans secret, lest whē men heare therof, it turne to thy dyshonoure, & leaste thyne euell name do not cease. * (Grace and frendshyppe both deliuer, whiche thou kepe for thy selfe, lest thou be reproued.)

A worde spoken in due season, is lyke apples of golde in a graued worke of syluer. The correccyon of the wysse is to an obedyent eare, a golde cheyne & a Jewell of golde. Lyke as the wynter colde in the haruest, so is a faithfull messenger to them that sende hym: for he refresheth hys masters mynde. Who so maketh great boasting and geueth nothing, is lyke cloudes and smoke withoute rayne. With patience is a pryncer pacified, and with a softe tonge is ryggousnes broken. If thou fyndest hony, eate so muche as is sufficient for the: lest thou be ouerfull, & pryake it out agayne. Withdrowe thy foote fro thy neygbbours house: lest he be wery of the, & so abhorre the. Who so beareth false wytnesse agaynst his neygbboure, he is a verpe clubbe a swearde, and a sharpe arrowe. The hope that is put in a false man in tyme of neade, is lyke a rotten toth and a slippery fote. Who so taketh awaye a mans garmente in the colde wether, is lyke vyneser vpon chalke, or lyke hym that singeth songes to an heuy hert. * (Lyke as the mouth hurteth a garment: & a womme the tree: so doeth the bitynnes of a man hurt the soule.) * If thyne enemye hunger, fede hym: if he thyste, geue hym drinke: for so shalt thou haue cooles of fre vpon hys heade, and the Lorde shall rewarde the. The North wynde dryueth awaye the rayne, euen so doeth an eneneste sober countenance a backbeters tongue. * It is better to lytte in a corner vnder the rose then with a bawlyng woman in a wide house. A good reposte oute of a farre countree is lyke colde water to a thyrsyng soule. A ryghteous manne fallynge downe before the vngodlye, is lyke a troubled well, and a springe that is dystropt. Lyke as it is not good to eate to much hony, & euen so he that will search oute thynges, it shall be to heuy for hym. He that can not rule hym selfe, is lyke a cyttie whiche is broken downe, and hath no walles.

The xxvi. Chapter.
Lyke as know is not mete in sommer, nor rayne in haruest, euen so is word withoute measure for a foole. Lyke as the byrde & the swalowe take theyr flyghte and fle here and there, so dothe curse that is geuen in vayne, shall not lpyght vpon a man. * Vnto the horse belongeth a whip to the Asse a byddle, and a rodde to the foolys backe. Gene not the foole an answer after his foolysnes, leaste thou become lyke vnto hym, but make the foole an answer to his follye: least he be wysse in his owne conceite. He is lame of his fete, yea broncken is he in vayne, that comytteyth any message to a foole. Lyke as in a lame man his legges are not equal, euen so is a parable in a foolys mouth. He that setteth a foole in hye dygnite, that is euen as if a man

a manne put a stone in a slynge. A parable in a
fooles mounthe is lyke a thorne that pryketh a
drunken man in the hande. *(Great is he that hath for
ward all synne, he rewardeth the fooles and recompenseth the trans-
gressours.)* A man of experyence discerneth al thyn-
ges well: but he that putteth the foole to scy-
lence endeth the stryfe. * Lyke as the dogge tur-
neth agayn to his owne vomite, euen so a foole
begynneth his foolysnes againe afresh.

If thou seest a man that is wise in his owne
conceite, ther is moze hope in a foole the in him.
* The slouthfull sayth: there is a Lyon in þ
waye, and a Lyon in the myddest of the stretes.
Lyke as the doze turneth aboute vpon the ben-
ges, euen so doth the slouthfull welter hym self
in his bed. * The slouthfull body thrusteth bys
hande into his bosome, & it greueth hym to put
it agayne to bys mounthe. The slogarde thyn-
keth hym selfe wysse then seuen men that syt &
teache. Who so goeth by and medleth w other
mens stryfe: he is lyke one that taketh a dog by
the eares. Lyke as a mad man that casteth fyre
brandes, & shoteth deadely arrowes and dartes,
euen so doth a dissembler with his neighbour.

And then sayeth he: *(when he is taken)* I dyd it
but in sporte. Where no woode is, there the fire
goeth out: Euen so where the tale betrayer is
taken awaye, there the stryfe ceaseth. * Coles
kyndle heate, and wood the fyre: euen so doth a
bawlyng felowe steepe vpon vaucaunce.

A talebearers wordes are lyke men þ stryke
with hammers, but they pearse the inward par-
tes of the body. Vnenumous lippes and a wy-
ked herte, are lyke a pot hard couered with syl-
uer drosse. An enemy shal be knownen by his tal-
kyng, & in the meane season he ymagineth mys-
chefe, but when he speaketh fayre, beleue hym
not: for there are seuen abhominacyons in bys
herte. Who so kepeth euell wyll secretly to doo
hurte, his malice shal be shewed before þ whole
congregation. * Who so dyggeth vp a pyt, shal
fall therein: and he that wylteth a stone, shal
scumble vpon it hym selfe. A dissembling tong
hateth one that rebuketh hym, & a flatterynge
mouth worketh myschefe.

¶ The xxvii. Chapter.

Make not thy boaste of to morowe,
* for thou knowest not what may
happen to daye. Let another man
praysse þ, & not thine owne mouth
praise, other folkes lippes & not thine.
The stone is heuy, and the sand weightye: but
a foolers wrath is heuyr then them both.

Wrath is a cruell thynge, and furyousnesse
is a very tēpest: but who is able to abide eny?
An open rebuke is better then a secrete loue.

Faythfull are the woundes of a louer, but þ
kylles of an enemye are cruell. He that is full
abhoreth an hony combe, but vnto him that is
hungry, euery sowze thynge is swete.

He that oftymes slytteth, is lyke a byrde þ
forsaketh her nest. Balme & swete incense make
their best mery: so is the swete coucell of a mā
frend that agreeth to his purpose. Thine owne
frende & thy fathers frende se thou forsake not:

but goo not into thy brothers house in tyme of
thy trouble. For better is a frende at hande,
then a brother farre of. Thy sonne, be wysse: and
thou shalt make me a glad herte, so that I shal
make an answer vnto my rebukers. A wysse
man seynge the plage, wyll hyde hym selfe, as
for foolles they go on styll, and suffre harme.

* Take his garment that is suerty for a straun *prouer. x. a*
ger, and take a pledge of hym for the unknowē
mannes sake. He that is to hastye to praise his
neighbour aboue measure, shal be take as one
that geueth hym an euell repozte.

* A bawlyng woman and the rooffe of the *prouer. xix. b*
house droppynge in a rapye daye: maye wel be
compared together. He that refrayneth her, re-
frayneth the wynd, and holdeth the oyle fast in
his hande. Like as one prou whetteth another,
so doth one man comforte another. Who so ke-
peth his sygge tree, shal enioye the frutes ther-
of: euen so, he that wylteth vpon his mapster,
shal come to honoure. Lyke as in one water
there appere dyuerse faces, euen so dyuers men
haue dyuerse hartes. Lyke as hell and destruc-
cyon are neuer full, euen so * the eyes of men can
neuer be satisfyed. Splner is tryed in þ moulde *Eccle. i. a.*
& golde in the forname, & so is a man, when he is *Eccle. viii. a.*
openly praised to his face. *(The best of a wicked man go-
sleth after myschefe, but a true hert sleth for knowlage.)*

Though thou shuldest braye a foole wyth a
pestel in a mortar lyke spymenty corne, yet wyll
not his foolysnes go from hym. He that thou
knowe the nombre of thy catel thy selfe, & looke
wel to thy flockes. For ryches abydeyth not al-
waye and the crowne endureth not for euer.

The heyre groweth, the grasle cometh vp, and
herbes are gathered in the mountaynes. The
lambes shal clothe the and for the goates thou
shalte haue moneye to thy husbandye. Thou
shalt haue goates mylke ynough to fede the, to
vphold thy houshold, & to susteyne thy maidens

¶ The xxviii. Chapter.

He vngodly slyeth whē no man cha-
steth hym: but the ryghteous stan-
deth styffe as a Lyon. * Because of *leui. xxvi. a.*
synne the lande dothe ofte chaunge
her prynces: but thozowe men of vn-
derstandyng and wysdome, a realme endureth
longe. One pooze manne oppzessynge another
by violence, is lyke a contynual raine that de-
stroyeth the frute. They that forsake the lawe,
praysse the vngodly: but suche as kepe the lawe
abhore them. * Wicked men dyscerne not the *1. Cor. ii. b*
thynges that is ryghte, but they that seke after
the Lorde discusse all thynges. * A pooze man *prouer. xix. a*
leadynge a godlye lyfe, is better then the ryche
that goeth in frowarde wayes.

Who so kepeth the lawe, is a child of vnder
standynge: but he that is a compaignion of ry-
tous menne, shameth his father. He that by v-
surpe and vniuste gapnes gathereth ryches, he
shal laye them in stozes for a man that wyll py-
tie the pooze. * He that tourneth awaye bys *prouer. i. b.*
eare from hearynge the lawe, his praiser shal be
abhorrible. Who so leadeyth the ryghteous
into an euell waye, shal fall into his owne pit,
but

The booke.

but the iust shall haue the good in possession.

Eccle. x. a.
Pro. xix. e

The ryche man thynketh hym selfe to be wise but the poore that hath vnderstanding, can perceaue hym well ynough. * When ryghteous men are in prosperitie, then doeth honoure flourish, but when the vngodly come vp, the state of men chaungeth. He that bydeth his synnes, shall not prosper: but * whoso knowlegeth the, and forsaketh them shall haue mercy.

Job. xiii. c.
Psa. cxviii. b
1. Ihon. i. b.

Well is hym that standeth alwaye in awe, as for hym that hardeneth his hert, he shall fall into myschefe. Lyke as a roaryng Lyon, and an hongry beare, euen so is an vngodly prince ouer the poore people. Where the prince is without vnderstanding, there is great oppresyon and wrong: but yf he be suche a one as hateth couetousnesse, he shall longe raygne. * He that by violence shedeth any mannes bloude: shall be a renegate vnto hys graue, & no man shall be able to socoure hym. * Who so leadeth a godly and an innocent lyfe shall be saued, but he y goeth froward wayes shall once haue a fall.

Gene. xiii. b.

Pro. xix. d.

Pro. xiii. b.
Eccle. x. b.

* He that tyllith his lande, shall haue plenty of breade: but he y foloweth ydelnesse, shall haue pouertie ynough. A man that dealeth faythfully, shall be fylled wth blessinges, and * he that maketh to muche haste for to be ryche, shall not be vngylt. To haue respecte of persons in iudgement is not good. And why a man wyll do wronge: yea, euen for a pece of breade. He that wyll be ryche all to soone, hath an euell eye: and consydereth not, that pouertie shall come vpon hym.

1. Tim. vi. b.
Pro. xviii. a

* He that folowynge my preceptes rebuketh a man, shall fynde more fauoure at the last, then he that flattereth hym. * Who so robbeth his father and mother, and sayth it is no synne, the same is lyke vnto a destroyer. He that is of a proude stomacke and wythoute feare: feareth by stryfe: but he that putteth hys truste in the Lorde shall be well fed. He that trusteth in hys owne herte, is a foole: but he that dealeth wisely, shall be safe. * He that geueth vnto y poore, shall not lacke, but he that turneth awaye his eyes from suche as be in necessitie, shall suffre greate pouertie hym selfe. * When the vngodly are come vp, men are sayue to hyde them selues: but when they perish, y righteous increase.

Math. xx. a.

11. Cor. ix. b.

Pro. xviii. b
and. xix. a

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Pro. xviii. b
Eccle. x. a.

Pro. xviii. b
Luce. xv. c.

Che. xxix. Chapter.
* y is stiffe necked, and wyll not be reformed: shall sodenly be destroyed without any helpe. * When the ryghteous haue the ouer hande the people are in prosperite, but when y vngodly beareth rule, there y people mourne.

Who so loueth wysdome maketh his father a glad man: * But he that kepeth company with harlottes, spendeth awaye that he hath. With true iudgement the kynge setteth vp the lande, but yf he be a man that oppresseth the people w gatherynge he turneth it vpsyde downe.

Who so flattereth his neighbour, layeth a net for his feete. The synne of the wycked is hys owne snare, but the ryghteous doeth syng and reioyle. The ryghteous consydereth the cause

of the poore: but the vngodly regardeth not vnderstandynge. Wycked people bypunge a cytie in decaye, but wyse men sette it vp agayne. y a wyse man go to lawe wth a foole (whether he deale with hym frendly or roughly) he getteth no rest. The bloudy byp hate the righteous, but the iuste seke hys soule. A foole powreth out his sprete altogether, but a wise man kepeth it in, tyll afterwarde. y a prince deylet in y es, all his seruantes are vngodly. The poore and the lender mete together, and the lord lygeth both they es. * The seate of the kynge that faythfully iudgeth the poore, shall continue sure for euermore. The rodde & correction minister wysdome, but yf a childe be not loked vnto, he bypgeth his mother to shame.

When y vngodly come vp, wickednes increaseth: but the righteous shall see they fall. Turne thy sonne with correction, and thou shalt be at rest: yea, he shall do the good at thine hert.

When the woorde of God is not preached, the people perishe: but well is hym that heareth the lawe. A seruante wyll not bee the better for wordes, for though he vnderstande: yet wyll he not regarde them. yf thou seest a man that is hasty to speake vnadvised, thou maist trust a foole more then hym. He that delicately bypgeth vpon his seruant from a chyld, shall make hym his master at length.

An angry man spyleth by strife, and he that beareth euell wyll in his mynde, doeth muche euell. After prynces cometh a falle, * but a lowely sprete bypgeth greate wysdome. Who so kepeth company with a thefe, hateth his owne soule: he beareth blasphemies, and telleth it not forth. He that feareth men, shall haue a fall: but who so putteth his truste in the Lorde is without daunger. Many there be y seke the prynces fauoure, but euery mans iudgement cometh fro y Lorde. The righteous abhorreth y vngodly, but as for those that be in the ryghte waye the wycked hate them. * (A chyld that heareth the woorde, shall be without destruction.)

The. xxx. Chapter.

The purpasse of the woorde of God, and what he ought to requyre of God, with certayne wonderfull thynges that are in this woorde.

The wordes of Agur: the sonne of Iahkep, and the prophcy that the same man speake vnto Ithiel, euen vnto Ithiel, and Elchall. I am more foolyshe then any man, & haue no mannes vnderstandynge. I neuer learned wysdome nor had knowledge of booly thynges. Who hath climed vp into Heauen? Who hath come downe frome thence? Who hath holden the wynde faste in his hande? Who hath comprehended the waters in a garment? Who hath sette all the endes of the worlde? What is hys name, or hys sonnes name? Canste thou tell? * al the wordes of God are pure and cleane, for he is a chyld vnto all them, that put they trust in hym. * Putte thou not thyng vnto his wordes, leaste he reprove the, and thou be founde a lyar. Two thynges haue I requyred of the, that thou wylte not denye me before I dye.

Remoue

The wordes of kynge

Lamuel, and the lesson that hys
mother taught hym.



My sonne (why do ye so) þy sone
of my body: O my dere belo-
ued sonne: geue not ouer thy
strength & waies vnto wemen
whiche are the destruction euen
of kinges. O Lamuel, it is not
for kinges, it is not (I say) for
kynge to dypke wyne, nor

princes strong drinke: (for there is no secret wher dronke-
ness is) lest they beyng dronken, forget the
lawe, and peruerete the iudgement of all poore
mens chyldren. Geue stronge drinke vnto such
as are condemned to death, & wine vnto those
that mourne: that they may dypker it, and for-
get their misery & aduersyte. For thou an aduo-
cate for the dowe and stande in iudgement thy
selfe, to speake for all suche as be socourlesse in
this transitory worlde. Open thy mouth, de-
fende the thyng that is lawfull and ryght, and
the cause of the poore and helpeles.

Who so findeth an honest faithfull woman,
she is muche moze worthy then pearles. The
hert of her husband may safely trust in her, so þe
shal fal in no ponertie. She wil do him good
and not euell al the dayes of her lyfe. She occu-
pyeth wolle and flaxe, & laboureth gladly with
her handes. She is lyke a marchauntes shyp,
that byngeth her bytailes from a farre. She
is vp in the nyght season: to prouyde meate for
her household, and foode for her maidens. She
considereth lande, and byeth it, & with the frute
of her handes she planteth a vineparde.
She gyrdeth her loynes with strength, & coura-
geth her armes. And yf she perceaue þe hous-
wyfrye doeth good, her candle goeth not oute
by nyght. She layeth her fyngers to þe synndle
and her hande taketh holde of the distaffe. She
openeth her hand to þe poore: yea, she stretcheth
forth her handes to such as haue neede. She fea-
reth not that the colde of wynter shall hurt her
house, for all her household folkes are clothed w
charlet. She maketh her selfe sayre ornamen-
tes, her clothing is white sylke and purple. Her
husband is much set by in þe gates, when he syt-
teth amonge the rulers of the lande. She ma-
keth clothe of sylke: and sellet it, & deliuereth
gyrdels vnto þe marchaunt. Strengthe and ho-
noure is her clothynge, and in the latter day she
shal reioyse. She openeth her mouth w wysdō
and in her tonge is the lawe of grace. She lo-
keth well to the waies of her household: feareth
not her bzade w ydelnes. Her chyldren shall a-
rise, & call her blessed & her husband shall make
much of her. Many daughters there be þe ga-
ther ryche: together: but thou goest aboute the
all. As for fauoure, it is disceatfull, and beawtie
is a vayne thyng: but a woman that feareth the
Lorde, she is worthy to be praysed: Geue her of
the fruite of her handes, and let her owne wo-
kes praysse her in the gates.

The ende of þe Proverbes of Salomon.

The

Remoue from me vanytie and lies: geue me nei-
ther pouertie, nor ryche, onely graunte me a
necessaryelyng. Leaste yf I bee to full, I de-
spytte, and saye: *Who is the Lorde? And least
I beyng constrained thowowe ponertie fall vn-
to stealing, & take the name of my God in vaine
Icuse not a seruaunt vnto his mapster, leaste
he speake euell of the, and thou be hurte. There
is a generacyon that curseth theyr father, and
doneth not blesse theyr mother. There is a ge-
neracyon that thynke them selues cleane, and
yet is not clensed from theyr synthe.

There is a generacyon þe hath a proude lōke
and doth caste vnto theyr eyes lyddes. There is a
generacyon whose teeth are swerdes, and with
theyr chawebones they consume, and deuoure
the symple of the earth, & the poore fro among
men. The horse leache hath two daughters cri-
pyng, byng hither, byng hyther.

There be thre thynges that are neuer satisfy-
ed: yea, foure thynges sayeth neuer hooe. The
graue, a womans wombe closed: & the earthe þe
hath neuer water ynough. As for fyre it saith
never hooe. *Who so laugheth hys father to
scorne & setteth hys mothers comaundement at
nought: the rauens pycke out his eyes in þe val-
leye, and deuoured be he of the yong Eagles.

There be thre thynges to hye for me: & as for þe
fourth þe passeth my knowlage. The way of an
Agle in the ayre, the waye of a serpente ouer a
stone, the waye of a shyppe in the sea: & the way
of a man with a yong woman. Suche is þe way
also of a wyfe that breaketh wedlocke, whiche
wipeth her mouth like as when she hath eatē, &
saith: As for me, I haue done no harme. Tho-
rowe thre thynges the earth is dysquetyed, and
the fourth she maye it not beare: Thowowe a ser-
uaunt that beareth rule. Thowowe a foole that
hath to muche bzade, thowowe a wyfe worthy
hatred when she is maried, & thowowe a hand-
maiden that is heye to her mapsters. These be
foure thynges in the earth, the whiche are very
lytle: but in wysdom they excede þe wyse. The
emmetts are but weake people: yet gather they
their meate together in the barnest. The cony-
es ar but a feble folke, yet make theyr cou-
ches among the rockes. The grethoppers haue
not a gyde, yet go they forth together by heapes.
The spyder laboureth with her handes, & is in
kynges places. There be thre thynges that go
fyrst: yea, foure are comely in goyng. A Lyon
whiche is strongest amonge beastes, and geueth
place to no man. A grehound stronge in þe lin-
der partes. A ramme also and a kyng agaynst
whome no man aryseth vp.

Yf thou hast done follyshely when thou wast
in þe estate, or yf thou hast taken euell coun-
cel then laye thyne hande vpon thy mouth.

Who so chirmeth mylke, maketh butter: & he
that rubbeth hys nose, maketh it blede: Euen
so he that causeth wrath byngeth forth stryfe.

Yf thou hast done follyshely when thou wast
in þe estate, or yf thou hast taken euell coun-
cel then laye thyne hande vpon thy mouth.

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that rubbeth hys nose, maketh it blede: Euen
so he that causeth wrath byngeth forth stryfe.

The. xxi. Chapter.

Thynges ought to iudge iustly: The propertye of an ho-
nest maried wyfe;

The booke.

The booke of the Prea-

cher other wyse called Ecclesiastes.

The fyrste Chapter.

¶ All that is in this worlde is but vanytie.

Eccle. xiii. c.



These are the woordes of the Preacher the sonne of Dauid, kynge of Ierusalem. * All is but inuolte vayne vanytie (sayeth the preacher) and all is moste vayne (I saye) and but playn vanytie. For what els hath a man of all the labour that he

taketh vnder þe sonne: One generacion passeth awaye, another cometh: but the earth abyedeth still. The sunne aryseth, the sunne goeth downe, and returneth to his place, þe mowe there ryseth vp agayne. The wynde goeth toward þe south and turneth vnto þe north, fetcheth his compass, whyleth about, & goeth forth, and his circuyte returneth agayne to hym selfe. * All floudes runne into the sea, & yet is the sea it selfe not fylled: for loke vnto what place the waters runne thence they come to flowe agayne. All thynges are so harde to be knowen that no man can expresse them. * The eye is not satisfied wth syghte the eare is not filled with hearing. * The thyng that hath bene, cometh to passe agayne: and the thyng that hath bene done, shal be done agayne.

Job. xlii. b.

¶

Pro. xvi. c.

Eccle. xiii. b.

¶ Eccle. iii. b.

There is no newe thyng vnder the sunne. Is there any thyng wherof it may be sayd lo this is newe: For it was longe ago in þe tymes that haue bene before vs. The thyng that is past is out of remembraunce: Euen so þe thynges that are for to come, shal nomore be thoughte vpon among them that come after. I my selfe þe preacher was kynge of Israel at Ierusalem, and dyd apply my mynde to seke out & search for knowlage of all thynges that are done vnder heauen. Such trauayl & labour hath God geuen vnto the children of men, to exercise the selues therin. Thus haue I considered al these thynges þe come to passe vnder the sunne: and lo, they are al but vanytie and veracion of mynde. The croked can not be made streyght, nor the thyng that is vnperfect, cannot be accepted with thynges that are perfect. I communed with myne owne herte, saying: lo, I am come to a greete estate, & haue gotten moze wysdome, then all they that haue ben before me in Ierusalem. Yea, my herte had great experyence of wysdome & knowlege, for therunto I applyed my mynde, that I myght know what were wisdom and vnderstanding what were errour & foolysnesse: and I perceaued, that this was also but a veracion of mynde: for where much wysdome is, there is also great trauayl and dysquietnesse and the moze knowlage a man hath, the moze is his care.

The ii. Chapter.

Aboundaunce of rycheffe, and pleasure, and of buyl-

dyng are vayne thynges,

¶



Ben sayde I thus in my hert: Nowe go to, I wyll take myne ease, & haue good dayes. But lo, that is vanytie also: in so muche, that I sayde vnto the manne geuen to

laughte: thou arte mad, and to misthe: what doest thou? So I thoughte in my hert, to geue my selfe vnto wyne, and agayne to applye my mynde vnto wisdom, and to comprehend foolysnesse vntill the tyme that (amongst al the thynges whiche are vnder the sunne) I myght se what were best for men to do, so long as they lyue vnder heauen.

* I made gozgers faire woorkes. I builded my houses, & planted vineyardes. I made me orchardes & gardes of pleasure & planted trees in them of all maner frutes. * I made pooles of water, to water the grene & frutefull trees: all I boughte seruautes and maydens: and had a great housholde. I s for cattell and shepe, I had moze substance of them, the all they that were before me in Ierusalem. I gathered syluer and golde together euen a treasure of kyndes & lades. I prouided me syngers and women, which could playe on instrumentes, to make me mirth & pastyme. I gat me psalteries & songes of malycke. And I was greater, & in moze wysdome then all my predecessours in Ierusalem. For wyl dome remained with me: and loke what former myne eyes desired, I let them haue it: & therein so euer my hert deleyted or had anye pleasure, I with held it not fro it. Thus my hert reioyced in all that I did: & this was my porcion of al my trauayle. But when I considered all the woorkes that my handes had wroughte, and al þe labour that I had taken therein: lo, all was but vanytie and veracion of mynde, & nothyng of anye valewe vnder the sunne.

¶ Then turned I me to consider wysdome, errour & foolysnesse (for what is he among me, þe might be compared to me the kynge in suche woorkes): & I sawe that wysdome excelleth foolysnesse, as farre as lyght dothe darkenesse. For a wyse man hath his eyes in his hed, but thefole goeth in the darkenesse: I perceiued also þe they both had one end. The thought I in my mind. If it happen vnto þe foole as it doeth vnto me, what nedeth me then to labour any moze for wysdome? So I confessed wythin my hert, that this also was but vanytie. For þe wyse are euer as lytle in remembraunce as þe foolyshe, for the dayes shal come when all shal be forgoth: yea, the wyse man dyeth as well as the foole. Thus beganne I to be werpe of my lyfe, in so muche that I coulde away with nothyng that is done vnder þe sunne, for all was but vanytie and veracion of mynde: yea I was werpe of my labour, which I had takē vnder the sunne because I shoulde be sayne to leaue them vnto another mā that cometh after me: And who knoweth whether he shal be a wyse man or a foole: And yet shal he be lord of al my labour whiche I with suche wysdome haue taken vnder the sunne. This is also a vayne thyng.

So I turned me to refraine my mynde from all suche trauayl, as I toke vnder the sunne: for so muche as a man shoulde werpe hym selfe wth wysdome, with vnderstandyng and oportunitie and yet be faine to leaue his laboures vnto another, that neuer shal be for them. This is also a vayne

a vayne thyng & great misery. For what getteth a man of all the labour and trauayle of his mynde, & he taketh vnder the sunne, but heuy- nesse, sorowe, and disquietnesse all the dayes of his lyfe? Insomuche, that his hert can not reste in the nyghte: this is also a vayne thyng. * Is it not better the for a man to eate & drynke, and his soule to be merry in his labour? Yea, I sawe that this also was a gyfte of God.

For who wyl eate or go more lustely to his worke then I? And why? God geueth to y man that is good before hym, wysdome, vnderstand- yng and gladnesse: but vnto the ynnner he ge- ueth weyrynesse (and superfluous care) that he maye gather, and heape together the thynges that af- terwarde shal be geuen vnto him, whom it plea- seth God. This is now a vayne thyng: yea a very disquietnesse and a vexacion of mynde.

¶ The. iij. Chapter.

¶ All thynges come in theyr tyme, and passe awaye in theyr tyme.

then shal be the tyme and iudgement of al coun- sayles and workes. I commured with myne owne herte also, concernyng the chyldren of me- how God hath chosen them, and yet letteth the appare, as though they wer beastes: for it hap- peneth vnto men as it doeth vnto beastes: & as the one dyeth, so dyeth the other: yea, they haue both one maner of byeth: so that (in this) a man hath no preminence aboue a beaste but all are subdued vnto vanytie.

They go all vnto one place, for as they be al of dust, so shal they al turne vnto dust agayne.

* Who knoweth the spyte of man that goth vpyward, & the breath of y beaste y goth downe to the earth? Wherfore I perceyue that there is nothyng better for a man, then to be ioyfull in his labour, for that is his porcion. But who wyl byrnyng hym to se the thing that shal come after hym?

¶ The. iiii. Chapter.

¶ The misteryes of the innocent. The superfluous labours of men. The chylde that is poore and wyse. &c.



I turned me, and * consydered al the vyolente wronge that is doone vnder the sunne: and beholde, y tea- res of suche as were oppressed, and there was no man to confort them,

or that wolde deliuer and defende the from the violence of theyr oppressours. Wherfore I iud- ged those that are deed, to be more happy then those that be alpye: yea, hym y is yet vnborne to be better at ease then they bothe, because he seeth not the myserable workes that are done vnder the sunne. Agayne, I sawe that all tra- uayle and dylgence of labour that every man taketh in hande, was done of enuy agaynst his neyghboure. This is also a vayne thyng, an a vexacion of mynde. The foole foldeth his han- des together, and eateth vnto his owne fleshe.

One handeful (sayeth he) is better with rest then both the handes full with labour and tra- uayle of mynde. Moreover, I turned me, & be- holde yet another vanitie vnder the sunne.

There is one manne, no mo but hym selfe a- lone, haunyng neyther chylde nor brother: yet is there no ende of hys carefull trauayle: hys eyes can not be satisfied wyth rycheesse, & yet doth he not remembre hym selfe, and saye: For whome dooe I take suche trauayle? For whose pleasure do I thus consume a waye my lyfe? This is also a vayne and myserable thyng. Therfore two are better then one: for they maye well enioye the profyt of theyr labour. For yf one of theim fall, hys companion helpeth hym vp agayne: But woe is hym that is alone: for yf he fall, he hat not another to helpe hym vp. Agayne, whē two slepe together, they are warme: but howe can a bodye be warme alone? One maye be o- uercome, but two maye make resystance.

A threfolde gable is not lyghtely broken. A poore chylde beyng wyse, is better then an olde kynge that docteth, and can not beware in tyme to come.

* Some one cometh oute of pryson, and is made a kyng: & another whiche is borne in the kyngdom



Very thing hath a tyme: yea, al that is vnder y heauen hath his conuenient season. There is a tyme to be borne, & a tyme to die. There is a tyme to plant, and a tyme to plucke vp the thynges y is planted. A tyme to slay, and a tyme to make hole. A tyme to breake downe, & a tyme to build vp. A tyme to wepe, and a tyme to laughe. A tyme to mourne, and a tyme to daunce. A tyme to cast awaye stones, and a tyme to gather sto- nes together. A tyme to embrace, and a tyme to refraine from embracyng. A tyme to wyne, & a tyme to lese. A tyme to spare, and a tyme to spende. A tyme to cut in peces, & a tyme to sow together. * A tyme to kepe scyence, and a tyme to speake. A tyme to loue, and a tyme to hate.

A tyme of warre, and a tyme of peace. What hath a man els (that doth any thyng) but we- rynesse and labour? For as touchyng the tra- uayle and carefullnesse, which God hath geuen vnto men, I se that he hath geuen it them, to be exerceysed in it. All this hath he ordeyned mar- nelous goodlye, to every thyng his due tyme. He hath planted ignoraunce also in the hertes of men, that they shoulde not comprehend the grounde of his workes which he doth from the begynnyng to the ende. So I perceyued, that in those thynges there is nothyng better for a man, then to be merry and to do wel as long as he lyueth. For all that a man eateth and dryn- keth: yea, whatsoeuer a man enioyeth of al his labour, y same is a gyfte of God. I consydered also that whatsoeuer God doeth, it continueth for ever. And that nothyng can be put vnto it, nor taken from it, and that God doeth it to the intent, y men shulde feare hym. * The thynges that hath bene, is now: and the thynges that is for to come, hath bene afore tyme, for God resto- reth agayne the thing that was paste. Moreo- ver, I sawe vnder the sunne vngodlynesse in the stede of iudgement, & iniquyte in stede of righ- teousnesse. Then thought I in my mynde: God shal seperate the ryghteous fro the vngodly, &

Sapi. 11.2.

Abacuc. 1.2.
Eccl. 3.2.

B

C

20

Gen. 21.2.
1. Re. 17.1.
11. Re. 17.1.
11. Re. 17.1.
11. Re. 17.1.

The Booke.

kyngdome cometh vnto pouerty. And I perceyued that all men liuyng vnder the sunne, go with the seconde chylde, that shall stande vp in the steade of the other. As for the people that haue ben before him, and þe come after him, they are innumerable. And they that come after him shall not reioyse of hym. This is also a vayne thyng and vexacion of mynde. When thou comest into the house of God, kepe thy foote and drawe nye, that God whiche is at hande may heare: * that thou geue not the offringes of foolcs: for they knowe nought but to do enell.

1. Re. xv. c.

The. v. Chapter.

An admonicion to beware of rache communicacion. We oughte not to maruayle at the oppressyon of the poore. The couetous is not satysfied with his rychesse.

BE not hasty with thy mouthe, & let not thyne herte speake any thyng rashely before God. For God is in heauen, & thou vpon earth, therfore let thy wordes be fewe. For where much carefulnesse is, there are many dreames: & where many wordes are, there men may heare foles. * If thou make a vowe vnto God be not slacke to perfourme it. As for foolish vowes he hath no pleasure in them: If thou promise any thyng, paye it: for better is it that thou make no vowe, then that þu shouldest promyse, and not paye. Suffre not thy mouth to cause thy fleshe for to synne, neyther say thou before the angel: that it is thy ignorance. For then God wyl be angry at thy voyce, & destroy all the workes of thine handes. And why? wher as ar many dreames & many wordes, there ar also diuers vanities: but looke þu feare God. * If thou seeest the poore to be oppressed, and wrongfully delt withall, so that equyte and ryghte of the lawe is wrested in the lande, maruayle not thou at suche a thyng, for one great man kepeth touch with another, and the inpyghte men are in auctorite ouer the poore. The increase of þe earth vpholdeth all thyng: yea the kyng him selfe is maynteyned by hys bandye. He þe loueth money wyl neuer be satysfied wth money: and whoso delytteth in rychesse shall haue no profyt therof. This is also a vayne thyng. Where as much rychesse is, there are many also that spede the awaye. And what pleasure moze hath he þe posselleth them, sayng that he may loke vpon them with his eyes? A labouryng man slepeth sweetely, whether it be lytle or much þe eateth but the aboundaunce of the rich, wyl not suffer hym to slepe. Yet is there a soze plage, which I haue sene vnder the sunne, (namely) ryches kept to the hurt of hym that hath them in possession. For oft tymes they perissh with his great myserie & trouble: and yf he haue a child, it getteth nothyng. * Lyke as he came naked out of hys mothers wombe, so goeth he thither agayne: & carryeth nothyng a waye with hym of all hys laboure. This is a miserable plage that he shall go a waye rue as he came. What helpeth it him then that he hath laboured in the wynde? All þe dayes of his lyfe also he dydeate in the darke, wth greate carefulnesse, sicknesse, & sorowe. * Ther

Deu. xxi. c.
Bar. vi. c.

Eccle. iii. a.
Abac. i. a.

Job. i. b.
1. Tim. vi. b.

Eccle. ii. b.

fore me thynke it a better and a fayrer thing, a man to eate and drynke & to be refreshed of all his laboure, that he taketh vnder the sunne all the dayes of his lyfe which God geueth hym, for this is his porciõ. For vnto whomsoever God geueth rychesse, goodes and power, he geueth it hym to enioye it, to take it for his porciõ, & to be refreshed of his laboure: this is the gyfte of God. For he thynketh not muche howe long he shall lyue, for as much as God wylleth his daye with gladnesse.

The. vi. Chapter.

The myserie of the ryche and couetous. The differens of a foole and a wyse manne.

Here is yet a plage vnder þe sunne, and it is a general thing among men, whẽ God geueth a man rychesse, goodes & honoure, so þe wanteth nothyng of all that his herte can desire, and yet God geueth hym not leaue to enioye the same, but another man spendeth them. This is a vayne thyng & a miserable plage. If a man beget a hundred children, & liue many yeres, so that his dayes are many in number, yet can not enioye his good, neyther be buried, as for hym I saye: that vntimelye byrth is better then he. For he cometh to naught, & spendeth his tyme in darcknesse, and his name is forgotten. Moreouer, he seeth not the sunne, and knoweth not of it: and yet hath he moze rest then the other. Yea, though he luyed two thousand yeres yet hath he no good lyfe. Come not all to one place! All the labour that a man taketh is for hym self, and yet his desyre is neuer fylled after his mynde. For what hath the wyse moze then the foole. What helpeth it the poore, þe knoweth to walke with foolcs before the lyuynge? The clere syght of the eyes is better then þe soule shoulde walke after desires of þe luff. Howbeit, this is also a vayne thing, & a disquietnes of mind. The thing that hath ben is named already, and knowen þe it is euen man hym selfe, neither may he go to lawe wth hym that is mightier then he. Many thynges there be þe encreaseth vanytie: and what hath a man elles? For who knoweth what is good for man lyuynge, in the dayes of his vayne lyfe, which is but a shadow. Or who wyl tell a man what shall happen after hym vnder the sunne.

The. vii. Chapter.

That whiche passeth our strengthes and wyttes, ought we not to seeke after.

Good name is moze worth, then pryce of any opyntment, & the daye of death is better then þe daye of birth. It is better to go into an house of mournyng, then into a banquettyng house. For there is the end of all men: and he that is liuyng, taketh it to herte: grauntis is better then to laughe: for when the countenance is heuy, the herte is reformed. The best of þe wyse is in þe mourning house, but þe best of the foolys is in the house of myrth. * It is better to geue eare to þe chastyng of a wyse man then to heare the song of foolcs. For the laughyng of foolcs is lyke the crackyng of thornes vnder a pot. And that is but a vayne thyng.

The wyle man hateth wrong dealing: & abhorreth the herte that coueteth rewardes. Better is it to colidre pende of a thyng then the begynnyng. The patient of spiryte is better then the hys mynde. We not hastily angre in thy mynde, for wrath resteth in the bosome of foolery. Saye not thou: What is the cause, that the dayes of y olde tyme were better then they that benow: for that were no wyle questyon. What dom with inheritaunce is good: yet better is it with them that without care maye behold the sunne. For wysdō defendeth as well as mony and the excellent knowlage & wysdome geueth lyfe vnto hym þ hath it in possession. Consydre the worke of God, howe þ no man can make þ thyng streyght whiche he maketh croked.

The well þ tyme of prosperitie, & remēbre the tyme of misfortune: for God maketh þ one by the other, so þ a man can fynde nothing els. All thynges haue I consydrēd in þ tyme of my vanytie: that the iuste man perissheth for hys rightousnesse sake, & the vngodly liueth in his wickednesse. Therefore, * be thou nether to rightous nor ouerwyle þ thou perissh not, be nether to vnyghteous also nor to foolissh, lest þ dye before thy tyme. It is good for the to take hold of this, and not to let þ go out of thy hand for he þ feareth God, cometh forth w them al.

Wysdō geueth more courage vnto the wyle, then ten myghty men of the cytie: * for there is not one iust vpon earth þ doeth good & synneth not. Take no hede vnto euery worde þ is spoken, lest thou heare thy sernaunt curse the: for thyne owne hert knoweth that thou thy self al so hast oft tūmes spoken euell by other men. All these thynges haue I proued in wysdome: for I thoughte to be wyle: * but she wente farther from me then she was before: yea, and so depe that I myght not reach vnto her. I applyed my mind vnto knowlage, & to seke & search out science, wysdom & vnderstanding: to know þ foolisshnesse of the vngodly, & the errour of dotting foolis. And I founde, that * a woman is bitterer then death, for she hath caste abzode her hert as a net that men fy she wyth: & her handes are cheynes. Whoso pleaseth God, shal escape fro her, but the synner wyll be taken with her.

Beholde (sayth the preacher) this haue I diligently searched out and proued. One thyng must be consydrēd with an other, þ a man may come by knowlage: whiche as yet I seke and fynde it not. Amonge a thousande men I haue founde one, but not one woman among all. Lo this only haue I found, þ * God made man iust and ryght, but they sought many inuencions.

The. viii. Chapter.

The thynges that comendement ought to be obeyed. Gladnesse is a good thyng vnder the sunne.

Who is wyle? who hath the knowlage to mak an answer? A mans wysdō maketh his face to shyne: but vnfamefastnes putteth it out of fauour. I must kepe the kynges cōmaundement, & the oth that I haue made vnto God. Be not hasty to go out of his sight, and se

thou continue in no euell thyng, for whatsoeuer it pleaseth hym that doth he. Lyke as when a kyng geueth a charge, hys commaundement is myghty: Euen so, * Who maye saye vnto hym: what doest thou? * Whoso kepeth the cōmaundemente, shall fele no harme, but a wyle mans hert discerneth the tyme and iudgement. For euery thyng wyll haue oportunitie & iudgement, and this is the thyng that maketh men full of carefulnesse, and sozow. And why? a mā knoweth not what is for to come: for who wyll tell hym? Nether is there any man that hath power ouer the spyryte, to kepe styl the spiryte nor to haue any power in the tyme of death: is it not he also that can make an ende of the batayle: nether maye vngodlynesse delouer the that medle wythall.

All these thynges haue I consydrēd, and applyed my mynde vnto euery worke þ is vnder the sunne: how one man hath lordship vpon an other to his owne harme. For * I haue sene often the vngodly brought to they graues: & yet they haue returned into the cytie agayne, and came from the place of holy men, which in þ cytye were growen out of memozy, as were those also þ lyued well. This is also a vayne thyng because now that euell workes are not hastily punyshed, the hert of man geueth hym self ouer vnto wyckednesse. But though an euell personne offende an hundred tymes, & God defer, geuyng hym longe lyfe: yet am I sure, that it shall go well with theim þ feare God, because they haue hym before their eyes. Againe, as for the vngodly, it shall not be wel with hym, nether shall he prolonge his dayes, but euen as a shadow: so shal he be that feareth not God.

Yet is there a vanytie vpon earth: There be iustmen, vnto whome it happeneth, as though they had the workes of the vngodly.

Agayne, there be vngodlye, with whome it goeth as though they had þ workes of þ ryghteous. This haue I called also a vayne thyng. Therefore I commende gladnes, because a man hath no better thyng vnder the sunne, then to eate and drinke, and to be mery: for that shal he haue of his labour all the dayes of his lyfe, which God geueth hym vnder the sunne. And so I applyed my minde to learne wysdome, and to knowe the trauayle þ is in the worlde (and that of suche a fastyon, that I suffred not myne eyes to slepe, nether daye nor nyght) I vnderstode of all the workes of God, but it not possible for a man to attayne vnto the workes þ are done vnder the sunne: and though he bestowe his labour to seke them oute, yet can he not reache vnto them: yea, though a wyle man wolde vnder take to knowe theim, yet shall he not fynde them.

The. ix. Chapter

A man wotteth not by the ryghtousnesse of hys owne workes, whether he be worthy of loue or hate. A man ought to lye mery with his wyfe. A prayse of wysdome.

All these thynges purposed I in my mynde to seke oute. The ryghteous and wise: yea, & they sernautes also are in þ hande of God: and there is no man

Job. xl. b.
Leuit. xviii. a

ps. xxxviii. c.

The booke.

The .x. Chapter.

The difference betwixte a foole and a wyse man. *For manye happy is that realme: whiche hath a wyse pynce.*

Job. ix. x.

man that knoweth eyther loue or hate, but all thinges are befoze the. It happeneth vnto one as vnto another: it goth with the righteous as wyth the vngodly: * wyth the good and cleane as wyth the vncleane: wyth hym that offreth, as wyth hym that offreth not, lyke as it goeth with the verteous, so goeth it also with the synner. As it happeneth vnto the periured, so happeneth it also, to hym that is afrayed to be forsworne. Among all thynges that come to passe vnder the sunne: this is a misery that it happeneth vnto al alpe. This is the cause also that the hertes of men are full of wyckednesse, and madde foolysheenesse is in theyr hertes, as long as they lyue, vntill they dye.

B And why: as longe as a man lyueth, he hath an hope: for a quicke dogge (say they) is better then a deed Lyon: for they þe liuyng, knowe that they shal dye: but they that be deed, knowe nothyng: neyther deserue they any moze. For theyr memory all is forgotten, so þe they be neyther loued, hated nor enuyed: neyther haue they any moze parte in the world in all that is done vnder the sunne. So thou thy waye then, eate thy bread with ioye, & drynke thy wyne with a glad hert, for thy workes please God. Let thy garmentes be alway whyte, * and let thy heed lacke no opntement.

Math. vi. b.

Prov. x. b.

* Use thy selfe to lyue ioyfully with thy wyse whom thou louest, all þe daies of thy lyfe which is but vayne, that God geueth the vnder the sunne, all the dayes of thy vanyte: for that is thy porcyon in this lyfe, of all thy labour & traualle that thou takest vnder þe sunne. What soeuer thou takest in hande to do, that do wyth all thy power, for in the graue that thou goest vnto, there is neyther worke, counsaile, knowledge, nor wysdome.

C So I turned me vnto other thinges vnder þe sunne, & I saw, þe in running it helpeth not to be swyft: in battayle it helpeth not to be strong to fedying, it helpeth not to be wyse: to rycheesse it helpeth not to be subtyl: to be had in fauour, it helpeth not to be connyng: but that all lyeth in time & fortune. For * a mā knoweth not his tyme, but lyke as the fyre are taken with the angle, & as the byrdes are caught with þe snare: Euen so are men taken in the peryllous tyme, when it cometh sodaynly vpon them.

Luke. xxi. b.

D This wysdome haue I seene also vnder the sunne, and me thought it a great thyng. There was a lytle cytie, and a fewe men wyth in it: so there came a greate kyng & besyged it, & made greate bulworkes agaynst it. And in the cytie there was found a pooze mā (but he was wyse) whiche with his wysdome delpyered the cytie yet was there no body that had any respecte to such a simple man. Then sayd I: wisdom is better then strenght. Neuerthelesse, a simple mans wysdome is delpyled, and hys wordes are not hearde. A wyse mans counsaile that is folowed in seylence, is farre aboue the cryng of a capytayne amonge fooles. * For wysdome is better then harnesse: but one vnthyffte alone destryeth muche good.

Sap. vi. a.

1. Re. xvi. a.

11. Re. xvi. a.



A Deed fyre doeth corrupte swete opntment, & maketh it to synne. Euen so ofte tymes he that is made for wisdom and honour, is abhorred because of a little foolysheenesse. A wyse mans bert is vpon the right hande, but a fooles bert is vpon the left. A foole wyl the we hym self when he goeth by the waye: yet thynketh he that euery man doth as foolyschly as hym selfe. If a pynce shall spyrite be geuen the to beare rule, * be not negligent then in thine offyce: for he that can take cure of hym self, auoydeth great offences.

An other plage is there, whiche I haue seene vnder the sunne: namely, the ignorance that is commonly among pynces: in that a foole lyteth in great dignytie, & the ryche are set downe beneth: I haue seene seruantes ride vpon horses and pynces goyng vpon their fete as it were seruantes. * But he that dyggeth vpon a pyte shall fall therin hym selfe: & whoso breaketh downe the hedge, a serpent shall bite hym. Whoso remoueth the stones, shall haue traualle withale: and he þe weth wood, shalbe hurte therwith.

When an yron is blunt, & the poynt not sharpened, it must be whet agayne, & that wyl myght. Euen so doth wisdom folow diligence. A babler of his tonge is no better then a serpente þe syngeth wythoute dyspyng. The wordes out of a wyse mans mouth, are gracious: but the lippes of a foole wyl destroy hym selfe. The beginning of his talking is foolisshnes, & the last worde of his mouth is starke madness. A foole is full of wordes, & a man can not tel what shal come to passe, who wyl then warne hym of it that shal folowe after hym? The labour of þe foolyshe is greuous vnto them, while they knowe not how to go into þe cytie. Woe be vnto þe (þe lande) whose kyng is but a chylde, & whose pynces are early at theyr bankettes. But well is þe (þe land) whose kyng is come of nobles, & whose pynces eate in due season, for necessitye not for luste. Thowowe slouthfulnesse the balles falle downe, & thowowe ydle handes it rainerhin at þe house. Meate maketh men to laugh, & wine maketh them mery: but vnto money are all thynges obedyent. Wyse the kyng no euill in thy thought, & speake no hurt of þe rich in thy pryue chambze: for a byrde of the ayre shal betray thy voyce, and wyth her fetters shal she bewraye thy wordes.

The .xi. Chapter.

Recheff ought to be dyspnted vnto the needy.



If thy breed vpon wete faces, and so shalt thou fynde after many dayes. Geue parte seuen dayes, and also vpon þe. For I knowest not what misery shal come vpon earth. When the cloudes are ful, they poure out raine vpon earth. And whē þe tree falleth (whether it be toward the South or North) in what place soeuer it fall, there it lyeth. He that regardeth the wynde,

wynde, shall not sow and he þ hath no respecte vnto the cloudes, shal not reape. Now: lyke as thou knowest not the waye of the spyrite howe it entreteth into þ lytle body, beyng yet in þ mowthe wombe: Euen so þ knowest not the waye of God, which is the woꝝkemaister of all.

Ceasse not thou therfoze with thy handes to some thy sede, whether it be in the moynynge or in the euynge: for thou knowest not whether thys or that shall pꝛospere, & yf they both take it is þ better. The lyght is swete, & a pleasaunt thing is it for the eyes to loke vpon the Sunne yf a man lyue many yeres, and be glad in them all, let hym remembre the dayes of darkenesse, which shalbe many, and that foloweth: al thynges shalbe but vanytie. Be glad then (O thou yong man) in thy youth, & let thy hert be mery in thy yonge dayes: folowe the wayes of thyne owne herte, and the luste of thyne eyes but be þ sure, that God shall brynge the into iudgemente for all these thynges.

The. xii. Chapter.

From our youth ought we to conspyre, and regarde the goodnesse of God.

Rat a waye dyspleasure oute of thyne hert, and remoue euil from thy body: for childehode & youth is but vanytie. Remembre thy maker the sooner in thy youth, or euer þ dayes of aduersytie come, & or the yeres draw nye, wen þ shalt saye: I haue not pleasure in the, befoze the sunne, þ light, the mone & starres be darkened, and or the cloudes turne agayne after the rayne whē the keepers of the house shall tremble, & when the strong men shall bowe them selues, when þ milners stande still, because they be so fewe, and when þ sight of the windowes shall waxe dymme, when the doores in the stretes shalbe shut, & when þ voyce of þ mylner shalbe layd downe: when men shal crye vp at the voyce of the byrde, & when all the daughters of musike shalbe brought lowe: whē men shall feare in hye places, and be afrayed in the stretes, when the Almond tree shal flozpe, and be laden with the greshopper, and when al lust shall passe (because man goth to hys longe home, and the mourners go aboute the stretes) O: euer the syluer lace be taken away, & or the golden wel be broken: O: the pot be broken at the well, & the whele vpon the chesterne. Then shall the duste bee turned agayne vnto earthe, from whence it came: & the spyrite shal retourne vnto God, whiche gaue it. * All is but vanytie (sayth the preacher) al is but plaine vanytie.

The preacher was yet moze wysse, & taught þ people knowlage: he gaue good hede, soughte out the grounde, and set forth many parables: his diligence was to fynd out acceptable woꝝdes, yfghte scripture, and the woꝝdes of trueth. For * the woꝝdes of the wysse are lyke pyckes and nayles, that go thozowe, where wylth the fluffe gathered is holden vp: for they are geuen of one shepherde onelye. Therfoze be ware (my sonne) of that doctryne that is besyde thys: for to make many bokes, it is an endeleffe woꝝke: and to loude crypunge werpeth the bodye.

Let vs heare the conclusyon of all thynges: Feare God, and kepe hys commaundementes: For that toucheth all men. For God shal iudge all woꝝkes and secret thynges, whether they be good or euell.

The ende of the booke of the preacher, other wyse called Ecclesiastes.

The Ballet of Ballet.

tes of Salomon: called in Latyn, Canticum Canticorum.

The fyrste Chapter.

A mystical songe of the spiritual and godly loue betwene Christ the spous, and the churche or congregacion his spousesse.



That he wold kysse me wylth I þ kysles of his mouth: for thy loue is moze pleasaunte then wine: & that because of þ good and pleasaunt sauoure of thy mozte pꝛecyous balmes. Thy name is * a swete smellynge

oyntment when it is shed forth, therfoze do the maidens loue the, drawe thou me vnto the: we wyl runne after the. The kynge hath brought me into his pꝛynces chambres. We wyl be glad & reioyse in the: we thinke moze of thy loue then of wyne. They that be ryghteous loue the. I am blacke (O ye daughters of Ierusalem) lyke as * the tentes of the Cedarenes, & as the byggynges of Salomon, but yet am I fayre & wel fauoured withal: Maruel not at me that I am so blacke: for why the sunne hath shyned vpon me. My mothers chyliden haue euil wyl at me they made me the keeper of the vineyardes, but myne owne vyneparde haue I not kepte.

Tell me of hym whom my soule loneth wher thou fedest the shepe, where thou makest them rest at þ none daye: for why shall I be lyke hym that goeth wꝛonge about the flockes of thy companions: Yf thou knowe not thy selfe (O þ fayrest amonge women) then go thy way forth after the fotesteppes of the shepe, & fede thy goates besyde the shepherdes tētes. Vnto * þ hoste of Pharaos charettes haue I compared the, O my loue. Thy chekes & thy necke is beautifull as the turtles, and hanged wylth spanges and goodly iewels, a neckebande of golde wyl we make the wylth syluer buttonges. When þ kyngge sytteth at the table, he shal smel my Rardus: a bundel of myrris is my loue vnto me: he wil lye betwylt my brestes: a clustre of Camphire in þ vineyardes of Engaddi is my loue vnto me. * O howe fayre art þ (my loue) O howe faire art þ: thou hast dones eyes. O howe fayre arte þ (my beloued), howe wel fauoured art þ: Our bed is deckt wylth floures, the selynge of our house are of Cedre tree, & our croste totes of Cipresse.

The. ii. Chapter.

IAm the lylle of the felde, and rose of the valleyes: as the rose amonge the thoznes, so is my loue amonge the daughters. Lyke as the apple tree

amonge

The Ballettes.

among the trees of the wood, so is my beloued amonge the sonnes. My delyte is to lye vnder hys shadowe, for hys frute is swete vnto my throte. He byngeth me into hys wyne seller, his banner spied ouer me his loue. Set aboute me cuppes of wyne, cōfort me with appels: for

Can. viii. a.

Can. iii. b.

I am sycke of loue. * His lefte hande lyeth vnder my heed, and his ryght hande shal embrace me. * I charge you (O ye daughters of Jerusalem) by the roes and hyndes of the felde, that ye wake not vpon my loue, nor touche her: tyll she be content her selfe. We thinke, I heare y^e voice of my beloued: lo, there cometh he hoppinge vpon the mountaynes, & leaping ouer the lytle hylles. My beloued is like a roo or a pong hart. Behold, he standeth behind our wall, he loketh in at the wyndow, & peepeth thowowe the grate. My beloued answered, and saied vnto me.

Stand vpon my loue, my bewtiful, and go to thyne owne, for lo, the wynter is nowe past & rayn is away & gone. The floures are come vpon in the felde, the tyme of the byrdes syngynge is come, and the voyce of the turtle doue is heard in our lande. The syggetree byngeth forth her sygges, & the vynes beare blossomes, and haue a good smel. Stande vpon then & come my loue my bewtiful, & come I say (O my doue) out of the caues of y^e rockes out of the holes of y^e wal: let me se thy countenance, & heare thy voice, for swete is thy voyce, & sayre is thy face. Get vs the foxes, yea the lytle foxes, that hurt y^e vi nes: for oure vynes beare blosomes. * My loue is myne, & I am hys: whiche fedeth among the roes, vntyll the daye breake: and tyll the shadowes be gone. Come agayne (O my beloued) and be lyke as a Roo, or a pong hart vpon the wyde mountaynes.

Can. vi. a.

The.iii. Chapter.

By nyghte in my bed I soughte hym, who my soule loueth: yea diligently sought I hym, but I founde hym not. I will get vpon (thought I) and go aboute the cytie, in the wayes, in all the streates wyl I seke hym whome my soule loueth: but whē I sought hym I found him not. The watch men also that go about the cytie founde me.

Sawe ye not hym whome my soule loueth? So when I was a lytle past the, I found hym whom my soule loueth. I haue gotten hold vpon hym, and wyl not let hym go, vntyll I bynge hym into my mothers house, & into her chābre that bare me. * I charge you, O ye daughters of Jerusalem, by the Roes and hyndes of the felde, that ye wake not vpon my loue, nor touche her tyll she be contente her selfe. Who is this, that cometh vpon out of the wilderness lyke vapours of smoke, as it wer a smel of myrr, frankincence, and all maner spyes of the Apotecarye? Beholde, about Salomons bedstede ther stand thye scoze valeant men of y^e most myghtye in Israel. They holde swerdes euery one, & are expert in warre. Euery man also hath his swerde vpon his thygh, because of feare in the nyght: kynge Salomon had made hym selfe a palace of the wood of Libanus, y^e pillers are of

Can. ii. b.

spluer the couerynge of golde, the seate of purple, the grounde is pleasantely paved wth loue, for the daughters of Jerusalem. Go forth, O ye daughters of Syō and beholde: kynge Salomon in y^e crowne, wherwith his mother crowned hym in y^e day of his marriage, and in y^e daye of the gladnesse of his hert.

The.iii. Chapter.

How sayre art thou my loue, howe I sayre art thou: thou haste dones eyes, helpe that whiche lyeth byd wth in. * Thy herpe lockes are lyke the wolle of a flocke of goates that be shorne vpon mount Silead: Thy teeth are lyke shepe of y^e same big nesse, which went vpon from the washyng place: where euery one beareth two twinnes, and not one vnfrutefull amonge them. Thy lippes are lyke a rosecoloured ryband, thy wordes are lovely, thy chekes ar like a pece of a pomegranat wth in thine heeres. Thy necke is like y^e tower of Dauid buylded wth costly stones, lyng out on the sydes wherupon there hange a. x. shyl des: yea, al the weapōs of the giantes. * Thy two brestes are lyke two twinnes of younge Roes, whiche fede amonge roes. O that I myght go to the mountayne of myrr, & to the hyl of frankincense: till the daye breake, & tyl y^e shadowes be past awaye. Thou arte all sayre (O my loue) & no spot is there in the. Come to me fro Libanus (O my spouse) come to me fro Libanus, loke fro the top of Amanā, from the top of Sanir, and Hermō, from y^e Lyons dēnes, and fro the mountaynes of the leopardes. Thou hast wth loue bewitched my hert, O my syster my spouse: y^e hast bewitched my herte wth one of thyne eyes & wth one cheyne of thy necke.

O how sayre are thy brestes, my syster, my spouse: Thy brestes are more pleasant then wyne, & the smel of thyne oymentes passeth all spyes. Thy lippes, O my spouse, drop as the honny combe: yea mylke and honny is vnder thy tunge, and y^e smel of thy garmentes, is lyke the smel of Libanus. A garden well locked is my syster, my spouse: a gardē wel locked, and a sealed well. The frutes that are planted in the are lyke a very paradys of pōgranates, wth swete frutes: as Camphire, Rardus, and Saf fron, Calamus, Synamō, wth all swete smellynge trees: Myrr, Aloes, and all the best spyes: a well of gardens, a well of luyng waters whiche ranne downe from Libanus. Althou nozt wynde, come thou southwynd, and blow vpon my garden, that the smel therof maye be carped on euery syde: yea, that my beloued may come into his garden, and eate of the swete frutes that growe therein.

The.v. Chapter.

Im come into my gardē. O my syster, my spouse: I haue gathered my Myrr with my spye. I haue eatē honny wth my honny combe, I haue dronke my wine wth my milke. Eat, O ye frendes, drynke & be mery, O ye beloued As I am a slepe, and my herte is wakynge I heare y^e voyce of my beloued, whē he knocketh Open

Ope to me, O my syster, my loue, my doue, my
derlyng, for my heade is full of dewe, & the loc-
kes of my heare are full of the nyght droppes.
I haue put of my coote, howe can I doo it on a
gaine? I haue washed my fete, howe shal I file
them agayne? My loue put in his hande at the
dole, & my herte was moued within me. I stode
vp to open vnto my beloued, & my handes drop-
ped with Myrr, & the Myrr rane downe my
fingers vpon the locke. I opened vnto my be-
loued, but he was departed and gone his way.
Howe when he spake, my herte was gone: I
sought hym, but I could not fynde hym: I cry-
ed vpo him, neuer theles, he gaue me no answer.
So the watchmen went about the cite: found
me: smote me, & wounded me: Yea, they kepte
the walles, toke away my kearchafe fro me.

I charge you therfore, O ye daughters of Je-
rusalem, yf ye fynde my beloued, yf ye tell hym
howe that I am sycke for loue. What maner of
man is thy loue aboue other louers? O yf fairest
among women: O what can thy loue do moze
the other louers that y chargest vs so straitly?
As for my loue, he is whyte & redde coloured,
a goodly person among ten thousand, his heed
is as the mooste fyne golde, yf lockes of his heare
are bushed, and blacke as a crow. His eyes are
as the eyes of doves by the water brookes, as
though they were washed with mylke, & are set
lyke perles in golde. His chekes are lyke a gar-
den bed, wherein the Apothecaries plant all ma-
ner of swete thynges.

His lippes are lyke roses that droppe swete
smellynge Myrr. Hys handes are lyke golde-
rynges, hauyng inclosed the precyous stone of
Charlis. Hys bodye is as the pure puerp, decte
ouer with Saphires: His legges are as yf pil-
lers of Marbell, sette vpon sockettes of golde.
His face is as Libanus: and as the be wote of yf
Cedre trees. The woordes of his mouthe are
swete: yee, he is al together louelye. Suche one
is my loue. O ye daughters of Jerusalem, such
a one is my loue.

¶ The. vi. Chapter.

Whyther is thy loue gone then (O
thou sayest among women) why-
ther is thy loue departed? We will
seke him with yf. My loue is gone
downe into hys garden, vnto the
wlete smellynge beddes that he maye refreche
hymself in the garden, & gather roses. My loue
is myne and I am hys, whiche fedeth amonge
the roses. Thou arte be wtefull, o my loue: as
is the place Thirza, thou arte saye as Jerusa-
lem fearfull as an armie of menne, with theyr
baners. Turne away thine cies fro me, for they
haue let me on fyre. * Thy beary lockes are like
a flocke of goates, thorne vpon the mounte of
Silead. Thy teeth are lyke a flocke of thorne
shepe, which go out of the washyng place: wher
euery one beareth twynes, & not one vnfruteful
amonge them. Thy chekes are lyke a pece of a
pomgranate. Within thy volupers. There
are. lx. Quenes. lxxx. wyues, and dameselles
without numbze. One is my doue, one is my

derlyng. She is the onelye beloued of her mo-
ther: and dere vnto her that bare her.

When the daughters sawe her, they sayd she
was blessed. Yea: the Quenes and wyues pray-
sed her. What is she this that loketh forth as
the moonyng: saye as the moone, clere as the
sunne, and fearfull as an armie of men w theyr
banners. I went downe into the nut garden to
see what grew by the brookes, and to loke yf yf
vyneparde slopyshed, or yf the pomgranates
were not forth. I knewe not that my soule had
made me the charyot of yf people that be vnder
trybute. Turne agayne turne agayne. O thou
perfect one turne agayne, turne agayne & we wil
loke vpon yf. What wyl ye se in yf Sulampte?
She is lyke men of warre singing in a cōpany.

¶ The. vii. Chapter.

Howe pleasaunt ar thy tredynges
wyt thy shes, thou Dynces dau-
ghter: Thy thynges are lyke a fat-
er iewell, whiche is wroughte by a
connyng workemaster. Thy navel
is lyke a round goblet, whiche is neuer without
drynke. Thy wombe is lyke a heape of wheate
that is set about with roses.

* Thy two brestes are lyke two twines of
ponge roes. Thy necke is as it were a Towre
of puerp: thine eyes also are lyke the water po-
les that are in Belebion beside the porte of Ba-
thzabbim, thy nose is lyke the towre of Liba-
nus, whiche loketh towarde Damascus.

That heade that standeth vpon the, is lyke
Carmell: and the heare of thy heade is lyke pur-
ple, and lyke a king going forth with his gard
about hym. O howe saye and louely art thou
my derlyng in pleasures: Thy stature is lyke
a palme tree, and thy brestes lyke yf grapes. I
sayde I wyl clyme vp into the Palme tree, and
take holde of his hye bzaunches.

Thy brestes also shalbe as yf wyne clusters
the smel of thy nostrilles lyke as the smel of ap-
pels, & thy lawes lyke the best wyne.

Which goth straight vnto my beloued, & bza-
steth forth by the lypes of the auncient elders
There wyl I turne me vnto my loue, & he shal
turne him vnto me. O come on my loue, we wil
go forth into the felde, and take oure lodgyng
in the byllages. In the moonyng wyl we go
se the vynepard: we wyl se yf yf vine besprong
forth, yf the grapes be growne, and yf the pom-
granates be hot oute. There wyl I geue the
my brestes: the Mandragoras geue their swete
smel, and beside our dozes are all maner of plea-
saunt frutes, both new and olde: whiche I haue
kept for the, o my beloued.

¶ The. viii. Chapter.

That I myght fynde the wpythoute, I
kylle the, whom I loue as my bzo-
ther whiche luct my mothers brestes:
& that yf shal not be despyed, I wyl
leade yf & bring yf into my mothers house: that yf
mightest teache me, & yf I myght geue yf drynke
of speed wyne, & of the swete sappe of my pom-
granates. * Hys left hande shalbe vnder my
heade, and his ryght hande shal embrace me.

¶ The. iiii. I char-

The Prophecye.

I charge you, O ye daughters of Jerusalem that ye wake not up my loue, nor touch her, til she be content her selfe. What is the this, that cometh up from the wilderness: and leaucth vpon her loue? I wake the vp among f apple trees, where thy mother conceived the, where thy mother (Isay) brought the into the world. O let me as a seale vpon thine harte, and as a seale vpon thynne arme: for loue is myghtie as the death, and gelously as the hell. Her coles are of fyre, and a very flame of the Lorde: so many waters are not able to quenche loue, neither maye the strenges drowne it.

Per, yf a man wolde geue all the good of his house for loue, he shulde count it nothyng. Our syster is but ponge, and hath no brestes, what shal we do for our syster, when she shal be spoken for? Yf she be a wal, we shal bulde a siluer bulworke ther vpon: yf she be an open doze, we shal fasten her with bozdes of Cedre tree. I am a wall, and my brestes lyke towres, then was I as one that hath founde fauoure in his syght. Salomon hath a vineyard at Baal Hamon, & this vineyard he deliuered he vnto the keepers: yf every one for the frute therof shulde geue him a thousand peces of syluer.

My vineyard is in my syght: thou (O Salomon) must haue a thousande, and the keepers two hundreth with the frute. Thou that dwellest in the gardeyns. O let me heare thy voyce that my companions may hearken to the same. O get the awaye, my loue, and be as a Roo: or a ponge herte vpon the swete smelling mountaynes.

The ende of the Ballet of Ballettes of Salomon called in latyn Canticum Canticoꝝu.

The boke of the Propheete Esaye.

The fyrste Chapter.

Esay prophesyeth that the anger of God shall come vpon Jerusalem, because of the synnes.

In the visyon of Esay f sonne of Amos, which he sawe vpon Iuda and Jerusalem: in f dayes of Uzzia, & Ioathan, Ahaz & Iehoziah kynges of Iuda. Heare: O heauen, and hearken o earth. For f Lorde hath spoken. I haue nourished & brought up chyldre, but they haue done wyckedly agaynst me. The ore hath knowen his owner, and the asse his masters cryb: but Israell hath receyued no knowledge, my people hath no vnderstandyng. Alas for this synful nacio, a people of great iniquite: a frowarde generacyon vnnaturall chyldzen. They haue forsaken the Lorde, they haue provoked the holpe one of Israel vnto anger, & are gone back warde. Whereby shulde ye be plagued anye more? For ye are euer fallynge awaye. The whole head is sycke and the herte is heuy. From the sole of the foote vnto the head, there

is no whole parte in all your bodye, but all are woundes, botches, sores, & stripes which canne ther be helped, bounde up, molisped, no ease in anye ioyntmente.

Your land lyeth waste, your cyties are burnt up, your enemies deuoure your land, & ye must be faine to stand, & loke vpon it: & it is desolate as it were with enemyes in a battayle. Desolour, the daughter of Sion is left alone lyke a cotage in a vineyard, lyke a lodge in a garde of cucumbers, lyke a beseged cite. And except the Lorde of hostes had left vs a fewe almyne, we shulde haue bene as Sodoma, & lyke vnto Gomorra. Heare the worde of f Lorde: ye Lorde of Sodoma: and hearken vnto the lawe of our God, thou people of Gomorra. Why offere ye so many sacrificys vnto me? I am full of f burnt offrynges of wethers, and of the fatnesse of fed beastes. I haue no pleasure in the blood of bullockes, lambes: & goates. When ye appeare before me, who requyrezth you to treade within my porches? Offre me no mo oblacions, for it is but lost labour. Incense is an abhominable thyng vnto me. I maye not awaye with your newe Moones, your Sabothes and solempne dayes. Your fastynges are also in vayne. I hate your newe holpe dayes and fastynges, euen from my very herte. They make me wery, I can not abyde them. What pou hold out your handes, I wyl turne myue eyes from you. And though ye make many prayers, yet wyl I heare nothing at all, seing your handes are full of bloude.

Wathe you, make you cleane, put away your euell thoughtes out of my syght, cease from doynge of euell. Learne to do ryght, applie youre selues to equite, deliuer the oppressed, helpe the fatherlesse to his ryght: let the wydowes complaynt come before you. Nowe go to (saith the Lorde) let vs talke together. Though your synnes be as red as scarlette, they shal be as white as snowe. And though they were lyke purple, they shal be as white as wol. Yf ye be louyng & obedient ye shal enioye the best thyng f groweth in the lande. But yf ye be obstinate & rebellious, ye shal be deuoured wth the sword: for thus the Lorde hath promised wth his owne mouth.

Howe happeneth it then f the ryghteous cite (whiche was full of equyte) is become vnfaythfull as an whoze? Ryghteousnesse dwelt in it, but nowe murderers. Thy siluer is turned to dross, and thy wyne mixt with water. Thy prynces are wycked and companions of theues. They loue gyftes altogether, and gape for rewarde. As for the fatherlesse, they helpe hym not to his right, neyther wyl they let the widowes causes come before theim. Therefore saith the Lorde God of hostes, f mightie one of Israel: Ah, I must ease me of mine enemies, and auenge me of mine aduersaries. I shall lay my hand vpon the, & burne out thy dross from the finest and purest, & put out all thy tyme, and set thy iudges againe as they were sometime & thy Senatoures as they were from the beginning. Then shalte thou be called the righteous cite, the faithfull cite. Sion shal be redeemed

with equitye, and they shal turne agayne vnto
her in righteousnes. For the transgressours &
vngodly, and such as are become vnfaithfull
vnto the Lorde must al together be vterly de-
stroyed. And excepte ye be ashamed of the oke
trees wherein ye haue so delited, & of the gardes
that ye haue chosen, ye shalbe as an oke whose
leaves are fallen awaye: & as a garden þat haue
no moystnes. And as for the glory of these thin
ges it shalbe turned to dyre strawe & he þat made
it to a sparke. And they shal both turne toge-
ther, so þat no man shalbe hable to quenche them.

The. ii. Chapter.

Of the commynge and death of Christe, and of the cal-
lyng of the heathen.

This is the worde þat was opened vnto
Clave the sonne of Amoz vpon
Juda & Jerusalem. It shalbe also
in the laste daye, that the hyl wher
the house of the Lorde is buylded,
shalbe the chefe amonge hylles, and exalted a-
boue all lile hylles. And all nacions shal prech
vnto hym, and the multitude of people shal go,
speaking thus one to another: vp, let vs go to
the hill of the Lorde and to the house of the God
of Jacob: that he maye shewe vs his waye, and
that we may walke in his pathes. For þat lawe
shall come out of Syon, & the worde of þe Lorde
from Jerusalem, and shal geue sentente among
the heathen, & shal reforme the multitude of
people: they shal breake their swerdes also in
to mattocks, & their speares to make spithes.
And one people shal not lyfte vp a weapon a-
gaynst another, neyther shal they learne to
fghte from thence forth.

Come ye (O house of Jacob) let vs walke in
the light of the Lorde. But thou hast forsaken
thy people the house of Jacob, because they go
farre beyonde they fathers in Sorceres (wher
they haue as the Philistines had) & in straunge
children they thinke the selues to haue ynough.
They lande is full of syluer and golde, neither
is there any ende of they treasure: Their land
is also full of horses, and no ende is ther of their
charettes. Their land also is ful of wayne god-
des, & before the worke of they owne handes
haue they bowed them selues, yea euen before þe
thyng that they owne fyngers haue made.

There smyth the man, there falleth the man
downe before them, so þat thou canst not bynge
hym awaye from thence.

And therfore get the into some rocke, & hyde
the in the ground for feare of the Lorde, and for
the glory of his maiesty: Which casteth downe
the hygh lokes of presumptuous personnes, &
byngeth lowe the pryde of man, and the Lorde
only shalbe exalted in that day. For the day of
the Lorde of hostes shal go ouer all pryde & pre-
sumpcon vpon all them þat exalte them selues,
and shal bring them all downe: vpon all hygh
and stout Cedre trees of Libanus, and vpon al
the okes of Basan: vpon all hygh hylles, and
vpon all stoute Mountaynes, vpon all costly
towers, & vpon all stronge walles, vpon al ship-
pes of the sea, and vpon euery thyng that is

glorious and pleasaunte to looke vpon.

And it shal bynge downe the pryde of man &
and laye mans presumptuousnesse full lowe, &
the Lorde shal onely haue the victorie in that
daye. But the ydoles shal vterly be roted out.
Men shal crepe into holes of stone, & into caues
of the earth, for feare of þe Lorde, & for the glory
of his maiesty: what tyme as he shal wake him
vp to condempne þe earth. Then shal man cast
awaye his goddes of syluer, and his goddes of
golde (whiche he neuer thelesse had made to ho-
noure them) vnto Moles & Wattes. And they
shal crepe into the caues and rockes & into the
clyftes of hard stones, for feare of God, and for
the glory of his maiesty, when he ryseth to con-
dempne the earth. Feare not ye then anye man
whose byethe is in his nostrilles. For what is
he of reputation?

The. iii. Chapter.

Of the propheth that at the commynge of Christ all strength
and powre shalbe put forth of Iury.



Ro, þe Lorde God of Hostes doth
take away from Jerusalem and Juda
all possessions and power, all meat
and drynke, the captayne & the sou-
dary, the iudge & the prophete, the
wyle and the aged man, the pryncce of fifty yere
olde, and the honorable: the Senatours & men
of vnderstandynge: the maysters of craftes and
orators. And I shal geue them children to be
their prynces, & babes shal haue the rule of you.
The people also shalbe pylled & polled, and one
shal euer be doinge violence & wronge to ano-
ther. The boye shal presume agaynst the elder
and the vyle personne agaynst the honorable.
Yee, one shal take a frende of his owne kynred
by the holme, & say: thou hast clothinge: thou
shalt be our heade, for thou mayste kepe vs fro
this fall and parell.

Then shal he sweare & saye: I can not helpe
you. Moreover, there is neyther meate nor clo-
thyng in my house, make me no ruler of the peo-
ple. For Jerusalem and Juda muste decaye be-
cause that bothe their wordes and counsels are
agaynst the Lorde, to prouoke the presence of his
maiesty vnto anger. The chaunging of they
countenance bewrayeth the, yea they declare
their owne synnes them selues, as the Sodomites,
and hide them not. Woe be vnto they sou-
les, for they haue rewarded euell vnto them sel-
ues. Byd the ryghteous do well, for they shal
enioye the frutes of they studies. But woe be
to the vngodly & vnyghteous, for they shalbe
rewarded after they workes. Children are ex-
torcyoners of my people: and women haue rule
of them. O my people, the leaders deceaue the,
and depraue the waye of thy fote steppes. The
Lorde is here to comen of the matter, and stan-
deth to geue iudgement of þe people: The Lorde
shal come forth to reason with the Senatours
and prynces of his people. It is ye þat haue burnt
vp my vyneyarde, the poore is in your houses.
Wherfore do ye oppresse my people, & marre þe
faces of the poore, sayth the Lorde of hostes.

Moreover, thus sayth the Lorde: Seyng the
EE v daugh-

The Prophecye.

daughters of Sion as become so proude, & come in with stretched out neckes, & with vaine wan-
ton eyes: saying they come in tripping so nycely with theyr fete: Therfore shall the Lord haue
the heades of the daughters of Sion, and shall
discouer theyr shame. In that day shall the Lord
take awaye the gorgeousnesse of theyr apparel
and spanges cheynes, partelets, & colars, brace
lettes, & boones, the goodly floured, wyde and
brydged rayment, brooches, and headbandes,
rynges and garlandes, holy daye clothes & va-
les, kercheles and pyrmes, glasses & cyppesses,
bonets, and taches.

And in stead of good smel, there shall be stinke
amonge them. And for theyr girdles there shall
be loose bandes. And for wel set beare there shall
be baldnesse. In steade of a stomacher, a sake
clothe, and for theyr bewtye wytherdnesse, and
sunne burnyng. Pour hus bandes and myghtie
men shall perishe with the swerde in battayle.

At that tyme shall theyr gates mourne and
complayne, and they shall syt as desolate folke
vpon the earth.

The. iiii. Chapter.

¶ If for wante of manne, seven women desyre to haue one man:

Then shall seven wyues take holde
of one man: and saye, we wyll laye
all oure meate and clothynge toge-
ther in comen: only that we may
be called thy wyues, and that thy
shamefull reproche maye be taken from vs. Af-
ter that tyme shall the braunche of the Lord
be bewtyful and mighty, & the frute of the earth
shall be faire and pleasaunt for those Israelites
that shall sprynge therof. Then shall the rem-
naunte in Syon, and the remnaunt at Jerusa-
lem be called holy: Namely al suche as are writ-
ten among the liuing at Jerusalem: what time
as the Lord shall washe awaye the fylthynesse
of the daughters of Sion, & purge the bloud out
from Jerusalem with the wynde of his iudge-
ment, and with fyre. Moreover, vpon all the
dwellynge of the hille of Syon & vpon theyr
whole congregacyon, shall the Lord prouide a
crosse & smoke by daye, & the shynynge of a flam-
me by nyghte for all theyr glory shall
be preserved. And Jerusalem shall be a taberna-
cle for a shadowe, because of heate in the daye
tyme: a place & refuge where a man maye kepe
hym from wether and rayne.

The. v. Chapter.

¶ Of Christe and his vyneparde, with an exortacyon of con-
tynensse and dyckennesse.

Iowe wyll I sing my beloued frend
a songe of my frendes, because of
his vyneparde. My beloued frende
hath a vyneparde in a verpe frute-
full plenteous grounde.

Thys he hedged, thys he walled rounde a-
boute, and planted it with goodlye grapes. In
the myddest of it buylded he a towre, and made
a wyne presse therein: And afterwarde when he
looked that it shoulde brynge hym grapes: it
broughte forth thornes. Nowetherfore (O ye
Citizens of Jerusalem & whole Juda:) Judge

I praye you betwixt me, and my vyneparde.
What more could haue ben done, for it hath
not done: Wherefore then hath it giuen thornes:
where I looked to haue had grapes of it.

Well, nowe I shall tell you howe I shall do
with my vyneparde. I wyll take the hedge from
it, that it maye perishe, and breake downe the wal
that it maye be troden vnder fote. I wyll laye
it waste, that it shall neyther be dygged nor cut
but beare thornes and bryeres. I wyll also saye
vnto the cloudes that they shall not raine vpon
it. As for the vyneparde of the Lord of hostes:
it is the house of Israel, and whole Juda
is saye plantynge. Of these he looked for quy-
ete, but se there is wyronge: for ryghteousnesse, lo
it is but myserye.

Woe vnto them that saye one house to an-
other, and brynge one lande to nyghe vnto ano-
ther, that the pooze can get no more grounde:
that ye maye dwel vpon the earth alone. Their
thynges are in the eares of the Lord of hostes:
shall not many greater & more gorgeous hou-
ses be so waste, that no man shall dwel in them?
And ten acres of vynes shall geue but a quart,
& thirty bushels of sede shall geue but an Epha.

Woe be vnto them, that relye vpon early to fo-
lowe dyckennesse, and to them that continue so
vntyll nyghte, and tyll they be sette on fyre &
wyne. In those companyes are harpes & lutes,
tabzettes and pypes, and wyne. But they re-
gard not the worke of the Lord & confidre not
the operacion of his handes. Therfore cometh
my folke also into captiuitie, because they haue
no vnderstandynge. Their glorie is famished
with hunger, and their pryde is marred for thyr.
Therfore gapeth hell, and openeth her mouth
maruelous wyde: that their pryde, booyng,
and welthe, with suche as reioyse therein, maye
descende into it.

Thus hath a man a fall, and is brought lowe
and the high loke of the proude shall be laid downe.

But the Lord of hostes shall be exalted in iud-
gemente, and God that is holie, is prapled in
ryghteousnesse. Then shall the shepe eate, in or-
der, & the ryche mens landes shall be laied wast,
shall straungers deuoure. Woe be vnto them,
drawe wyckednes vnto the with cordes of va-
nitie & synne, as it wer with a carte rope.

Which vnto I speake on this maner: let hym
make haste now, and go forth with his worke,
that we maye se it. Let the counsell of the holy
one of Israel come, & drawe nye, that we maye
knowe it. Woe be vnto them that call euell good:
and good euell, whiche made darkenesse lyght,
& light darkenesse, & make sowte swete, & swete
sowte. Woe be vnto them that are wyse in theyr
owne syghte, and thynke the selues to haue un-
derstanding. Woe be vnto them that are stronge
to suppe out wyne, & expert men to set by dyck-
ennesse. These geue sentence with the vngodly
for rewarde, but condemne the iuste cause of
the ryghteous. Therfore lyke as fyre lyketh
vnto the strawe and as the flame consumeth the
stubble: Euen so theyr rote shall be as corrupcion
and theyr blossom shall vanishe as a waye lyke
dust.

dust: for they haue caste awaye the lawe of the
Lorde of hostes, and blasphemed the worde of
the holpe maker of Israel.

Therefore is the wrath of the Lord kindled
also agaynst his people, & he waketh his hande
at them: yea, he hath imptten, so that the hilles
dye tremble. And their carcasses dyd lye in the
open stretes, lyke mier. And in all this p wrath
of God hath not ceased, but his hande is stret-
ched oute still. And he shall geue a token vnto
a straunge people: and cal vnto them in a farre
countre: and beholde, they shall come hastily w
spede. There shall not bee one faynte nor feble
amonge them, no not a sluggish nor slepy per
sonne. There shall not one of them put of p gy-
de from his loynes, nor lowse the latched of his
shoo. His arrowes are sharpe, and all his bowes
bent. His horse hooves are lyke flint, & his cart
wheles lyke a storme wynde. His crye is as it
were of a Lyon, & he roareth lyke Lyons whel-
pes. They shall roare, and hantche vp the pray
and no man shall recouer it, or get it from them.
In that daye they shall be so scarce vpon theim,
as the sea. And if we loke vnto p lande, behold
it shall be all darknesse & sorrow. If we looke to-
ward heauen, beholde, it shall be darke.

The. vi. Chapter.

Elaye sawe the glory of the Lorde, and was sent to prophete the
desolacion of Iurpe.

In the same yere that kynge Oziah
died, I sawe the Lorde sittyng v-
pon an hygge and gloriouse seate, &
his traine fylling the temple: And a-
bout hym stode Seraphins, wherof
euery one had sixe winges. With twaine eache
couered his face, with twayne his fete, & with
twayne did he flye. They cried also echone to a-
nother on this maner: holy, holy, holy is p Lorde
of hostes. The whole world is full of his glory
yea, the greates and doze chekes moued at hys
cryng and the house was full of smoke. Then
I said, Woe is me: For I am lost: in as much
as I am a man of vncleane lippes, and dwell a-
monge people that hath vncleane lippes also:
for mine eyes haue sene p king & Lorde of hostes.

Then stode one of the Seraphins vnto me
haupng a hote cole in his hande, whiche he had
taken from the aulter with the tonges and tou-
ched my mouth: and saide, lo: this hath touched
thy lippes, and thyne vnryghteousnesse is ta-
ken away, & thy synne forgiven. Also, I heard
Whom shall I sende, and who wyl be our mes-
saunger? Then I sayde: here am I: sende me.

And he sayde: go, and tell this people: * ye shall
beare in dede, but ye shall not vnderstande: yee
shall plainly see and not perceyue. Harden the
heart of this people, stoppe they eares, and shut
they eyes: p they se not with they eyes, heare
not with they eares, and vnderstand not with
they hertes, and conuerte: and be healed.

Then spake I: Lorde, howe long? he answe-
red: vntill p cities be utterly wasted without
inhabitours, & the houses without men, til the
lande be also desolate, and lye vnbuylded. For

the Lorde shall take the men farre awaye, so p
the lande shall lye wast a longe season, yet in it
shall succede ten kynges, and the lande shall re-
tourne and be layde waste. And as p Cerebint
tree and oke in wynter caste they leaues, & yet
haue they sappe in theim: so shall the holy sede
continue in they substance.

The. vii. Chapter.

The Sirians moue battayle agaynst Jerusalem.
A virgyne shall beare a chylde.



It happened in the tyme of Ahas: p A
sonne of Iotham, which was p sonne
of Aziah kynge of Iuda: that * Ra-
zin the kynge of Siria, and Bechab
the sonne of Romeliah, kynge of Isra-
el, went vp toward Jerusalem to belege it, but
Razin was not able to winne it. Now when p
house of dauid (that is Ahas) heard worde ther
of, that Siria & Ephraim were confederate to
gether his hert quaked (yea & the hertes also of
his people) lyke as when a tree in the felde is
moued with the wynde.

Then sayde God vnto Elay: go mete Ahas
(thou and thy sonne Sear Jasub) at p head of
the ouerpole, in p fote parh by p fullers ground
and saye vnto hym, take hede to thy self: and be
styl, but feare not, neyther be faynte harted, for
these two sayles: that is for these two smoking
fyrebrandes the wrath and furyousnes of Ra-
zin the Sirian, and Romelies sonne: because
that the kynge of Siria Ephraim, & Romel-
ies sonne haue wyckedly conspyred agaynst the
saynge: We wyl go vp agaynst Iuda, bere
them, and bring them vnder vs, and set a kynge
there, euen the sonne of Tabeel.

For thus saith the Lord God therto: It shall
not so go forth: neither so come to passe, for the
head cytie of the Sirians is Damascus, but p
heade of Damascus is Razin. And after fyue
and thre score yere, shall Ephraim be nomore a
people. And the cytie of Ephraim is Samaria
but the heade of Samaria is Romelies sonne.
If ye beleue not, it cometh of this: that ye ar
vnfaithful to God. Whereouer, God spake once
agayne vnto Ahas sayng, requyre a token of
the Lorde thy God, whether it be toward the
depth beneth or toward the height aboue. The
sayde Ahas: I wyl requyre none, neyther wyl
I tempte the Lorde.

The Lorde answered: Then here to, ye of the
house of Dauid: is it not ynoughe for you that
ye be greuous vnto men, but ye must greue my
God also? And therfore the Lorde shall geue you
a token: Beholde a virgyne shall conceyue and
beare a sonne, and (thou his mother) shalt call
his name Emanuel. Butter and honye shall be
eate, that he maye knowe to refuse the euell, and
chose the good. For or ener the chylde come to
knowlage: to eschue the euell, & chose the good,
the lande (that thou so abhorreste) shall be deso-
late of bothe her kynges. The Lorde also shall
sende a tyme vpon the, vpon thy people, & vpon
thy fathers house (such as neuer came sence the
tyme that Ephraim departed from Iuda) tho-
rowe the kynge of the Assirians. For at p same
tyme

iii. Re. xli. a
ii. pa. xxviii. a

The Prophecye.

tyme shall the Lorde whysle for the flyes that are about the water of Egypte, & for the Bees in the Assirians lande. These shall come & shall lyght all in the desolate valeys, in the holes of stones: vpon all thorny and bushy places.

D And the same tyme: shall the Lorde shawe the heare of the head & the fete and the beard cleane of, with the rasure that he shall hyer beyond the water: namely, with the kynge of the Assirians. At the same tyme shall a man lyue with a cow, and two shepe. Then because of the abundaunce of mylke, he shall make butter and eat it. So that euery one whiche remaineth in the lande, shall eat butter and hony. At the same tyme all vyneyardes (though there be a thousand vy- nes in one) and were solde for a thousand syluer lynes) shall be turned to beares and thornes. Lyke as they shall come into the lande with arrows and bowes, so shall all the lande become beares and thornes. And as for all bylles that are betwen downe, there shall not come vpon the any feare of beares & thornes. But the cattel shall be diuyned thether, & the shepe shall fede there.

The viii. Chapter.

The deliuerance of the land by Emanuel. The stone of offence at whiche many shall stumble.



Dreouer, the Lorde saide vnto me Take the a great leafe, & wyte in it, as men doo with a penne, make hasty speede to robbe, & haste to the spoyle. And I called vnto me faith full wytnesse to recorde. Uriah the prest, & zachariah the sonne of Barachiah. After that I went vnto the prophetisse, that had conceaued and borne a sonne. Then sayde the Lorde to me: geue hym this name: a speedy robber: an hasty spoyler. For why, or euer the childe shall haue knowlage to crye father, and mother: shall the ryches of Damascus and the substance of Samaria be taken awaye by the spoyler, befoze the kynge of the Assirians.

B The Lorde spake also vnto me, sayng: for so much as this people refuseth the stil renning water of Silo, and put their delyte in Razin & Romelies sonne: Beholde, the Lorde shall byrnyng mighty and great floudes of water vpon them namely, the kynge of the Assirians with all his power: which shall clyme vp vpon all his floudes, and renne ouer all theyr bankes. And shall breake in vpon Iuda, flowing and encreasynge in power, tyll he get hym by the necke. He shall fyl also the widnesse of thy land with his brode winges, Emanuel. Breake downe (o ye people of Assur) & ye shall be broken downe, heken to all ye of farre countrees.

C Muster you, & ye shall be broken downe, prepare you to battell & you shall be tozned in peces: take your counsel together, yet must your counsel come to naught, go in hand withal: yet shall it not prosper: for God is with vs. For the Lorde spake thus to me in the powze of his hande and warned me, sayng vnto me: that I shulde not walke in the waye of this people.

He sayde mozeouer, round with none of the whoso euer saye, ponder people are bounde to-

gether: feare the not, neyther be afrased of them but sanctify the Lorde of hostes, let hym be your feare and dread. For he shall be the holy place to flye to, and stone to stumbe at, the rocke to fall vpon, a snare and net to both the houses of Israel, and the inhabitours of Jerusalem. And many shall stumbe, fall: and be broken vpon hym pee: they shall be snared and taken.

Now laye the wytnesses together and seale the lawe with my disciples. Thus wyll I waite vpon the Lorde that hath turned his face from the house of Jacob, and I wyll loke for hym. But lo, as for me: and the chyldren whiche the Lorde hath geuen me: we are a token and a wonder in Israel, for the Lorde of hostes sake, which dwelleth vpon the hyll of Sion.

And yf they saye vnto you: aske counsel at the Sothslayers, Wytyches, charmers, and conu- rers, then make them this answer. Is there a people any where, that asketh not counsell at his God? Shulde men runne vnto the deade for the luynges? Yf any man wante lyght, let hym loke vpon the lawe, and the testymony, whether they speake not after this meanyng. Yf he doo not this, he stumblith & suffreth hun- ger. And yf he suffre hungr, he is oute of paye- ence, and blasphemeth his kynge and his God. Then loketh he vpwarde, and downewarde to the earth, & beholde, there is trouble & darknes veraypon is rounde about hym, and the cloude of erreure. And out of suche aduersyte shall he not escape. Euen lyke as in tyme past it hath bene well sene, that the lande of zabulon and the lande of Nephtaly (where thozowe the see way goeth ouer Iordane into the lande of Galilee) was at the fyrste in lytle trouble: but afterwarde soze vered.

The ix. Chapter

The prophecye of Chrystes natyuite and dominyon.



The people that walke in darkenesse haue sene a great lyght. As for they that dwell in the lande of shadow of death, vpon them hath the lyght shyned. Thou haste multiplied the people and not increased theyr toze. Theyr isoyles befoze the, euen as men make mery in har- uest, and as men that haue gotten the victo- ry, when they deale the spoyle. For thou hast broken the yoke of the peoples burthen: & shake of his shoulder and the rodde of his oppres- sion, as in the dayes of Hadrian.

And truly euery battayle the warrion accom- plisheth, is doone wyth confused noyse, and despyng the garments with bloodde. But this battayle shall be with burnyng & con- sumyng of fyze. For vnto vs a chylde is borne and vnto vs a sonne is geuen. Upon his shoul- der doth the kynngdom lye, and he is called with his owne name wonderful. The geuer of coun- sell: the myghtie God, the euerglasyng father, the prince of peace, he shall make no end to encreas- the kynngdom and peace, and shall syt vpon the seate of Dauid and in his kynngdom, to set vp the same, and to stablysh it with equyte and right- teousnes, from henceforth for euermore. Thus shall

shall the gelousy of the Lorde of hostes byng to passe. The Lorde sente a worde into Jacob, the same is come into Israel. And al the people of Ephraim shall knowe, and they that dwell in Samaria, that save wyth pryde and hys sto maches on this maner: The tyle worke is fallen downe, but we wyll buylde it with squared stones. The molbery tymber is broken, but we shall set it up agayne with Cedre. Neuertheles the Lorde shall prepare Razyn & enemy against them, and so orde they: aduersaries, that the Syrians shall laye holde upon them before, & the Philistines behynde, and so deuoure Israel wyth open mouth.

After all thys is not the wrath of the Lorde ceased, but yet is his hande stretched out still. For the people turneth not vnto hym that chastiseth them, neyther do they seke the Lorde of hostes. Therfore hath the Lorde roted out of Israel both head and tayle, bzaunch and twyg in one day. By the head is vnderstande the Sena tour & honourable man, and by the tayl the prophete that preached lyes. For all they which en fourme the people: that they bee in a right case, inche be discepuers. Such as men thynke also to be perfect among these, are but casted waies.

Therfore shall the Lorde haue no pleasure in they: yonge men, neyther fauour they: fatherlesse and wyddowes. For they are all together hypocrites and wycked, and all they: mouthes spake follye. After all this, is not the Lordes wrath ceased: but yet his hand is stretched out still. For vngodlynes burneth, as a fyre in the byers and thornes. And as it were oute of a fyre in a wood: or a rede bushe, so ascendeth the smoke of they: pryde. For because of the wrath of the Lorde of hostes, is the land full of darkness, & the people be consumed, as if were with fyre no man doeth spare his brother, but he robbeth on the ryght hande: and doeth samyke, he eateth on the left hand, & he shall not haue inough.

Euerie man shall eate the fleshe of his owne arme. Manasses shall eate Ephraim, & Ephraim Manasses, and they both shall eate Juda. After all this, is not the Lordes wrath ceased, but yet is his hande stretched out still.

The .x. Chapter.

Of the chastenynge the oppressours of the poore, and prophesyng a newe Sennacherib.

Whe be vnto them & make vnrpyghteous lawes, and deuple thynge: whiche be to hard for to kepe wher thowowe the poore are oppressed on euerie spde, & the innocentes of my people robbed of iudgemente: that wyddowes maye be they: praye, and that they may robbe the fatherlesse. What wyll ye do in tyme of the visitacion, & when destruccyon shall come fro farr. To whom wil ye runne for helpe: and to whom wyll ye geue poure honoure, that he may helpe: that when I withdraue my hande, ye come not amonge the pylsoners, or lye among the dead. After al this doth not the wrath of the Lorde cease, but yet is his hand stretched out still.

Woe be also vnto Assur, which is a staffe of

my wrath, in whose hande is the rod of my punishment. I shall sende hym amonge those hypocrytish people, amonge the people that haue deserued my dysfauoure shall I sende hym, that he may vterly robbe the, spoyle them, & tread them downe, lyke the myze in the strete. Howebeit his meanyng is not so, neyther thynketh his hert on thys fassyon. But he ymagineth on lye, howe he maye rote out and destrope muche people, for he sayth: are not my princes all kinges: Is not Calno as easye to wynde as Char chamis: Is it harder to conquer Hamath then Arphad: Or is it lyghter to ouercome Damascus, then Samaria: As who say: I were hable to wynde the kyngdome of the Idolaters and they: goddes: but not Jerusalem, and Samaria. Shall I not do vnto Jerusalem and they: ymages, as I did vnto Samaria & their ydols.

Wherfore the Lorde sayth: Astone as I haue perfourmed my hole worke vpon the hyl of Syon & Jerusalem, then wyll I vylet the noble & stout hert of the king of Assyria with his proude lokes. For he standeth thus in his owne conceit. Thys doo I thowowe the power of myne owne hande, and thowowe my wysdome. For I am wyle: I am he & remoueth the landes of the people, I robbe they: treasures: and (lyke one of the worthies) I drine them from they: hys seates. My hande hath founde out the strengthe of the people, as it were a nest. And like as egges that were layed here & there, are gathered together. So do I gather all countreyes. And there is no man that dare be so holde, as to touche a feather that dare open his mouth, or ones whispe.

Shall the axe boost it selfe agaynst him that he weth therwith: or doth the sawe make anye braggyng agaynst hym that ruleth it: That were euen lyke, as if the roddid exalte it self agaynst hym that beareth it: or as though the staffe wuld magnifie it self, as who say: it were no wood. Therfore shall the Lorde of hostes sende hym amonge his satlynges, leanelesse, and burne vpon his glozy, as it were w a fyre. But the lyght of Israel shall be that fyre, and his Sanctuary shall be the flame, and it shall kyndle and burne vpon thornes and byers in one daye: yea, all the glozy of hys woodes and felde shall be consumed with body and soule. And they shall be as an hoste of men whose standerd beareth sayleth. The trees also of the felde which remaine, shall be of such a nombre, & a chylde may tell them.

After that daye shall the remnaunt of Israel and such as are escaped out of the house of Jacob seke no more comfote at hym that smote them but with saythfulnesse & trust shall they trust vnto the Lorde, the holy one of Israel. The remnant, euen the hypocrytie of Jacob shall conuerte vnto God & myghtie one. For though thy people (O Israel) be as the sande of the see, yet shall the remnant of them conuert in hym. Perfect is the iudgement of hym that sheweth in righte outnesse, and therfore the Lorde of hostes shall perfectly fyll the thynge that he hath determined in the myddest of the hole world. Therfore thus sayth the Lorde God of hostes: Thou my

the Prophecye.

In my people, that dwellest in Syon, be not afrayed, for the kynge of the Assirians: he shall smite the wyth a rod, and shall wagge his staffe at þe as the Egyptians dyd some tyme: But soone after shall my wrath and myne indignacion be fulfilled in the destruccyon of them.

Moreover, the Lord of hostes shall prepare a scourge for hym, lyke as was the slaughter of Madian vpon the rocke of Oreb. And he shall lyfte vp his rod over the see, as he dyd somtyme over the Egyptians. Then shall his burthen be taken from thy shoulders, & his yoke from thy necke: yea, the same yoke shall be corrupt for verie fatnesse. He shall come to Aiah, and goo thowre towarde Bygion: at Michmas shall he lay vp his harnesse, and go over the foorde.

Gibeon shall be their resting place: Ramath shall be afrayed: Gibeon Saule shall flye away. The voyce of the noyse of thy horses (O daughter Gallin) shall be heard vnto Lays and to Anothoth, which also shall be in trouble. Madmena shall tremble for feare, but the cytezins of Gabin are manly, yet shall he remayne at Rob þe daye. After that shall he lyfte vp his hande agaynst the mount of the daughter Syon, the hyll of Jerusalem. But se, the Lord God of hostes shall take a waie the proude from thence with feare. He shall be we downe the proude, and fell þe mynded. The bushes also of the wode shall be roote oute wyth yron, and Libanus shall haue a myghtie fall.

The xi. Chapter.

The prophete of the natyurte of Chryste, and of his people: of the remnant of Israel, and of the fapth of the heathen & Gentyles.

And there shall come a rod forth of þe kynred of Iai, and a blossom shall flourish out of his rote. The spiryte of the Lord shall lyght vpon hym: the spiryte of wysdom and vnderstandyng, the spiryte of counsaile and strengthe, the spiryte of knowlage, and of the feare of the Lord, & shall make him feruent in þe feare of god. For he shall not geue sentence, after þe thyng that shall be brought befoze his eyes, neither reprove a matter at the fyrst hearing, but wth righteounesse shall he iudge the poore, and wth holynesse shall he resourme the simple of þe worlde.

He shall smyte the worlde with the rodde of his mouth, and wyth the breath of his mouth shall he slaye the vngodly. Righteounesse shall be the gyfte of his lynes: truth and fapthfulnesse, the gyfing vp of his raynes. The wolfe shall dwell with the lambe: and the Leopard shall lye downe by the goate. Bullockes, lyons and cattel shall kepe company together, so that a lytle chylde shall rule them.

The kowe & the beare shall fede together, & their yong ones shall lie together. The Lid shall eate strawe lyke the oxe or þe kowe. The chylde whyle he sucketh shall haue a desyre to the serpentys nest, and when he is weaned, he shall put his hande into the cockatrice denne. No man shall do euil vnto another, no man shall destroy another, in all the hyll of my holynesse. For the earth shall be full of the knowlage of the Lord

euil as the sea floweth ouer with water.

And in that day shall the Gentyles enquire after the roote of Jesse which shall be set vp for a token vnto the people, and his dwelling shall be glorious. At the same tyme shall the Lord take in hande agayne, to conquire þe remnant of his people (which shall be lefte aloue) from the Assirians, Egyptians, Arabians, Mooryns, Clamptes, Caldees, Antiochyans: and from the Ilandes of the sea. And he shall set vp a token among the Gentyles, and gather together the disperfed of Israel: yea, and the outcastes of Iuda from the foure corners of the worlde. The hatred of Ephraim also & enemyes of Iuda shall be cleane rote out. Ephraim shall beare none euill wyll to Iuda, & Iuda shall not hate Ephraim: but they both together shall lye vpon the shoulders of the Philistines toward þe west and spoyle them together that dwell toward þe East. The Idumytes and the Moabytes shall be obedient vnto them.

The Lord also shall cleane the tonges of þe Egyptians sea, and with a mighty wynd shall he lyfte vp his hande ouer Nilus, & shall smite his seven streames, and make men go ouer drye shod. And thus shall there be a way for his people that remaineth from the Assirians, lyke as it happed to the Israelites what tyme they departed out of the lande of Egypte.

The xii. Chapter.

The songe of the church for the obteynynge of the victorie and ouercomynge of the worlde.

What then þe shalt saye: O Lord I will thanke the, for thou wast displeased at me: but refrayne thou from thy wrath, and comforte me. Beholde, God is my saluacyon in whome I wyl truste, & not be afrayed. For þe Lord God is my strength and my songe, he also is be come my saluacyon.

Therefore with ioye shall ye draw water out of the welles of the sauoure, and then shall ye saye: geue thanks vnto þe Lord, cal vpon his name, declare his counsailes amonge the people, kepe them in remembrance, for his name is excellent. O syng prayles vnto the Lord, for he hath done great thynges, as it is knowen in all the worlde. Crye out, and syng thou þe dwellest in Syon: for great is the holy one of Israel in the myddest of the.

The xiii. Chapter.

The prophete of the destruccyon of Babylon, the captiuitie & comynge agayne of the people.

This is the heuy burthen of Babylon, which shall saye þe sonne of Amos dyd se. Lyfte vp the baner vpon the hye hyll, call vnto them, holde vp your hande, that the prynces maye go in at the doze. I haue sent for my deputies & my grauntes (sayth the Lord) which shall crye wach: I will call for suche as crye pompe in my gloire. There is a noyse of a multitude in the mountaynes, lyke as of a great people, rushing as though the kyngdomes of the earth came together. (And the Lord of hostes mustered)

multeth bys arme to battayle.) They come out of a farre country, from the ende of heauen: Euen the Lorde hym selfe wpth the mynsters of bys wrath, to destroye p hole lande. Mourne ye, for the day of the Lorde is at hande and shal come as a destroyer from the almighty. Therfore shal all handes be letten downe & all mens hartes shal melt away, they shal stand in feare carefullnesse and sorowe shal come vpon them and they shal haue payne, as a woman ptrauapled with chylde. One shal be abashed of an other, & they faces shal burne lyke the flame of fyre. Beholde, the daye of the Lorde shal come terribly, and full of indignacyon, furoure, and wrath to make the lande waste, & to roote oute the synners therof. For the starres and planetes of heuen shal not geue theyr lpyght, & sunne shal be darkened in the rpyng, and the moone shal not shyne wpth his lpyght. And I wyl punyssh the wyckednesse of the worlde, and p synners of the vngodly, sayth the Lorde.

The byestomackes of the proude wyl I take away, and wyl laye downe the boastyng of tyrauntes. I wyl make a man dearer then syne golde, and a man to be more worth then a golden wedgc of Ophyr. Therfore I wyl shake the heauen, and the earth shal remoue out of her place: in the wrath of p Lorde of hostes, and in the day of his fearfull indignacyon. And Babylon shal be as an hunted or chaled doo, and as a shepe that no man taketh vp. Euery mā shal turne to his owne people, and sipe eche one into bys owne lande. Whoso is found alone, shal be shot thowowe. And whoso gather together shal be destroyed with the swerde.

* Theyr chyliden shal be slayne before their eyes, theyr houses spoyle, and theyr wyues raptured. For lo, I shal byynge vp the Medes agaynst them, which shal not regard spluer, nor be desirous of gold. With bowes shal they destroye the yonge chyliden, & haue no ppyt vpon women with chylde, & theyr faces shal not spare the chyliden. And Babylon (that glozy of kyngdomes and beautye of the Caldees honoure) shal be destroyed euen as God destroyed Sodde & Gomoz. It shal not endure for ever, neyther shal there be any more dwelling there, from generacyon to generacyon.

The Arabians shal pytche no tentes there neyther shal the shepherdes make theyr foldes there any more: but fearfull wylde bestes shal lye ther, & the houses shal be full of great owles. Estrypes shal dwel there, & apes shal daunce there, wylde cattles shal crye in the palaces, and dragons shal be in p pleasaunte houses. And as for Babylons time it is hande, & her dayes shal not be prolonged.

The. xliii. Chapter.

The returne of the people from captiuitie. The prosperitie of the people of God, and affliction of theyr enemies. The pynde of Babylon.

But the Lorde wyl be mercyfull vnto Jacob, and wyl yet chose Israell agayne, and set them in theyr owne lande. Straungers shal cleaue vnto them, & get them to p house of Ja-

cob. The people shal take the & cary the dome to their owne lande. And make them to enherit the house of Israell in the lande of p Lorde, that they may be seruauntes & handmaydens of the Lorde. They shal take those pylsoners whose captiues they had ben afore and rule those that had opprelled them. When the Lorde now shal byynge the to reste fro the trauaile, scare, & hard bondage, that p wast laden wpthal, then shalt thou vse thys mockage vpon the kyng of Babylon, & saye: How happeneth it that p oppresour leaueth of? Is the golden trybute come to an end? The Lorde hath broken the sceptre of p vngodly, and the rod of the lordly. Which whē he is wroth smyteth the people wpth contynual strokes, & tyranously raygneth ouer p heathen whom he persecuted without compassyon. And therfore the whole worlde is now at rest and quyetnesse: and men syng for ioye.

Yea, euen the fyre trees & Cedres of Lybanus, reioyse at thy fall, sayng: Now that thou art layde downe, there come no mo vp to bewe downe vs. Hell also beneth trembleth to mete the at thy commyng, and for thy sake hath rayfed his deed, & all myghtye men and prynces of the earth. All kynges of the earth stand vp fro their seates, & they may al answer, and speake vnto the Arte thou become weake also as we? art thou become like vnto vs? Thy pompe and thy pynde is layd downe into the pyt, and so is p melody of thy instrumetes. Woymes be layd vnder the, & woymes be thy couerpyng.

Howe art thou fallen from heauen (O Lucifer) thou sayre mozyng chylde: howe hast thou gotten a fall euen to the grounde, & art become weaker then the people? For thou saydeste in thynne heart: I wyl clyme vp into heauen, & exalt my thorne aboue, besyde the starres of God. I wyl lye also vpon the holy mount toward p North. I wyl clyme vp aboue the cloudes, and wyl be lyke the hygheest of all. Yet thou shalt be brought downe to the depe of hell. They that seke the shal narrowly loke vpon the & thinke in the selues, sayng: Is this the man p broughte all landes in feare, and made p kyngdomes a-fraped? Is this he p made the worlde in a manner waste, and layed the cyties to the grounde, whiche let not his pylsoners go out?

The kynges of the nacous lye euerye one in bys owne house wpth worshyppe, and thou art caste out of the graue lyke a splthy abhominable braunche: lyke as deade mens raymente that are shot thowowe with the swerde and go downe to the stones of the depe: as a deed corse that is troden vnder fete: and art not buried wth the. Euen because that thou hast wasted thy lande, & destroyed thy people. The generacion of the wycked shal be without honour for ever. Let there a way be sought to destroye their chyliden, that be in theyr fathers wyckednesse that they come not vp agayne to possesse the land, & fyll the worlde full of enemies.

I wyl stande vpagaynst them (sayeth the Lorde of hostes) & root out the name and remnaunte, sonne, and sonnes sonne of Babylon, (sayth

The Prophecye.

(sayth the Lorde) and wyl geue it to the D-
ters, & wyl make water puddles of it. And I
wyl swepe them out with the besome of destru-
ctyon, sayth the Lorde of hostes. The Lorde of
hostes hath sworne an oth sayng: It shal come
to passe as I haue determyned, & shal be ful-
filled as I haue deuyled. So that Assyria shal I
destroie in my lande, & vpon my mountaynes
wyl I treade hym vnder fote. Wherethowoe
hys yoke shal come from them and his burthen
shal be takē frō their shulders. This deuyse hath
God taken thowoe the whole world, & this is
hys hande stretched out ouer all people. For yf
the Lorde of hostes determynē a thyng: who is
hable to dysanull it? And yf he stretcheth forth
hys hande, who maye holde it agayne?

E The same yere that kyng Ahas dyed, God
threathened on thys maner: Keiole not (thou
whole Palestina) because the rod of hym that
beateth the is broken: for oute of the serpentis
rote there shal come an adder, & the frute shal
be a fyre flyng worme. But the fyrst borne of
the poore shal be fed, & the symple shal dwell in
saftey. Thy roote also wyl I destroy wth hungre,
and it shal slay thy remnant. Mournē & port,
wepe thou cytie, for (O whole lande of Palesti-
na) thou arte layed waste, for there shal come
from the north a smoke & not one alone maye
abyde in hys place. Who shal then answer the
messengers of the Gentyles? For yf Lorde hath
stablyshed Syon, and the poore of his people yf
be therein, do put theyr truste in hym.

The. xv. Chapter.

A prophecye agaynst Moab.

A This is y deuy burthen vpon Moab
Ar of Moab was destroyed & ouer-
throwē in y night season. I say also
in Moab was destroyed, & perished
in the nyght. They went vp to y p-
dols houses eue to Dibon to y hie places to wepe
for Rebo, & Moab did mournē for Medba: Al
their hedes were balde, & all their berdes shauē
In theyr stretes are they girded about with
sackloth. In all the toppes of theyr houses and
stretes shal be nothyng but mournyng and we-
pyng. Heshon and Eleale shal crye, that their
voyce shal be herde vnto Jabbaz. The woorthies
also of Moab shal bleate oute, and crye for ve-
ry sorowe of theyr myndes: Woe shal my bert
be for Moabs sake. They shal slye vnto the cy-
tie of Zoar which is lyke a faire ponge bullocke
of thye yere olde, for they shal al go vnto Luth
wepyng. Euen so by the waye towarde Horo-
naim they shal make lamentacyon for their vt-
ter destruccyon. For y waters of Rimrim shal
be dried vp, by reason wherof the grasse is wi-
thred, the herbes destroyed, & the grene thynges
gone. For the resydue that he hath done, they
are sorre. As for theyr substance, the enemyes
haue carped thym to the brooke of the wyllo-
wes. For the crye went ouer the whole lande of
Moab: vnto Eglaim & vnto Ber Elvā was
there nothing but mourning, because y waters
of Dimō wer ful of bloud for yf Lorde shal send
more bloud vpo Dimō, & Lys vpo y remnant

of y land, & on them y are escaped from Moab.

The. xvi. Chapter.

A prophecye agaynst Moab.

Ende the Lorde of the world a lande
from the rocke that lyeth towarde the
deserte, vnto the hyl of the daughter
Syon. For as for the daughters of
Moab, they shal be as a tremblng byde that
is put out of haruest, for they shal carpe them
vnto Arnon: Gather your counsaile, come toge-
ther in iudgement, couer vs wth your shadow
in the myddaye, as the nyght doth byde y cha-
ced, and be wyse not them that are fled, let my
persecuted people dwell amonge you. Moab be
thou theyr refuge agaynst the destroyer: for the
aduersarye is brought to naught, the robber is
vndone, the tyraunt is wasted out of the lande
And in mercye shal the seate be prepared, & he
shal syt vpon it in the truerth in the tabernacle
of Dauid, iudgyng and sekynge iudgemente,
and makynge haste vnto ryghteousnesse. We
haue herd of y pryde of Moab, he is very prond
presumptuous, arrogant, and full of indignacy-
on and vayne are his lyes. Therefore shal Mo-
ab make lamentacyon because of y Moabites,
(that shal be slayne) yea, they shal weyle all to-
gether. Because of the foundations of y cytie y
is made of bycke, shal ye complayne: euen ye
lame people that are left onely beynde.

For the vines of Heshon are cut downe: As
for the vyne of Sybna, the lordes of y beathen
haue broken downe her pynypall braunches:
they are come euen vnto Jazer, the y wente on
wandrynge vnto the wylbernesse. Her goodlye
braunches were throwen downe as they went
ouer the sea. Therefore wyl I mournē for Jazer
and for y vyne of Sibna. I wyl poure my tea-
res vpon the, O Heshon and Eleale, for y crye
of thyne enemies is fallen vpon thy somer fru-
tes, and vpon thy haruest. The myrrh and chere
is taken a waye out of y plentefull felde, and in
the vyneyardes, there shal be no ioye nor glad-
nesse. The treader shal treade oute no wyne in
the presses, the longe of theyr merce chere haue
I laid downe. Wherefore, my bowels shal rom-
ble lyke an harpe for Moabs sake, and mine in-
warde partes, for the cyties sake that is made
of bycke. And it shal come to passe, that when
it is sene that Moab shal be made weyre of his
hyl chapels, he shal come to his temple to pray
but he shal not be hable. So then, thys is the
sayng that the Lorde hath spoken concernyng
Moab, syng that tyme. But now the Lorde
hath spoken, sayng: In thye peres, which shal
be as the peres of an hyed seruante, shal the
glozy of Moab be turned into confusyon, tho-
rowe oute all hys myltitude, whiche is very
great. And that whiche remayneth, shal be ve-
ry small and feble.

The. xvii. Chapter.

A prophecye agaynst Damascus.

A This is the deuy burthe vpon Dama-
scus: beholde, Damascus is taken a-
way, to be nomore a cytie, but shal be
a heape of broken stones. The waste
cityes

cyties of Aroer shalbe foldes for cattell, which shal lye there, and there shalbe none to fraie the awaye. Ephraim also shal nomoze be strong, and Damascus shal no moze be a kyngdome, and the remaunt of Siria shalbe as the glozy of the chyldren of Israel, sayeth the Lord of hostes. And in that daye it shal come to passe, that Jacob shalbe made very poore, and the fatnesse of his flesh shal waxe leane. And he shalbe as one that gathereth vpon cozne in haruest, euen lyke hym whose earne reapeth the eares of cozne. He shalbe also lyke hym that gathereth eares of cozne in the valley of Rephaim. Some gathering in dede shal there be lefte in it, euen as in the shakynge of an Oleue tree, there remaine two or thre beryes in the top of the vttermoost bowe, and foure or fve in the brode fruteful braunches therof: sayth the Lord God of Israell.

Then shal man turne agayne to his maker and his eyes shal haue respect to the holy one of Israell. As for the alters whiche are his owne handeworke, he shal not regard them, and the thynges that his fyngers haue made (as groves and ymages) those shal he not cast his eye vnto. In that daye shal they strong cyties be as the forsaken shrubbes & braunches, whiche they left: because of the chyldren of Israell: and the land shalbe desolate. Because thou hast forgotten God thy saluacion, & hast not ben myndful of thy strong rock: therfore shalt thou set pleasant plantes, and shalt graffe the braunche of another mannes vine. In that daye shalt thou make thy plant to growe & early in the morning shalt thou make thy sede to flourish. The haruest shalbe gone in the day of enheritaunce and there shalbe sorow without hope of comforte.

Woe shalbe to the multitude of muche people, whiche shal make a sounde lyke the noyse of the sea. And the violence of the nacions, whiche shal rage lyke the rushing in of many waters: Ene lyke many waters shal the people rage. God shal rebuke hym, and he shal flye farre of. He shalbe chased awaye lyke as drie strawe vpon the mountaynes befoze the wynde: and lyke a thyng that turneth befoze the wynde. At euen behold, there is trouble: & ozeuer it be morning lo he is gone. This is the porcyon of them that oppresse vs, and the lot of them that robbe vs.

The. xviij. Chapter.

The prophete agaynst Egypte.

That lande that trusteth vnder the shadowe of winges, & lande whiche is beyonde the waters of Ethiopia: Sendynge messengers by the sea, euen in vessels of rebes ouer the water. Gette you hence (ye spedye messengers) to a nacyon that is scatred abroad, and robbed of that they had, a fearfull people frome theyr begynnynge hitherto: a nacyon troden downe by litle & litle, whose land the floudes haue spoyled. All ye inhabitoures of the worlde and in dwellers of the earth, looke vpon when he setteth a token in the mountaynes, and hearken when he bloweth with the trompe. For so the Lord sayde vnto me: as for me, I wyll take my rest, & loke

vpon the matter in my habitation, lyke a faire beate after the rayne: and like a cloude of dewe in the beate of harueste.

For afoze the haruest when the braunche is growen, there shal come ripe frute oute of the floure: and he shal cut downe the increase with sythes, and the braunches shal he take awaye with hookes: Thus shal they be lefte together vnto the foules of the mountaynes & to the bestes of the earth: for in Sommer the byrdes shal remaine vpon it, and euery beast of the land shal be vpon it in the winter. In that tyme shal there a present be brought vnto the Lord of hostes euen a people that is scatred abroad, and robbed of that they had, that same people whiche haue bene fearfull frome theyr begynnynge hitherto, a nacyon troden downe by litle and litle whose lande the floudes haue spoyled: to the place of the name of the Lord of hostes, euen to the mounte Syon.

The. ix. Chapter.

The prophete agaynst Egypte.



Beholde the Lord rideth vpon a swift cloud & shal come into Egypt, & the ydols of Egypt shal treble at his presence of hym, and the bert of Egypt shal quake in the middell of her. And I wyll set the Egyptians one agaynst another, so that one brother shal fyght against another, and one neighbour agaynst another, cite agaynst cite: and realme agaynst realme. The mynde also of Egypt shalbe cleane wout counsaill within it self, and the deupce that they take wyll I destroy, so that they shal seke counsaill at ydols, & at sozcerers at workers with spyrites and at sothsayers. And the Egyptians wyll I geue ouer into the hande of a maruailous cruel lord, & a mighty kyng, shal haue dominyon ouer the, sayeth the Lord God of hostes, the waters of the sea shal fayle, and the ryuer shal decrease, and be dryed vp. The waters shalbe drawn out: the ryuers of Egypt shalbe emptyed and dryed vp, the reedes and flagges shalbe cut downe.

The grasse in the riuer & by the riuers banke and all that groweth by the riuer shal wither awaye, and be brought to nought. The fyshers also shal mourne, & all they that cast angle in to the water, shal make lamentacion, & they shal lye forth theyr net beside the waters shalbe rooted out. Mozeouer, they that worke in flax and make fyne workes, shalbe confounded: and so shal they that weue open workes. For theyr open workes shalbe euen destroyed, and all they that make pondes and stues for fysh shal come to noughte.

But ye foolyshe princes of zoan, ye wise counsaylers of Pharao, whose wit is turned to foolysheesse, how say ye vnto Pharao, I am come of wise men, and of auncient kynges: Where are nowe the wise men? Let the tel the (ye they can) what the Lord of hostes hath deuyled vpon Egypte.

The princes of zoan are become fooles, & princes of Noph are disceyued, they haue disceyued Egypt

The Prophecye.

Egypt, euen they that were taken for the cheefe kynred therof. In the myddest of it hath p Lord poured p spiryte of wickednesse: and they haue disceyued Egypt in euery worke therof, eue as a dronke man stakereth in his vomite. Nether shall the heed of taylor, the brauche of rede be able to do any worke in Egypt. In that day shall Egypt be lyke vnto women: It shall be afrayde and stande in feare at the mocion of the hand of the Lord of hostes, whiche he shaketh ouer it. And Egypt shall be afrayed of the land of Iuda so that euery one which maketh mencyon of it, shall be afrayed therat because of the counsayl of the Lord of hostes whiche he deuyled for it.

In that daye shall fyue cityes in the lande of Egypt speake p language of Canaan, & sweare by the Lord of hostes: the citye of desolacyon shall be called one of theim. In p day shall p aultare of p Lord be in the myddes of the lande of Egypt, and this tittle besyde it: VNTO THE LORD. And it shall be a token and a wytnesse vnto the Lord of hostes in the lande of Egypte. For they shall crye vnto the Lord, because of such a trouble them, and he shall sende them a sauoure, and a great man to deliuer them.

D And the Lord shall be known in Egypt, & the Egyptians shall know the Lord in p daye, and doo sacrifice and oblacyon: yea, they shall vowe a vowe vnto the Lord, and perfourme it. The Lord also shall smite Egypt soze, & heale them againe, and they shall be conuerted vnto p Lord, and he shall be intreated of theim, & shall heale them. In that daye shall there be a comen waye out of Egypt into Assyria, & Assyria shall come into Egypt: and Egypt into Assyria: so p the Egyptians and the Assyrians shall serue p Lord together. In that daye shall the nacyon of Israell be the thyrde with Egypt and Assyria and they shall be blessed in the myddes of p land whiche lande the Lord of hostes hath blessed, sayng: blessed is my people of Egypt: Assur also is the worke of myne handes: and Israell is myne enherytaunce.

The. xxi. Chapter.

Agaynst Egypt and Ethiopia.

A In the yere that Tharthan came vnto Aldod (when Sargon the kyng of Assyria had sente hym) and had fought agaynst Aldod, and taken it. At the same tyme spake p Lord by the hande of Elsaye the sonne of Amos, sayng: Go, and take of the sacke clothe from thy loynes, and put of thy shoe frō thy fote. And he dyd so, walkyng naked and barefote.

And the Lord sayd: like as my seruauent Elsaye hath walked naked & barefote for a sygne and wondze thre yeres vpon Egypte: and Ethiopia: Euen so shall the kyng of Assyria take away out of Egypt & out of Ethiopia, chyldren and olde men, naked and barefote, wth their loynes vncouered, to the great shame of Egypt.

B They shall be broughte in feare also, and ashamed one of another: Ethioppe of Egypte & Egypt of Ethiopia, consydering what glozye they were in afore. And they that dwell in the

same Ile, shall saye in that day: Behold, thus are we regarded. Whither shall we flie for helpe that we maye be deliuered from p kyng of Assyria? And howe shall we escape.

The. xxi. Chapter.

Agaynst Babylon, Iudum, and Arabia.



he burthen of the waste sea: Euen as the storme wether that passeth thowoe at the none daye, so come from p wyldernesse, from that horrible lande. A greuous visyō was shewed vnto me: Let one disceyfull offender come agaynst another, & one destroyer agaynst another. Up Elam, laye siege p of Media, all they: gronyng haue I layde downe. Therefore are my loynes fylled wth sorowe: heynesse hath taken holde vpon me as the panges of a woman that is tranaplyng: It made me stoupe when I herde it, and it vexed me when I sawe it. My hert panted, fearfulness came vpon me. The nyght of the volupitousnesse hath be turned agaynst me into feare. Whyle they garnished p table, the watchman looked: And while he was eatyng and drynkyn (it was sayde) vpon p cap taynes take you to your wyldes. For thus hath p Lord sayd vnto me: Go, & set a watchman, to tel what he seeth. And he sawe a charret which ii. horsemen sat vpon, wth the carpage of an asse and the carpage of a camel. So he looked & toke verypyligent hede. And the lyon cried, Lord, I stande wayting all the hole day, & am appoynted to kepe my watch euery nyght. And behold here cometh a charret of men, with two horsemen. And he answered, and sayd, Babylon is fallen: it is fallen: & all the ymages of her goddes hath he smitten downe vnto the grounde. Thou art he whom I must thershe, and thou belongest to my corne floore. Thys that I hearde of the Lord of hostes, the God of Israell haue I shewed vnto you.

The burthen of Duma: he calleth vnto me out of Seir: Watchman what hast thou espyed by nyght? Watchman what hast thou espyed by nyght? The watchman sayde: The morninge cometh, and so doeth the nyght. Wyl aske anye questyon, then aske it: returne, and come agayne.

The burthen concerning Arabia: In p plea saunt ground of Arabia shall ye tary all nyght euen in the stretes of Dedanim. The inhabytoures of the lande of Thema broughte fowte water to him that was thirsty, they preuented hym with theyr breade that was fed a waye. For because of sweardes are they become fugityue, euen for the drawn swerde, & for the bent bowe, and because of the greuousnesse of warre. For thus hath the Lord sayde vnto me. There is yet a yere accorpyng to the yeres of an hyred seruauent and all the glozye of Cedar shall fayle. And the nombze of them that shall escape from the bowes, shall be minyshed by the mighty chyldren of Cedar: for so p Lord God of Israell hath spoken.

The. xxii. Chapter.

A prophecye agaynst Ierusalem.

The burthen of the valley of bilspon.
 What haste thou to doo here, & thou
 climest vnto þ house toppes: Thou
 art full of occupypng, thou seducy-
 ous and proude cytie: thy slayne menne are ney-
 ther put to deathe wyth swearde: nor deade in
 battayle. All thy captaynes are fugityue toge-
 ther, the archers haue taken theim prysonniers.
 All they that are founde in the, are in captiui-
 ty together, because they fledde farre of. Ther-
 fore sayde I: let me alone, and * I wyl make la-
 mentacion. Pe shal not be hable to comfort me
 because of the destruccyon of þ doughter of my
 people. For this is a dape of trouble, of ruine, &
 of destruccyon that the Lord wyl bring to passe
 in the valley of bilspon, breakyng downe þ cy-
 tie, and cryng vnto the mountaines.

Elam beate þ quiner with a charet of fote me
 and of horsemen, the citie of By: shewed þ child
 open. Thy chese valley also was full of charet-
 tes, & the horsemen set they faces dyrectlye to-
 warde the gate. And in that day dyd the enemy
 take a waye the betwye of Iuda: and then dyd-
 dest thou loke toward the armoure of the house
 of the forest. Pe haue sene also þ broken places
 of the cytie of Dauid, howe that they are many
 & ye gathered together the waters of þ lower
 pool. As for þ houses of Ierusalem, ye haue no-
 bryd them, & the houses haue ye broken downe
 to make the wall stronge. A pytte also haue ye
 made betwene þ two walles, for þ waters of þ
 olde pool & haue not regarded þ maker therof
 neyther had respect vnto hym þ toke it in hande.

And in that day dyd the Lord God of hostes
 call men vnto weping and mournyng, to bald-
 nesse and gnyng about with sackcloth. And
 beholde, they haue sope and gladnesse, slaynge
 oren & kylling theyr, eatyng flethe, and dryn-
 kyng wyne. * Let vs eate & drynke, for to mo-
 rowe we shal dye. And it came to the eares of þ
 Lord of hostes: This iniquity shal not be pour-
 ged from you tyll ye dye, sayeth the Lord God
 of hostes. Thus sayeth the Lord God of ho-
 stes: Go, get the into ponder treasurer, euen vn-
 to Sebna, whiche is þ ruler of þ house. What
 hast thou to do here: and whom hast thou here:
 that thou shuldest here be we þ out a sepulchre
 as it were one that beweth hym out a sepulchre
 on hye, or that graueþ an habitacyon for hym
 selfe in an hard rocke.

Beholde, O thou man, the Lord shall cary
 the awaye into captiuytye, and shall surely co-
 uer the with confusyon. The Lord shall turne
 the ouer lyke a bal to his handes: & (and shal send the)
 into a farre countrie. There shalt thou die, and
 there (in steade of the charettes of thy pompe)
 shal þ house of thy Lord haue confusyon: I wil
 dryue the from thy place, & out of thy dwellyng
 shall be ouerthrowne the. And in that dape shall
 I call my seruant Eliahim the sonne of bel-
 ia. And with thy garmentes wyl I cloth him
 and with thy gyrdle wyl I strengthe hym: thy
 power also wyl I comyt into his hande, and he
 shalbe a father of such as dwel in Ierusalem, &
 in the house of Iuda.

* And the keye of the house of Dauid wyl I
 late vpon his shoulde, so that he shal open and
 no man shall shut: he shall shut, and no man shal
 open. And I wyl faste hym as a napele in a sure
 place, and he shalbe the gloriuous seate of his fa-
 thers house. Moreover, all generacions and
 posterities shal hange vpon hym all the glory
 of they fathers house, all vessels both greate &
 small, & all instrumentes of measure & masure.
 In that dape (sayeth the Lord of hostes) shall
 the napele that is fastened in the sure place, de-
 parte, be broken, and fall: and the burthen that
 was vpon it, shalbe plucte a way, for so þ Lord
 hath spoken.

The. xliij Chapter.

A prophete agaynst Tyre, and a promys that it shalbe
 restored agayne.

The burthen of * Tyre: Mourn ye
 whippes of Charlis, for ther cometh
 such destruccyon, þ ye shal not haue
 an house to etre into: Out of þ land
 of Citi haue they knowlage of this
 plage. Be still ye þ dwel in the yle, þ marchan-
 tes of zidon, and such as passe ouer the see, haue
 made þ plenteous. The corne þ groweth by the
 great waters of Nilus, and the frutes of the ri-
 uer were her vitayles, so that it became a com-
 men mart of the nacions. Be ashamed thou zi-
 don, for the see (euen þ strengthe of the see) hath
 spoken, sayinge: I haue not trauayled nor
 brought forth chyldren, nor noyshed vp yonge
 men or brought vp virgyns.

When tidynges cometh to the Egyptians
 they shalbe sope for the rumoure that goeth of
 Tyre. Get you to Charlis, mourn ye þ dwell
 in the yle. Is not this that gloriuous Cite of
 yours, which hath bene of old antiquitye: her
 owne fete shal carpe her forth to be a sojourner
 into a farre countrie. Who hath deuised this a-
 gaynst Tyre (þ geneth garlandes vnto other
 ctytes) whose marchantes are princes: & whose
 captaynes are honourable in the worlde. Euen
 the Lord of hostes hath deuyled this, to put
 downe the pride of all such as be gloriuous, and
 to minishe all them þ be proude vpon earthe.
 Get the oute of the lande vnto the doughter of
 Charlis: seynge thou hast nomore strengthe.

He that smote the kingdomes together, hol-
 deth out his hand ouer the see: euen þ Lord hym
 self hath geuen a commaundment agaynst the
 same comen place of marchandysse, that they
 shall utterly destroye the myghte therof. And
 he sayde: Make nomore thy bolte (O virgyn þ
 doughter zidon) thou shalt be brought downe:
 Up, get the ouer vnto Cism, where neuer the-
 lesse, thou shalt haue no rest. Beholde, this peo-
 ple come not of þ Caldees: but Assur made the
 strong to great shippes. They set vp þ stronge
 holdes therof, and destroyed his places: and he
 broughte it in decaye. Mourn, ye whippes of
 Charlis for your strengthis brought downe.

And in that day shall Tyre be forgotten se-
 uenty peres (according to þ peres of one kyng)
 and after þ ende of the seuenty peres shal Tyre
 synge as doeth an harlot. Take an batte, and

It ii go a-

The Prophecie.

go about the citie (thou harlot that hast ben for gotten) make swete melodye, synge mo songes that thou mayst be had in remembraunce. And after the ende of the seuentye peares shal þe lord visyte Tyre and she shall conuerte vnto her rewarde, and shall commyt fornicacyon with all the kingdomes of the earth þe are in the world.

Their occupieng also and their reward shal be holy vnto the Lord. Their gaires shal not be layed vp nor kepte in store, but it shal be theirs that dwel before the lord, that they may eate ynough, and haue clothieng sufficient.

The. xliii. Chapter.

A prophacie of tribulacion to come vpon the world because of synne.

Behold, the Lord maketh þe earth wast and empye: he turneth it vpsyde downe, & scattereth abroade þe inhabitours there of. And þe preeste shal be as the people: and the master as the seruaunt: the maistresse like the mayde: þe seller like the bier. He that lendeth vpon vsurpe, like him þe borroweth vpon vsurpe: þe creditour as the detter. The world shal be clene wasted & vterly spoyled, for so the Lord hath spoken. The earth is sozpy, & cōsumeth away: þe world is feble & perissheth, the proud people of þe earth are come to naught. The earth also is become vnprofitable vnder the inhabitours therof, which haue trasgressed the lawes, chaunged the ordinaunce, broken the everlastyng couenaunte.

Therefore hath the curse consumed the earth, & they that dwell therein, are falle into trespass. Wherefore þe inhabitours of the earth are perished with brought, & few men are left behynde. The wine faileth: þe vine hath no myght, al they that haue bene mery of herte are come to mournyng. The myrth of tabrettes is layed downe, the noyse of such as haue made mery, is ceased: the ioye at the harpe is at an ende. They shall drinke no moze wine w mirth, stronge drinke shal be bitter to them that drinke it. The citie of vanitie is broken downe, every house is shut vp, that no man may come in. In the stretes is there a cryng because of wyne, all chere is vanisshed away, the myrth of the world is gone: in the citie is leste desolacion, and the gate is smitten with destruccion.

For in the middes of the world, even among the people, it shal come to passe, as at the shakynge of Olives: and as the grappes are when þe vineharuest is done. They shal lyft vp their voice, & make a mery noyse: and in magnifyng of the Lord, shal they crye out of þe west. Wherefore praise ye the Lord in the valleries, even the name of the Lord God of Israhel, in þe fles of þe see. And the vtermoost parte of the earth haue we herde praises & mirth, because of the righteous. And I saide: I knowe a thyng in secret: woe is me, the transgressours haue offended: þe transgressours haue greuouly offended. Fearefulness, the pit, and the snare are vpon the, & thou shal dwell on the erathe. It will come to passe, þe whosoever escapeth the fearful noyse,

shal fall into the pit. And he that commeth out of the pit, shal be taken with the snare. For the windows from on hyge are open, & the foundations of the earth are moued.

The earth is vterly broken downe, she hath a soze ruine, the earth quaketh exceedingly. The earth shal relete to and fro, like a dronkerde: & shal be remoued lyke a tent (of onynge) and the iniquite therof shal be deuy vpon it. It shal fall, and not ryse vp againe. And in that daye shal the Lord visyte the hoost aboue that is on hye, & the kynges of þe world þe are vpon þe earthe. And they shal be gathered together, & they that be in prison: and they shal be shut vp in warde, & after many dayes shal they be visited. * The moone shal be abashed, & the sunne ashamed when the Lord of hostes shal ragyne in mount Sion & in Ierusalem w thowshippe, and in the syght of such as shal be of his counsell.

The. xlv. Chapter.

A thankesgeuyng to God for his goodnes.

Thou art the Lord my God, I will magnifie the, I will geue thankes vnto thy name. For þe hast brought wonderfull thynges to passe, accordyng to thine olde counsels truely & faithfully. * Thou hast made of a citie a heap of stones and brought a strong towne into decaye. The habitation of straungers hast þe made to be no citie, nether shal it be builded any more. Therefore shal the mightie people geue glory vnto þe, the citie of þe vale aynn heath shal hear the. For thou hast bene a strength vnto þe poore, & a succour for the needy in his trouble. A refuge against euell wether, a shadowe against the heate. For the blaste of ragynge men is lyke a storme that casteth downe the wall.

Like as þe bringest heat downe oute of a drye place: so shalt thou suppress þe noyse of al strifes. The heat is in þe shadowe of the cloude: þe shadowe of the mightie shal be brought lowe. And in this mountaine shal þe Lord of hostes make vnto al people a feast of plenteous & delicate thynges, euē of moost pleasur & deinite dīss. And in this mountaine shal þe Lord destroye the tower, & all people are wrapped in, & the bagyn that is spred vpon al nacions. * As for death he hath destroyed it for ever. * And the Lord God shal wipe away teares from all faces, and the rebuke of his people shal he take awaye out of all the earth. For so the Lord hath sayd.

And in þe daye it shal be said: Lo this is our god, we haue waityd for him, * and he shal save vs. This is þe Lord in who we haue hoped, he will be mery & reioyse in the saluacion þe cometh of him. For in this mountaine shal þe hādē of þe Lord cease & Noah shal be treshed vnder þe vine, & strawe is treshed vpon the grounde. And he shal stretch out his hādē in þe myddes of the sea, & swimmeth, casteth out his hādē to swimme, & w the strenght of his hādē shal he byrnyng downe their pryde. The strong holde also & defence of thy walles hath he ouerthrowen & cast downe, & brought them to the grounde, even vnto dust.

The. xlv. Chapter.

A songe of the despueratures of the people.

In that daye shal this song besonge in the land of Iuda. * We haue a strong citie. Saluacion shal God appoint in stede of walles and bulwarkes.

* Open ye the gates that the righteous people which kepeth the trueth maye entre in. There mind is set vpon þ because þ p̄serueste them * in peace: pee, euen in peace: because they put their trust in the. But ye pour trust alway in the Lord: for in the Lord God ther is strenght for euermore. * For he hath broughte downe þ hye mynded cytezens. As for the proude cytie he hath brought it low, euen vnto the grounde shal he cast it downe & bynging it vnto dust. The fote euen the fote of the poore, and the steps of suche as be in necessyte shal treade it downe.

The path of equyte wylt þ graunt vnto the iust, o thou moost righteous, * thou shalt order the path of him þ is righteous: Pee, in the waye of thy iudgementes, O Lord, haue we put oure trust in the. Thy name also & the remembraunce of the is the thyng that our soule longeth for.

* My soule hath longed for the all the night, & with my sprete (which is within me) wil I seke the early in the mornynge. For when thy iudgementes are in the erth, þ inhabitours of þ wolde shal learne ryghteousnes. Shal the vngodlye man be fauoured, which hath not learned righteounes but doth wyckedly in the erthe, where nothyng ought to be done, but that whyche is righteous: he shal not se the glozy of the Lord. For when thy hande is lyft vp to strike, they se it not: but they shal se it, and be confounded with the zeale of the people, & the fyer that consueth thyne enemyes shal deuoure them.

Lord vnto vs thou shalt prouide peace: * for thou also hast wrought all our workes in vs, O Lord our God, other lordes beside the haue subdued vs, but we wyl be myndful only of the and thy name: The dead wyl not lye: and they that be out of lyfe wil not rylse agayn, therfore hast thou visited & roted the out: & destroyed al þ memory of the. Thou haste increased the people (O Lord) thou haste increased the people, & thou art praised: thou hast sent the farre of, vnto all the coastes of the earth. * Lord in trouble haue they vslyted the: they powred oute theyr prayer when thy chastenynge was vpon them.

* Lyke as a woman w̄ childe that draweth n̄p̄e warde her trauppl, is soye & cryeth in her paynes, euen so haue we bene in thy syghte. O Lord. * We haue bene w̄ childe & suffered paine, as though we had broughte forth the winde. For there is no saluacion in the erth neither do the inhabitours of the worlde submit them selues.

* Thy dead men shal lyue, en̄ w̄ my body shal they rylse agayne. Awake and syng ye þ dwell in dust. For the dewe is euen as the dew of herbes, & the earth shal cast out the that be vnder her. Come my people, * entre thou into thy chāber, and shutte thy doores about the: * hyde thy selfe for a litle whyle, vntill the indignacion be ouer past. * For to the Lord is commynge out of his place, to visyte the wyckednesse of suche

as dwell vpon earth. The earthe also shal dysclose her owne bloude, and shal nomoze hyde them that are slayne in her.

The xxvii. Chapter

A prophete of the comynge of Christ, and destruccyon of ydolatre.

In þ daye, the Lord w̄ his soze great & mighty swearde shal visyte, * Le. i. Cor. xii. 4. * Iusthan that croked serpent, en̄ Le. Apoc. xii. 4. Iusthan that croked serpente, and he shal slay the Dragon þ is in the see. In that day, se that ye syng of the congregacion whyche is the vyneyarde, þ bynggeth forth the best wyne. Euen þ Lord do kepe it. In due seasons shal I water it, & least the enemye do it any harme, I wyl both nyght and daye p̄serue it. There is no displeasure in me els (when the vineyarde bynggeth me forth the byers & thornes) I wolde go thowoe it by warre, & burne it vp together. Let it take hold of my strength, and it shal be at one with me, euen at one shal it be with me.

The dayes are comynge that Jacob shal take rote. Israell shal be grene and flozyshe, and the worlde shal be fylled with frute. Hath he smitten hym as soze as he dyd the other that smote him? Or is he slayne with so soze a slaughter as they had slewe him? In measure dothe he smite him, while he sendeth vnto him suche thynges, whereby he cometh to his mynde agayn. For in the daye that the east winde bloweth soze, it taketh awaye the frutes. Thus therfore shal þ iniquyte of Jacob be reconcyled, and here is all the fruite of the takynge awaye of þys synne, yf he make all the stones of the altare of Idols, as chalke stones that are beaten in sūder, that their groues and ymages rylse not vp agayne.

Els, shal the strong cytie be desolate, & the habitacion forsaken and left like a wylernes. There shal the calfe fede, and there shal he lye, & eate vp the grasses therof. When the braunches of it are dzye, they are broken of, & the women come, and set the on fyer. * For it is a people of no vnderstandynge, & therfore he þ made the, shal not fauour them, & he that created the shal geue them no grace. And in that daye shal the Lord make a trespynge from the middes of the ryuer Eufrates vnto the ryuer of Egypte, & ye childe of Israell shal be gathered together one to another. In þ daye shal the great trompe be blowne, so that they which were losse in the lande of Assiria: and they þ were banished into the lande of Egypt, shal come and worshyp the Lord in the holy mounte at Jerusalem.

The xxviii. Chapter

Agaynste the pryde of Ephraim, and agaynste fals preastes and preachers.

We bnto þ crowne of pryde en̄ to the dzyke people of Ephraim whose great pōpe is as a floure þ faderth awaye vpon þ head of the valleye of suche as be in welth, & are ouerlade with wyne. Beholde, * there cometh a vehement and soze day from the Lord like an vnmeasurable hayle and peryllous tempest, euen like the force of myghtye and horryble waters, **It iii that**

The Prophecy.

Esay. xl. a

that violently beareth downe al thynges. The crowne of the pride of the drunken Ephraimites shall be troden vnder foote: * so þ the flour of his fayrenes and bewtye, whiche is in the heade of the valleie of fatnes, shall feade a way, as doth an vntymelye rypp fyg afoze harueste. Which whā a man sppeketh, he loketh vpon it, & whyle it is yet in his hande, he eateth it vp.

In that daye shall the Lorde of hostes be the crowne of glory, & dyamonde of bewtie vnto þ residue of his people. He wyll be also a spiryte of perfite knowledge to him þ sytteth in iudgement, & strenght vnto the that turne away the battel to the gate of the enemies. But they are out of the way by reason of wyne: yee, farre out of the waye are they thozow strong dryncke.

Esay. xl. c

* The pæste also and the prophete are gone astray by the meanes of strong dryncke, they are drunken w wyne they go amisse thozowe strong dryncke, they faile in prophecying & stumbe in iudgemente. For tables are so full of vomite & fylthynes that no place is cleane. Whom then shall such one teach knowlege? And whō shall he make to vnderstande the thynges þ he heareth? For they are as iguozant as pong children, þ are taken from the mylke, and are weyned.

Esay. l. a
mat. xxi. a.

For they that be suche muste haue after one lesson, another lesson: * after one comaundement, another comaundement, after one rule another rule, after one instruccion, another instruccion: there a litle & there a lytle. For he that spaketh vnto this people is euen as one that vseth rude nesse of spech, and a straunge language. If any man saye vnto them: lo, this is the rest where with ye maye ease him that is werpe, this is þ refreshyng, they wyll not herken. * Therfore, the worde of the Lorde (lesson vpon lesson, comaundement vpon comaundement, rule vpon rule, instruccion vpon instruccion, there a lytle and there a lytle) shall be vnto them an occasion of stumbling that they may go on, & fall backward, be bzused, tangled and snared.

1. cor. xiii. e

Wherfore, heare the worde of the Lorde ye mockers, ye that haue rule of this people, which is at Jerusalem. Because ye haue sayde, we haue made a couenaunt with deathe, and with hell are we at agrement. And though there go forth a soze plage, it shall not come vnto vs: For we haue made falshode our refuge, & vnder vanite are we byd: Therfore sayeth the Lorde God: Behold, I lay in Sion for a foundacion a stone eue a tryed stone, a precious corner stone, a sure foundacion. Whoso beleneth, let him not be to hastye. Iudgement also wyll I laye to the rule and ryghteousnes to the balaunce: so that the hayle shall take awaye your wayne confidence as a bzooome, & the prey place of poure refuge shall the waters renne ouer.

And thus the couenaunt that ye made with death, shall be dysanulled: and poure agremente that ye made with hell, shall not stande. Yee, whē the soze plage goth forth, ye shall be troden downe vnder it. From the time þ it goth forth, it shall take you awaye. For earlye in the morninge euer ye daye: yee, bothe daye and nyghte

shall it go thozowe: & when the noyse thereof is perceaued, it shall gendze veracion. For the bed is narrowe, and not large: and the couerynge is small that a man can not wynde him selfe vnder it. * For the Lorde shall stande as in mounte * Parasim, and shall be wzathlyke as in the valley * Gibeon, that he maye do his worke, his straunge worke, and bynge to passe his acte, his straunge acte.

Nowe therfore se that ye be no mockers, lette þ pour punyshment increase: for I haue heard of þ Lorde of hostes, that there shall come a soze ende vpo the whole earth. Heare ye then, & drunken vnto my voyce, consydre and pondre my speche. Doth not the husbandmā plowe all the daye, & openeth and bzeke th the clottes of his grounde, þ he may sowe: when he hath made it playne, wyl he not spredde abzode the fytches, and sowe comin, and cast in whete by measure, and the appointed barley and rye in their place? God wyll instruct him to haue discrecion, euen his God wyll teach him. For fytches shall not be thzeshed with an harowe, nether shall a cart whele be bzoughte thozowe the comyn: but the fytches are beaten out with a flasse, and comin with a rod. But the se de that bzead is made of, is thzeshed, though it be not alway a thzeshing. And the cart whele must be bzoughte ouer it, lest he grinde it w his teth. This also cometh of the lord of hostes, which worketh w wonderfull wyldom, & byngeth excellent workes to passe.

The. xxix. Chapter.

A prophete agaynst Jerusalem, and agaynst the wayne tradycions of men.

Unto the, O Ariel thou Citie þ David dwelt in. Go on frome year to year, & lette the labes be slaine. I wyl lay sege vnto Ariel, so that there shall be heuines & sozow in it, and it shall be vnto me euen an aulter of slaughter. I wyl besege the round about, & fygge agaynst the thozowe a bulwarcke, & wyl reare vpon dyches agaynst the. Thou shalt be bzought downe, & shalt speake out of the grounde, & thy speach shall go lowe out of the dust. Thy voice also shall come out of the grounde like þ voyce of a witch: and thy talkyng shall whysper out of the dust. Moreover, the noyse of the strange enemies shall be like thinne dust, & the multitude of tirauntes shall be * as dze strawe þ cannot tary: enen sodenly & in hast shall their blasse go.

Thou shalt be visited of þ Lorde of hostes w thozowe earthquake, & w a great noyse w storme & tempest & with the flābe of a consuming fyre. And the multitude of al nacpōs that fygge agaynst Ariel, shall be as a dreame sene by night: * eue so shall al they be, þ make warre agaynst it, & strōge holdes to ouercome it, & that laye anye sege vnto it. In conclusiō, it shall be eue as whē an hongry man dreameth that he is eatyng, & when he awaketh, his soule is emptye. Or as when a thyzzy man dreameth that he is drynkyng: and when he awaketh, he is yet faynt: & his soule hath a petyte. Euen so shall the multitude of all nacpōs that fygge agaynst Sion

Condre these thynges once in poure myndes, and wonder. * Blynded are they them selues, & the blynde gydes of other. They are dronken: but not wth wyne, they are vnkable but not thowth stronge dypnke. For the Lorde hath couered you wth a slomberynge sprete, and hath closed your eyes. Poure prophetes also & rulers shuld se, them hath he couered. * And the visioⁿ of all the prophetes is become vnto you, as the wordes of a boke that is sealed up, whych men deliuer to one that is learned, sayeng: Reade þ in it. And he sayeth: I caⁿ not, for it is sealed. And the boke is geuen vnto hym that is not learned, sayeng: Reade thou in it, and he sayth: I am not learned. Therfore thus hath the Lorde sayde: * For so muche as thys people, when they be in trouble, do honour me wth they^r mouth and wth they^r lippes: but they^r herte is far fro me, & the feare whych they haue vnto me, proceedeth of a commandemente þ is taught of men. Therfore wyll I do maruayls amonge thys people, euen maruelous thynges (I saye) and a wonder. * For the wysdome of they^r wplemeⁿ shal perishe, & the vnderstandyng of they^r wittie meⁿ shal hide it selfe. * Wo vnto them þ kepeth secret they^r thoughtes, to hyde they^r counsel from the Lorde and do they^r wo^rkes in darknesse, sayenge: * who seyth vs: & who knoweth vs? Doubtes, your destruction is (in my handes) in reputacion as the potter claye. And doth the wo^rke say of hym that made it, he made not me? And doth an earthe vessel say of him that fashioned it, he had no vnderstandyng? Is it not harde at hande, that Lybanus shalbe turned into a lowe felde, and that the lowe felde shalbe taken as the wood? And in that daye shal deasse men heare the wordes of þ boke, and the eyes of the blynde shal se euen out of the cloude & out of darknes.

The meke spreted also shalbe mery in þ Lord, and the pooze amonge them that be lowly, shal reioyse in þ holpe one of Israel. For he that dyd vponenes, is brought to naught, and þ scornful man is consumed: and they roted oute that were hasty so sone to vnyghteousnes, makynge a maⁿ to synne in the word, & that toke hym in a snare whych reproued them in the opeⁿ place: and they that haue turned the cause of the ryghteous to naught. Therfore thus sayth the Lorde vnto þ house of Jacob, eue thus sayeth he that redeemed Abraham: * Jacob shal not now be confounded no^r his face pale. But when he seeth bys chyldre the wo^rke of my handes in the myddes of hym, they shal sanctify my name, and prayse the holy Lord of Jacob, & feare the God of Israel. They also that haue bene of an erronpous sprete shal come to vnderstandyng, & they that haue bene scornfull, shal learne doctryne.

The xxx. Chapter.

¶ I sheweth them that forsake the counsell of God & cleue to the counsell of men. The prophete also threatneth the remnant of the people, that after the destruction of Ierusalem shal come into Egypte.

Las, for those dysobedyente chyldren, (sayth the Lord) * that they wil take couⁿsell wthoute me. Alas, þ they wyll take a secreet aduysor, and not oute of my sprete, and

therfore adde they synne vnto synne. Euen they that walke to go downe into Egypte, and haue asked no questioⁿ at my mouth but seke strength in the myght of Pharaon, & truste in the shadowe of Egypte. Therfore shall the strength of Pharaon be your confusioⁿ, & the truste in the shadowe of Egypte your shame. For his captaynes were at zoan, & his ambassadours came vnto Hanes. * They were all ashamed of the people þ coulde do them no good, and that myght not helpe the, no^r shewe them any profyte, but were they^r confusioⁿ and rebuke.

The heuy burthen of the beastes of the south in a lande of trouble and angurthe, from whence shall come the ponge and olde Lyon, the vpper & frys serpent that speth agaynst them that vpon coltes beare they^r ryches, & vpon Camels they^r treasures, to a people that can do them no good. For wayne & nothyng worth shall the helpe of the Egyptyans be. Therfore haue I cryed vnto Ierusalem. They shal haue strength ynough, yf they wyl sette they^r myndes in quietnes. * Now therfore, go thy waye, & wyte this before them in a table, & note it in a boke that it may fynally remayne and be kepte styll for euer.

For thys is an obstynat people: * and dyssembleng chyldren, chyldren that refuse to heare the lawe of the Lorde.

For they saye vnto the seers: Se not, and to them þ be cleare of iudgemēt: loke not out right thynges for vs: but speake saye wordes vnto vs: loke out errours, get you out of thys waye, departe oute of thys path, & turne the holpe one of Israel from vs. Therfore thus sayth the holpe one of Israel: Because poure hertes ryse agaynst thys wo^rde, & because ye trust in wrong dealynge & peruerse iudgement, & put your confydence therein. Therfore shal ye haue thys myschefe for your destruction and fall, lyke as an hye wall þ falleth, because of some ryfte or blaste whose breakynge cometh sodenly. * And þ hure therof is lyke an earthen vessel, whych breaketh wthout helpe: so that in the burstynge of it, ther is not founde one sheuer to fetch fyre in, or to take water wththal out of the pyt.

For thus sayth the Lorde God, euen thy holy one of Israel: In repentance & in rest shall ye be safe: in quyetnes and sure confydence shalbe your strength. But ye haue had no lust therto, for ye haue sayde: No, but we wyll escape thowth we haue. (Therfore shall ye flye) and we wyll get vs vpon swyfte beastes. And therfore shall your persecutours be swyfter. * A thousande shall flye at the rebuke of one, and at the rebuke of fyue shal ye all flye, tyll ye be leste as a thyppe mast vpon the top of a mountayne, and as a beaken vpon an hylle. * Therfore doth the Lord cause you to wayte that he maye haue mercy vpon you: to thyntent, that he maye haue the preminence, when he is gracious vnto you. For the Lorde is the God of iudgemente. Blesed are all they that hope in hym.

Yf the people remayne in Sion, and at Ierusalem, thou shalte not be in heynnes: but at the voyce of thy cōplaynt shal he haue mercy vpon þ

¶ And

The Prophecye

And when he heareth it he shall geue the an-
swere. And though the Lord geue you the bread
of trouble, & the water of aduersyte, thy rayne
shal be nomore so skante but thyne eyes shall se
thy rayne. Yee, & thyne eare shall heare the tal-
kyng of hym that doth speake bepynde the.

Deut. iii.

* This is the waye, walke ye in it. Turne not
asyde, neyther to the ryght hande nor to the lyfte.
Ye shall destroye also the conerpyng of your syl-
uer ymages, and the deckyng of your golden
ydols. Euen as sylthynes shal ye put the away.
And thou shalt saye vnto it. Get the hence. The
Lord shall geue rayne vnto thy seed, that shal
sowe the grounde wythal, and breade of the in-
crease of the earth, whych shal be fat & very plen-
teous. In that daye also, shal thy cattell be fed in
large pastures. The oxen lyke wyse and the yong
asses, that eate the grounde shall eate cleane
prouender, whych is poureged wyth the wynde
and the fanne.

1. Pet. iii. b

Finally, vpon euery hye mountayne & hyll
shall there be riuers & streames of waters, * in
the daye of the great slaughter, whē the towers
fall. Moreover, the lyght of the moone shal be as
the lyght of the sunne, and the sunne lyght shall
be senen folde, and haue as muche hyne as in se-
uen dayes besyde, when the Lord byndeth vp
his foze of his people, and healeth the stroke of theyr
wounde. Beholde, the fame of the Lord cometh
from farre, & his ptesence is so hote, that no man
is able to abyde. His lyppes are full of indigna-
cyon, and his tonge is as a consumpyng fyre.
His bryeth is as a vehement floud of water that
reacheth vp to his necke. That he may syt away
the heathe in the syue of vanity. And his bryeth
is as a bydle of erreure in the chawes of his people.

6

And ye shall synge, lyke as in the nyght, whē
the holpe solemnitye begynneth. And ye shall
haue gladnes of herte, lyke as when one cometh
wyth a pyper vnto the hyll of the Lord, and to
the moost myghty one of Israel. And the Lord
shall cause his glorpyous voyce to be herde, and
shall declare his stretched out arme wyth a ter-
ryble countenaunce & wyth the flame of a consu-
mpyng fyre, with nopsome lyghtenynge, with a
shower, & wyth hayle stones. For thowse the
voyce of the Lord, shall * Assur be destroyed,
whych smote other men wyth the rodde. And it
shall come to passe, that whytsoever he goeth
the rodde shall cleaue vnto hym, whych the Lord
shal laye vpon hym wyth tabrettes and harpes
& wyth great warre shall he fyght agaynst his
hoost. * For the fyre of payne is ordeyned from
the begynnyng: yee, euen for kynge is it pre-
pared. This hath the Lord set in the depe: and
made it wyde: the burnynge wherof is fyre and
much wood. The bryeth of the Lord, whych is
a ryuer of byrmstone doth kyndle it.

Esap. i. a

Mat. xxi. b

The xxii. Chapter.

He entred them that forsake God, and seke
for the helpe of men.

2

Whe vnto the that go downe into E-
gypt for helpe, & trust in horses, and put
their confydence in charettes, because they
be many, and in horsemen, because they be lusty

and stronge. But they regarde not the holpe of
Israel, and they aske no questyon at the Lord.
Where as he neuertheless (beyng wysest of all)
plageth the wycked, and yet goeth not from his
worde, when he steppeth forth, and taketh by
cotoz agaynst the houtholde of the frowarde, &
agaynst the helpe of euell doers. Nowe the E-
gyptians are men, & not God, & theyr horses be
and not spret. And as sone as the Lord stretcheth
out his hand, then shall the helper fall, & he that
shulde haue bene helped, and they shall alto-
gether be destroyed. For thus hath the Lord spo-
ken vnto me: * Lyke as the Lyon of the
whelpes roareth vpon his praye that he hath got-
ten, and is not afrayde though the multitude of
shepherdes crye out vpon hym neyther abashed
for all the heape of them. So shall the Lord of
hoostes come downe to fyght for mounte Syon
and defend his hyll. Lyke as byrdes flote about
theyr nestes, so shall the Lord of hoostes kepe
saue, defende, and deliuer Jerusalem.

Therefore, O ye chyldren of Israel, turne a-
gayne, from that infydelitie, wherin you do-
ned your selues. * For in that daye euery man
shall cast out his ydols of syluer & his ydols of
golde, whych he haue made with your owne ha-
des vnto your synne. * Assur also shal be slayne
wyth the swearde, not wyth a mans sweard, ne-
ther shal the swearde of any man deuoure hym.
And he shall fle fro the slaughter, & his serua-
ntes shal be dyscomfyted in theyr hertes. He shall
go for feare to his stronge holdes, & his pynners
shall flee from his badde. Thys hath the Lord
spoken, whose lyght burneth in Syon, and by
fyre in Jerusalem.

The xxiii. Chapter.

The condicions of good rulers and officers.

Behold, a kynge shall gouerne after
the rule of ryghteousnes, and the prin-
ces shal rule, accordynge to the balace
of equytye. And that man shal be vnto
men as a defence for the wynde, and as a refuge
for the tempeste: lyke as a ryuer of water in a
thyrste place, and the shadowe of a grete rocke
in a drye lande. The eyes of the seynge shall not
be dym, and the eares of them that heare, shall
take dyligent hede.

The hert of the vnywysse shal attayne to know-
ledge, & the vnywysse toge shal speake playndy
and dyspunctly. Then shall the foolyshe nygarde
be nomore called gentle, nor the churle lyberall.
But the nygarde wyl be nygardly mynded, and
his herte wyl worke euell, and playe the p-
crypte, and ymagyne abhomynacions agaynst
God, to make the holyr leane, and to withholde
drynke from the thyrst. These are the vnywysse
weapons of the churlyshe, these by his shamefull
counsels: that he may begyle the poore wyth
scaatful wordes: yee, euen there as he shuld ge-
sentence wyth the poore. * But the lyberall
shal ymagyneth honeste thynges, and cometh
by for lyberalltye vnto promocyon.

Up (ye ryche and ydell women) hearken
to my voyce. Ye careless cyties, make my waye
dy,

After yeares & dayes that ye be brought in
fear, O ye carles cytyes. For haruest shall be
late, and the grapegatherynge shall not come.
O ye cytyes that have no parel. Be
abashed, you that live in aboundaunce, tremble
you that have carelesse: caste of your raymente
make your selues bare, put sackel on be aboute
you. For as the infanten wepe when they mo-
theres are dyed, so shall you wepe for your
fayre felde and fruytful vyneyardes. My peo-
ple shall be as thornes & thystles: and so
shall be euen in euery house of voluptuousnes
and in euery cytie that reioysseth. The places al
shall be broken, and the greatly occupied cytyes
desolate. The towres and bulwarckes shall
become denues for euermore, the pleasure of mu-
les shall be turned to pasture for shepe: vnto the
tyme that the spere be powred vpon vs frome
aboue. Then shall the wyldernes be a fruytfull
felde, and the plenteous felde shall be reckened for
a wood. Then shall egypte dwell in the deserte
and ryghteousnes in a fruytfull lande.

And the rewarde of ryghteousnes shall be
peace, and her fruyte rest and quyetnes for euer.
And my people shall dwell in the innes of pea-
ce, and in sure dwellinges in safe places of con-
forte. And when the bayle falleth, it shall fall in
the wood, and the cite shall be set low in the val-
ley. O howe happye shall ye be, when ye shall sa-
felye see your sede besyde al waters, & vyue
thether the feete of your oren and Alges.

The xxxiii. Chapter.

Threatning agaynst the Assyrians. A descriptioun of
them that shall see the Lorde.

Unto the that destroyest, whē thou
wast not destroyed, thou breakest
the legges, where as none hath bro-
ken it wth þ, for when thou shalt
leane destroyinge, & thou thy selfe
shalt be destroyed. And when thou ceaseest from
breaking the legges, then shall they breake it to
the. O Lorde, haue mercy vpon vs, we haue put
our hole trust in the. Be an arme to such earlye
and our health in tyme of trouble. At that con-
fute wyse, the people fled, & at thynne exaltinge
the heathē were scattered. And the spoyles shall
be gathered whych shall be yours as are the ga-
therynge of Bunches. And the multytude go-
ing to it shall be as locustes rummyng to and fro.

The Lorde is exalted, for it is he that dwel-
eth in hye: he hath fylled Syon wth iudge-
ment & ryghteousnes. And a sure stablyshynge
of thy tymes shall be strength, health, wisdom
and knowlege, and the very feare of the Lorde
shall be the treasure of it. Beholde, the messen-
gers shall crye wythout: & the ambassadours of
peace shall wepe wytterly. The stretes are wast
there walketh no man therein. God hath broke
the appoyntment, the cyties are caste awaye, &
men are nothing regarded, the desolate earth is
in heumes. Libanus is shamed: & hewen downe
Saron is lyke a wildernes: Balan and Char-
mel are spoyled of theyr fruytes, and therefore
saith the Lorde, I wyl by nowe, nowe wyl I be
advanced, nowe wyl I be exalted as a myghty

God. * Ye shall conceaue trouble, & beare strawe
and your spere shall be the spere, that it may co-
sume you and the people shall be burnt lyke lymie
and as the thornes burne that are betwen of, and
cast in the fyre. Nowe berke to ye that are farre
of, howe I haue done, and consyder my power,
ye that be at hande.

The sinners at Sion are afrayed, a soden fe-
arfulness is come vpon the ppoctites, what is he
amonge vs, saye they, that shall dwell by the co-
sumynge fyre: whych of vs maye abyde that
euerslastynge brate? * He that leadeth a godlye
lyfe saye I, and speaketh the truth. He that ab-
horreth gaynes wonne by violence and disceat
he that kepeth hys hande that he touche no re-
warde: whiche stoppeth his eares, that he heare
no counsell agaynst the innocent bloude: which
holdeth downe hys eyes that he se none euil. He
it is that shall dwell on hye: whose sauagard shall
be in a bulwarke of rockes, to hym shall be gene
meate, and hys waters shall not faile. Thynne
eyes shall se the kynge in hys gloire: euen the
kynge of the farre countreyes shall they se: thynne
hart studied for feare thynching thus. * What
shall then become of the Scribe: of the receauer
of our monye: what of hym that tared our say-
rest houses: There shall thou not se people of
a straunge tonge to haue so dyffused a languag
þ it maye not be vnderstande, nether so straung
a speech, but it shall be perceaued. There shall
on be sene þ head cytye of oure solempne feastes
There shall thynne eyes se Jerusalem that glori-
ous habitation: the tabernacle that neuer shall
remoue: whose naples shall neuer be taken oute:
woylde without ende: whose cordes euerychone
shall neuer corrupte, for the glorious maiesty of
the Lorde shall there be presente amonge vs: as
a place, where saye brode riuers and streames
are, thowwe the whych shall nether galpe rowe
nor great shyp sayle. * For þ Lorde is our iudge
the Lorde is our lawe geuer. The Lorde is our
kynge, and he hym selfe shall be oure Sauoure
There are the cordes so layde abrod, that they
cannot be better. And therfore they haue not fir-
ed theyr masse, nor sprede abrode theyr sayle.
Then there is dealed great spoyles: pee, lame mē
runne after the prape. There lyeth no man that
sayeth: I am sycke: but all euil is taken awaye
from the people that dwell there.

The xxxiiii. Chapter.

The last destruction of the Synagoge: in whiche the
kingdome and priesthode of that people was translated
to the church and congregacion of Christ

Gome ye heathē & heare, take hede ye
people. Herke þ earth and al þ is ther-
in, þ round compass and all that grow-
eth thereupō, for þ lord is angry wth
all people, & hys dyspleasure is kindled agaynst
al the multytude of the: he hath destroyed them
and deliuered them to the slaughter. So þ their
flame shall be cast out, & theyr bodies synche þ
euē þ very hyls shall be wet w the bloude of them.
Al the starres of heauen shall wast, & the heathē
shall folde together lyke a rol: and al the starres
therof shall fall lyke as the leanes fall, from the
vynges and fygtes. For my swearde shall be ba-
shed

The Prophecie

thed in heauen, and shall immediatly come downe in iudgement vpon Idumea, and vpon the people which I haue cursed for my vengeance.

25 And the Lordes sword shall be ful of bloud, & be rusty with the fatnes & bloud of lambes and goates, with the fatnes with the kidneis of the sheeps. For the Lord shall kyll a great offering in Bozra, & a great slaughter in the land of Idumea. There shall the Unicornez sal with them & the bulles with the giauntes, & their lande shall be thowowly soaked with bloude, & theyr grounde corrupte with fatnes. Unto the also, O Sion shall come the dape of my vengeance of God and the yere when thyne owne iudgementes shall be recompensed. And hys floudes shall be turned to pyttch, & hys earth to byrmstone: & therewith shall the lande be kyndled, so that it shall not be quenched dape nor nyghte: but smoke euermore, and so forth to lye wast. And no man shall go thowow it for euer. But pellicanes, storkes, great oules & rauenys shall haue it in possellion, & dwel therein.

26 For God shall sprede out the lyne of desolacyon vpon it, and wepe it with the stones of emptines. When kyngeys are called vpon, there shall be none & al prynces shall be away. Thornes shall growe in their places, nettles & thistles in their stronge holdes: & the Dragons may haue their pleasure therein, & that they maye be a court for estryches. There shall straunge bysures & monstous beastes mete one another, and the wyld beeste com panie together. There shall the Lamia lye, and haue her lodgyng. There shall the oule make her nest, buylde: be there at home and bypunge for the bys pongons. There shall the kytes come together, eche one to hys lyke.

Seke thowowe the scrpyture of the Lord and read it. There shall none of these thynges be left out, there shall not one nor such lyke, sayle. For what hys mouth comaunde th, that same doth his spyt gather together, or fulfilleth. He hath cast the lot for them, and to those beastes hath he his handes deuided the lyne: therfore those shall possesse the enherytaunce frome generacyon to generacyon, and dwel therein for euer.

The xxxv. Chapter.

Of the tyme and kyngedome of Christ.

At the deserte & wyldernes shall reioyce: the wast ground shall be glad and flozpysh as the lylly. She shall flozpysh pleasauntly and be ioyfull, and euer be geuyng thanckes more and more. For the glozpy of Lybanus, the bewtpe of Charmell, & Saron shall be geuen her. These shall knowe the honour of the Lord, and my maiesty of oure God. * And therefore strengthe the weake handes, and comfort the feble knees.

2 Saye vnto them that are of a fearfull herte, be of good chere, and fear not. * Beholde, poure God commeth to take vengeance: and you shall see the rewarde that God geneth. God commeth hys owne selfe, and wyl deliuer you. * The eyes of the blynde be lychtened, and the eares of the deaffe opened. Then shall the lame ma leape as an hert and the * dome mans tong shall geue thanckes. * In the wyldernes also there shall welis spring, and floudes of water in the desert

The dype grounde shall turne to riuers, and the thyrstie to springes of water: Where as dragons dwelt afore: there shall growe sherte flowers and grene rushes. There shall be forte paces & comen stretes, this shall be called the holy way. No vncleane personne shall go thowowe it, for the Lord him selfe shall go with them, that way and the wayfarer, nor ignorant shall not erre. There shall be no lye, and no rauynyng brokes shall come therein, nor be there, but men redeemed shall go there free and safe. And I redeemed of the Lord, I saye: shall conuerte and come to Sion with thanksgyng. Euerlastyng ioye shall they haue, pleasure and gladnes shall be among them. And as for all sorowe and heynnes, it shall vanyshe away.

The xxxvi. Chapter.

Jerusalem is besieged by Sennacherib in the tyme of kynge Hezekias.

In the xliii. yere of kynge Hezekias came Sennacherib king of the Assyrians downe, to laye sege vnto all the stronge cities of Iuda, to conquire the same. And the kynge of the Assyrians sent Rabshakeh from Lachis towarde Jerusalem against king Hezekias, with an excedyng host whiche led hym by the condyte of the ouerpole in the waye that goeth thowow the fullers land. And so there came forth vnto him Elakim Helkias sonne of president Sobia the scribe, & Ioah Asaphs sonne, the secretozpe.

And Rabshakeh sayde vnto them: Tel Hezekias, that the great kynge of Assyria sayth thus vnto him: what presumption is this, that thou trustest vnto? I sayd: Surely thou trustest in bayne wordes, when counsell and strength are necessary to the battel, or els wherto trustest thou that thou castest thy selfe off? * loo, thou puttest thy trust in a broken staffe of reede (I meane Egypte) whiche be that leaneth vpon, it goeth into hys hande and butteth hym thowowe. Euen so is Pharaon the kynge of Egypte, vnto all them that trust in hym. But yf thou woldest saye to me: We trust in the Lord oure God. A goodly God in dede: whose hye places and altars Hezekias toke downe and commaunded Iuda and Jerusalem to worshyp onely before the altar. Howe therfore deliuer hostages that thou rebel nomore agaynst my Lord the kynge of Assyrians. And I wyl geue the. ii. w. hoyses: yf thou be able to let men vpon them. Howe da rest thou relyst the power of the smallest prync that my Lord hath: howe da rest thou truste in the charettes and hoysen of Egypte? Moreouer thoukest thou that I am come up hether to destroye thys lande withoute the Lordes wyl? The Lord sayde vnto me: go vp into the lande that thou mayest destroy it. Then sayde Elakim, Sobia & Ioah vnto Rabshakeh: Speake to vs thy seruantes we praye the in the Assyrians language, for we vnderstande it well.

And spake not to vs in the Jewes tonge, lest the folke heare whych I praye vpon the wal. The answered Rabshakeh: thynke ye that the kynge sent me to speake this only vnto the Lord and the

Deby. xlii. b.

Deute. xx. a. and. xxxi. b.

Matth. xlii. a. and. i. b. c. Luk. xlii. c.

psal. xlii. a. & c. p. r. e. i. i. i. a.

both be not sent me vnto them also þy þy vpon
the wall: þy they may be compelled to eate they?
owne donge, & drinke they? owne skale w þou?
And Rablaketh stode stille, and cried w a loude
voyce in the Jewes tonge, and saide: now take
hede, howe the greate kynge of the Assyrians,
cometh þou warnynge. Thus sayeth the kynge:
Let not hezekias dysceyne þou: for he shal not
be able to deliuer þou. Moreouer, let not Heze-
kias comferte þou in the Lorde, when he sayth
the Lorde wythoute doubte, shall defende vs, &
shal not geue ouer this cytie into the handes of
the kynge of the Assyrians, beleue hym not. But
thus sayeth the kynge of Assyria: obtain my fa-
uoure, enclpne to me, so maye euery man enioy
hys vyneyardes and fyg trees, and drinke the
water of his cysterne, vnto the time I come my
selfe and byrnyng þou into a lande þis lyke þoure
owne, wherein is wheate & wyne, which is both
sowen with sede, & planted wyth vyneyardes.
Let not hezekias dysceyne þou when he sayth
vnto þou: the Lorde shal deliuer vs. * Nighte
the gods of þe Gentyles kepe enery mans lande
from the power of the kynge of the Assyrians.
Where is þe God of Hemath? Arphad? Where
is þe god of Sepharai? And who was able to
defende Samaria out of my hande? Or which
of all the goddes of these landes hath deliuered
they? countre oute of my power: is the Lorde
indeede able to deliuer Jerusalem from my had
vnto this hezekias messengers helde they?
toges, & answered not one word, for þe king had
charged the þe they shuld geue hym no answer.
So came Eliakim helias sonne the presidēt
Sobna the Scribe, and Ioab Asphas sonne þe
secretarye, vnto hezekias wyth rent clothes, &
tolde hym the wordes of Rablaketh.

The xxxvii. Chapter.

Hezekias humbleth hym selfe before the Lorde. The armye of
Sennacherib is slaine of the Angell of the Lorde: and he hymself
is helpe of his owne foules.

When hezekias heard that, he rente
hys clothes, & put on a sackclothe
and went into þe temple of þe Lorde
but he sent heliakim the presydēt
Sobna the Scribe, wyth the el-
dest prestes clothed in sackcloth vnto the pro-
phet Elay the sonne of Amos, & they sayd vnto
hym: Thus sayeth hezekias: this is the day of
trouble, of plage and blasphemye: for the chyl-
dren are come to the place of byrth: but there is
no power to bringe them forth. The Lorde thy
God (no doubte) hath well consydered the wor-
des of Rablaketh, whom hys Lorde þe kynge of
the Assyrians hath sente to despye and blasphe-
me the linyng God, with suche wordes as the
Lorde thy God hath hearde ryghte well. And
therefore lyfte vp thy prayer for the remnaunte
that are left. So the seruantes of þe kynge He-
zekias came to Elaye.

And Elaye gaue them thus answer. Say
thou vnto þoure Lorde: thus sayeth the Lorde
Benot afrayed of the wordes that thou haste
hearde wherewith the kynge of þe Assyrians ser-
uantes haue blasphemed me. Behold, I wyl

cause a winde to go ouer hym allone as he bea-
reth the rumoure, he shal go again into his cou-
trie, there wyl I destroy him with þe sword in
his owne land. * Now when Rablaketh retur-
ned, he found þe kynge of Assyria layng sege to Lib-
nas, for he had vnderstande þe he was departed
from Lachis. For there came a rumoure þe
Tharkes king of Ethiopia was come forth to
warre against hym. And when the king of As-
siria heard þe, he sent other messengers to kynge
hezekias with this comaundement: Say thus
to hezekias king of Iuda. Let not thy God dis-
ceiue the, in whom þe hopest, and sayest: Jerusa-
lem shal not be geuen into the handes of þe king
of Assyria. For loo, thou knowest wel how the
kynge of Assyria haue handled al the landes þe
they haue subuerted, and hopest thou to escape?
Where the people of þe Gentiles (whom my pro-
genytours conquered) deliuered at any tyme
thorow their Gods? * As namely, Gozan, Ha-
ran, Rezeph, and the chyldren of Eden, which
were at Chalassar. Where is þe king of Hemah
and the kynge of Arphad, & the kynge of the cyty
Sepharaim, Eua and Ana? Now when he-
zekias had receyued the letter of þe messengers
and read it: he went vp into the house of þe Lorde
and opened the letter before the Lorde: and he-
zekias prayed before the Lorde on this maner.
O Lorde of hostes thou God of Israell, which
dwellest vpon * Cherubin. Thou art the God,
that only is God of all kyngdomes of þe world
for thou onely hast created heauen and earth,
enclpne thyne eare Lorde and consyder, open
thyne eyes, O Lorde, and se, and ponder all the
wordes vpon Sennacherib, whiche hath sent
his embassage to blaspheme the linyng God.
It is true O Lorde, that the kynges of Assyria
haue conquered al kyngdomes and landes, and
caste they? goddes in the fyre. Not wythstan-
dynge those were no gods, but the workes of
mens handes, of wood, or stone, therefore haue
they destroyed the. Deliuer vs then, O Lorde
oure God, from þe handes of Sennacherib, that
all kyngdomes of the earthe maye knowe, that
thou only arte the Lorde. Then Elay þe sonne
of Amos sent vnto hezekias, sayng: Thus say-
eth the Lorde God of Israell. Where as þe hast
made thy prayer vnto me, as touchyng Senna-
cherib the kynge of Assyria, this is the answer
that the Lorde hath geuen, concernynge hym.
Dispyled art thou, & mocked (O daughter Sy-
on) he hath shakē his head at the, O daughter
Jerusalem. But thou Sennacherib: whome
hast thou despyed & blasphemed: Agaynst who
hast thou lyfted vp thy voyce, and exalted thy
proud lokes: euen against the holy one of Isra-
el. Thou with thy seruantes hast blasphemed
the Lorde, and thus holdest þe of thy selfe. I wyl
couer the hye mountaynes and sydes of Lyba-
nus wyth my horsemen. And there wyl I cut
downe the hye Cedre trees & the fayrest fyg-
trees, I wyl by into the byrth of it, & into the
cheffeste of hys tymer woodes. If there be no
water, I wyl graue and dryncke. And as for
waters of defence, I shall drye them vp, with þe
fete

The Prophecye.

lete of myne hoste. Pee, haste thou not hearde what I haue taken in hande, and broughte to passe of olde tyme? That same wyll I do nowe also: and walle, destroy and bynne strong cytyes vnto heapes of stones. For they: inhabytters shalbe lyke lame men, broughte in feare & confounded. They shalbe lyke p grassse & grene herbes in the felde lyke the hepe vpon the house toppes, that wethereth afoze it be growen vp.

I knowe thy wayes, thy goynge forth and thy comynge home, pee, and thy madnesse agaynst me. Therfore thy furpousnes against me, and thy pryde is come befoze me. I wyll put my ryng in thy nose, and my bydle byt in the chawes of the, and turne the aboute, euen the same waye thou cammest. I wyll geue the also thys token (O Hezekia) thys yere shalte thou eate suche as groweth of it self: and the seconde yere, that whiche spryngeth agayne of p same, and in the thyrde yere, ye shall sow & reape: pee ye shall plant vineyardes, & enioy p frutes therof.

And suche of the house of Iuda as are escaped, shall come together, and the remnaunt shal take roote beneth, and bynne forth frute aboue. For the escaped shall go out of Ierusalem, and the remnaunt from the mount Sion.

And thys shall the gelousye of the Lorde of hostes bynne to passe. Therfore thus sayeth the Lorde concernynge the kynge of the Assyrians. He shall not come into this cytie: and shal shote no arrowe into it, there shal no shield hurt it, neyther shall they cast dyches aboute it. The same waye that he came, he shall retorne & not come at his cytie sayeth the Lorde. And I wyll kepe & saue the cytie (sayeth he) for myne owne and for my seruaunt Dauids sake.

111. re. xix. g.
Ec. xlviii. d.
Esay. xxxv. b.
11. mac. xv. d.

* Thus the Angell of the Lorde went forth and slue of the Assyrians hoste, an. C. lxxx. and v. M. And when men arose early in p morning beholde, they were slayne, and all laye full of deade bodyes. So Sennacherib the kynge of Assyrians brake vp and dwelt at Nine. Afterward it chaunced, as he prayed in the temple of Resrah his god, that Adramalach & Sarsar his owne sonnes slewe hym with the sword and fled into the lande of Armenia. And Assarhadon his sonne reigned in his steade.

The xxxviii. Chapter.

Hezekia is sycke vnto deathe: but is yet reueryed by the Lorde, and lyueth syfstone yeres after, for whiche benefices he geueth thanks.

111. Re. xx. a.
11. pa. xxxiii. s.

At longe afoze thys was Hezekia sicke vnto the deathe, * and the prophet Elsaye the sonne of Amoz, came vnto hym, and sayde: Thus commaundeth the Lorde: Sette thynne house in orde, for thou muste dye, and shalte not escape. Then Hezekias turned his face toward the walle, and prayed vnto the Lorde, and sayde: Remembre (O Lorde) that I haue walked befoze the in trueth, and a stedfast hert and haue done the thyng that is pleasaunte to the. And Hezekia wepte sore. Then sayde God vnto Elsaye: Goode and speake vnto Hezekia: The Lorde God of Dauid thy father sendeth the this worde: I haue hearde thy prayer, and

consydered thy teares, * beholde, I wyll put tene yeres mo vnto thy lyfe, and deliuer the cytie also, from the hand of the kynge of Assyria, for I wyll defende the cytie: * And take the thys token of the Lorde, that he wyll do it, as he hath spoken: Beholde I wyll retorne the shadowe of Ahaz diall, that now is layde out with p sunne & bynne it ten degrees backward. * So the sunne turned ten degrees backwarde, the whiche he was descended afoze.

Ca thanks geuyng, whiche Hezekia kynge of Iuda wrote when he had bene sycke and was recovered.



I thoughte I shoulde haue gone to the gates of hell, when myne age was shortened, and haue wanted the resydue of myne yeres. I spake within my selfe: I shall neuer see the Lorde (the Lorde I saye) in thys lyfe. I shall neuer se manne amonge dwellers of the worlde. Myne age is folden vp together, and taken away from me, lyke a shepherds cottage I haue beuen of my lyfe by my synnes: lyke as a weauer cutteth of his webbe. He wyll with bynne synnesh make an ende of me: pee, he wyll make an ende of me in one daye. * I thoughte, I wolde haue lyued vnto the morow, but he bynne my bones lyke a p on, and in one day thou wyllt make an ende of me.

Then chatered I lyke a swalowe, and lyke a Crane, and mourned as a doue.

I lyft vp mine eyes into the height: O Lord (said) I my synnes kepeth me down: raise thou me. What shal I saye? The Lorde hath made a promysse to me. Pee, & he hym self hath performed it. I shall therfore so longe as I lyue remember this bitternes of my life. O Lord men may lyue beyond their yeres: and I wil declare to al men, p euen in those yeres I haue a ioyful life & that it was p that causedest me to slepe agayne thou hast geue life to me. Behold bitter as gal was my pensifnesse, so soze longed I for healeth. And it was thy pleasure to deliuer my lyf fro the fylthye ppyt, for thou it is (O Lorde) p hast cast all my synnes behynde thy backe.

* For heil prayseth not the, deathe doeth not magnifye the thy p go downe into the graue, prayse not p truth: but the liuyng: pee, p liuyng knowlage the, lyke as I do this daye.

The father telleth his chyldre of thy faithfulnes. * To heale me is the Lordes worke, and he wyll syng my songes in thy house, al p dayes of our life. And Elsaye said: take a plaster of figges & lay it vpon the soze, so shal it be whole. Then sayd Hezekia o what a great myracle is this? I shall go vp into the house of the Lorde.

The xxxix. Chapter.

Hezekia is reproued of Elsaye, because he shewed his treasure vnto the embassadors of Babilon.



* At the same tyme, Merodach Baladanus sone, kynge of Babilon, sent letters & presented to Hezekia. For he understod that he had bene sicke, & was recovered.

nered agayne. And hezekia was glad therof, and shewed them the commodities of his treasure, of syluer, of golde, of spices and rootes of precious oyles, all that was in his cubburdes & treasure houses. There was not one thyng in hezekias house, and so thowout all his king dome but he let them se it.

Then came Elaye the Propheete to kyng hezekia, and sayde vnto hym: What haue the men sayde & from whence came they vnto the? hezekia answered, they came oute of a farre countrie vnto me oute of Babylon: Elay sayd what haue they looked vpon in thyne house? hezekia answered: All that is in mine house haue they sene: and there is nothyng in my treasure but I shewed it them.

Then said Elay vnto hezekia: Understand the worde of the Lorde of Hostes. * Beholde, the tyne wyl come that euery thyng whiche is in thine house, and all that thy progenitours haue layde vp in store vntill this daye shalbe carped to Babylon, and nothyng lesse behynd. Thus sayeth the Lorde: yea & parte of thy sonnes, that come of the, and whom thou shalt get shalbe carped hence, and become gelded chamberlaynes in the kyng of Babylons courte.

Then sayde hezekia to Elay. Now God prosper his owne counsaile whiche thou hast tolde me. he sayd mozeouer. So y there be peace and faythfulnesse in my tyme.

¶ The .xl. Chapter.

¶ The comyng of saynt John Baptiste. The preparacion of the Apostles. The calling of the Gentyles.

Comforte my people (O ye prophetes) comfort my people, sayth your God, comfort Ierusalem at the verte and tell her: that her trauayle is at an end that her offence is pardoned that she hath receyued of the Lordes hande sufficient correccion for all her synnes. * A voyce cryeth in wyldernesse: Prepare the waye of the Lorde in the wyldernesse, make streygthe the path for our God in the desert. Let all valleys be exalted, and euery mountayne & hyll be layd lowe: what so is croked, let it be made streight and let the rough, be made playne felde. * For the glory of the Lorde shal appere, and all flesh shal at once se it, for why? y mouth of the Lord hath spoken it.

The same voyce spake. Nowe crye. And the propheete answered: what shall I crye? that al leue is grasse, and that all the godlynesse therof is as the floure of the felde: The grasse is withered, the floure falleth awaye: Euen so is the people as grasse, when the brette of the Lorde bloweth vpon them. Neuertheles whether the grasse wither, or the floure fade awaye: * Yet the word of our God endureth for ever. Go vp vnto the hye hyll (O Sion) thou that byngest good thynges, lyft vp thy voyce with power, O thou preacher Ierusalem. Lyfte it vp with oute feare, and saye vnto the ctyes of Iuda: Beholde youre God, beholde: the Lorde God shal come with power, and beare rule with his arme. Beholde, he byngeth the his treasure with

hym, and his workes goode before hym. He shal fede his flocke lyke an heardman. He shal gather the lambes together with his arme, and carpe them in his bosome, and shal kyndly entreate those that beare yonge.

Who hath holden the waters in his spyte? Who hath measured Heauen wth his spanne and hath comprehended all the earth of the world in theyr measures? Who hath weyed the mountaynes and bylles in a balauce? Who hath refourmed the mynde of the Lord? or to whom hath he shewed his counsel? * Or who is of his counsell to teach hym? or who hath geuen hym vnderstandyng and hath taught hym the path of iudgement? Who taught hym connyng and opened vnto hym the waye of vnderstanding? Behold al people are in comparyson of hym as a droppe to a bucketful, & are counted as the lest thyng that the balauce weyeth. Yee and the yles be taketh vp as a very litle thyng. Lybanus is not sufficient to mynstre fyre for his offering, & all the beastes therof, are not ynough to one sacrifice. All people in comparyson of hym are rekened as nothyng * yf they be compared with hym, lesse then nothyng, and as it that is not: To whome then wyl ye lyken God? or what symilitud wyl ye set vp vnto him? Shal the carner make him a carued ymage? and shal the golde smyth couer hym with golde, or caste hym into a fourme of syluer plates? Mozeouer shal the ymage maker (y the pooze man which is disposed, maye haue some thyng to set vp also) sele out & chose a tree this not rotten, & carue there out an ymage that moueth not? Knowe ye nothyng. O wretches! Heare ye neuer of it? Hath it not bene preached vnto you since y begynnyng? haue ye not bene enfourmed of this by the foundation of the earth, y he sitteth vpon the cyrcle of the worlde, and that all the inhabytours of the worlde are in comparison of hym, but as greschoppers? * That he spredeth out the heauens as a couering, that he stretchereth them out, as a tent to dwel in? That he byzgeth pynces to nothyng, & the Judges of y earth to dust so that of them it may be sayd they be not planted nor sowne agayne, neyther theyr stocke rooted agayne in the earth. For as sone as he bloweth vpon them, they wyther & fade away, lyke the strawe in a whyle wynde. To whom now wyl ye lyken me, and whom shal I be lyk sayeth the holy one: Lyft vp your eyes on hye, and consider: * who hath made these thynges, which come out by so great heapes? and he can cal the al by theyr names. For there is nothing hid vnto the greatnes of his power, strength & myght how may the Jacob thinke, or how may Israel saye. My wayes are hyd from the Lord, and my god knoweth not of my iudgements. Knowest y not, or hast y not heard y the euerlasting God y Lord which made all y corneres of y earth is nether weery nor saynt: that his wisdom can not be comprehended: but y he geueth strength vnto y weery, & power vnto the faint? Children are weery & faint, & the strongest men fail. * But vnto them y haue y Lord before theyr eyes, shal strength

D
Bapt. r. d.
Roma. r. b.

D
Sal. r. d.
C

Es. r. d.
J

ps. r. d.
G

Jer. r. d.

The Prophecye.

Strength be increased. Eagles wings shall grow
vpon them, when they runne they shall not fall
and when they go they shall not be wearye.

The .xli. Chapter.

Of the goodnes and mercy of God toward the people.

BE styll (ye landes) & hearken vnto me
Be stronge ye people. Come hether
& shewe me your cause, we wyl go
to y^e lawe together. Who raised vp
the iust man from the rising of the
sune, & called him to go forth: Who cast downe
the people, & subdued the kynnes before hym, y^e
he maye thowen them all to the grounde wth his
sward, and scatere them lyke stubble with his
bowe: He foloweth vpon them, & goeth safely
hym selfe. And that in a waye where before his
fote had not troden. Who hath made & created
all these thinges: euen he y^e called y^e generatiōs
from the begynnyng. * Euen y^e Lord, which
am the first, & with the last. The y^elles saw it, &
dyd feare, & the endes of y^e earth, were abashed:
Drewe nye, & came hether. Euery man exhorted
his neyghbour & brother, & bad hym be stronge
The carpenter comforted the goldsmith, & the
goldsmith the hammer man, sayng: Glue wel do
very wel in it. It shal be good, y^e we fasten this
cast worcke: & then they fastened it with nailles
y^e it shulde not be moued. But y^e Israel arte my
seruaunt: y^e Jacob arte elect y^e art the seed of A-
braham my beloued, y^e art he whom I led from
the endes of y^e earth by the hande. For I called y^e
from farre euen from among the glorious men
of it, and said vnto the: Thou art my seruaunt
I haue chose the, & not cast the away: be not a
fraid, for I am wth the. Flete not away as ware
for I am thy God, to strength the, helpe the, &
to kepe the wth this ryght hand of myne. Behold
all they y^e resyst the, shall come to confusyon &
shame, & thyne aduersaries shal be destroyed &
brought to naught. So y^e who so seeketh after the
shall not fynde the. Thy destroyers shall perishe
and so shal they y^e undertake to make battail a-
gainst y^e, be as y^e is not, & as a thing of naught.
For I thy Lord & God will strengthen thy right
hand. Euen I y^e say vnto the. Feare not: I wyl
helpe y^e. Be not afraid y^e lytle worme Jacob, &
y^e despyled Israel: for I wyl helpe the, sayth the
Lorde, & the holy one of Israel thine aduenger.
Beholde, I wyl make the a treading cart and
a newe flayle, that thou maist threthe & grynde
the mountaynes, and byng the hylls to poul-
der. Thou shalt fane them, & the wynde shal car-
rye them awaye, & the whirle wynde shal scatere
them. But thou shalt reioyce in the Lorde, and
shalt delyte in prayng the holy one of Israel.
* When the thirky & pooze seeke water & fynde
none, & when their tong is drye of thirst, I geue
it them sayth the Lorde: I the God of Israel for
saue the not. * I byng forth founteynes in the hil-
les, & welles in the plaine felde: I turne y^e wyl-
dernes to ryuers, & the drye land to coastes of
water. I plant in the waste ground trees of ce-
dre, boxe, myrr, and olyues. And in the drye, I
set fyre trees, elmes & basythornes together.
All this do I, that they al together, may se and

marke, perceaue wth they^e hertes & confesse
that y^e hande of the Lord maketh these thinges &
that the holpe one of Israel byngeth the to
passe stande at your cause (sayth the Lord) &
byng forth your strongest grounde, sayth the
kyng of Jacob. Let the byng forth they^e god-
des, & let they^e gods tell vs what shal chaunge
hereafter: yee, let the shewe vs y^e thynges y^e are
past, what they be: let them declare the vnto vs
that we maye take them to herte, & knowe the
hereafter. Either shewe vs thinges for to come,
& tell vs what shal be done hereafter: so shal we
know, y^e your gods, do some thyng ether good
or bad: so wyl we both knowlege y^e same, & tell
it out. Beholde, ye are gods of naught, & your
makynge is of naught: yee, abhominable is the
mā y^e hath chose you. Neuertheles * I haue wa-
ked vp one fro the north, & he shal come. And a-
nother from y^e east, whych shal cal vpon my na-
me, & shal treade vpon princes as vpon claye: &
as y^e potter treadeth downe y^e myrr. Who decla-
red this from the begynnyng, & we wyl knowe
hym. O y^e from y^e olde tymes, & we wyl confesse
& saue y^e he is righteous. But there is none that
sheweth or declareth anye thyng: there is none
also y^e heareth your wordes. The fyrst is that
shal say to Sio. Beholde, beholde, they are pre-
sent: & to Jerusalem it selfe wyl I geue an E-
uangeliste. But when I consyder, there is not a
man among the nor any that can geue counsell
nor when I examyne them y^e can answer one
worde. Loo, wycked are they, and vayne wth the
thynges also that they take in hand, yee, they^e
ymages are but wynde and vayne thynges

The .xlii. Chapter.

Of the comynge of Christ: and his Baptisme.

BEholde * this is my seruaunt vpon
whome I leane, my electe in whom
my soule is pacified, I haue geuen
hym my sprete, that he maye shewe
forth iudgemente, and equyte among the Gen-
tyles. He shal not be an outcryer, nor lyfte vp
his voyce. His voyce shal not be heard in the
streets. And a brysed rede shal be not bryke: & the
smoking flax shal be not quench: but sayth fully
& truly shal he geue iudgement, not be penitue
nor careful: y^e he maye restore righteousnes vnto
the earth, & the Gentiles also shal hepe his la-
wes. * For thus sayeth God y^e Lorde vnto hym
(euen he that made the heuens & spred them a-
bode, & set forth the earth wth her increase: which
geueth breath vnto y^e people y^e is in it, & spyteth
them y^e dwel therein) I y^e Lord haue called the in
ryghteousnes, and led the by the hand. * Ther-
fore wyl I also defend the, & geue the for a coun-
saunt of y^e people, & to be y^e light of y^e Gentiles
That y^e mayest open the eyes of the blind, & let
out y^e prisoners from their bondes: & them y^e sit
in darchnes, out of y^e donge ou house. For I am
y^e Lord & this is my name: * And my glory wyl I
geue to none other, nether min honoure to graue
ymages. Behold, olde thinges are come to passe
& newe thinges do I declare. And ouer they
come, I tel you of them. Sing vnto y^e Lorde, a
newe songe of thankesgeyng, blowe out y^e pipe

Esa. xliii. a.
and. xlviii. c.
Apoca. ii. b

Esa. xliii. b

Gene. xlii. c

Esa. xxxv. b.
xliii. xliii. a

maye from the ende of the world. They that be
vpon the see, and all that is therein praye hym
the Ihesus & all they þ dwell in them. Let the wyl-
dernes with the cities lyfte vp their voyce, the
counes also þ they of Eder dwell in. Let them
be glad þ sit vpon rockes of stone, and let them
crye downe from þ hye mountaynes ascribing
glorie vnto the Lorde, & magnify hym among
the Gentyles. The Lorde shall come forth as a
Giant & take a stomacke vnto him like a fre-
e man of warre. He shall roze and crye, & ouer-
come his enemies. I haue longe holden my peace
(sayeth the Lorde) I haue bene still and refray-
ned my selfe, but nowe I wyl crye lyke a traue-
lynge woman, and at once wyl I destroy and
denoure, I wyl make wast both mountayne &
delle, & drye vpon every grene thing that groweth
theron. I wyl drye vpon the floudes of water, &
drynke vpon the ryuers. I wyl byng the blynde
into a strete, that they know not, & lede them in
to a fote path þ they are ignorant in. I shall mak
darkenes lyght before them, and the light that
is croked to be straight. These thinges haue I
done vnto them, and not for sake them. * They
are fallen backe: yee, & let them be ashamed car-
nestly, that hope in ydolles, and saye to fashio-
ned ymages: ye are our gods. Heare, O ye deafe
men, & sharpen your sightes to se (O ye blind)
Who is blynde but my seruaunt? O so deafe
as my messenger, whome I sente vnto them:
For who is the ruler so blynde (saye they) as þ
perfect man & so blynde as the Lordes seruaunt
Thou vnderstandest much, & kepest nothing, þ
eares are open, & no man heareth. The Lorde is
merciful vnto them for his ryghteousnes sake
þ his worde might be magnified, and praysed:
But the people them selues is robbed & troden
vnder þ fote, chayned in dongeons, & they al (I
saye) be shut into prysen houses. * They are ca-
rped awayne captiue, & no man dothe lose them
They be troden vnder fote, & nomā doth labour
to bring the agayn. * But who is he amōg you
that pondreth this, that consydreth it, & taketh
it for a warnyng in tyme to come?
* Who suffered Jacob to be troden vnder
fote, & Israel to be spoiled? Wyd not the Lorde?
Because we haue sinned against him, and haue
had no delyte to walke in his wayes, nether be
obedient vnto his lawe: Therefore he hath pou-
red vpon hym his wrathful displeasure, & strong
battel, which fyreth hym on euery syde yet wyl
he not vnderstand. He burneth hym vp, yet sin-
neth it not into his herte.

The. xliii. Chapter.

God promyseth to sende his Chyfte, whiche shall deliuer his
people, & forgeueth synnes for his owne sake.

BAt nowe, the Lorde that made the,
O Jacob, and he that fashioned the
O Israel, sayeth thus: * Feare not
For I haue redeemed þ. * I haue cal-
led þ by name, thou art mine owne
* If thou goest thowowe the water, I wyl be w
the, þ the strong floudes shulde not plucke the a-
waye. * And if thou walkest thowowt þ fyre, it
shall not burne the, and the flame shall not kyn

dle vpon the. For I am the Lorde thy God, the
holy one of Israel thy sauour. I gaue Egypte
for thy deliuerance, the Moztans, & the Sabe-
es for the: because þ wast dere in my syght. & be-
cause I set by the, & lōued the. I wyl geue ouer
all men for the, and deliuer vp al people for thy
sake, feare not: for I am with the. * I wyl bring
thy sede from the east, and gather the together
from the West. I wyl say to the North: let go. *
And to the southe, kepe not backe: but bynge
me my sones from farre, & my doughters from
the endes of the worlde. Namely all those that
be called after my name. For them haue I crea-
ted, fashyoned, and made for myne honoure.
* Byng forth þ people, whiche is blynde & yet
hathe eyes, which are deafe although they haue
eares. * If al nacys come in one & be gathered
together: which among them shall declare such
thinges, & to tel vs what is to come? Let them
bynge they: wytnes so that they be fre, els, let
them beare, & saye: it is truth. You are my wit-
nesses (sayth the Lorde) & my seruaunt, whom I
haue chose, therfore be certified & geue me faith-
ful credence, & consider * I am he, before whom
there was neuer any God, and þ ther shall be no
ne after me. I am, euen I am the onely Lorde &
besyde me there is no sauour. I gaue warning
I made whole, I taughte you, when there was
no straunge God amōge you. And this record
must ye beare poure selues: (sayeth the Lorde) þ
I am God. And euen he am I from the begyn-
nyng, and * there is none þ can take any thyng
out of my hande, I do the worke and who shall
be able to let it? Thus sayth the Lorde the holy
one of Israel poure redeemer: * for your sake I
haue sent to Babylon, and brought downe the
strongest of them. All they are fugitiue with þ
Chaldees that host them of they: Chippes: Eue
I the Lorde your holy one which haue made Is-
rael, and am your kyng. Thus saith the Lorde
(* Euen he that maketh a waye in þ see, and a
fote path in þ mighty waters) * which bygeth
forth the charettes and hozes, the host & the po-
wer of warre, that they maye fall & neuer ryle,
and be extincte, lyke as towne is quenched.

Remember not thynges of olde, and regard
nothyng that is past: Beholde, I shall make a
newe thyng, and shortly shall it apere, and shall
you not knowe it? I wyl make stretes in the de-
sert, and riuers of water in the wilderness: The
wylde beastes shall worshyppe me: þ Dragons
and the young Estriches. * For I shall geue wa-
ter in the wilderness, and streames in the desert
þ may geue drinke to my people, whom I thole
This people haue I made for my selfe: and they
shall be we forth my praise. For þ (Jacob) wol-
dest not call vpon me, but þ haddest an vnluste
toward me, O Israel, Thou gauest me not thy
beastes, for burnt offerynges, neither didest ho-
nour me w thy sacrifices. Thou boughtest me
no dere sprece with thy mony, neyther pouredst
the fatte of thy sacrifices vpon me. * Howe be-
it, I haue not bene chargeable vnto the in offe-
rynges, nether greuous in incence. But þ haste
laden me with thy synnes, and wried me with
thyne

Esay. xli. d
Mat. viii. b.

Esay. xli. d
Galat. iii. a.

Luke. xiii. c.

Eph. ii. a.

Esay. xliii. b
A peca. i. b

Esay. xliii. b.

John. x. f.

Esay. vi. d

Iosu. iii. c.

Ezra. xiii. c
Esay. x. a
and. xlviii. f.

Isaiah. vi. d
Esay. xxxv. b
Isaiah. xliii. a.

Esay. i. b
Iere. xlviii. c.

The Prophecye.

psa. cxliii. a. thyne vngodlynes. * Wher as I yet, euen I am
Ic. xxviii. b. be only p̄ for myne owne selues sake do awaye
thyne offences and forget thy synnes, so that I
wyl neuer thynke vpon theim. But me nowe
in remembraunce (for we wyl reason together)
and shewe what thou haste for the, to make the
ryghteous. * Thy first father offended sore, and
thy rulers haue synned against me. Therefore I
ether suspēded, or slue the cheefest princes. I dyd
curse Jacob, and gaue Israell into reprofe.

Gene. iii. b.
Rum. x. b.

The. lxxiii. Chapter.

¶ Christe promyseth to deliuer his church.

Sheare nowe, O Jacob my ser-
uaunt, and Israel whom I haue
chosen, for thus saith the Lord,
that made the, fastyoned the, &
helped the, euen from thy mo-
thers wombe. Be not afrayde,
O Jacob my seruaunt, p̄ rygh-
teous whom I haue chosen. * For I shal poure
water vpon the drye ground, and ryuers vpon
the thyrstye. * I shal poure my sprete vpon thy
seede, and mine encrease vpon thy stocke. They
shall growe together lyke as the grasse, and as
the wylowes by the waters syde. One shal say
I am the Lordes, A nother shal call hym self af-
ter p̄ name of Jacob. The thyrd shal subscribe
with his hande vnto the Lord, & geue hymselfe
vnder the name of Israel.

Esa. xxxv. b.
Zec. xiii. c.

Eze. xxxvii. a.
Joel. ii. f.
Actes. iij. b.

Esa. xl. a.
Apoca. i. b.
Esa. xlii. b.
Ez. xlvi. c.
Apoc. xxi. c.

Thus hath the Lord spoken, euen the kyng
of Israel and his redemer, the Lord of hostes
* I am the first and the last, and without me is
ther no God. If any be like me, let him call for p̄
thyng past, and openly shewe it, & lay it playne
before me, what hath chaunsed synce I appoynt-
ed p̄ people of the world, & what shal be shortly,
or what shal come to passe, in tyme long to
come, let them shewe these thinges. Be not abas-
hed nor afrayed. For haue not I euer told you
hether to & warned you? Ye can beare me record
your selues. Is there any god except me? or any
maker that I shulde not know hym.

Esa. xlii. b.

psa. cxviii. b.
Sapi. xiii. c.

All karuers of ymages are but vayne, and p̄
karued ymages that they loue, can do no good.
They must beare recozde them selues, p̄ (seing)
they can neither se, nor vnderstand, they shal be
confounded. * Who dare then make a God, or
fashion an ymage, p̄ is profitable for nothing?
* Behold all the felowshippe of theim must be
brought to confusyon. And truly as the worke
masters of them are men, they shal be gathered
together, they shal stande, tremble, and be con-
founded one with another. The smyth maketh
an axe, and tempereth it with hoothe coles, and
fastyoned it with hammers, and worketh it
with all the strengthe of hys armes: yea, som-
time he is faint for very hunger, and so thirsty
that he hath no more power. The carpenter (or
ymage karuer) taketh measure of the timber, &
spredeth forth his line: he maketh it with some
coloure, he planeth it: he ruleth it, and squareth
it, and maketh it after the ymage of a man: and
accorpyng to p̄ betwixt of a man p̄ it may stand
in the temple.

Moreouer: he goeth out to be we done Ce.

dre trees. He bringeth home Elmes and Ores
and takyng a bolde courage, he seeketh out the
best timber of the wood. He hym self hath plan-
ted a pine tree, which p̄ rain hath swelled, which
wood serueth for men to burne. Of this he tak-
eth and warmeth hym selfe withal: he maketh
a fyre of it to bake breade. And afterwarde ma-
keth a god therof, to honour it, and an ydoll to
knele before it. One pece he burneth in the fyre
with a nother he roseth fleshe, that he may eat
roast his belly full: with the thyrde he warmeth
hym selfe, and sayth Aha: I am wel warmed I
haue bene at the fyre. And of the residue he ma-
keth hym a God, & an ydoll for hym self. He kne-
leth before it, he worshippeth it, he prayeth vnto
it, and sayth: deliuer me, for p̄ art my God.

* Yet men neyther consyder nor vnderstand
because they eyes be stopped, that they cannot
se: and they hertes, that they cannot perceaue.
They pondeze not in their mindes, for they haue
neither knowlage nor vnderstanding to thinke
thus. I haue bent one pece in p̄ fyre, I haue bak-
ed bread w̄ the coles therof, I haue roasted fleshe
withal, & eaten it: shal I now of p̄ residue make
an abhomyable ydoll, and fall downe before a
rotten pece of wood? Thus he doth but lese his
laboure, and his herte whiche is disceyued doth
turne hym asyde: so that none of them can haue
a fre consyence to thinke, may not I erre?

Considre this (O Jacob and Israel for thou
arte my seruaunte. I haue made the, that thou
myghtest serue me. O Israel, forget me not.
* As for thine offences, I haue driuen the awaye
like the cloudes, & thy synnes, as p̄ mist. Turne
the agayn vnto me. For I haue redeemed the.

Be gladye heauens, whome the lord hath
made, for the Lord hath dealte graciously with
his people, let all that is here beneth vpon the
earthe be ioyfull. Reioyce ye mountaynes and
woodes, with all the trees therof: for the Lord
hath redeemed Jacob, and wyl shewe his mercy
vpon Israel. Thus saith the Lord thy redemer
euen he p̄ fashioned p̄ from thy mothers wombe
* I the Lord dooe all thynges my selfe alone.
I onely sprede out the heauens, and I onely
haue layde the foundacyon of the earth by myne
owne selfe. I destrope the tokens of wytyches &
make the Soothsayers fooles. As for p̄ wyl I
turne them backward, and make their coming
foolyshe.

He doeth set vp the purpose of his seruante
and fulfilleth the counsell of hys messengers
Concerning Ierusalem, he sayth: It shal be in-
habited. And of the cittyes of Iuda: They shal
be buylded agayn, and I wyl repayze they de-
cayed places: he sayeth to the grounde: be drye
And I wyl drye vp p̄ water floudes. He saith
of Cyrus: He is my heardman: so p̄ he shal ful-
fyll all thynges after my wyl. He sayth also of
Ierusalem: It shal be buylded, and of p̄ Tem-
ple it shal be faste grounded.

The. xlv. Chapter.

¶ The deliuerance of the people by Cyrus. The coming of
Christe and callings of the gentyles.

Thus

Thus sayeth the Lord vnto Cyrus his anointed, whom I haue taken by the ryght hand, to subdue nations before him. * I will loose y gyrdle of bynges and I wyl open the gates before his face, & not to shut their doores. I wil go before the, & make the croked streyght, I shall bryake the brasse doore, & burst the yron barres, I shall geue the that which thou mayst knowe y I am the Lord God of Israel which haue called y by thy name and that for Jacob my scruauntes sake, & for Israel my chosen. For I called the by name & dayned the or euer thou knewest me. * Euen I the Lord before whome there is no other: for without me ther is no God. * I haue prepared y or euer thou knewest me, y I might be knowne fro the rylpyng of the sonne to the gopng downe of the same, y all is nothyng without me. For I am the Lord, & ther is els none, It is I that created the lyght & darckenes. * I make peace and trouble: yee, euen I y Lord do all these thynges. Ye heauens from aboue droppe downe, & let the cloudes raine righteousnes. The erth openeth it self, & bringeth forth healeth, y therby righteousnes maye flozpe. Euen I the Lord doynge it to passe. * Woe be vnto him that stryeth with his maker, the potsherd with the potter. Saith the clay to the potter: What makest y: or thy worcke serueth for nothyng. Woe be vnto him that saith to his father. Why begettest thou? And to his mother, Why barest thou? Thus sayeth the Lord, euen the holy one & maker of Israel. Aske me of thynges for to come concernyng my sonnes: and put me in remembrance as touchyng the worckes of my handes. I haue made the erth, & created man vpon it: With myne handes haue I spread forth heauen, and geuen a commaundement for all the host thereof. I shall spake him vp with ryghteousnes, and orde all his wayes.

* He shall buylde my citie, and let out my pyloners, and that nether for gyfte nor rewardes sayeth the Lord of hostes: Thus sayth the lord the occupiers of Egypt. The marchauntes of the Morians and Sabees, shall come vnto the with tribute, they shall be thyne: they shall folow the, and go with cheynes vpon their sete. They shall fall downe before the, and make supplication vnto the. For God (without whom there is none other God) shall be with the. * Howe profounde art thou O God, thou God and Saviour of Israel: Confounded are they all, and put to dishonour: they are gone hence together with shame, euen the makers of Images. But Israel shall be saued in the Lord: whiche is the enclasyng saluacion. Ye shall not come to shame nor confusyon worlde wythoute ende. For thus sayeth the Lord, * euen y created heauen the God y made the erth, that fashioned it, and let it forth. He dyd not make it for naught, but to be inhabited. Euen I the Lord without whome there is none other. * I haue not spoken secretly in darcke places of y erth. It is not for naught, y I said vnto the sede of Jacob seke me

I am the Lord whiche when I speake, declare the thyng y is righteous and true, gather you and come together, draw nye hether, you y are escaped of y people. * Haue they any vnderstan dyng, y set vp the stockes of their Idoles, and pray vnto a god, y can not helpe the: draw nye come hether, & let them aske coucel one at another, & shewe forth: What is he y tolde this before: or who spake of it euer sence y begynnynge? Haue not I the Lord doone it: * without whome there is none other God y true God & saviour, & there is els none but I. * And therfore turne you vnto me (al ye endes of the earth) y ye may be saued: for I am God, and there is els none, I sweare by my selfe, out of my mouth commeth the word of ryghteousnes, & that no man may turne: * but all knees shall bowe vnto me, & all tonges shall sweare by my name, sayng: Woe is it, in the Lord is my ryghteousnes & strength. To him shall me come, but al they that thincke scoyne of hym, shall be confounded. And y whole sede of Israel shall be iustified, and make they boast in the Lord.

The. xlv. Chapter.

Idolatre is reprobued, The health that cometh by Christ is prophesied.

Bel is fallen. Babel is broke downe whose Images were a burthen for the beastes and cattell, to ouerlade them, and to make the very. They are sonke downe, & fallen together for they may not ease the of their burthen, therfore must they go in captiuitie.

Herken vnto me O house of Jacob, and al ye y remayne yet of the housholde of Israel who I haue bozne frome your mothers wombe: and broughte you vp from your byrth, tyl ye were growen. I, I, whiche shall beare you vnto your laste age. I haue made you: I wyl also nozpe you, beare you, and saue you. * Whome wyl ye make me like, or to whome wyl ye make me equall or compare me that I shulde be like him, in fashyon or Image, that I maye be like him. * Ye soles (no doubt) wyl take out siluer & gold oute of your purses, and weye yt, & byze a goldsmith to make a God of it, that men may knele downe and worshyppe it. * Yet must he be take on mennes sholders, and bozne and sette in his place that he maye stande, and not moue out of his place. Alas that men shulde crye vnto him whiche geueth no answer: and delpyer not the man that calleth vpon him from his trouble.

Consyder this well, and be ashamed. Go in to your owne selues (O ye runnagates) Remembre the thynges which are past, synce the begynnynge of the worlde, that I am God, and y there is els no God: yee, and there is nothyng like vnto me, in the begynnynge of a thyng I shewe the ende therof: and I tell before, thynges that are not yet come to passe. My deuice standeth stand fastly stablished, and I fulfil al my pleasure. * I call a byrde out of the east, & the man by whom my councel shall be fulfilled out of far costries as sone as I thyncke to deuyse a thyng. I do it.

GG Heare

The Prophecie.

Hear me, O ye that are of an hye stomacke, but are from righteousnes, I shal bypnyng forth my righteousnes. It is not farre, & my healethe shall not tary long awaye. I wyll laye healethe in Sion, and in Israel my glozve.

The .xlviij. Chapter.

The worde of the Lorde against Babilon.

BUt as for the (O daughter: thou virgin Babilon) syt thou downe in the dust, syt vpon the ground, and not in a throue. (O thou maide of Caldea) Thou shalt nomoze be called tendre and pleasaunt. Bypnyng forth the querne: and grynde mele, vntill thy brodered heare, put of thy shooes, make bare thy knees, and wade thow the water riuers, * Thy shame shalbe discovered and thy priuities shalbe sene. For I wyll aduenge me of the, & wyll shew no mercye to the as I do to other men, sayeth oure redeemer: which is called the Lorde of hostes the holy one of Israel.

Syt still, holde thy tongue, and get the into some darcke cozner, (O daughter Caldea) for thou shalt nomoze be called lady of kingdomes. I was so wraethe with my people, that I punyshed myne inheritaunce, and gaue them into thy power. * Neuerthelesse, I shewdest them no mercye, but euen the very aged men of them dydest thou oppresse ryght soze with thy yoke, & thou thoughtest thus: I shalbe ladye for euer.

And besyde all þ, thou hast not regarded these thinges, nethe remembred what was the ende of þ citie Jerusalem. Hear now the therfore, thou wyful, þ syttest so carelesse, and speakest thus in thyne herte: * I am alone and without me is there none: I shal neuer be wyddowe noz desolate againe.

And yet both these thinges shal come to þ vpon a day in the twynckling of an eye: * Namely, wyddowheade and desolaciõ. They shal mightely fall vpon the, for the multitude of witches, and for the great heape of thy couniurers. For thou hast trusted in thy wickednes and hast said: * No man seeth me. Thyne owne wysdome and cunnyng hath disceaued the. In that thou hast sayde: I am alone, and without me there is none. Therfore shall trouble come vpon the and thou shalt not know from whence it shal aryse. Myschefe shal fall vpon the, which þ shalt not be able to put out. A sodayne vtter destruction shal come vpon the or euer þ beware.

Nowe go to thine consurers, and to the multitude of thy witches (with whome thou hast weryed thy selfe from thy youth) yf they maye helpe the or strength þ. Thou hast heretofore had many counsels of them: so let the heauẽ galers and the beholders of starres, and moone prophe-tes come on now and deliuer the: yee, and lette them shewe when these thynges shal come vpon the. Behold, they shalbe lyke strawe, which yf it be kyndled with fyre no man maye ryd it for the vehemence of the flame. And yet it geneth no sinders to warme a mā by, noz cleare fyre to syt by. Thus are they with whõ thou hast weryed thy selfe: and thus are thy marchauntes that haue bene with the from thy youth: Every

one hath taken his owne waye and none of the shal defende the.

The .xlviij. Chapter

The hypocryse of the Jewes is reposed. The Lord alone wyll be worshipped, whiche hath chosen vs out which socereth vs for his owne sake.

HEare this, O thou house of Jacob, I ye that are called by the name of Israel, and are come out of one stocke with Iuda: Which swaie by the name of the Lorde, and beare witness by the God of Israell (but not with truth and right) which are called * fre men of the holy cy-tie, are grouded vpon þ God of Israel, * whose name is the Lorde of hostes.

The thynges that I shewed you euer sence the begynnyng haue I not broughte them to passe immediatly as they came out of my mouth and declared them: & they are come: Howebeit, I knowe that thou arte obstinate, and that thy necke hath an yron wayne, and that thy browe is brasse, neuer thelesse I haue euer sence the begynnyng shewed þ of thynges for to come, and declared the vnto þ, or euer they came to passe: that þ shuldest not saye, myne ydoll hath done it, my carued or molten ymage hath shewed it. Thou herdest it before and beholde, it is come to passe & whether can ye prophecy of thynges to come? But as for me I tolde the before at þ beginning, newe and secrete thinges that thou knowest not of. * And some done nowe, not of olde tyme, whereof thou neuer heardest, before they were brought to passe: þ thou canst not say Beholde I knewe of them: * Howeouer, there be some wherof þ hast nethe heard noz knowe, ne ther haue they bene opened vnto thine eares afore time. For I knewe that thou wouldest maliciously offende, therfore haue I called þ a trait-gressoure, eue fro thy mothers wombe. Neuertheles, for myne names sake, I wyll withdraue my wraath, and it shalbe for mine honours sake yf I paciently forbeare the & rote the not oute. Beholde, I haue purged the, yet not as silver. * I haue chosen the in the fire of affliction, and þ only for myne owne sake: yee, * eue for myne owne sake wyll I doo this, or els what dyshonoure wolde they do to my name? Herken vnto me, O Jacob and Israel whom I haue called, I am euen he that is, I am the fyrst and þ last.

My hande hath layde þ foundation of the earth and my right hande hath spanned ouer the heuens. As sone as I cal them they are there. Gather you altogether and herken: whiche of yonder goddes hath declared this? The Lord hath a loue vnto him, and he shal perfourme his will against Babel, and declare his power against the Chaldees. I my selfe alone, eue I haue told you this before: yee, I dyd call him: and bypnyng him forth: and he shal make his wayes glorious, Come nye and heare this: haue I spoken anye thyng darckelye, sence the begynnyng? When a thyng begynneth I am ther. Wherfore the Lorde God & his spyete hath sente me. And thus sayth the Lord God thy redeemer, the holy one of Israel. I am the Lorde thy God: which teache the * profitable thynges, and leade the

Eze. xli. b.
Naum. i. i. a

Isa. xli. b.
Jerem. l. b.

Esa. xli. b.
Apo. xviii. b.

Daniel. v. e

Esa. xli. e

the thy wape, that thou shuldest go. * O þ thou haddest regarded my comaundementes, then had thy welthyng ben as the water streame, & thy righteounes as the waues flowyng in the see. * Thy sede also had bene like as þ sande in þ see; and the fructe of thy body lyke þ grauel stones therof. His name shulde not be rooted oute: nor destroyed befoze me. * So a way from Babilō, fye fro the Caldees, with a mery voyce speake of this, declare it abrode, and go forth vnto the ende of the worlde, saye ye: The Lord hath redemed his seruaut Jacob, that they suffered no thurste, he ledde them thowow the wyl dernes, & caused the waters to flow out vnto them from out of the rocke. * He claue the rocke a sonder, & the water gushed out. * As for þ vngodly, they haue no peace, sayth the Lord:
 ¶ The. xlix. Chapter.

¶ Christ shall gather together all nacpous be they neuer so farre of.



V Alex, herken vnto me, & take hede ye people fro farre. The Lord hath called me from my byrthe, and made mencio of my name from my mothers wombe: he * hath made my mouthe lyke a sharpe swerde vnder the shadow of his hande hath he defended me, and hidde me in his guyner as a good arrowe, and sayde vnto me. Thou arte my seruaut Israel, * I wyll be honoured in the. Then answered I: I haue lost my labour, I haue spent my strength in vayne.

¶ Reuerthelesse I wil comit my cause and my worke vnto the Lord my God. And now sayth the Lord, euen he that fasthyoned me from my mothers wombe to be his seruante, that I maye bypnyng Jacob agayn vnto him: howbeit, Israel wil not be gathered vnto him again. In whose syght I am great, whiche also is my Lord, my God & my strenght. And he said: it is but a smal thyng that thou arte my seruaut, to set vp the hyndredes of Jacob, & to restore the destructio of Israel. * For I haue made the þ lyght of the Gentiles, that thou maist be my helth vnto the ende of the worlde.

¶ Moreover, thus sayth the Lord the redeemer & holp one of Israel: bycause of the abhorryng & despyng among the Gentiles, concernyng the seruaut of all the that beare rule: Kynges and princes shal se, and arysle and worshyp, by cause of the Lord that is faithful: and bycause of the holy one of Israel, which hath chosen the. And thus sayth the Lord: * In the tyme accepted haue I herde the, & in the dape of saluacpon haue I helped the. * I wyll pzeserue the, & make the to be the attonemet of the people, that thou mayst helpe vp the earth agayne: and possesse agayne the desolate herytages. * That thou mayst saye to the pylsoners: go forth, and to them that are in darcknes, come into the lyght, they shal fede in the hye wapes, and gette their pasture in all hye places.

* They shal neyther hunger nor thirst, deate nor sunne shal not hurt the. For he þ fauoureth the shal leade the, & giue the drinke of þ spryng of weis. I wil make waies vpo al my mountai-

nes, & my foote pathes shal be exalted. And behold they shal come from farre: lo, some from the north & west, some fro the lande of Syngs, which is in the south. * Reioyce ye heauens: and D syng prayles, thou earth. Take of ioye ye by- les, for God hath comforted his people, & wyll haue mercye vpon his that be in trouble.

¶ But Sio said, * God hath forsake, & my lord hath forgottē me. Wil a wife forget þ childe of her wombe, & not pitie the sonne who she hath bozne? And though she do forget, yet wil I not forget the. Behold, I haue written the vp vpo my handes, thy walles are euer i my sight. They make hast to builde the vp again. As for those þ ouerthwe the, & made the wast, they shal de parte from the. * Lyfte vp thine eyes, & looke about the: al these gather the together & come to the. As truly as I liue (saith the Lord) þ shalte put them al vpon the: as an apperel, and gyde the to þ as a bypde doth her Jewels. As for thy lande þ lieth desolat, wasted & destroyed, it shal be to narrowe for the þ shal dwel in it. And they þ wolde deuoure the, they shal be farre awaye. Then þ child who þ bare shal bring forth vnto the, shal saye in thine eare: this place is to narrowe, geue place that I may haue rouse. The shal t þ thinke by thy self: Who hath begotten me these: syng I am bare alone, a captiue & an outcast: And who hath nourished the vp for me? I am desolat & alone, but fro whence come these

And therfore thus saith þ Lord God: Behold I wyll strecthe out myne hande to the Gentiles and let vp my token to the people. They shal bypnyng the thy sonnes in their lappes: and carpe thy doughters vnto the vpon their shoulders. For kinges shal be thy nursyng fathers, & Que nes shal be thy nursyng mothers. They shal sal befoze the with their faces flat vpo the earth: & lycke vp the dust of thy feete: that thou mayest know how that I am the Lord. * And whoso putteth his trust in me shal not be confounded. Who spoyled the gyaunt of his pray: or who taketh the prisoner from the myghtye? And therfore thus saith the Lord: The prisoners shal be taken from the gyaunt: and the spoyles delync- red from the violent, for I wyll maintayne thy cause against thyne aduersaries, and saue thy sonnes. And wyll fede thyne enemies with their owne fleshe, & make them drinke of their owne bloude, as of swete wyne. And all fleshe shal knowe, O Jacob, that I am the Lord, thy sa- upour, thy noble redeemer.

¶ The. l. Chapter.

¶ The Jewes are reproued, and also called.

Thus sayth the Lord: * Where is the byl of I your mothers deuozcemēt þ I sent her a way: or who is the vsurer to who I solde you? * Beholde, for your owne offences are ye solde, & bycause of your transgression, is poure mother forsake. For why wold no man receiue me when I came? & when I called, no mā gaue me aunswere. * Is my hande shortened, that it myght not helpe? or haue I no power to delp- uer: lo at a word I drinke vp the see, * & of wa- ter floudes I make drye lande: so that for want of water

The Prophecye.

of water the fythe corrupte and dye for thyselfe. * As for heauen, I clothe with darcknes, & put as it were a sacke vpon it.

B The Lord God hath geuen me a wel learned tonge, * so that I can comfort them whiche are troubled: yee, and that in due season, he wakeneth me vpon by times in the moorning, by times in the moorning, I say: he wyl wake myne eare & I myght herke as to the scole masters. * The Lord God hath opened myne eare, therfore can I not save name: nor withdawe my selfe: * but

I offer my backe vnto the smiters, and my chekes to the nippers. * I turne not my face from shame and spyttyng: and the Lord God shall helpe me therfore shall I not be confounded I haue herdened my face lyke a synthe stone, for I am sure that I shall not come to confusyon. He is at hande that iustified me, who wyl then go with me to lawe: Let vs stande one against another: if there be any that wil reason with me let him come here forth to me. * Behold, & Lord God standeth by me, what is he then that can condemne: loo, * they shalbe lyke as an olde clothe, the moth shall eat them vp.

Therfore, whoso feareth the Lord amonge you, let hym heare the voyce of his seruaunte. Whoso walketh in darcknes, and no light shyneth vpon him, let him put his trust in the name of the Lord, & holde him by his God. But take hede, ye al kynde a fyre of the wrath of God, & feare vpon the cooles, walke on in the glistering of your owne fyre, & in the cooles that ye haue kyndled. This cometh vnto you from my hand namely that ye shall slepe in sorowe.

The li. Chapter

¶ Consolacion and comforte is promysed vnto the faythfull.

I Erken vnto me, ye & holde of ryghteousnes, and ye that seke the Lord Take hede vnto the stone, wherout ye are hewen, and to the graue wherout ye are digged. Consider. * Abraham pour father and Sara that bare you: how & I called him alone, and blessed him, & encreased him. Therfore shal the Lord comforte Syon, and repayre all her decaye, making her desert as a paradyce: & her wylernes as the garden of the Lord. Myrrh and ioye shalbe founde there thansguyng & the voyce of prayse.

Haue respecte vnto me then, O my people both hygh and lowe and laye thyn eare to me: for a lawe & ordynance shal go forth fro me, to lpygh ten the Gentiles. It is heard I say that my health

B and my ryghteousnes shall go forth & the people shalbe ordyed with myne arme. The landes that be in the Gentiles, shall boope in me, & put their trust in myne arme. Lpyte vpon your eyes to warde heauen, and loke vpon the earth beneth.

* For & heauens shal vanysh away like smoke and the earth shal ware old lyke a clothe, and they that dwell therein shal peryshe in lyke manner. But my saluacion shall endure for euer, & my ryghteousnes shall not cease. Herken vnto me ye that haue pleasure in ryghteousnes, thou people that bearest my lawe in thyn herte.

* Here not the curse of men: be not afrayed of

their blasphemys, and reuylnges * for they shall eat them vpon lyke cloth & woll. But my ryghteousnes shall endure for euer and my sayunge health from generacion to generacion. Make vp, wake vp, and be strong. O thou arme of & Lord, wake vp: lyke as in time past euer and lence the worlde beganne.

* Art thou not the same arme, that hast wounded the proude Egypte, & between the Dragon in peccs: Art not thou euen he which hast dyed vpon the depe of the see, whiche hast made playne the see grounde & the delpyered myght go the way? Therfore the redemer of the Lord shal turne a gayne, & come with ioye vnto Sion, ther to endure for euer. * That mirth and gladnes might be with them, that sorow and wo might be fro them. * Yee, I, I am euen he, & in all thynges geth you consolaciō. What art thou then, that fearest a mortal man: the childe of man, which goeth away as doth the flower: And forgetteth the Lord that made the, that spred out the heauens, and layde the foundations of the earth.

But thou arte euer afrayed for the syghte of thyn oppressoure, which is readye to do harme. What is the wrath of & oppressour? The tyme cometh on fast when the prisoner shalbe loosed, and he shall not dye in the dongeon, nor yet be consumed by famishment. * I am thy Lord thy God (that make & see to be thy, & to rage:) whose name is the Lord of hostes: I haue put my wordes in thy mouth, & haue defended the in the shadow of my hande: that I may plante the heauens, and laye the foundation of & earth and save vnto Sion: thou art my people.

Awake awake, and stande vp. O Jerusalem, thou that from the hande of the Lord hast drunken out * the cup of his wrath: thou that hast supped of, and sucked out the dregges of his deadly cuppe to the bottome. For among al the sonnes whom he hath begotten, there is not one & maye holde it vp, and not one to leade it by the hande of all the sonnes that he hath noyshed. Both these thynges are happened vnto the, but who is sorowe for it? Yee, destruction: walling, hunger & swearde, but who wyl comforte the? Thy sonnes lye comfortlesse at the head of euery strete lyke a taken venyson, and are full of the terrible wrath of the Lord, and punishment of thy God. And therfore, thou miserable & dyken (howbeit not with wine,) hear this: Thus sayth the Lord: thy Lord, & God & defender of his people: Beholde: I wyl take the dregging cuppe out of thy hande, euē the cuppe with the dregges of my wrath: that fro henceforth, thou shalt neuer drinke it moze, but I wil put it into their hande that trouble the: which haue spoken to thy soule, troupe downe, that we may go ouer the, and thou laydest thy bodye euen vpon the grounde, and as the strete to go vpon.

The lii. Chapter

¶ Consolacion and comforte to the people of God.

I Sion vp, take thy strength vnto & put on thy honeste rayment, O Jerusalem, the holpe cite. For from this time forth: there shal no more be captiue



nor vncleane persone come in the. Shake þ fro
the dust: arise and stande vp, O Ierusalem: Bluk
out thy necke fro the bond O þ captiue daugh-
ter. For thus sayth the Lord, * ye are sold
for naught, therfore shal ye be redeemed also
out any monye. For thus sayth the Lord God
* My people wente downe afoze tyme into E-
gypt there to be straungers, * and the kyng of þ
Assyrians oppressed the without any cause. And
nowe what profite is it to me (sayth the Lord)
that my people is frely caried away, & brought
into heuines by theyr rulers, * & my name euer
still blasphemed sayth the Lord: But that my
people may knowe my name, therfore I say in
that day they shal knowe it, that I am he that
do speake. I say euen I * O howe bewtyful are
the fete of the ambassadour, þ bringeth the mes-
sage from the mountaine, & proclaymeth peace
that bringeth good tydynges, and preacheth
deleth, & saith vnto Sion: thy God ist he kyng
Thy watchmen shal lyft vp their voyce: with
loud voyce shal they preach of him for they shal
see him present, when þ Lord shal conuert Sio
* Be glad with thankgeyng. O thou deso-
late Ierusalem, & reioyce together: for the Lord
hath comforted his people, he hath deliuered Je-
rusalem. The lord hath made bare his holpe
arme, & shewed it forth in the syght of all þ
eyes, * and all the endes of the earth hath sene þ
saluyng health of our God: Awake awake, get
you out fro thence, & touche no vncleane thyng
Go out from amonge such. And be cleane that
beare the vessels of the Lord. For ye shal not es-
cape by runnyng nor by flyng a way: but * the
Lord shal go before you, and the God of Isra-
el shal gather you together.

Behold, my seruauunt shal deale wysely, ther-
fore shal he be magnified, exalted, and greatly
honoured. Like as the multitude shal wondze
vpon him, because his face shal be so defourmed
and not as a mans face, his * bewty lyke no mā
Euen so shal the multitude of þ Gentiles loke
vnto him, and kynges shal shut their mouthes
before him: For they that haue not ben told of
him, shal see him, and they that heard nothyng
of him shal beholde him.

The liii. Chapter.

Of the prophesie evidently of the Passyon of our
Sauour Iesus Christ.

But who hath * geue credence vnto þ
thyng þ we haue hearde? O to who
is the arme of the Lord knowe: For
he dyd grow before the Lord like as
a branch and as a rote in a drye ground, * he
hath neither be wtie nor fauoure. When we shal
loke vpon him there shal be no faynes: we shal
hate no lust vnto him. * he is despised & abho-
red of men, he is such man as is aful of sorow &
as hath good experience of infirmities: We ha-
ue wicked him to vile, þ we dyd our faces from
him: per, he was despised and therfore we regar-
ded him not. Howbeit * he onely hath taken on
him our infirmities, & borne our paines. Yet we
dyd indge him, as though he were plagued and
cast downe of God: and punished * where as he

(not withstanding) was wounded for ouer of-
fences, and smitten for our wickednes. For the
chastelment of our peace was layde vpon him,
and with his stripes we are healed.

* As for vs, we haue goone all astraye (like
shepe) every one hath turned his owne waye.
But the Lord hath heaped together vpon him
the iniquitie of vs at he suffred violence & was
euell intreated, and dyd not yet open his mouth
* he shal be led as a shepe to be slayne, yet shal
he be as still as a lambe before the shearer, and
not open his mouth. He was had a waye from
prison: his cause not hearde and without anye
indgemente: Whose generacion yet who maye
nombre: he was cut of from the ground of the li-
uyng: whiche punishment dyd go vpon hym,
for the transgressio of my people, which in dede
had deserued that punishmēt. * His graue was
geuen him with the condemned, and with the
riche man at his death * Where as he dyd neuer
violence nor vnryghte, neyther hath there bene
anye dysceatfulnes in his mouth.

* Yet hath it pleased the Lorde thus to burste
him with plagues, and to smyte him with infy-
mites, that when he had made his soule an offe-
ryng for synne he myght se longe lastyng seed
And this denyce of the Lorde shal prospere in
his hande. With trauell and laboure of his sou-
le, shal he optayne frute and he shal be satisfied
* by the knowlege of him whiche is my righte-
ous seruauunt: he shal iustifie the multitude, for
he shal beare a way their synnes. Therfore wyl
I geue hym the multitude for his parte, and he
shal deuide the spoule with þ strongest, because
he geueth ouer his soule to death. * And is reke-
ned among the transgressours, which neuer the-
lesse hath taken a waye the synnes of the multi-
tude, and made intercession for the mysdoers.

The liiii. Chapter.

Of the grate domynyon of Christ. The indignacion
of God endureth but a shorte space, but hys mercy is euer-
lastyng.

Be glad now, * thou baren that bea-
rest not, reioyce, syng, and be mery
thou that arte not with childe: For
the desolate hath mo chylde: then
the married wyfe, sayth the Lord.
Make thy tentes wyder, and sprede out the ban-
gynges of thine habitacyō: spare not, lay forth
thy cordes, and make faste thy stakes, for thou
shalte be multiplyed on the ryghte syde and on
the lyfte, and thy seede shal haue the Gentyles
in possession & dwel in the desolat cities. Feare
not, for thou shalt not be confounded: Be not a-
shamed, for thou shalt not come to confusyon.
Yee, thou shalt forget the shame of thy youth &
shalt not remember the dyshonoure of thy wyd
dowhead. For he that made the shal be thy lord
* and husbunde (whose name is * the Lord of ho-
stes) and thy redeemer shal be euen the holpe one
of Israel, the Lord of the whole world. For the
Lord hath called the beynge as a desolate sorow-
full woman, and as a yong wyfe that hath by-
ken her wedlocke sayth thy God.

* A litle whyle haue I forsaken the, but with
great mercifulnes shal I take the vp vnto me,

¶ iii ¶ When

The Prophecie.

¶ When I was angrye, I hyd my face from þe for
a litle season, but thyngs entlastyng mercede
haue I pardoned the, sayth the Lorde thy rede-
mer, * and this is vnto me as the water of Noe,
for lyke as I haue sworne þat I wyll not brynge
the water of Noe any moze vpo the world * so
haue I sworne that I wyl neuer be angry with
the, nor reppone the: The mountaynes shall re-
moue and the hilles shal fall downe: but my lo-
uyng kyndnes shal not moue, and the bonde of
my peace shal not fal downe from the, saith the
Lorde thy merciful louer. Beholde, thou pooore
ouerwhelmed with tempest and * without com-
fort: I wil make thy walles of precious stones
& thy foundation of Saphires, thy wyndowes
of Chrystall, thy gates of fyne cleare stone, and
all thy borders of pleasaunt stones.

1. Thon. ii. d
Thon. vi. e

* Thy children shal all be taught of God, & I wil geue them plenteousnes of peace. In righte ousnes shalt þ be groundēd, & be farre frō oppres siō, for þ which þ nedest not to be afraied, netter for hinder aunce, for it shal not come nye þ. Be hold, the aleaunt þ was farre frō me, shal dwel with the, and he þ ioineth battel against þ shal peryshe. Beholde I make the synner þ bloweth the cooles in the fire, & he maketh a weapē after his handy worck. I make also the wasker to de stroye: but all the weapons þ are made against the, shal not prospere. * And as for all tonges þ shal respyt the in iudgement, þ shalt ouercome them: and condempne them. This is the herita ge of the Lordes seruauntes, & their ryghteous nes commeth of me sayth the Lorde.

Luke. xlii. b
Actes. iiii. c

The 16. Chapter.

A consolacion and comferte to the people. The scrpts and
profyt of the worde of God.

Come to þe waters al ye that be thir
sty, & ye þe haue no monye. Come by
that ye may haue to eate. Come, bye
wine and milke without any monye,
oz mony worth, wherfoze do ye laye out youre
mony for þe thyng þe fedeth not, & spede your la-
bour about þe thyng þe satisfieth you not? But
herken, herken rather vnto me, and ye shal eate
of the best, & your soule shal haue her pleasur in
plenteousnes. Enclyne youre eares, and come
vnto me, take heade (I saye) & your soule shall
lyue. * For I wyl make an everlastyng coue-
nant with you euen the sure mercies of David

25 Behold, I gaue him for a witnes among the
folke, for a Prince & captayne vnto the people.
Lo thou shalt cal an vnknown people, & a peo-
ple that had no knowlege of the shal runne vn-
to the, because of the Lorde thy God, & the holy
one of Israel, whiche gloryfied the. Seeke the
Lord whyle he may be founde: & call vpon him
while he is nie. * Let þ vn godly mā forsake his
owne wayes, and the vnryghteous hys owne
ymaginacions, & turne agayne vnto the Lorde
so shal he be merciful vnto him, and to our god
for he is verye redye to forgiue.

E For thus sayth the Lorde: my thoughtes are
not your thoughtes, & your wayes are not my
wayes, but as farre as the heauens are hyer the
the earth, so farre do my wayes excede yours,

and my thoughtes yours. * And like as the rain
ne and shewe cometh downe from heauen, &
returneth not thither againe but watereth the
earth maketh it fructifull and greene, & it maye ge
ue coyne vnto the sower, and breade to him that
eateth: So the worde also that cometh out of
my mouth: shall not turne agayne voyde vnto
me, but shall accomplyshe my wyl and prosper
in the thyng whereto I sende it.

And so shall ye go forth with ioye, and be led
with peace. The mountaynes & hils shall sing
with you for ioye, and all the trees of the felde
shall clappe their handes. For thornes ther shall
grow fig trees: and the Myrre tree in the ste
ade of briers. And this shall be done to pray
se of the Lorde, and for an everlastyng token
shall not be taken awaye.

The. lvi. Chapter.

¶ An exhortation to iudgemente and to ryghteousnes,
and to the spyritual heppinge of the Saboth. Agaynst
Shepherdes that deuoure theyr flocke.

Thus sayth the Lorde: * kepe equitie
and do ryghte, for my sayyng health
shall come shortly, & my righteous-
nes shall be opened. Blessed is the man
that doth this and the mans chyldre wysheth ke-
peth the same. * He that taketh heede, that he vn-
derstande not the Saboth (that is) he that kepeth
him selfe that he do none euil. Then shall not
a straunger, whiche cleaueth to the Lorde saye:
Alas the Lorde hath put me cleane out fro his
people. Neither shall the gelded man saye: loe,
I am a drye tree. For thus sayeth the Lorde vnto
the gelded that kepeth my Sabboth. Namelye
that holdeth greatly of the thing that pleasech
me, and kepeth my couenaunt: Vnto them wyl
I geue in my household, & within my walles, a
better heritage & name then yf they had bene cal-
led sonnes & daughters. * I wyl geue them an
euerclastyng name, that shall not perishe. Againe
the straungers that sticke to the Lord, to serue
hym, and to loue his name: * and to be by his
covenantes. And all they which kepe the seiers,
they vnderstande not the Saboth namelye, that
they fulfill my couenaunt. Then wyl I bring
to my holy mountayne, & make the ioyful in my
house of prayer. Their burnt offerings & sacrifici-
ces shall be accepted vpon mine altare. * For my
house shall be called a house of prayer for all people.
Thus sayeth the Lord God whiche gathereth
together & scattereth of Israel: I wyl bring yet
another congregacion to him. Come all ye be-
astes of the felde, that ye may deuour all the be-
astes of the wood. * For his watchmen are all blind
they haue altogether no vnderstandyng, they
are all dome dogges, not being able to bark:
they are sleppe dogges they are they, and yet slee-
pyng: they are shamelesse dogges, that be neuer
satysfied. The shepperdes also in the manner
haue no vnderstandyng, * but euery man know-
eth his owne waye, euery one after his owne
counsellousnes with all his power. * Come (saye
they) I wyl fetch wyne, so shall we fyll our sel-
ues: yf we maye be drunken. And do to morrow
like as to daye: yee, and much more.

The. lviij. Chapter.

The Jewes are rebuked for theyr iniurie done to Chriſt.

The *righteous periſheth, & no man regardeth it in his hert. Good godly people are taken away, and no man conſidereth it. Namely, that ſcoundrelous is conueyed away fro the wicked.

He commeth into peace, and godly men reſt in their chaumbres, and befoze the godly man goeth peace. Come hither therfoze ye charmers chyliden, *ye ſonnes of the aduouterer, and the whore: wherein take ye your pleaſure: vpon who gaue ye with your mouth, and bleare out your tongue: Are ye not chyliden of aduoutre? And a ſeed of diſſimulation? *Ye make your fyze vnder the okes, and vnder all grene trees, and ye offer chyliden in the valleies and denes of ſtone. Thy parte ſhalbe with the ſtony rockes by the riuer. Yea, euen theſe ſhalbe thy parte. For ther thou haſt poured meate and drink offering vnto them. Shoulde I delyte in that? Thou haſte made thy bed vpon hye mountaines, thou wenteſt vp thy ther, and there thou haſt ſlaine ſacrifices. *Behynde the doores and poſtes haſt thou ſet by thy remembraunce.

When thou haddeſt diſcouered thy ſelfe to another then me, when I wenteſt vp, & made thy bed wider, & with thoſe ydoles haſt thou made a cōenaūt, & loueſt their couches, where thou ſaweſt them. Thou wenteſt ſtreight to kinges with *oyle & diuers opyntmentes (that is) thou haſt ſent thy meſſenges farre of, & yet arte thou fallen into the pitte therby. Thou art wery for the multitude of thine owne waies, yet ſaideſt thou neuer, I wil leaue of. *Thou haſt had the life that thy handes wrought, & therfoze I arte careleſſe. For when wylt thou be a baſhed or feare ſeing thou haſt broken thy promiſe, and remembreſt not me, neither haſt me in thine hert? Thinkeſt thou, that I alſo wil holde my peace (as afore ſaid), that thou feareſt me not? Yea, verely I wyl declare thy goodneſſe & thy workes, but they ſhall not proſp̄te the: when thou crepeſt, let thy choſen hope deliuer the. But the winde ſhal blowe them forth, and vanitie ſhal take them al away. *Reuert theſe, they put their truſt in me, ſhall enherite the lande: and haue my holy hill in poſſeſſion.

And therfoze thus he ſayth: *Make playne, make playne: & clenſe the ſtreet, take vpon thy ſhulder blockes oute of the way & leadeſt to my people. For thus ſayeth the hye and excellent, euen he I dwell in euerlaſtingneſſe, whole name is the holy one: *I dwell hye aboue: and in the Sanctuary, and with him alſo that is of a contrite and humble ſp̄rite do I dwell: that I may heale a troubled mynde, & a contrite hert. For I chide not euer, and am not wroth with ont ende. But the blaſtyng goeth from me: and is included in the body, and I made the breath: I am wroth with him for his couetouſneſſe. I ſmyte him, I hyde me, & am angry, whil he turneth him ſelfe, and foloweth the bywaye of his owne herte. I haue ſene his wayes, and I heale him: I leade him, and reſtoze to hym comfort,

and to thoſe that were ſoye with him. I make the frutes of thankſguyng, that he may ſay: Peace, peace: vnto them that are farre of, and to them that are nygbe, ſayeth the Lord, and I make him whole. But the wycked are like the ragyng ſea, that can not reſte, whole water ſo-meth with the myze and grauell. *Euen ſo the wycked haue no peace, ſayth God.

The. lviii. Chapter.

The Lord (by the mouth of the prophet) reprimandeth the people for theyr ſayyng, whych were full of hypocryſie.



Come *nowe as loude as thou canſt, I leaue not of, lyft vp thy voyce lyke a trompet, & ſhewe my people theyr offences, & the houſe of Jacob theyr ſinnes. For they ſeke me dayly, and wyl know my wayes, euen as it were a people that dyd right, & had not forſaken the ſtatutes of theyr God. They argue with me concernyng ryght iudgement, and wyl be nye vnto God. *Wherfoze ſaith we (ſaye they) and thou ſeeſt it not: we put our lyues to ſtrayntneſſe, and thou regardeſt it not.

*Behold, when ye faſt, your luſt remaineth ſtyl, for ye do no leſſe violence to your detters: lo ye faſt to ſtryfe & debate, & to ſmyte wth ſpytt of wyckedneſſe. Nowe ye ſhall not faſte thus that you maye make your voyce be heard aboue.

*Thinke ye this ſaith pleaſeth me, & a mā ſhuld chaſte him ſelfe for a day, & to wythe his heed aboute lyke a hoke, & to lye vpon ſearth in an heare cloth? Shoulde that be called faſtyng, or a daye that pleaſeth the Lord? Doeth not this faſtyng rather pleaſe me, & thou *looſe him oute of bondage, that is in thy daunger: that I breake the othe of wicked bargaines: that thou let the oppreſſed go free, & take from the all maner of burthens: *to deale thy breed to the hungry, and bypunge the poore wandryng, home into thynne houſe: when thou ſeeſt I naked that thou couer hym, & hyde not thy face from thy neygbboure, (and deſpyſe not thynne owne fleſh.)

*Then ſhal thy light breake forth as the moyning, & thy health ſhall right ſhortly, thy rightouſneſſe ſhall go befoze the, and the glory of I Lord ſhal embrace the. *The yf thou calleſt, I Lord ſhal anſwere the: yf thou crieſt, he ſhall ſaye: here I am. Yea, yf thou layeſt away fro the thy burthens, and holdeſt thy ſpyngers, *ceaeſt fro blaſphemous talkyng, yf thou haſte compaſſion vpon the hungry, and reſtreſteſt the troubled ſoule: Then ſhall the lyght ſpyng oute in the darkeneſſe, & the darkeneſſe ſhalbe as the none day. The Lord ſhal euer be thy guide, & ſatify I deſire of thine hert in ſp̄tyme of drought & ſpl thy bones w mary. Thou ſhalt be like a freſhe watered garde: lyke ſountaine of water ſh ne-uer leaueſt runnyng. Then the places ſh haue euer ben waſte ſhalbe builded of the: there ſhalt thou lay a ſolidacion for many hyndreds. Thou ſhalt be called the maker vpon of hedges, and the buylder agayne of the waye of the Saboth.

Yea, yf thou turne thy fete in the *Saboth, ſo that thou do not the thing which pleaſeth thy ſelfe in my holy daye, and thou cal the pleaſaunt

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holpe and glorious Saboth of the Lorde, and that thou geue him the honour, so that thou do not after thine owne ymaginacion, nether seke thine owne wyl, nor speake thine owne wordes. Then shalte thou haue thy pleasure in the Lorde, and I wyl carpe the hys aboute the earth, & fede the with the heritage of Jacob thy father for the Lordes owne mouth hath so promised.

The .lix. Chapter.

The Lorde is myghty to saue, and readye to heare our request.

Esaye .l.a
Nume. xli.b

Jerem. v.b
* Esay. i.b

* Job. xvi.a
Psalm. vii.b

Psalm. lxxviii.a
Psalm. v.b
and. xlii.a

Rom. viii.b

Esaye. v.a
Job. xxx.c

De. xxi.ii.c
John. xii.c

De. xxi.ii.c

Behold, * the Lordes hande is not so shortened, & it cannot helpe, nether is his eare so stopped that it maye not heare. But * your misdeedes haue sepe rated you from your God, & your sinnes hyde his face from you, that he heareth you not. For your handes are defyled with bloude, and your fyngers with vnrightheousnesse. Your lippes speake leasynge, and your tongue setteth out wyckednes: No man regardeth rightheousnesse, and no man iudgeth truly, Euerie man hopeth in vaine thynges, and ymagineth disceate. * conccaueth we arenes, & bringeth forth euil. They brede Cockatrice egges, and weaue the spiders webbe: Who so eateth of their egges, dyeth. But yf one treade vpon them: ther cometh vpon a serpente. They webbe maketh no clothe, and they maye not couer them with their laboures. Their dedes are the dedes of wyckednesse, and the worck of robbery is in their handes. * Their secte runne to euil, and they make haste to shed innocent bloude, their counsels are wicked counsels, harme * and destruccyn are in their wayes. But the waye of peace they knowe not. In their goynges is no equite: their wayes are so croked, & whosoever goeth therein: knoweth of no peace. And this is the cause that equite is so far from vs, and that rightheousnes commeth not nigh vs. * We loke for lighte, loo, it is darcknes, for the moorning shyneth: se, we walke in darcke.

* We grope lyke the blynde vpon the wal, we grope euen as one that hath none eyes. We stobbe at y none day as though it were toward nyght in the fallynge places, lyke men that are halfe deade. We rooze all lyke Beares, and mourne styl lyke dones. We loke for equite, but there is none: for health, but it is farre fro vs. For oure offences are manye before the, and oure synnes testifie against vs: Yee, we must confesse that we offende, and knowlege that we do amysse: Namely, transgresse and dissemble agaynst the Lorde, and fall a waye frome oure God vponge presumptuous and trayterous ymaginacions, and casting false matters into our hertes. And therfore is equite gone aside, and rightheousnes standerth farre of, * truthe is fallen downe in the strete, and the thing that is plaine & open, may not be shewed. Yee the truthe is taken a waye, & he that refrayneth him selfe from euil, muste be spoyled. When the Lorde sawe this, it dyspleased him sore, that there was no equite. He sawe also, that there was no man rightheous, and he wondered that there was no man to helpe hym. Wherefore he helde hym by hys owne power,

and he sustayneth him by his owne rightheousnes. He * put rightheousnes vpon hym for a breast plate, he set the helmet of health vpon his head. He put on wrath in steade of clorhing, and take gelousye aboute hym for a cloke: (like as when a man goeth forth wrathfully to recourence his enemies, and to be auenged of his aduersaries). Namely, that he myght recompence & reward the Ilandes, wher thowow y name of the Lorde myghte be feared from the rylsng of the sunne and his maiestie, vnto the goyng downe of the same. For he shal come as a violet water streame which the winde of the Lorde hath moued.

* But vnto Sion there shal come a redeemer, and vnto them in Jacob that turne fro wyckednes sayth the Lorde. I wyl make this couenant with them (sayth the Lorde) My spyt shall be vpon the, and the wordes whiche I haue put in thy mouth shall neuer go out of thy mouth, nor out of the mouth of thy chyldres chyldren, from this tyme forth for euermore world with oute ende, sayth the Lorde.

The .lx. Chapter.

A consolacion and comferte to Jerusalem.



Come vpon the by tymes, be byghthe I (Jerusalem) for thy * lyghte cometh, and the glozpe of the Lorde is ryls vpon vpon the. For loo, while y darcknesse and cloude couereth the earthe & the people, the Lorde shal shewe the lyght and hys glozpe shal be sene in the. * The Gentyles shal come to thy lyghte, & kynges to the brightnes that shyneth forth vpon the. * Lyfte vpon thyne eyes, & looke rounde about the. All these gather them selues: and come to the, thy sonnes shal come vnto the from farre, & thy daughters shal gather them selues to the on euery syde. Then thou shalt se this: and be glorious, thou shalt maruayle exceedynge, and thine herte shal be opened, when the aboundance of the sea shal be couerted vnto y (that is) wher the riches of the Gentyles shal come vnto the, The multitudes of Camels, shal couer the, the Dromedaries of Madian and Cyba, * All they of Saba shal come, bringyng golde and incense, & theye shall inge the prayse of the Lorde. * All catell of Cedar shal be gathered vnto the, & frames of Sabaioth shal serue the, to be offered acceptable vpon the aulter, * whiche I haue chosen: & in the house of my glozpe whiche I haue garnysed. But what are these that shal be here like y clowdes, and as the dones flyng to the, wyndowes?

The Iles also shal wayte for me, and speccially the shippes of Charys, & they may bring thy sonnes from farre, and their siluer and their golde with them, vnto the name of the Lorde thy God, vnto y holy one of Israell, that hath glorified the: * Strangers shal buyde vpon thy walles, and the kynges shal do the seruyce. For wher I was angry, I smote the: and of my mercye, I pardoned the: thy gates shal stande open styl both day and nyght, and neuer be shut, that the hooft of the Gentiles may come, and that their kynges may be brought vnto y. For euery people & kyngedome that serueth not the, shall

shal perysh and be destroyed with utter destru-
cyon. The glory of Libanus shal come vnto y
the fyre trees, Boxes & Cedres together, to
garnyssh the place of my Sanctuary for I wyl
glorifye the place of my fete.

Moreover, those shal come knelynge vnto
the, that haue vexed the: and all they that despi-
sed the, shal fall downe at thy fote. Thou shalt
be called the cytie of the Lorde Syon the cytie
of the holy one of Israell. Because thou hast
bene forsaken and hated: so that no man wente
thorow the: I wyl make the glorious for ever
and to full thowout all posterities. * Thou
shalt sucke the mylke of the Gentyles, and kin-
ges brestes shal fede the. And thou shalt knowe
that I the Lorde am thy sauoure and redemer
the mighty one of Jacob. For brasle wyl I geue
the golde, and for yron syluer: for wood brasle,
and for stones yron. I wyl turne thine oppres-
sion into peace, and thine exactions into ryghte-
ousnes. Violence & robbery shal neuer be heard
of in thy lande, neyther harine and destruccyon
within thy borders. Thy walles shal be called
helthe, and thy gates the prayse of God. * The
sunne shal neuer be thy daylyght: and the lyght
of the mone shal neuer shyne vnto the: but the
Lorde hym selfe shal be thine euerlasting light
and thy God shal be thy glorie.

* The sunne shal neuer goo downe, and the
mone shal not be hyd: for y Lorde hym selfe shal
be thine euerlasting lyghte, and thy sorowfull
dayes shal be ended. Thy people shal be al righ-
teous & possesse thy land euer, the flower of my
plantynge: the worke of my handes, wherof I
wyl reioyce. The poungest and least shal grow
into a thousand, and the symplest into a strong
people: I the Lorde shal shortly bynge this
thyng to passe in this tyme.

The. lxi Chapter.

A propheseth that Christe shalbe anoynted & sent to preache.

Ihe spirit of the Lorde God is vpon
me, for the Lorde hath anoynted me,
and sent me to preache good thynges
vnto the poore, that I myght bynde
vnto the wounded hertes: that I myght preache
deliuerance to the captiue, & open the prison
to them that are bounde: that I myght declare
the acceptable yere of the Lorde, and the daye
of vengeance of our God: * that I myght com-
forte all them that ar in heuynes, that I might
geue vnto them that mourne in Syon, that I
myght geue I sape bewty in steade of ashes, ioy
full oynement for syghing, pleasaunt raiment
for an heuy mynde. That they myght be called
trees of ryghteousnes, a plantynge of the Lorde
for hym to reioyce in.

They shal buylde the longe roughe wilder-
nes, & set vp the wild desert, they shal repaire y
wast places, & such as haue bene voide thorow
onte many generacions. Strangers shal stand
and fede poure catell, and the Aleantes shal be
your plowmen & dyers of your vines. * But
ye shal be named y prestes of y Lorde, & men shal
call you the seruautes of our God. Ye shal en-
ioye the goodes of the Gentyles, & tryumphe in

theyr substaunce. For your greete reproche you
shal haue double ioye, and for shame shal they
haue ioye of theyr porcyon. For they shal haue
double posseltyon in theyr lande, & euerlastyng
ioye shal be with them. For I the Lorde which
loue ryght & hate robbery (though it were offer-
red me) shal make theyr workes full of fayth-
fulnesse and make an euerlastyng couchaunte
with them.

Their sede also: and theyr generacyon shal
be knowne amonge the Gentyles, and among
the people. All they that see them, shal knowe
that they are the bygd blessed sede of the Lorde.
And therefore * I am ioyfull in the Lorde, and Luke. ii. v.
my soule reioyceth in my God. * For ye haue psal. cxxxii. a
put vpon me the garment of saluacion: and co-
uered me w the mantell of ryghteousnesse.

* He shal decke me lyke a bydegrome & as
a byde that hathe her apparell vpon her. For
lyke as the grounde byngeth forth frute, and
as the garden sheweth forth sede: so shal y Lorde
God cause ryghteousnes, and prayse to flozthe
forth before all the heathen.

The. lxii Chapter.

A propheseth of the coming of Christe.

In Sions sake therefore wyl I not
holde my tonge and for Jerusalem
sake: I wyl not cease vntill they
ryghteousnesse breake forth as the
shynning lyghte, and theyr saluacy-
on as a burnyng lampe. Then shal y Gentiles
see thy rightousnes, and all kynges thy glorie.
Thou shalt be named w a newe name, which John. i. a.
the mouth of y Lorde shal shew. Thou shalt be
a crowne in the hande of the Lorde, & a glorious
garland in the hand of thy God. Fro this tyme
forth thou shalt neuer be called the forsaken, &
thy lande shal be nomore called the wylterne
but thou shalt be called my pleasure is in her: &
thy land shal be called y marped woman, for the
Lorde loueth the and thy lande shal be ioynd in
marpage. * And lyke as a ponge man taketh a
doughter to mariage, so shal thy sonne be ma-
ryed vnto the. And as a bydegrome is glad of
his byde, so shal thy God reioyse ouer the.

I haue set watchmen vpon thy walles (O
Jerusalem) whiche shal neyther cease day nor
nyghte to preache the Lorde. And ye also that
remembre the Lorde, ye shal not kepe hym close
nor leaue to speake of hym vntill Jerusalem be
set vp, & made the prayse of y world. The Lorde
hath sworn by his ryght hand & by his strong
arme, that fro henceforth he wyl not geue thy
corne to be meat for thine enemies, nor thy vine
(wherein thou hast laboured) to be drynke for
the strangers. But they that haue gathered in
the corne shal eat it, and geue thanks vnto y
Lorde and they y haue bozne in the wyne, shal
drynke it in the courte of my Sanctuarie.

So you, go you thorow y gates make cleane
the way for y people, make plaine, make plaine
the fote path, and take awaye the stones out of
it, and set out a token for the people.

Beholde, the Lorde preclaymeth vnto the
endes of the world: * tell y doughter Syon: see
G. v. thy

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thy Sauoure commeth: beholde, he byngeth his trefure with hym, and his worckes goo before hym. For they whome þe Lorde deliuereth ſhalbe called the *holy people: and as for the, þe ſhalt be named the greatye occupied, and not the forſaken cytie.

The. lxxiii. Chapter.

¶ Of the redemption promyſed to the people.

What is he this, that commeth from Edon, with red colered clothes of Boſra: (which is ſo coſtlye cloth) and commeth in ſo myghtely with all his ſtrengthe. I am he that teacheth ryghteouſnes, and am of power to helpe. Wherefore then is thy clothynge red, & thy raiment lyke his that treadeth in the wine preſſe? I haue troden the preſſe my ſelfe alone, and of all people there is not one with me.

Thus wyll I treade downe myne enemyes in my wrath, and ſet my fete vpon them in my indignacion. And they? bloude ſhalbe ſprunge my clothes, and ſo wyll I ſtayne al my raiment.

*For the daye of vengeance is aſſygued in my herte, and the yere when my people ſhalbe deliuered is come. I looked aboute me, and there was no man to ſhew me any helpe: I marueled that no man helde me vp. Then I helde me by myne owne arme, and my ſeruenteſſe ſuſtained me. And thus wyll I treade downe the people in my wrath, and bath them in my dyspleaſure, & vpon þe earth wyll I laye theyr ſtrength.

*I wyll declare the goodnes of the Lorde, yet, and the prayſe of the Lorde for all that he hath geuen vs, for the great good that he hath done for Iſraell: whiche he hath geuen them of his owne fauour, and accordyng to the multitude of his loupnge kyndneſſe. For he ſayde: Theſe no doubt are my people, and no ſhrinking chyl dren, & ſo he was theyr ſauour. In theyr troubles, *he was alſo troubled with them, and the

aungell that went forth from his preſence deliuered them: Of very loue and kyndnes that he had vnto the, he redeemed the. He hath bozne them and carped them vp, euer ſence the world began. But after they prouoked him to wrath and vered his holy mynde, he was theyr enemy and fought agaynſt the hymſelf. Yet remembred Iſraell the olde tyme of Moſes and his people ſaying: Where is he that broughte them from the water of the ſee? with them þe fede his ſhepe.

Where is he that bathe geuen his holy ſpyte amonge them: he led them by the ryght hande of Moſes with his gloriouſ arme: demyng the water before them (whereby he gat hym ſelf an euerlaſting name) he led them in the depe, as an hoyle is led in the playn, þe they ſhulde not ſtumble as a tame beaſte goeth in the felde: and the byeth geuen of God, geueth hym reſt.

Thus (O God) haſte thou led thy people, to make thy ſelf a gloriouſ name withal. *Loke downe then from heauen, and beholde the dwellinge place of thy Sanctuarie, and thy glorie. Howe is it that thy gelouſye, thy ſtrengthe, the multitude of thy mercyes, and thy louing kindnes wyll not be entreated of vs? Yet arte þe our

father. For Abraham knoweth vs not, neither is Iſraell acquainted wyth vs. But þe Lorde art oure father and redemer, and thy name is euerlaſtyng. O Lorde, *Wherefore haſt thou led vs oute of thy waye: Wherefore haſt thou hardened oure hertes, that we feare þe not? Be at one with vs agayne, for thy ſeruantes ſake, & for the generacion of thyne heritage. Thy people haue had but a lytle of thy ſactuary in poſſeſſion for oure enemyes haue troden downe the holye place. And we were thyne from the begynnyng when thou waſt not theyr? Lorde, for they haue not called vpon thy name.

The. lxxiiii. Chapter.

¶ The prophete conſider the perſon of the Jewes) betwixt theyr exyle and baniſhment. Whannes ryghteouſnes is lyke a cloth beſpiled with the floures of a woman.

What thou woldeſt cleane the heauen in ſondre, and come downe: that the mountaines myght melt awayne at thy preſence, lyke as an whote ſperr: and that the malicyous myght boyle as the water doeth vpon the fyre.

Whereby thy name might be knowen among thyne enemyes, and that the Gentyles myght tremble before the. When thou wroughteſt wonders ſtraunge worckes, we looked not for them. Thou cameſt downe, and the hylles melted at thy preſence. For ſence þe begynnyng *of þe world it hath not bene heard or perceiued, neither hath any eie ſene another god beſide þe which doeſt ſo much for them þe put theyr truſt in the.

Thou helpeſt hym that doeth ryghte wyth chearfulneſſe and them that thynke vpon thy wayes. But loo: thou haſt bene angrey, for we offended, and haue bene euer in synne, though þe wolde haue cleaued to them *yet ſhal we be ſaued. We are all as an vncleane thyng & all our ryghteouſnes are as the clothes ſpained wth floures of a woman, we fall euerychone as the leafe for our ſynnes carpe vs a waye lyke þe wynde.

There is no man that called vpon thy name that ſtandeth vp to take hold by the. Therefore hideth thou thy face from vs, and conſumeſt vs becauſe of our ſynnes. But now, O Lorde, thou father of ours: *we are thy clape, and þe art our potter, & we all are the worke of thy handes.

*Be not ſo ſore diſpleaſed (O Lorde) & hepe not oure offences to longe in thy remembrance but conſider that we are all thy people. The cyte of thy ſactuary lyeth waſt: *ſion is a deſert, & Jeruſalem a deſerte. Oure holy houſe which is our beutie, where our fathers prayed the, is bzente vp: yee all oure commodities and pleaſures are waſted away. Wylt þe not be intreated (Lorde) for all this? Wylt thou holde thy peace and ſcorge vs ſo ſore?

The. lxxv. Chapter.

¶ The ſcltyte of Ieruſalem and the calling of the heathen.

Aſked for me, that byrtherto haue not I to haue not ſoughte me, I haue layde I am here, *I am here. I am found of a people þe neuer called vpon my name. For thus long haue I euer holden out my handes to an vnfaithful people that go not the ryght way, but after

Esay. lxxx. a.

Es. xxxiii. b.

B

Exodi. xv. a.
Esay. xli. a.

Exodi. xiii.
Psalm. xlii. c.

Exo. xlii. c.
Psalm. xlii. b.

Deu. xxi. b.
Baruc. ii. c.

Mat. vi. b.
Luce. xi. a.
and. xlii. a.

after their owne ymaginacions: To a people þ
is euer defynge me to my face. * They make
their oblations in gardens, & their smoke vpon
alters of bypcke, they lurke among the gra-
ues: & lye in theyr dennes all night. * They eat
swynes fleshe: & vncleane byrth is in theyr ves-
sels. If thou comest nye them, they sape touche
me not: for I am halper then thou.

All these men when I am angry, shalbe tur-
ned into smoke and * fyre that shal burne for euer.
Behold, it is wrytten before my face, & shal not
be forgotten, but recompensed. * I shal reward
them into theyr bosome: I meane your milde-
des, and the mysdoedes of your fathers together
(sayth þ Lord) which haue made theyr smokes
vpon the mountaines, and blasphemed me vpon
the hylls: therfore wyl I measure their old de-
des into theyr bosome againe. Moreover, thus
sayth the Lord: * lyke as when one wolde ga-
ther holy grapes, men sape vnto him: bryake it
not of, for it is holy: & euen so wyl I do also for
my seruauntes sakes, that I wyl not destroye
them all. But I wyl take a sede out of Jacob &
out of Iuda one, to take possession of my hyll.

My chosen shal possesse these thynges & my ser-
uauntes shal dwel there. Saron shalbe a shepe
folde, and the valley of Achor shal geue þ stal-
lyng for the cattell of my people that feare me.

* But as for you, ye are they þ haue forsake the
Lord, & forgotten my holy hyl. Ye haue set vp
an alter vnto Iuppiter, and geuen riche drink
offrynges vnto the planetes. Therfore wyl I
nombze you with the sword, that ye shalbe de-
stroyed all together. For when I called, noman
gaue me answer: whē I spake, ye harkened not
vnto me but byd wyckednesse before mine eyes
and chose the thyng that pleased me not.

Therfore, thus saith the Lord God: Beholde
my seruauntes shal eat, but ye shal haue hunger.
Behold, my seruauntes shal drinke, but ye shal
suffer thyrste. Behold, my seruauntes shal be
merry but ye shalbe confounded. Behold, my ser-
uauntes shal reioyce for a very quyetnes of hert
but ye shal crye for sorowe of hert: & complain
for veraciō of mid. Your name ye shal leaue ac-
cursed amonge my chosen, for God the Lord
shal slaye you, and call his seruauntes by ano-
ther name. * Whoso reioyleth vpon earth, shal
reioyle in the true God. And whoso sweareth
vpon þ earth shal sweare in the true God. For
the olde enemye shalbe forgotten, and taken a-
waye out of my syghte: * For so, I shal make
a newe heauen and a newe earth. And as for the
olde they shal neuer be thought vpon, nor kept
in mynd: but the Lord sayth: be glad and euer-
more reioyle, for the thynges þ I shal do.

For why? Beholde, I shal make a ioyfull
Jerusalem, and his people ioyful: yee, I my selfe
wyl reioyle with Jerusalem, and be glad with
my people. * And the voyce of wepyng & way-
lyng shal not be heard in her from thence forth.
There shal neither be chyld, nor olde man, that
haue not theyr full dayes. But when the chyld
commeth to an. C. yere olde it shal dye. And yf
he that is an. C. yere of age do wyng he shalbe

curled. * They shal buylde houses and dwell in them. For so.
them they shal plant vineyardes, and eate the
frute of them: They shal not buylde and ano-
ther possesse: they shal not plant, & another eate.
* But the lyfe of my people shalbe lyke a tree,
and so shal the worke of theyr handes.

My chosen shal lyne longe, they shal not
laboure in vayne, nor beget with trouble: for
they are the bygh blessed seide of the Lord, and
theyr frutes with cheyn. And it shalbe, that o-
uer they call, I shal answere them.

Whyle they are yet but thynkynge how to
speake, I shal heare them. * The wolfe and the
lambe shal fede together, and the Lyon shal eat
haye lyke the bullocke. * But earth shalbe the
serpentes meate. There shal no man hurte nor
slay another, in al my holy hyl, saith the Lord.

The. lvi. Chapter.

God dwelleth not in temples made by mannes hande. He de-
spiseth sacrifices done withoute mercy and sayth. God cōso-
leteth them that are troubled for his sake, amonge the Chrysten:
the Saboth is continuall.

Thus sayeth the Lord: * Heauen is I
my seate, and the earthe is my foote-
stole, where shal nowe þ house stand
that ye wyl buylde vnto me? And
where shalbe the place that I wyl dwel in. As
for these thynges my hande hath made them all
and they are all created, sayeth the Lord.

* Whiche of them shal I then regarde? Euen
hym that is pooze & of a lowlye troubled sprete
and standeth in awe of my wordes. For who so
slayeth an oxe for me doth me so greate dysbo-
nour as he that killeth a man. He that killeth
a shepe for me, knetcheþ a dogge. He that byn-
geth me meatoffrynges, offereth swynes bloude.
Whoso maketh me a memoriaill of incence,
prayseth the thyng that is vnryghte. Yet take
they such thynges in hande, and theyr soule de-
lyteth in these abhominacyons.

* Therfore wyl I also haue pleasure in laugh-
yng them to scozne, and þ thyng that they feare
wyl I byyng vpon them. * For when I called
no man gaue answer: when I spake they wold
not heare: But did wickednesse before mine eyes
and chose the thynges that displease me. Heare
the worde of the Lord all that feare the thyng
whiche he speaketh. Your brythren þ hate you
and cast you oute for my names sake, say: The
Lord is greuous agaynst vs: but you shal see
hym in ioye when they shalbe confounded.

* Then shalbe heard a great noyse from the
cytye and the temple, the voyce of the Lord,
that wyl reward, and recompence his enemies,
lyke as whē a wyfe byngeth forth a man child
o-uer she suffre the payne of the byrth, and an
guyth of the trauell. Who euer hearde o- sa we
suche thynges: doth þ ground beare in one day,
o- are the people bozne at once, as they traue-
led in chyld byrth & bare her sonnes: For thus
sayeth the Lord.

* Am I he that maketh o-ther to beare, and
beare not my selfe? Am not I he that beareth
and maketh barren: sayeth thy God? Reioyle
with Jerusalem, & be glad with her, all ye that
loue her: * Be ioyful with her, al ye þ mourned
for

Gen. ii. b
Jer. xlii. b
Isa. i. a

Esa. xi. b.

Gen. iii. c

Isa. xli. c
Isa. xli. c
Isa. xli. c

Isa. li. b
Esa. li. b
and. i. a

John. i. b.

Esa. li. b
Isa. i. b

Ezech. xlii. a

Gen. xxi. f
Isa. i. a

Isa. i. a

The Prophecie.

The booke of the Pro

phete Jeremie.

The fyrste Chapter.

In the stocke of Jeremie, & in what tyme he prophesied. He receiued hymselfe and wolde refuse the office of a prophete: because he is ponge & vnexspect. He is taught of the Lorde, and becometh to be God openeth vnto hym, that the destruction of the Jewes by the Babylonians is at hande. Jeremie is commaunded to speake the worde of God vnto the Jewes without feare.



These are the sermons of Jeremie the sonne of helkiah the priest one of them that dwelt at Bethanathoth in the lande of Benjamin when the Lorde had by hym spoken wth hym in the tyme of Josiah the sonne of Ammon:

kinge of Iuda, in the thirtieth yere of his reigne: and so during vnto the tyme of Jeboakym the sonne of Josiah kinge of Iuda, and vntyll the xi. yere of zedeiah the sonne of Josiah kinge of Iuda were ended, when Jerusalem was taken, euen in the fyfte moneth.

The worde of the Lorde spake thus vnto me, before I fashioned hym in my mothers wombe. I dyd know the. And ozeuer thou wast borne I sanctified the, & ordeined the to be a prophete vnto the people. Then sayd I: * Oh Lorde God I cannot speake, for I am yet but ponge. And the Lorde answered me thus. Saye not so I am ponge. * For thou shalt go to all that I shall sende the vnto: & what soeuer I comaunde the, that shalt thou speake. Be not afrayed of the faces. For I am wth the, to deliuer the saith the Lorde.

* And with that, the Lorde stretched out his hande, and touched my mouth, & the same Lorde sayde vnto me: Beholde, I put my wordes in thy mouth, and beholde: this daye doo I see the ouer the people & kyngdomes that thou mayest roote out, breake of, destroy and make waste: that thou mayest buylde vp and planee. After this the Lorde spake vnto me, sayng: Jeremie what seest thou? And I sayde: I see a rod of an almonde tree. Then sayde the Lorde vnto me: Thou hast sene ryght, for I wyl make hast wthely vpon my worde, to perfourme it.

It happened afterward that the Lorde spake to me agayn, and sayde: What seest thou? And I sayde: I do see a sethyng * pot lokyng frome the North.

Then sayde the Lorde vnto me: Out of the North shall come a plage vpon all the dwellers of the lande. For lo, * I wyl call all the kyngreds of the kyngdomes of the North (sayeth the Lorde). And they shall come, and euery one shall set his seate in the gates of Jerusalem, in the walles rounde aboute, and in all the cyties of Iuda: And they shall thew them that I declare my iudgement vpon all the wyckednes of those men that haue forsaken me: that haue burnt incense vnto strange goddes, and worshipped the images of theyr owne handes.

* And therfore gyde by thy loyned aryle tell them all, that I geue the in comaundement: Feare them not, lest I destroye the before them. * For behold, this daye do I make the a strong defended

for her. For ye shall sucke comforte oute of her brestes, and be satisfied. Ye shall taste, and haue delyte in the plenteousnesse of her power. For thus sayeth the Lorde: beholde, I wyl let peace into her lyke a water founte and the mightie of the heathen lyke a flowyng streame. Then shall ye sucke, ye shall be bozne vpon her sides, and be ioyfull vpon her knees. For lyke as a chyld is comforted of his mother, so shall I comforte you and ye shall be comforted in Ierusalem. And when ye see this, your heart shall reioyse, * and your bones shall flourish lyke an herbe.

Thus shall the hande of the Lorde be knowne amonge his seruantes, and his indignacyon amonge his enemyes. For beholde, the Lorde shall come with fyre, & his charret shall be lyke a whyle wynde, that he maye recompence his vengeance in his wyath, and his indignacyon with the flamme of fyre. For the Lorde shall Iudge all fleshe wth the fyre, and wth his sword, and there shall be a great nombre slaine of the Lorde. Such as haue made the selues holy and cleane in gardens, and those that haue eaten swynes flesh, myce, and other abhominacions, these shall come and see my glorie. Vnto them shall I geue a token and sende a certayn of the (that be deliuered) amonge the Gentiles: into Cilicia, Africa, and Lybia, where men can handle bowes into Italie, and also Grekelande.

* The Ides farre of, that haue not heard speake of me, and haue not sene my glorie, shall preache my praise amonge the Gentiles and shall bring al your brethren for an offering vnto the Lorde out of all people, vpon horses: charettes, horse lytters, vpon mules, and cartes to Jerusalem my holy hyl (sayeth the Lorde) lyke as the children of Israel, bring the offering in cleane vessels to the house of the Lorde.

* And I shall take oute certayne of them for to be prestes and Leuytes sayeth the Lorde.

For lyke as the newe heauen, and the newe earth whiche I wyl make, shall be faste stablished by me (sayeth the Lorde): So shall your sedyng and your name contynue, and there shall be a newe Moone for the other, and a newe Sabbath for the other, and all fleshe shall come to worshippe before me (sayeth the Lorde). And they shall go forth, and loke vpon the carions of them that haue transgressed agaynst me. * For theyr womens shall not dye, neyther shall their fyre be quenched, and all fleshe shall abhorre them.

The ende of the booke of the Propete Esaye.

Jer. xviii. b. c. xxviii. a.

Esay. xlii. a. li. a. li. a. and. lvi. a.

Esay. xlii. a. li. a. li. a. Roma. xlii. a.

Math. vi. a.

defenced towne, an yron pyller & a brassen wall agaynst the whole lande, agaynst the kynge and mightye men of Iuda, agaynst the prestes and people of the lande. They shall fyghte agaynst y, but they shall not be able to ouercome the: for I am wyth the to deliuer the, sayeth the Lorde.

The.ii. Chapter.

God reuerſeth bys benefytes downe vnto the Jewes agaynst the prestes and prophetes, or preachers that contemne and despise God. The Jewes are destroyed, because they forsake God, and because they ranne a wysechumpnyng after pools.



Wherefore, the word of y Lord came vnto me, sayng: So thy way, crye in the eares of Ierusalem, and saye thus sayeth the Lorde: I remembre the, for the kynndesse of thy pouthe and because of thy steadfast loue, at the tyme of thy desponsyng, in that thou folowest me thow the wyldernesse, in an vntylled lande. Israel was an halowed thyng vnto the Lorde, and so was his fyrste frutes. * All they that beuoure Israel shall offende: my fortune shall fall vpon them, sayth the Lorde. Wherefore the word of the Lorde. O thou house of Iacob, and all the generacions of the house of Israel. Thus sayeth the Lorde.

What vnfaithfulness founde your fathers in me, that they went so farre away fro me, falsyng to lyghtnesse, and beyng so vaine: They thought not in theyr hertes: Where haue we left the Lorde y brought vs oute of the lande of Egypte: that led vs thow y wildernesse, thow a desert and rough lande thow a drye and a deadly lande: yea a lande y no man had gone thow, and wherein no man had dwelt.

* And when I had broughte you into a pleasaunte wel buylde lande, that ye myght enioy the frutes and all the commodities of the same ye went forth and defyled my lande & brought myne herptage to abhominacyon.

The prestes them selues saide not: Where is the Lorde: They that had the law in theyr handes knowe me not: The shepherdes offended agaynst me. The prophetes dyd seruyce vnto Baal, and folowed suche thynges as shal bring them to profyte.

Wherefore, I am constrained (sayeth the Lorde) to make my coplaynt vpon you, & vpon your chyldres chyldren: Go into the ples of Cethym, and loke well: sende vnto Cedar, take dylygent hede: & se whether suche thynges be done there, whether the Gentyles the selues deale so falsely and vntrewly with theyr goddes (which yet ar no goddes in dede.) But my people haue geuen ouer theyr hye honour for a thyng that maye not helpe them.

Be astonysht, (O ye heauens) be afrayed & ashamed at suche a thyng, sayth the Lorde. For my people haue done, ii. euyles. They haue forsaken me the well of y water of lyfe, and dygged them pyttes: yea hyle and broken pyttes, y can holde no water. Is Israel a bonde seruant of one of the household?

Why the is he so spoiled: Why do they roze &

cry then vpon hym as a yon: They haue made his land wast. * His cities are so brent vp, that there is no man dwelling in the. Yee, the chyldre of Moab and Taphnes haue despyled thy necke.

* Commeth not this vnto the, because thou hast forsaken the Lorde thy God, ever sence he led the by the waye: And what haste thou now to do in the strete of Egypt: to drinke the water of Nilus: Eether what makest thou in the waye of Assyria: To drinke water of y floude

* Thyne owne wyckednes shall reprove the, and thy turnynge a waye shall condempne the, that thou mayst knowe and vnderstande, how euell and hurtfull a thyng it is, that thou haste forsaken the Lorde thy God, & not feared hym, sayeth the Lorde God of hostes. * I haue euer broken thy poke of olde, and burst thy bondes: yet sayest thou: * I wyll nomore offende, but (lyke an harlot) thou runnest aboute vpon all drye hylles, and amonge all grene trees, where as I planted the a noble vine and a good roote whole seide is all faythfull. * Howe arte thou turned then into a bytter vnfruteful & strange grape: Yee, and that so sore: that though thou was the with Nyrus, and make thy selfe to sauoure with that swete smelling herbe of Boreth: yet in my syght thou art stained with thy wyckednes, sayeth the Lorde thy God.

Saye not now, I am not vncleane, and I haue not folowed Baal. * Loke vpon thyne owne wayes in the woodes, valleyes, and denes, so shalt thou knowe, what thou hast done. Thou art lyke a swifte dyomedary, that goeth easely his waye, and thy wantonnes is lyke a wyld ass, that vseth the wildernesse, and that snoffeth & bloweth at his wyll. Who can tame the: All they that seke the shall not saye, but fynde the in thyne owne vncleannes. Kepe thou thy selfe from nakednesse, and thy throte frome thyssle, and wythoute shame thou answereste. No, for I haue loued straungers and them wyl I folowe.

Lyke as the thefe that is taken with the dede cometh to shame, even so is the house of Israel come to confusyon: the comen people, theyr kynges and rulers, theyr prestes and prophetes.

* For they saie to a stocke, thou art my father: and to a stone, thou hast begotten me, * yee: they haue turned theyr backe vpon me, and not theyr face. * But in the tyme of theyr trouble when they saie stande vp, and helpe vs: I shall answer them. Where are now thy gods, that thou hast made y: let them stand vp & helpe the in the tyme of nede (yf they be able). * For loke howe many cities thou hast (O Iuda) so many gods haste thou also.

Wherefore then wyl ye gooe to lawe with me, sayng ye all are synners agaynst me sayeth the Lorde: It is but losse labour, that I smyte your chyldren, for they receiue not my correccion.

* Your owne swerde destroyed your prophetes lyke a deuourynge Lyon. O ye people: looke vpon the worde of the Lorde. Am I then become a wyldernes vnto the people of Israel: or a lande that hath no lyght: Wherefore saith my

The Prophecie.

my people then: we are Lordes, we wyll come no moze vnto the: Doeth a mayden forget her rayment, or a byrde her stomacher? But as for my people, they haue forgotten my dayes innumerable. Why boastest thou thy wayes so highlye (to optayne fauoure there thowowe) when thou haste yet stayned them with blasphemyes and teachest thyne owne wayes?

Deut. xxi. b.
Jer. xli. a. b.
Eze. xx. d.
Psalm. cx. c.

* Upon thy wynges is founde the bloude of pooze and innocent people, and that not in corners and holes onely, but openly in all these places. Yet darest thou say: I am innocent (without synne and) guiltlesse. Thus his wrath can not come vpon me. Beholde, I condemne the in Judgemente because thou darest saye: I haue not offended. And why runnest thou so often to & fro to chaunge thy waies? For thou shalt be confounded as wel of Egypt, as of the Assyrians: yee, thou shalt go thy waye from them: and smite thyne handes together vpon thyne head. Because thou doth abhorre that confidence and hope of thine and thou shalt not prosper withall.

The.iii. Chapter.

God beyng mercifull calleth vnto repentaunce his people, whiche he had forsaken for theyr whoredome with ydols. He exhorteth Israell vnto repentaunce promysynge them shephardes that shulde haue the true knowlage of God. The returne of Israell vnto God: confessynge theyr offence.

Deut. xxi. a.



Deut. ii. a.
Eze. xvi. b.

Menly, * When a man putteth a waye his wyfe, and she goeth from hym, and marryeth wyth an other: then the questyon is: shuld he resorte vnto her anye moze after that? Is not this felde then despyled and vnclean? * But as for the, thou hast played the harlot with manye louers: yet turne agayne to me, sayeth the Lord. Lyfte vp thyne eyes vnto thyne alters and loke yf thou be not despyled with whoredome. Thou hast wayted for them in the stretes, and as a murdher in the wyldernes. Thowowe thy whoredome and shamefull blasphemyes, is the lande despyled.

iii. Re. xvi. a.

* This is the cause that the rayne and ennyng dewe hath ceased. Thou haste gotten the an whores forbeade and wylte not be ashamed. Elles woldest thou say vnto me: O my father thou art he that hast brought me vp, and leade me fro my yowthe: wilt thou the put me away, and cast me of for ever? O wylte thou withdrawe thy selfe cleane from me? Neuerthelesse, thou speakest suche wordes, but thou art euer doynge worse and worse.

Jer. l. ii. b.
iii. Re. vii. b.

* The Lord saide also vnto me: in the tyme of Josaph the kynge haste thou sene what the rebellon of Israell hath done: howe she hath runne vp vpon the hylls, and amonge all the thyck trees, and there played the harlot, hast thou sene also (when she had done all this) howe I saide vnto her: that she shulde turne again vnto me, and yet she is not returned?

Eze. xvi. b.

* Juda that vnfaithfull syster of hers also saue this: namelye, that after I had well sene the aduoutry of the whynckynge harlot Israell: I put her away, & gaue her a byll of deuozement. For all this, her vnfaithfull syster Juda

iii. Re. xvi. a.

was not ashamed, but went backe, and played the whore also: yea, and the nypse of her whoredome hath despyled the whole lande. For she hath comytted fornicacyon with stones & stockes.

Neuerthelesse, her vnfaithfull syster Juda, is not turned vnto me agayn with her whole herte, but fapnedly: sayeth the Lord. And the Lord sayd vnto me: * The baklyder Israell is moze ryghteous then the vnfaithfull Juda & therfore go preache these wordes toward the North: and saye: Thou dylobedpent Israell, turne agayn (sayth the Lord) & I wyl not let my wrath fall vpon you, for I am mercifull (sayth the Lord) and I wyl not alway beare displeasure agayn the: but this I wyl, that thou knowe the greates blasphemyes. Namely, that thou hast vnfaithfully forsaken the Lord thy God & haste made thy selfe partaker of straunge goddes: vnder all grene trees, but hast had no wyl to heare my voyce, sayeth the Lord.

* O ye disobedient chyldren, turne agayne: sayeth the Lord, and I wyl be married with you. For I wyl take one of you & two out of one generacion from amonge you & byrnyng you into syon: & wyl geue you herdmē after mine owne mynde, which shall fede you w learning & wisdom. Moreover, when ye be increased and multiplied in the lande, then (sayth the Lord) there shall no moze boaste be made of the Arke of the Lordes testament, and no man shall thincke vpon it, nether shall any man make mencion of it for fro thence it shall nether be visyted nor honored with gyftes. * Then shall Ierusalem be called the Lordes seat, & all heathen shall be gathered vnto it: for the name of the Lordes sake, which shall be set vp at Ierusalem. And from that tyme forth they shall folow no moze the pynagynon of theyr owne froward herte.

Then those that be of the house of Juda shall go vnto the house of Israell & they shall come together out of the North, into the same lande that I haue geuen your fathers. I haue thewed also, how I toke the vp beyng but a chyldre and gaue the a pleasaunte lande for thyne heritage yea, and a goodlye hoste of the heathen, & howe I comaunded the, that thou shuldest cal me thyther onely, and not to synneke fro me.

But lyke as a woman vnfaithfully faileth her husbände, so are ye vnfaithful vnto me (O ye house of Israell) sayeth the Lord.

* And therfore the voice of the chyldren of Israell was heard on hye, wepyng and waylynge: for they haue despyled theyr waye, and forgotte God the Lord.

O ye dylobedpent chyldren, turne agayne (saynge, lo we are thyne: for thou arte the Lord our God:) And so shall I heale your backturnynges. Cruelly, vainevely trusteth ye for helpe that loketh for it in the hylls, and in vayne sought in the multytud of mountaynes: but the helth of Israell standeth only vpon God our Lord. * Confusyon hath deuozed our fathers labour from our yowthe yea, theyr wyues bullockes, their sonnes & daughters. So do we also

alfofpe in oure confuſion, and ſhame couereth vs, for we and oure fathers from oure youthe vnto this day haue ſynned againſt þe Lorde our God, and haue not obeyed the voyce of the Lorde of our God.

The. iiii. Chapter.

The true repentance of returning to God. He ſhorteth to the circumſon of the heart. The deſtruction of Jeruſalem is prophesied, for the malice of theſe heretics.

Iſrael, if thou wilt turne the, then turne vnto me, ſayth the Lorde. And if thou wilt put away thyne abhominacyons oute of my ſyghte, thou ſhalte not bee moued: * And ſhalte ſwear. The Lorde lieth in truth, in equitie & righteouſneſſe: & all people ſhal be fortunable & ioyful in hym. For thus ſayth þe Lorde to al Iuda and Jeruſalem: plow your lande & ſowe not amonge the thornes. * Be circumſyſed in the Lorde & cut away the foreſyn of poure heretics, all ye of Iuda and all the indwellers of Jeruſalem: that my indignacyon breake not out lyke fyre and kyndle, ſo þe noman may quench it, becauſe of þe wyckedneſſe of your ymaginacions.

* Preache in Iuda and Jeruſalem, crye out and ſpake: blowe the trompettes in the lande, crye that euery man maye heare, gather together, and ſaye: Gather you together, and we will goo into ſtronge cyties. Set vp the token in Syon, ſpede you, & make no taryng. * For I will bynge a greate plage, & a great deſtruction from the North. For the ſpoiler of þe Gentyles is broke vp from his place, as a lyon out of his denne, that I maye make thy lande waſt and deſtroye the cyties ſo þe noman may dwell therein. Wherefore, gird your ſelues about with ſacke clothe, mourne, and wepe, for the fearfull wrath of the Lorde is not withdrawne from vs.

At the ſame time (ſayeth the Lorde) þe herite of the kynge and of the princes ſhal be gone, the preſtes ſhal be aſtorryſhed, and the Prophetes ſhal be ſore aſeard. Then ſayd I O Lorde God, haſte thou then dyſceyned this people and Jeruſalem, ſaying: * Ye ſhal haue peace, and now þe ſweard goeth thowowe theyr lyues. Then ſhal it be ſayde to the people and to Jeruſalem: * a ſtronge wynde in the hye places of the wylverneſſe cometh thowowe the waye of my people but neyther to ſan, nor to clenſe.

After that, ſhall there come vnto me a ſtrong wynde from thoſe places, and then will I alſo geue ſentence vpon them. For lo, he cometh vp lyke as a cloude, & his charetes are lyke a ſtozmye wynd. * His horſemen are ſwyfter then the Agyle. Woe vnto vs, for we are deſtroyed. O Jeruſalem, waſte thine heart fro wyckedneſſe that thou mayſt be helped. Howe long ſhal thy noyſome thoughtes remayne with the?

For a voyce from Dan and from the hyl of Ephraim ſpeaketh out, & telleth of a deſtruction Remembre the be then, & geue Jeruſalem warning, and preach vnto her that watchers ouer her are comyng from ſarri countreys. They haue crept oute agaynſte the cyties of Iuda, and they haue belet ther aboute in euery place

lyke as the watchmen in the felde: * For they haue prouoked me to wrath, ſaith the Lorde.

* Thy wayes & thy thoughtes, haue brought the vnto this, ſuche is thyne owne wyckedneſſe and dylobedpence, and becauſe it is a bytter thyng, it hath ſtryken the to the herte. Ah my helpe, ah my helpe (ſhalte thou crye) howe is my herte ſo loze: my herte pantereth wpythin me I can not be ſtill, for I haue hearde the cryeng of the trompettes, and peales of warre. They crye: murder vpon murder, the hole lande ſhall periſhe. Immedpatly, my tentes were deſtroyed, and my hanginges in the twynkeling of an eye. Howe longe ſhall I ſee the tokens of warre, and heare the noyſe of the trompettes?

Neuertheleſſe, this ſhall come vpon them, * becauſe my people is become foolyſhe, and hath not knowen me. * They are the chyldren of foolyſhenelle, and withoute any diſcrepon. Todeuell, they haue wpt ynoughe: but to do wel, they haue no wyſdom. I haue looked vpon the earthe, and ſee: it was waſte & voyde. I looked towarde heauen, and it had no ſpyne. I beheld the mountaynes: and lo, they trembled and all the hylles were in feare. I looked aboute me, and there was no bodye, and all the byrdes of the ayre were awaye. I marked well, and the plowed felde was become waſte: yea, all theyr cytyes wer broken downe at the preſence of the Lorde, and indignacyon of his wrath.

For thus hath þe Lorde ſaid: The hole lande ſhal be deſolate, yet will I not then haue done. And therfore ſhall the earthe mourne, and the heauen be ſory aboute: for the thyng that I haue ſpoken (to the prophetes) and taken vpon me to do, ſhall not repent me, & I will not go from it. The hole land ſhal ſye, for þe noyſe of þe horſemen and bowmen: they ſhal runne into denues, into woodes, and clim vp the ſtony rockes: All the cities ſhal be void, & noman dwellig therein

What wilt þe now do, thou being deſtroied? * For though thou clotheſt thy ſelfe with ſcarlet, and deckeſt the with golde: * though thou paynteſt thy face with coloures, yet ſhalt thou trym thy ſelfe in vayne. For thoſe þe hytherto haue bene thy great ſauourers, ſhall abhorre þe and go about to ſlaye the. For I beare a noyſe lyke as it were of a womā traneling or one labouryng of her fyſt chyld: Euen the voyce of the daughter Sio, ſaſteth out her armes, and ſouneth, ſaying: Ah, woe is me, howe ſore vexed and ſaine is my hert: for feare of þe murderers.

The. v. Chapter.

In Jeruſalem there no ryghteous or faithfull man founde, yether amongſt the people or the rulers, for whoſe ſake the Lorde ſhould ſpare the cytie. Wherefore Jeruſalem is deſtroyed of the Affryans.

In the thowowe Jeruſalem, beholde: I and ſee, ſeke thowowe her ſtretes alſo wpythin, if ye can fynde one man þe doeth equal and ryghte, or ſekeh for the trueth, and I ſhall ſpare that cytie (ſayeth the Lorde). * For though they can ſaye: þe Lorde lytheth yet do they ſwear to diſceyne.

Whereas thou (O Lorde) lokeſt onelye vpon faith and trueth.

Thou

The Prophecie.

Thou hast scourged them, but they take no re-
pentance: thou hast corrected them for amen-
dement, but they refused thy correction. They
made theyr faces harder then a stone, and wold
not amende.

Deute. xxi. d. **B** Therefore I thought in my self: peradventure
they are so simple and foolyshe, & they under-
stand nothing of þe Lordes way & iudgementes
of oure God. * Therefore wyll I go vnto theyr
bedes and rulers, and talke with them, if they
know the way of þe Lord and the iudgementes
of our God. But these (in lyke maner) haue bro-
ken the pike, and burst the bondes in sondre.

Deu. xxxii. d. * Therefore, a lyon oute of the woode hathe
hurte them, and a wolfe in the euening shal de-
stroye them. The Leopard doeth lyke lurkynge
by theyr cityes, to teare in peces all theim that
come thereout. For theyr offences are multiplyed,
and theyr departing awaye is encreased
Sophon. i. a. Shoulde I then for all this haue mercye vpon
the? Thy chyldre haue forsaken me, & sworn
by them that are no goddes. And albeit, that I
fedde them to the ful, yet they fall to aduourtyng,
and haunte harlottes houses.

Eze. xxi. b. **C** In the desire of vnclenly lust, they are become
lyke the stoned horse * euery man neyeth at his
neighbourys wyfe. * Shuld I not correcte this
Jeremi. ix. a. sayeth the Lord? Shuld I not be auenged
of euery people that is lyke vnto this? Clyme
vp vpon theyr walles, beate them downe, but
destroie them not utterly: take awaye theyr
fortresses, because they are not the Lordes.

ii. Peter. ii. a. For vnfaythfully hath the house of Israel and
Juda forsaken me, sayeth the Lord. * They
haue denyed the Lord, and sayde: it is not he
that looked vpon vs. * Tush there shal no myf-
Jer. xliii. c.
and. xliii. c. fortune come vpon vs, we shal se nether sword
Deu. xxi. c. nor hunger. * As for the warnyng of þe prophe-
Sophon. i. c. tes they take it but for wynd: yea there is none
Jeremi. vi. b. of these whiche wyll tell them, that suche thyn-
and. xx. b. ges shal happen vnto them.

Esa. xlviii. b. **D** Therefore thus sayth þe Lord God of hostes:
because ye speake suche wordes, behold: * The
wordes that are in thy mouth wyll I turne to
fyr, and make the people to be wodde, that the
fyr maye consume them. * Lo, I wyll bypunge
Deu. xxi. c. a people vpon you from far, O house of Israel
Baruc. iiii. c. (sayeth the Lord) a myghty people, an olde
people, a people whose speache thou knowest
not, neyther understandest what they saye.

Theyr arrowes are todayne deathe: yea, they
theim selues be very Gyautes. This people
shall eate vp thy frute and thy meate: yea, they
shall deuoure thy sonnes & thy daughters, thy
wyfe and thy bullockes. They shall eat vp thy
grapes and tygges. As for thy strong and wel-
Jer. xli. b. fenced cityes, wherein thou dydest truste, they
shall bypunge to pouertye, and that thow se the
sword. * Neuerthelesse I wyll not then haue
done with you, sayth the Lord. But if they say
wherefore doth þe Lord our God al this vnto vs

Deu. xxi. c. Then answer them: * because that lyke as
ye haue forsaken me, and serued straunge god-
des in poure owne lande, euen so shall ye serue
other goddes also in a straunge lande. Preache,

this vnto the house of Jacob and crye it out in
Juda, and saye thus: Heare this (thou foolyshe
and vndiscrete people) * ye haue eyes, but ye see
not: eares haue ye but ye heare not. * Feare ye
not me, sayth the Lord: Are ye not ashamed to
loke me in the face? * which bynd þe see with the
sande, so that it can not passe his bondes. For
though it rage, yet can it do nothyng, & though
the waues therof do swel, yet maye they not go
ouer. But this people hath a false and obstinat
harte: they are departed and gone away from me
They thinke not in their hertes: O let vs feare
the Lord our God, that geueth vs raine early
and late, when nede is: whiche kepeth eny still
the harvest for vs verely.

* Neuerthelesse, your misdeedes haue turned
these from you, and youre synnes haue robbed
you hereof. For amonge my people are founde
wycked perfonies, that pryncipally laie snares and
wayte for men, to take them and destroy them.
And lyke as a net is full of byrdes, so are theyr
houses full of that which they haue gotten with
falschep and disceyte. Herof cometh their great
substaunce and rychesse, herof are they fat and
welthy, & are moze myscheuous then any other

* They minystre not the lawe: they make no
ende of the fatherlesse cause: yea, and they pro-
pore: yet they iudge not þe poore accordyng to
equyte. * Shuld I not punyssh these thynges,
sayth the Lord? Shuld I not be auenged of all
such people as these be? Horryble and greuous
thynges are done in the lande. The Prophetes
teache falsely, and the preastes receiue gyftes,
and my people * hathe pleasure therein. What
wyll come therof at the laste?

The. vi. Chapter.

*The synnes for whiche Jerusalem is afflict. Vnclenly syn-
nes. Couetousnes, Disceyte. The Lord reiecteth the sacrific-
ces of the Jewes. The comynge of the Babylonians is pro-
phesied agayne.*

Come oute of Jerusalem, ye stronge
chyldren of Ben Jamin blow vp the
trompettes ye * Ecyptes, let vp a
token vnto Bethcaran, for a plage
and a greate mysterie appereth oute frome the
North. I wyll lyken the daughter Sion to a
fayre and tendre woman, and to her shal come
the shepherders with theyr flockes. Theyr tentes
shall they pitch rounde about her, and euery
one shall fede them that are vnder his hande.
Make battayle agaynst her (shall they saye)
Arise, let vs go vp, while it is yet daye. Alas,
the day goeth away, & the nyght shadowes fal
downe. Arise, let vs go vp by nyght, & destroy
her strong holdes, for thus hath þe Lord of ho-
stes commaunded. Hewe downe her trees, & let
vp bulwarkes agaynst Jerusalem, for þe tyme
is come that this cite must be punysshed: for in
her is all malicounesse. Lyke as a conyete
spouteth out waters, so she spouteth oute her
wyckednesse. Robbery & vnrightheousnesse is
herde in her, for oth and woundes are euer there
in my syghte. Amende the (O Jerusalem) lest
I withdraue my hert fro the, & make þe desolate
and thy land also, & no man dwel in it. For thus
sayeth

sayth the Lord of hostes. The residue of Israel shall be gathered, as the remnaunte of grapes. And therfore turne thyne hande agayne into the basket, lyke the grape gatherer. But vnto whom shal I speake, whom shal I warne that they maye take hede? * Their eares are so uncircumcised, that they maye not heare.

Beholde, * they take the worde of God but for a scoone, & haue no lust therto. And therfore I am so ful of thine indignaciō, (O Lord) that I may suffer no lenger, but shed it out vpon the children of Israel without and vpon al ponge men. yee, the man muste be taken prisoner with the wife, and the aged with the crepell. Their houses with their lādes, & wiues shalbe turned vnto strangers when I stretch out myne hand vpon the inhabyters of this lande, saith the Lord. * For from the lest vnto the most, they hang al vpon couetousnes, & from the prophet vnto the priest: they go al aboute with falshe and lies. * And belyde that, they heale the hurte of my people with swete wordes, sayng: peace, peace whēther is no peace at al. Were they ashamed when they had comytted abhominaciō? Truly say they be past shame. * And therfore they shal fall among the slayne & in the houre whē I shal vset them, they shalbe broughte downe saith the Lord. Thus saith the Lord: go into the stretes, consyder and make inquisicion for the olde waye, and yf it be the good & ryghte way, then go therein, that ye may fynde rest for youre soules. But they saye we wil not walke therein, & I wyl set watchmen ouer you, and therfore take hede vnto the voyce of the troyet. But they say we wyl not take hede. Heare therfore ye gentiles, & thou congregacyon shalte know, what I haue deuyd for them. Heare thou erth also, be holde, I wyl cause * a plage to come vpon this people, euen the frute of their owne ymaginacions. For they haue not bene obedient vnto my wordes & to my law, but abhorred them. Wherfore * bypnyng ye me incense from Saba, & swete smellyng Calamus fro farre countreyes: Your burnt offerings displease me, & I reioice not in your sacrifices. And therfore thus saith the Lord beholde, I wyl make this people fall, & therfore shal fall among them the father with the child, one neyghbour shal persue the with another.

The vii. Chapter

¶ Jeremye is commaunded to shewe vnto the people the worde of God, whiche trusteth in the outward service of the temple. The euels that shall happen to the Jewes for the dyspyngne of the prophetes. Sacrifices doth not the Lord chiefly requyre: of the Jewes, but that they shulde obeye his worde.



These are the wordes that God spake vnto Jeremye, sayng: * Stand vnder the gate of the Lordes hous and crie oute these wordes there, with a loude voyce and saye: Heare the word of the Lord all ye of Iuda, & go in at this doore to worshipp the Lord. Thus saith the Lord of hostes, the God of Israel. * Amende your wayes & your counsels, & I wil let you dwel in this place. Truste not in false lyng wordes, sayng: here is the temple of the Lord, here is the temple of the Lord, here is the temple of the Lord.

But rather in dede amende your wayes and counsels, * and iudge ryghte betwixt a man & his neyghboure, oppresse not the stranger, the fatherlesse, and the wyddow: shed not innocent bloude in this place, cleane not to strange gods des to your owne destrucciō, then wyl I let you dwel in this place: yee, in the lande that I gaue afore tyme vnto your fathers for ever. But take hede: ye trust in lyng tales, that begyle you and do you no good: For when ye haue stolen, murdered, comytted aduoutry, and perjury: When ye haue offered vnto Baal, folowynge strange and vknownen gods shal ye be vnpunished: Yet then come ye and stand before me in this house (* whiche hath my name geuen vnto it) & say: Cuse, we are absolved quite, though we haue done all these abhominacions.

* What: thyncke you this house that heareth my name, is a den of theues? * And yet I se what you thyncke, sayth the Lord. Go to my place in Sylo, * wher vnto I gaue my name afore tyme, and loke wel: what I dyd to the same place for the wickednes of my people of Israel. And now though ye haue done al these dedes (sayth the Lord) and I my selfe rose vpon you by tymes to warne you and to comen with you, yet wold ye not heare me. * I called, ye wold not answer. And therfore eue as I haue done vnto Sylo, so wyl I do to this house, that my name is geuen vnto (* that you put your trust in) yee, vnto the place that I haue geuen to you: and your fathers. And I shal trust you out of my syght * as I haue cast out al your brethren the whole sede of Ephraim.

* Therefore, thou shalte not praye for this people, thou shalt nether geue thanks, nor byde prayer.

Thus sayth the Lord, * Beholde there shall come a people from the North, and a great people shal arysse fro the endes of the earth, whowes and with dartes shal they be weaponed. It is a rough & scarce people, & an vmerciful people, their voyce roareth lyke the see, they ride vpon horses wel appointed to the battel against the daughter Syon. The crye of them haue we hearde. Our armes are feble, heuyenes & sorowe is come vpon vs, as vpon a woman trauelyng with chylde: Let no man go forth into the felde let no man come vpon the hye strete: for the swerde and feare of the enemyes is on euery syde. Wherfore gyde a sacke cloth aboute the daughter of my people (sprinkle thy selfe with ashes: * mourne & wepe bytterly as vpon thyne onely beloued sonne. For the destroyer shal

Isa. xlii. a
and. lii. a
Roma. iii. d

Jer. xlii. b
and. xxi. d

Esa. i. c
Jer. xxi. c

Esa. xxi. c
Zacha. vii. c
Leui. xxi. g
Job. xxi. a

iii. Regum
vii. ix.

Esa. li. b
Job. ii. b
Math. xxi. b
Jer. xxxii. e
Jo. viii. a
Jer. xxi. a
i. Regum. vii
iii. b. b

2. Peter. i. c
Esa. lvi. b
I. Iude. xxi. a

i. Reg. xvii. a

I. Ier. ciii. b
Ezech. xiii. a
I. Ihon. v. c

The Prophecye.

Jer. xliii. e

prayer for them: thou shalt make no intercessio
to me for the, for in no wise wyl I bere the. Se-
est thou not what they do in the cities of Juda,
and in the stretes of Jerusalem? * The children
gather stycles, the fathers kyndle the fyre, the
wome kneede dough: to bake cakes for y^e quene
of braue. They powze out dypncke offerpnges
vnto straunge gods, to prouoke me vnto wrath
howbeit they hurt not me (saith the Lord) but
rather confounde and shame them selues. And
therfore thus sayth the Lord God: beholde, my
wrath and my indignacion shalbe poured oute
vpon this place, vpon men and cattel, vpon the
trees in the felde, & frute of the lande, & it shal
be burnt, so that no man maye quench it.

* Esay. i. a

* Deut. x. a

* Isa. xliii. a

* Exo. xix. a

zacha. vii. a

* Jer. xxv. a

* Jer. c. xliii. a

Jerem. v. a

* Jer. v. a

Jer. xxxiii. d

De. xxxiii. e

in. regum.

xxxiii. c

p. salm. cxi. c

Jer. xliii. a

Jerem. xix. f

Jer. viii. b

and. ix. c

Jer. xli. b

and. xxi. d

Esay. xvi. b

Thus sayth the Lord of hostes the God of
Israel: heape vp your burnt offerpnges wyth
your sacrifices, and eate the fleshe. * For when
I brought your fathers out of Egypt I spake
no worde vnto them of burnt offerings and sa-
crifices: but thys I commaunded them, sayng
* hearken & obeye my voyce, and I shalbe your
God, and ye shalbe my people: so that ye walke
in al y^e wayes whych I haue commaunded you,
that ye maye prosper. * But they were not obe-
dient, they inclined not their eares therunto, but
went after they^r owne ymagynacions, & after
the mocions of their owne wycked herte, and so
turned them selues away, and couerted not vn-
to me. And this haue they done, fro the tyme y^e
your fathers came out of Egypt, vnto this day

* Neuerthelesse, I sente vnto you, all my ser-
uautes the prophetes. I rose vp early and sente
you worde: yet wolde they not hearken, nor offer
me they^r eares, but were obstinate, & worse the
they^r fathers. And thou shalt nowe speake all
these wordes vnto the, but they shall not heare
the, thou shalt cry vnto them, but they shall not
answere the. Therfore shalt thou say vnto the
thys is y^e people, that nether heareth the voyce
of the Lord they^r God, nor receauerh y^e sco^rrec-
cyon. * I saythfulnes & truthe is cleane rooted
out of they^r mouth.

* Wherfore cut of thyne heare, O Jerusalem
and cast it away, take vp a complaynt on hye,
for the Lord hath cast away, and scatered the
people that he is dyspleased wyth all. For the
chyliden of Juda haue done euil in my syghte,
saith the Lord. * They haue set vp their abho-
minacions in the house that hath my name, and
haue defiled it. They haue also buyded an aul-
ter at * Topbeth, whiche is in the valleie of the
chyliden of Hennom, y^e they might burne they^r
sonnes and daughters in fyre, whych I neuer co-
maunded the nether came it euer in my thought
And therfore beholde, the dayes shal come (say-
eth the Lord) that it shal no moze be called To-
peth, or the valley of the chyliden of Hennom,
but y^e valley of slaughter. * For i Topbeth, they
shalbe buryed, because they shall elles haue no
rowme. * Yee, the deade bodies of this people
shalbe eaten vp of the foules of the aire: & wilde
beastes of the earth, and no man shal fray them
awaye. * And as for the voyce of mirth & glad-
nesse of the Cytycs of Juda, and Jerusalem the

voyce of y^e bydegrome, and of the bride, I wyl
make them cease: for the lande shalbe desolate.

The. viii. Chapter.

The destruction of the Jewes. The Lord moueth the people
to amendement, rekenyng vpon they^r synnes. & reprehendeth the
lyng doctrine of the prophetes and preastes.



The same tyme sayeth the Lord, I
the bones of the kynges of Juda, y^e
bones of his prynces, the boones of
the preastes and prophetes: yee and
the bones of the cytyzens of Jerusa-
lem shalbe brought oute of their graues & layd
against * the sunne the mone, & all the beaunty-
full: whom they loued, whom they serued: wh^o
they ranne after, whome they sought and wo^r-
shipped. They shal nether be gathered together
nor buried, but shal lye as dong vpon the earth
to they^r shame and despylyng.

* And all they that remayne of this wycked
generacion, shal desire rather to dye the to lyue
wheresoeuer they remayne and wher as I sca-
ter them, sayth the Lord of hostes. Thus shalt
thou saye vnto them also, thus sayth the Lord
Women fall so, that they aryle not vp againe:
O y^e Israel repent, wil not God turne againe
to the? Wherfore then is this people and Jeru-
salem gone so farre backe that they turne not
agayne? They are euer the longer the moze ob-
stinate, and wyl not be conuerted.

* For I haue looked & consydered, but there
is no man that speaketh a good worde: there is
no man that taketh repentaunce for his synne y^e
wyl so muche as saye: wherfore, haue I doone
this? But euerye man (as soone as he is turned
backe) runneth forth syl, like a wyld horse in
a battel: The Stork in the ayre knoweth his
apointed time, the Turtle doue: the Swallowe
and the Crane, consider the time of their travel
* but my people wyl not knowe the tyme of the
punysshment of the Lord. How dare ye saye
then, we are wyle, we haue the law of the Lord
amonge vs?

Truly in dayne hath he prepared his penne
and vayne haue y^e wyters written it, therfore
shal the wyle be confounded, they shalbe afraid
and taken: for lo, * they haue caste out the word
of the Lord: what wysdome can the be among
them? Wherfore I wyl geue their wyues vnto
aleauntes, and they^r feldes to destroyers.

* For frome the loweste to the hyeste: they so-
lowe all fylthy lucre, from the prophet vnto
the preast, they deale all with lyes. * Neuerthe-
les they heale the hurt of my people very frend-
ly, sayng: peace, peace, where there is no peace
at all. I ye for shame, howe abhominable thin-
ges do they: & yet they be not ashamed: yee, they
knowe of no shame. * Wherfore in the tyme of
their visitacion, they shall fall amonge the dead
bodies, and be ouerthrowne sayeth the Lord.

Moreouer I wyl consume them in dede (say-
eth y^e Lord) so that there shal not be one grape
vpon the vine, nether one fygge vpon the fygtre
and the leaues shalbe pluked of. And the thyng
that I haue geuen them shalbe taken from the
why prolonge we the tyme? Let vs gather oure
selues

¶ I felues together, and go into the stronge Cytte, there shal we be in rest. For the Lord our God hath put vs to scilence & geuen vs water myrte with gall to dryncke, because we haue sinned against him. * We looked for peace, and we fare not the better, we wayted for the time of health and lo, here is nothynge but trouble.

The noyse of his hozes is hearde from Dan the whole lande is afrayed at the neyng of his strong hozes, for they are come in, and haue deuoured the lande, with al that is in it: the cities and those that dwel therein. * Moreouer I wyl sende Cockatrices and serpentes amonge you, (which wyl not be charmed) and they shal byte you sayth the Lord.

I wolde haue had comforte againste sorowe but sorowe is come vpon me, and heauines vnto my herte, for loo, the voyce of the cryng of my people is hearde for feare of them, that come from a farre countrie. Is not the Lord in Syon? Is not the king in her? Wherfore then haue they greued me (shal I Lord saye) with theyr ymages and foolyshe straunge fashyons of a forgyne God? The heruest is gone, & Somer hath an ende, and we are not helped, I am sore vexed because of the hurte of my people, I am heuy & abashed, is there no triacle at Giliad? Is there no phisicion there? Why then is not the health of my people recovered

¶ The ix. Chapter.

¶ The complaints & bewayling of the prophet for the malice of the people. In the knowlege of God ought we only to reioyce. The vncircumcysion of the herte.

¶ Who * wyl geue my heade water ynough, & a well of teares for myne eyes, that I maye wepe nyghte and daye for the slaughter of my people? Wolde God that I hadde a cottage some where farre from folke, that I might leaue my people, and go from them, for they be all aduocaters and a shrinkynge sort. They bende their tungen like bowes to shote out lies. They were strong vpon earth. As for the truth, they maye nothyng a waye with all in the worlde. For they go frome one wyckednesse to another, and wyl not knowe me, sayth the Lord.

* Pee, one must kepe him selfe from another no mā may safely trust his owne brother, & for one brother vndermyndeth another, one neyghbour begyleth another. Pee, one dissembleth with another, and they deale with no truthe. * They haue practised theyr tongues to lye, and taken greate paynes to do myschefe: Thou syttest in the myddes of a disceatfull people, whiche for theyr dyssemblyng falschod, wyl not knowe me sayth the Lord.

¶ Therefore thus sayth the Lord of hostes, beholde, I wyl melt them, & trye them: for what shuld I els do to my people? Theyr tungen are lyke sharpe arowes, to speake dysceat. Wylth their mouth they speake peaciably to their neyghbours, but pynely they laye wayte for him.

* Shulde I not punyssh the for these thynges, sayth the Lord? * Shulde I not be aduenged of any such people as this? Upon the mountaynes wyl I take vp a lamentacion & a sorowful

crie, and a mournynge vpon the fayre playnes of the wilderness. Namely how they are so bzett vp: that no man gothe there anye more. Pee a man shal not heare one beast crye there.

Birdes & catell are gone fro thence, * I wyl make Ierusalem also an heape of stones, & a den of venimous wormes. And I wil make the Cities of Iuda so wast, & no man shal dwel there in. What mā is so wyle, as to vnderstande this? Or to whome hath the Lord spoken by mouth & he maye shew this & saye: O thou lande, why perystest thou so? Wherfore arte thou so bzett vp, & lyke a wilderness, & no man goeth thowow Pee, the Lord him selfe tolde the same vnto the that forsoke his lawe, and kepte not the thyng that he gaue them in comaundement, neyther lyued thereafter: * but folowed the wickednes of their owne hertes, and serued straunge goddes, as theyr fathers taughte them.

¶ Therefore thus sayth the Lord of hostes the God of Israel. Beholde, I wil fede this people with wormewood, & geue them gal to dryncke: * I wyl scatre them also amonge the heathen, who nether they nor their fathers haue knowen and I wyl sende a swerd among them, to persecute them, vntyll I bzynge them to naughte. Moreouer, thus sayth the Lord of hostes, beware of the vengeance that hangeth ouer you: and call for mournynge wyues, & sende for wyle women that they come shortly, & synge a mournynge songe of you, that the teares maye fall out of oure eyes, and that our eye lyddes maye geue the oute of water.

¶ For there is a lamentable noyse heard of Syon. How are we so sore destroyed? How are we so peteously confounded? We must forsake oure owne natural countrey, and we are shutte out of our owne lodgynges. Yet heare I worde of I Lord (O ye weime) & let your eares regard the wordes of my mouth, & ye may learne your doughtersto mourne, & & every one may teach her neyghbours to make lamentacyon. Namely thus: Death is clymyng vp in at our windowes he is come into oure houses, to destroye & chylde before the doore, and the yonge man in the strete. But tell thou playnlye, thus sayeth the Lord.

* The deade bodies of men shal lye vpon the ground, as the dong vpon the felde and as the hepe after the mower, and ther shal be no mā to take them vp. Thus sayeth the Lord. Let not the wylseman reioyce in his wylsedome: nor the strong man in his strength: nether the ryche mā in his ryches. * But who so wyl reioyce let him reioyce in this, that he vnderstandeth, & knoweth me: for I am the Lord whopeche do mercede, equitie, & righteousnes vpon the earth. * Therefore haue I pleasure in suche thynges, sayth the Lord. Beholde, the tyme cometh (sayeth the Lord) that I wyl viset all them, whose foze-skyne is vncircumcised. The Egyptians, the Jewes, the Edomites, & Ammonites, the Moabites, * and the Hauen Madianites & dwell in the wilderness. For all the Gentiles are vncircumcised in flesh, but al the house of Israel are vncircumcised in the herte.

The Prophecie.

The .x. Chapter

The constellacions of the starres are not to be feared,
Of the weaknes of ydols, and of the power of God. Of
euell curates.

Heare the worde of the Lord that he
speaketh vnto the, O thou house of
Israel. Thus sayth the Lord * Ye
shal not lerne after the maner of the
heathen, and ye shal not be afrayed,
for the tokens of heauē: for the heathen are a-
frayde of such: yea, all the custonies: and lawes
of the Gentiles are nothing but vanite * They
hewe downe a tree in the woode, with þ handes
of the worckeman, and fasten it with the axe,
they couer it ouer with golde or syluer, they fa-
sten it with nayles & hammers, that it moue not
It standeth as stiffe as the palme tree, it can
neither speake nor go one foote, but muste be
borne. * Be not ye afrayd of suche, for they can
do neither good nor euell. But there is none like
vnto the, O Lord, * & great is the name of thy
power. Who wolde not feare the? O kynge of
the Gentils, for thine is the dominion.

For among al the wise men of the Gentils,
in al their kyngdoms, there is none þ maye be
likened vnto the. They are altogether vnlearn-
ed and vnwyle in this one thyng. Al their co-
nyng is but vanite: namely wode, syluer: which
is brought out of Charis, and beate to plates:
and golde from Ophir, * a worke that is made
with the hand of the craftesman, & the catter clo-
thed it with yelowe sylcke & scarlett, euen so is
the worke of their wise men altogether. But þ
Lord is a true God, a luyng God, & an euer-
lastyng kyng. * If he be wroth, the earthe sha-
keth: all the Gentiles maye not abyde his in-
dignacion.

As for their gods thus shal you saye to them:
they are goddes, that made neither heauen nor
earth, therefore shal they perishe from the earth,
and from all thinges vnder heauē. But (as for
our God) * He made the earth with his power,
& with his wisdom doth he order the whole co-
passe of þ world, & his discrecyon hath he spred
oute the heauens. At his voyce the waters ga-
ther together in þ ayre, * he draweth vp þ clou-
des fro the uttermost partes of þ earth: he tur-
neth lyghtnyng to rayne, and bynggeth the forth
the wyndes out of their treasures. His wisdom
maketh all men fooles: And confounded be ca-
sters of ymages, for þ they caste, is but a vaine
thyng, and hath no lyfe. * The vayne craftes-
men with their workes, þ they in theyr vanitie
haue made, shal perishe one w an other in tyme
of visitacion. Neuerthelesse Jacobs porcion is
none suche: but it is he that hath made all thin-
ges, & Israel is the rod of his enderitance. The
Lord of hostes is his name. Gather vp thy wa-
res out of the lande thou that art in the strong
place. For thus sayth the Lord. Behold, I wil
now thowde as with a stone synge the inhabi-
tours of this lande at this once, & wyll byngge
trouble vps them that they shal proue true the
worde, that I haue spoken by the prophetes.

Alas, howe am I hurt? Alas howe paynfull
are my scourges vnto me? For I consydre this

forowde by my selfe, and I must suffre it. My ta-
bernacl is destroyed, & all my coardes are bro-
ken. My chyldre are gone from me, & can no wher
be founde. Nowe haue I none to spede out my
tent, and to set vp my hanginges. For the herde
me haue done folpshy, & they haue not sought
the Lord. Therefore haue they dealte vnwylely
with their cattell: and are scatered abrode. Be-
holde the noise is hearde at hande and great se-
dition out of the north: to make the cities of Ju-
da a wilderness, and a dwelling place for dra-
gons. * Now I knowe (O Lord) that it is not
in mans power to orde bys owne wayes, or to
rule his owne steps and goinges. Therefore cha-
sten þ vs, O Lord, but with fauour: not in thy
wroth, byng vs not vtterly to naught. * Pour
out thine indignacyon rather vpon the Genty-
les, that know the not, and vpo the people that
cal not on thy name. * And þ because they haue
consumed, deuoured, and destroyed Jacob: and
haue made his habitacion wast.

The .xi. Chapter.

A curse of them that obey not the worde of Goddes pro-
misse. The people of Iuda folowing the steppes of their fa-
thers, worshippeth straunge goddes. The Lord sayth that
he wyll not heare the Jewes, and forbydeth also Jeremye
to praye for them.

This is another sermon, whyche the
Lord commaunded Jeremye for to
preach, sayng: Heare þ wordes of
the couenaunt, and speake vnto the
men of Iuda, and to al them þ dwel
at Ierusalem. And saye thou vnto them: Thus
sayeth the Lord God of Israel: * Cursed be eu-
ry one þ is not obediēt vnto the wordes of this
couenaunt: which I commaunded vnto your fa-
thers, what tyme as I brought them out of E-
gypt, fro þ yron fornaice, sayng: * Be obediēt
vnto my voyce, & do accordyng to al þ I coma-
unde you so shall ye be my people, and I wyll be
your God, and wyll kepe my promise, * that I
haue woone vnto your fathers. Namely that I
wolde geue them a lande whyche floweth with
milke and honye, as ye se, it is come to passe vn-
to this daye. Then answered I and said: Amē
Let it be euen so Lord as thou sayest.

Then the Lord sayd vnto me againe: Preach
this in the cyties of Iuda & rounde about Ieru-
salem, & say heare the wordes of this couenaunt
that ye maye kepe them, for I haue diligently
exhortet your fathers euer sence the tyme that
I brought the out of the lande of Egypt vnto
this daye. I gaue them warnyng by tymes, say-
ing: Herke vnto my voyce. * Neuertheles they
wolde not obey me, nor encline their eares vnto
me, but folowed the wycked ymaginacions of
their owne hertes. And therefore, I haue accused
them as trasgressours of al the wordes of this
couenaunt, that I gaue them to kepe which they
(notwithstandyng) haue not kept.

And the Lord sayd vnto me: It is found out
þ whole Israel & all the cytyzens of Ierusalem
are gone backe. They haue turned them selues
to the blasphemies of theyr forefathers, which
had no lust to heare my worde. Euen lyke wyse
haue these also folowed straunge Goddes, and
worshipped

* Esa. xlviii.

Esa. xlviii.

Barne. vi. c.

iii. re. xvi. g.

Apoca. xv. a.

l. reg. ii. a.

Dume. i. a.

* Gene. i. a.

psal. cxliii. a.

* Esa. i. b.

and. l. iiii. b.

Jerem. vi. c.

worshipped them. The house of Israel and Ju-
da haue broken my couenaunt, whiche I made
with theyr fathers.

C Therefore thus sayth the Lorde. Beholde, I
will sende a plague vpon them, which they shal
not be able to escape, and though they crie vnto
me, I wyl not heare them. * Then shal the tow-
nes of Iuda and the citezynes of Ierusalem go,
and call vpon their gods vnto whom they ma-
de their oblacions, but they shal not be able to
helpe the in time of their trouble. * For as ma-
ny cities as thou hast O Iuda, so many goddes
hast thou had also. And loke how many streets
there be in the, (O Ierusalem) so many shame-
full alters haue ye set vp, alters I say to offe-
re vpon them vnto Baall. * Therefore praye not
thou for this people, vnd nether praise nor pray-
er for the, for though they cry vnto me in theyr
trouble, yet wyl I not heare them.

What parte hath my beloued in my house se-
inge he hath woeked abhominacyon, scrup-
nyng many Goddes: * The holy flethe offerynge in
the temple are gone fro the O Iuda, and thou
when thou hast done euell makest thy boost of it.

* The Lorde called for a grene Olive tre, a faire
one, a frutful one, a goodly one: but with great
clamor hath the enemye set fyre vpon it and the
braunches of it are destroyed. For the Lorde of
hostes that planted the, hath deuyled a plague
for the (O thou house of Israel & Iuda) for the
euill that ye haue donetop, pouke him to wra-
th in that ye dyd scrupce vnto Baall.

D This (O Lorde) haue I learned of the, and vn-
derstande it, for thou hast shewed me their yma-
gynacions. * But I am as a meke lambe an-
dret that is caried awaye to be slaine, not kno-
wying, that they had deuyled suche a counsell a-
gainst me, sayng: * We wyl destroy his meat
with wodde, and dyspue hym out of the lande: of
fpyng: that his name shal neuer be thought
vpon. Therefore, * I wyl beseeche the nowe (O
Lorde of hostes) thou righteous Judge, thou
that triest the reynes & the hertes: let me se the
aduienged of them: for vnto the haue I commyt-
ted my cause. The Lorde therfore spake thus of
the citezins of Anathoth: that soughte to slaye
me, sayng. * Preache not vnto vs in the name
of the Lorde, or els thou shalt dye of oure han-
des. Thus (I saye) spake the Lorde of hostes.
Beholde, I wyl visite you. Poure yonge men
shall perishe with the sword, your sonnes and
poure daughters shal utterly dye of hunger, so
that none shal remaine: For vpon the citezins
of Anathoth wyl I bringe a plague: euen the
yeare of their visitacion.

The. xii. Chapter.

The prophete maruelly greatly at the prosperite of the wicked,
although he confesse God to be ryghteous. The Jewes are forsaken of
the Lorde. He speacheth agaynst Lurates, and preachers that seduce the
people. The Lorde sheweth destruction vnto the nations that bo-
red vpon Iure: which troubled and vexed it.

Lorde, thou arte moare ryghteous,
then I shoulde dyspute with. Re-
uert thelesse, lette me talke with the
in thinges reasonable. * Howe hap-
peneth it, that the waye of the vn-

godly is so prosperous? & that it goeth so well
with them which (without anye shame) offen-
ded & liue in wickednesse? Thou plantest them
they take roote, they grow, & bring forth frute
They boost much of the, yet art thou farre from
their rapnes. But thou Lorde (to whome I am
wel knowe) thou that hast sent and proued my
bert * take them away, like as a flocke is caried
to the slaughter house, and point them for day
of slaughter. Howe longe shal the land mourne
* and all the herbes of the felde perishe, for the
wyckednes of them that dwel therein.

The catell and the byrdes are gone: yet saye
they thus. * God wil not destroye vs utterly
Singe thou arte werpe in runnyng with the
fotemen, howe wylt thou then runne with ho-
ses? in a peaceable sure land thou mayst be safe
But howe wylt thou do in the furious pyrde of
Iordane? For thy brethren & thy kynred haue
altogether despised the: and cried out vpon the
in thine absence. * Belene the not, though they

speake faire wordes to the. As for me (I saye) I
haue forsaken myne owne dwelling place, and
leste mine heritage. My lyfe also that I loue so
well haue I geuen into the handes of mine ene-
myes. * Myne heritage is become vnto me, as

a lye in the wod, It crieth out vpon me, there
fore haue I forsaken it. Myne heritage is vnto
me, as a speckled byrde, a burde of diuerse colou-
res is vpon it. Come & gather ye together all
beastes of the felde, Come that ye maye eat it vp
* Diuerse herdmen haue broken downe my vi-

neparde, and troden vpon my porcion. Of my
pleasaunt porcion, they haue made a wylde-
ness and desert. They haue layde it wast: and now
it is wast, it sygeth vnto me. Yee, I whole lye
lieth wast, & no man regardeth it. The de-
stroyers come ouer the heath euery way, for the
sweard of the Lorde doth consume from the one end of the
land to the other, & no flethe hath rest. They haue
sowne wheate, & reaped thornes. They haue ta-
ken heritage in possession, but it doeth them no
good. And the prophets were ashamed of poure
frutes, because of the great wraoth of the Lorde

Thus sayth the Lorde vpon all myne euill
neighboures, that laye hande vpon myne heri-
tage, which I haue possessed, euen my people of
Israel: Beholde, I wyl plucke them (namelye
Israel) out of their lande, and put out the house
of Iuda from among them. * And when I haue
rooted them out, I wyl be at one with them a-
gayne: and I wyl haue mercy vpon them: and
bringe them agayne, euerie man to his owne
heritage, & into his lande. And yf they (namelye
that trouble my people) wyl learne the wayes
of them, to sweare by my name: The Lorde ly-
ueth (lyke as they learned my people to sweare
by Baal) then shal they be rekeued among my
people. But yf they wyl not obeye, then wyl I
rote out the same folke, and destroye the sayth
the Lorde.

The. xiii. Chapter.

The destruction of the Jewes is prophesied, and theye shal
spynge abroad: whye Israel was receaued to the people of God
and whye they were forsaken.

Lorde, thou arte moare ryghteous,
then I shoulde dyspute with. Re-
uert thelesse, lette me talke with the
in thinges reasonable. * Howe hap-
peneth it, that the waye of the vn-

The. xiii. Chapter.

The destruction of the Jewes is prophesied, and theye shal
spynge abroad: whye Israel was receaued to the people of God
and whye they were forsaken.

Thus

The Prophecye.



Thus sayeth the Lord vnto me: goo thy waye: & get me a lynnyn breeche & gyde it about thy loines, and let it not be wet. The I got me a breech accordyng to the commaundement of the Lord and put it about my loynes. After this the seconde tyme, the Lord spake vnto me againe. Take the breech that thou hast prepared and put aboute the, and get the vp, and go vnto Euphrates & hyde it in an hole of y^e rocke. So went I, and hyd it at Euphrates, as the Lorde commaunded me. And it happened longe after this, y^e the Lord spake vnto me. Up and get the to Euphrates, & fet the breech fro thence: which I commaunded the to hide there. Then went I to Euphrates, and digged vp, & toke the breeche from the place wher I hyd it, and beholde, the breeche was corrupte, so that it was profytable for nothyng.

Jerem. vii. 1.
xi. b. xlii. a
and. xlv. c

Deute. xlii. c
and. xlv. d
Jer. xxx. d

Then sayde the Lorde vnto me. Thus sayeth the Lord. Euen so wyll I corrupte the pryde of Iuda & the hye mynd of Ierusalem. This people is a wicked people, * they wil not heare my worde, they folowe the wycked ymaginacions of their owne hert, and hang vpon straunge goddes, them they serue & worshyp: & therfore they shal be as this breech, that serueth for nothyng.

For as straitly as a breech lyeth vpon a mannes loines, so straightlye dyd I bynd the whole house of Israel, & the whole hous of Iuda vnto me saith the Lord: * that they might be my people: that they might haue a glorious name that they myght be in honoure, but they wolde not obeye me. Therfore laye this ridle befoze the & say. Thus sayth y^e Lord God of Israel. Euery pot shalbe fylled with wyne. And they shal say thynckeste thou we knowe not, that euery pot shalbe fylled with wyne? Then shalt thou saye vnto them. Thus saith y^e Lord. Beholde I shal fyl all the inhabitours of this lande with dzonkennes, the kinges y^e spt vpon Dauides stole, y^e prestes & prophetes, with all that dwel at Ierusalem. And I wil set them one against another yee, y^e father against the sonnes, saith the Lord.

I wyll not pardon them, I wil not spare them nor haue pitie vpon them, but destroye the. Be obedient, geue eare: take not dysdayne at it, for it is the Lord him selfe that speaketh. Honoure the Lord your God here in, or he take his lyght from you, & or euer your fete stamble in darckenes at the hil, least when you loke for the lighte he turne it vnto the shadowe and darckenes of death. But yf ye wyll not heare me, y^e geue you secret warnyng, I wil mourne from my whole herte for your stubbernes * Witeouslye wyll I wepe, & the teares shal gush out of myne eyes. For the Lordes flocke shalbe carped a waye captiue. Tell the kyng & the quene humble your selues, spt you downe lowe, for your dygnytie shalbe thowen downe, and the crowne of your glozpe shall fall from your heade.

Jer. xxi. c
Chren. i. a

The cyties towarde the south shalbe shut vp & no man shal open them. All Iuda shalbe caried a waye captiue, so that none shall remayne.

Lyfte vp your eyes, and beholde them that

come fro the north, where is the flocke (O thou land) that was giue the: And where are thy fat an rich shepe? To whom wilt thou make thy mone when the enemye shal come vpon the: for thou hast taught them thy self, and made them masters ouer y^e. Shal not sorrow come vpo the as on a woman trauayplyng wth chyld? And yf thou woldest then saye in thine hert. Wherfore come these thinges vpo me? * Euen for y^e multitude of thy blasphemies, shal thy byndes partes and thy feet be discovered.

Way a man of. Inde chaunge his skyn, & the cat of y^e mountaine her spottes: no more maye ye that be exercised in euyl, do good. Therfore wyll I scattre them, lyke as the stubble that is take a way with the south winde. This shalbe your porcion, and the porcyd of your measure, wherewith ye shalbe rewarded of me, sayth the Lord: because ye haue forgotten me, & put youre trust in disceytful thynges? * Therfore shal I turne thy clothes ouer thy heed, & discover thy thynges, that thy priuities maye be sene, thy aduoutrie, thy deedly malice, thy beastlynesse, and thy shameful whordome. For vpon the felde and hylls I haue sene thyne abhominacions. Woe be vnto the (O Ierusalem) when wilt thoueuer be cleansed any more?

The. xlii. Chapter.

Of the death that shoulde come in Jewrye. The prayer of the people ashyng mercye of the Lord. The vnfaithfull people are not here. Of prayer, fastyng, and of false prophetes that seduce the people.

The worde of the Lorde shewed vnto I Jeremy, concernyng the death of the frutes. Iuda hath mourned, his gates are desolate: they are brought to beuinele euen vnto the grounde, & they crye of Ierusalem goeth vp. The lordes sente their seruantes to fecch water, & when they came to the wellles, they did finde no water, but caried their vesselles home emptye. They be ashamed and confounded, and couer theyr heedes. * For the grounde is dyed vp, bycause ther cometh no rayne vpon it. The plowmen also be ashamed, and couer their heedes. The bynde also forsoke the yonge fawne, that he brought forth in the felde, bycause there was no grasse. The wyld asses dyd stande in the bygge places, and drew in theyr wynde lyke the dragons, theyr eyes dydde faple, for wante of grasse.

Doutlesse our owne wickednesse doth reward vs. But Lord do thou accordyng to thy name, though our transgressions & synnes be many, & against the haue we synned. * For thou art the comfort & helpe of Israel in the tyme of trouble: Why wilt thou be as a straunger in the land, & as one y^e goeth ouer the felde, & cometh in onely to remaine for a nyght: Why wilt thou make thy self a coward, & as it were a ghaist that yet may not helpe? For y^e (O Lord) art in y^e myddest of vs: & thy name is called vpo vs, for sake vs not. Thus hath the Lord said vnto this people seipng they haue had such lust to wandre a brode, & haue not refrained their feet, & therfore displeased the Lord: but he wyll nowe byngre agayne to remembraunce all their mynnynges & punynges.

peny the all their synnes. Pee, euen thus saith þe
Lorde vnto me: * Thou shalt not praye to do
this people good: For though they fast, I will
not heare their prayers, and though they offer
burnt offerynges and sacrifices: yet will not I
accept them. For I wil destroye them with the
sword, hunger and pestilence. Then aunswere
I: O Lorde God, * the prophetes saie vnto
them: Tylke ye shall nedde to feare no swerde
and no hunger shall come vpon you, but the lord
shall geue you contynnall rest in this place:

And the Lorde sayd vnto me: The prophetes
preache lies in my name, where as I haue not
sente the, nether gaue I the any charge, nether
dyd speake vnto the, yet they preache vnto you
falle visions, charmynges, vanite, and disceat-
fulness of their owne hert. Therefore thus saith
the lord: As for those prophetes þe preach in my
name (whom I neuertheless haue not sente) and
þe saie: Tylke there shall no swerde nor hunger
be in this land: * With swerde and with hunger
shall those prophetes perithe, & þe people to who
they preach shall be cast out of Ierusalem, dye of
hunger & be slaine with þe swerde: * (þe shall
be no man to burye the) both they & their wyues
their sonnes and their daughters: For thus wil
I powre their wickednes vpon the. This shall
I say also vnto them. * Mine eyes shall wepe w
out ceasinge daye and nyghte. For my people
shall be destroyed with great harme: and shall pe-
rishe with a great plague. For yf I go into the
felde: loo, it lieth al ful of slayne men. Yf I come
into the cite: loo, they be all famished of hunger.
Pee, their prophetes also & preastes shall be led
into an vknownen lande. Hast thou then viter-
ly forsaken Iuda: Doest thou abhorre Spon:
Dy hast thou so plagued vs, þe we can be healed
no more: * We looked for peace, & there cometh
no good: for the tyme of helth: & loo, here is no
thinge but trouble. We knowlege (O lorde)
all our misdoedes, and the synnes of our fathers
that we haue offeded the. Be not displeased, O
Lorde for thy names sake: * forget not thy louing
kindnes. Remembre the throne of thine honour
breake not the couenaunt that thou hast made
w vs: * Are there anye amonge the gods of the
Gentiles, that sende rayne or geue the showres
of heuen: Or maye the heauens drop rayne
without thy commaundement: Doest not thou
it, O Lorde oure God in whom we trust: Pee,
Lorde thou doest all these thinges.

The xv. Chapter.

The Lorde will not heare Doyles or Aaron yf they praye
for the people: but will wype them in many miseries. The
cause of suche greute miseries.

Then spake the Lorde vnto me. * Though
Moses and Samuel stode before me, yet
haue I no herte to this people. Wyue the
awaye that they maye go out of my sight: And
if they saie vnto the, whether shall we go: The
tell them: The Lorde geueth you this aunswere
* Some vnto death: some to þe swerde, some to
hunger, some into captiuite. For I will bryng
my plagues vpon them saith þe Lorde. The swerd
shall slay them: þe dogges shall tear the in peaces

* the foules of þe ayre, & beastes of þe earth shall
eate the vp, & destroye them. I wil scatter them
about also in all kingdōs & lādes to be plagued:
because of * Manasses þe sonne of Hezekia king
of Iuda, for þe thinges that he dyde in Ierusalem.

Who shall then haue pitie vpon the, O Jeru-
salem: Who shall be sorowful for the: Or who shall
make intercession, to obtayne peace for the: se-
pyng thou goeste from me, & turnest backwarde,
saith the Lorde: Therefore, I will stretch oute
myne hande agaynst the to destroye the, and I
haue ben sorowful for þe so longe þe I am wery. I haue
scattered them abroad with the fanne on euerie
syde of the lande. * I haue wasted my people &
destroyed them. Yet they haue had no luste to
turne for me thei owne waies. I haue made
their wydowes mo in nombre, then the sandes
of the see. Vpon the mothers of their children
dyd I bryng a destroyer in the none day. * So
denly and vnwares dyde I sende a feare vpon
their cities. She that hath borne seuen children
hath none, her herte is full of sorowe

* The Sunne doth faile her in the cleare day,
she is confounded and fainte for very heynenes
As for those that remaine, I will deliuer them
vnto the swerde before their enemyes layeth
the Lorde: * O mother, alas that euer thou dyd-
dest beare me, a brawler & rebuker of the whole
lande: Though I neuer sente nor receaued vpon
vsurpe, yet all men speke euell vpon me.

And the Lorde answered me: Celerlye thy rem-
naunte shall haue welthe: Come not I to the,
when thou art in trouble & helpe the, when thine
enemy oppressed the: Doeth one yron hurte an
other: or one metall that cometh from þe north,
another: * As for thy ryches & treasure, I will
geue them out into a praye, not for anye monie,
but because of al thy synnes: that thou hast done
in all coastes, * And I will bryng þe with thine
enemies into a lande that thou knowest not for
the fire that is kyndled in my indignacion, shall
burne you vp.

O Lorde, thou knowest, therefore remember
me, & viset me, deliuer me from my persecuters.
Take me not from this life in the tyme of long
paciencie, thou knowest, that for thy sake I suf-
fer rebuke. * When I had founde thy wordes. I
dyd eate them vp greedely: they haue made my
hert ioyful & glad. For thy name was called vpon
me, O Lorde God of hostes. I dwel not a-
mong þe scoyners: nether is my delite therein: but
I dwel onely in the feare of thy hande, for thou
hast fylled me with bitternes. Shall my heauy-
nes endure for euer: At my plagues the so great
that they maye neuer be healed: Wylte thou be
as one that is false: and as a water that falleth
and cannot contynue: Vpon these wordes, thus
saide the Lorde vnto me. Yf thou wilt turne &
gayne, I shall set the in my seruice: and yf thou
wylte take oute the thynges that are precyous
from the vile, thou shalt be euen as myne owne
mouth. * They shall conuerthe vnto the, but tur-
ne not thou vnto the: and so shall I make the a
strong brasen wall agaynst this people.

* They shall fyghte agaynst the, but they shall
not

The Prophecie.

not p̄uaile. For I my selfe will be with the, to helpe the and deliuer the, sayeth the Lord. And I wyl ryd the out of the handes of the wycked, and deliuer the out of the handes of t̄p̄aunters.

The. xvi. Chapter.

The prophesie the myserye of the Jewes, he sheweth that the worshyppe of Idoles & the contempt of Goddes lawe is cause of theyr miserie. He prophesie the captiuitie of Babylon, and theyr deliuerance from thence agayne. The callinge of the Gentyles.

Thus sayde the Lord vnto me: Thou shalt take the no wyfe, nor beget children in this place. For of the children that are borne in this place & of theyr mothers that haue borne them, and of theyr fathers that haue begotten the in this land, thus sayth the Lord. They shall dye an horrible death: no man shall wepe for the nor bury them, but they shall lye as donge vpon the earthe. They shall perishe thowowe the swarde and hunger, and their bodies shall be meat for the foules of the aire, and bestes of the earth. For thus saith the Lord, Go not thou in vnto them, nor come to mourne & wepe for them: for I haue taken my peace fro this people (sayth the Lord) yee, my fauoure and my mercye. And in thys lande shall they dye, olde and younge, and shall not be buried, no man shall be wepe them, no man shall clyppe or haue him selfe for them.

There shall not one v̄set another, to mourne with them for their deade, or to confor̄te them. One shall not offer another the cup of cōsolaciō to forget their heuynesse for father and mother. Thou shalt not go into their feast houses, to sit downe, to eat and drinke with them: for thus sayth the Lord of hostes the God of Israell. Beholde, I shall take awaye out of this place the voyce of myrth & gladnes, the voyce of the bridegrome & of the byrde, yee, and that in your dayes, that ye maye see it.

Nowe when thou shewest this people al these wordes & they saye vnto the: * Wherefore hath the Lord deuised all this greates plague for vs? O what is the offence & synne that we haue done against the Lord oure God? Then make thou the this answer: * Because your fathers haue forsaken me: sayeth the Lord and haue walked after straunge goddes, whom they haue honoured and worshipped, but me they haue forsaken and haue not kept my law. * And ye with your shameful blasphemies: haue exceded the wickednes of your fathers. For every one of you hath folowed the frowarde and euell ymaginaciō of his owne herte: and is not obedyente vnto me. * Therefore wyl I cast you oute of this lande into a land that ye and your fathers know not and there shall ye serue straunge goddes day and night, there wyl I shewe you no fauoure. * Beholde, therefore (sayth the Lord) the dayes are come that it shall no more be sayde: The Lord liueth which brought the children of Israell out of the lande of Egypte: But it shall be sayd: the Lord liueth that brought the children of Israell from the north, and from all landes wher he had scattered the: For I wyl bring the agayne into the lande that I gaue vnto theyr fathers.

Beholde (sayth the Lord) * I wyl sende out many spyers to take them, and after that wyl I sende out hunters to hunte them out from all mountaines and hylles, and out of the caues of stone. For myne eyes beholde al their wayes, & they can not be hid from my face, nether can their wycked dedes be kepte close oute of my sight. But fyrst wyl I sufficientely rewarde theyr shameful blasphemies & synnes, because they haue despyled my lande, namely with their synnyng ydoles and with the carions of theyr abominacions, wherwith they haue filled myne heretage. * O Lord, my strength, my power & refuge, in tyme of trouble. The gentiles shall come vnto the, from the endes of the world, and say, Verely our fathers haue cleaued vnto lyes their ydoles are but vayne and vnp̄ofitable. How can a man make those his gods? whiche are not able to be gods? And therefore I wyl once teach them, sayth the Lord: I wyl shewe them my hande and my power, that they maye knowe that my name is the Lord.

The. xvi. Chapter.

The frowardnes of the Jewes. Cursed be those that put theyr confydence in man, & those blessed that trust to God whans hert is wycked. God is the strength of the herte. The spyng waters are forsaken. The halowynge of the Sabboth is commaunded.

Voure synne (O ye of the trybe of Iuda) is wyrtten in the table of your hertes and grauen so v̄p̄ the hedges of your altars with a penne of ȳs and with an Adamante clawe, that as the fathers thynke vpon theyr children, so thynke you also vpon your altars, woddes thynke trees, hylles, mountaines and felde. * Wherefore, I wil make my mounte that standeth in the felde al your substance and treasure to be spoyled, for the greates synne that ye haue doone vpon your hylle places thowowe oute all the coastes of your land, ye shall be cast out also from the heritage that I gaue you. And I wyl subdue you vnder the heauye bondage of your enemies, in a lande that ye knowe not. For ye haue ministered fyre to myne indignaciō, which shall burne enermoare. Thus sayth the Lord: * Cursed be the man that putteth his trust in man, and that taketh helpe for his arme, and whose herte departeth from the Lord, he shall be lyke the brathe, that groweth in the wyldernes. As for the good thyng, that is for to come he shall not se it: but dwell in a drye place of the wilderness, in a salte and vnoccupied lande. * O blessed is the man, that putteth his trust in the Lord, and whose hope is the Lord him selfe. * For he shall be as a tre that is planted by the waters syde: whiche spreadeth out the roote vnto mynstnesse, whome the heate cannot harme: when it cometh, but his leaf shall be grene. And though there grow but lytle fruyte, because of drouth: yet is he not carful, but he neuer leaueth of to bring forth the fruite. Amonge all thynges man hath the most disceitful & stubborne herte. Who shall then knowe it? * Euen I the Lord searche oute the grounde of the herte, and trye

reward every man according to his
wayes & accordyng to the frute of his woorkes.

* The parturche maketh a nest of egges,
whiche she layde not. he commeth by ryebeffe,
but not ryghteously. In the myddest of his lyfe
must he leaue them behynd hym, and at the last
he shal be a verie foole. But thou (O Lord)
whose throne is mooste glazious, excellent, and
of mooste antiquyte, which dwellest in the place
of our holy rest: Thou art the comforte of Is-
rael. All they that forsake the, shal be confoun-
ded: all they that departe from the, shal be written
in earth: * for they haue forsaken the Lord the
very conducter of the waters of lyfe.

Deale me, O Lord, and I shal be whole: saue
thou me and I shal be saued: for þart my praise
Beholde, these men saye vnto me: Where is the
word of the Lord? (Let it come nowe.) Where
as I neuer thelesse, obedyntlye folowed the as
a shepherde, and haue not vncalled taken this of
fice vpon me, this knowest thou well. My wo-
rdes also were ryghte before the. Be not nowe
terryble vnto me, O Lord, * for thou arte he
in whome I hope. When I am in perill. Let my
persecuters be confounded: but not me: let them
be affrayd, and not me. Thou shalt bypnyng vpon
them the time of theyr plage, and shalt destroy
them ryghte soze.

Thus hath the Lord sayde vnto me: * Go &
stande vnder the gate where thozowe þ people
and the kynges of Iuda go oute and in: yea, vnder
all the gates of Ierusalem & saye vnto them
heare the worde of the Lord, ye kynges of Ju-
da, and all thou people of Iuda and all the cyti-
zens of Ierusalem, that go thozowe this gate
Thus the Lord comaundeth: * Take hede for
your lyues, that ye carpe no burthen vpon you
in the Saboth to bypnyng it thozowe the gates
of Ierusalem: ye shal beare no burthen also out
of your houses in the Saboth. Ye shall do no
laboure therein, but halowe the Saboth, * as
I commaunded your fathers. Howbeit, they
obeyed me not, neyther harkened they vnto me
but were obstinat and stubborne, & neyther obe-
yed me, nor receiued my correccio. Neuer theles
ye wyll heare me (sayth the Lord) & beare no
burthen into þ cytie thozowe this gate vpo the
Saboth ye wyll halowe the Saboth, so ye do
no worke therein: then shal there go thozowe the
gates of this cytie kynges and prynces, þ shall
lpe vpon the throne of Dauid: They shal be ca-
ried vpon charettes, & ryde vpon horses bothe
they & theyr prynces. Yea whole Iuda & the cy-
zens of Ierusalem shal go here thozow: & this
cytie shal euer be the moze & moze inhabited.

There shall come men also from the cyties
of Iuda, from aboute Ierusalem and from the
lande of Ben Jamin, from the playne feldest,
from the mountaynes, and from the wylernes
whiche shal bypnyng burnt offrynges, sacrifices
oblacpous, and incence, and offe vþ thankes-
geuyng in the house of the Lord. But if ye wyll
not be obedynte vnto me, to halowe the Sab-
bath, so that ye wyll beare your burthens tho-
rowe the gates of Ierusalem vpon þ Sabboth

Then shall I set fyre vpon the gates of Ierusa-
lem and it shall burne vþ the houses of Ierusa-
lem and no man shal be hable to quench the.

The. xviii. Chapter.

God sheweth by the example of a potters: that it is in his po-
wer to destroye the despyers of his worde: and to helpe them a-
gayn when they amende. The conspiracy of the Iewes agaynst
Jeremy. His prayer agaynst his aduersaries.

Ihs is another communicacyon that
God had with Jeremy, sayng: Arise &
and go downe into the potters house
and there shall I tell the moze of my
mynde. Nowe when I came to the potters
house. I founde hym makynge his worke vpon
a whele. The whele þ the potters made of claye,
brake amonge his handes. So he began a new
and made another vessel according to his mynd
Then sayde the Lord thus vnto me: * Waxe
not I doo wyth you as this potters doeth, O ye
house of Irael, sayeth the Lord: Beholde ye
house of Irael, ye are in my hande, euen as the
claye in the potters hande.

* When I take in hande to roote oute, to de-
stroye, or to wasse awaye anye people or kyng-
domes. * If the people (agaynst whome I haue
thus deuiled) conuert from theyr wickednes: I
repent of the plage, & I deuylde to bypnyng vpon
them. * Agayn, when I take in hande to builde
or to plant a people or a kingdom, if þ same peo-
ple do euell before me, and heare not my voice I
repent of that good þ I deuylde to do for them.

Speake now therfore vnto whole Iuda: and
to them that dwell at Ierusalem. Thus sayeth
þ Lord: Behold, I am deuylig a plage for you
and am takynge a thpyng in hande agaynst you.

* Therfore, let euery manne turne from his
euell waye, take vpon you the thpyng that is
good & do right. But they said. Nomore of this
* we wyll folowe our owne ymagynacions,
and do eueri man accordyng to the wilfulnesse
of his owne mynde.

Therfore thus sayeth þ Lord: Aske among
the heathen, yf any man haue hearde suche hor-
ryble thpynges, as the daughter of Syon hath
done. Shal not the snow (that melteth vpon þ
stony rockes of Lybanus) moysten the feldest?
Or maye the spynges of waters be so grauen
away, that they runne nomore, geue moystnes
nor make fruteful? But my people hath so for-
gotten me, that they haue made sacrifices vnto
vayne gods. And theyr prophetes make them
fall in theyr wayes from the auneynt pathes,
and to go into a fote way not vled to be troden
of iust men. Where thozowe they haue brought
theyr lande into an euerlastyng wylernes and
scorne. * So that whosoever traualleth therby
shal be abashed, and wag their heades.

With an East wynde wyll I scattre them
before theyr enemy. And when their destruccio
cometh, I wyll turne my backe vpon them, but
not my face. Then saide they: come let vs yma-
gyne some thpyng agaynst this Jeremye: for
the preastes shal no be despytute of counsell,
nor the prophetes destitute of þ worde of God.
Come and let vs smite hym with þ tongue and
with þ hand.

The Prophecie.

let vs marke all hys wordes, consyder me: **O** Lord, & heare the voyce of myne enemies: **W**hal they recompence euell for good: for they haue dygged a pyt for my soule. **R**emembze that I stode before the, to speake good for them and to turne a waye thy wrath from them.

* **T**herfore, let theyr chyldren dye of hunger and let them be oppressed with the sword. Let theyr wyues be robbed of theyr chyldren & become wyddowes: let their husbendes be slayne let theyr yonge men be kyled with the sword in the felde. Let noyle be heard out of theyr houses, wchē I murderer cometh sodenly vpon the.

* **F**or they haue dygged a pyt to take me, and layde snares for my fete. **P**et Lord I knowest all theyr counsel, that they haue deuised to slay me. **F**orgiue not theyr wickednes: and let not theyr synne be put out of thy syghte, but let the be iudged before the as the gyltye. **T**his shalte thou do vnto them in tyme of thy indignacion.

The .xix. Chapter.

The prophecie the destruction of Ierusalem: for the contempte and despising of the worde of God.

Thus sayde the Lord: So thy waye and bye the an earthen pytcher, and bring forth I Senatours & chiefe prestes vnto the valley of the chyldren of hemon, whychel yeth before the dore that is made of bypcke: and shewe them there the wordes, that I shall tell the: and saye thus vnto them. **H**ear the worde of the Lord ye kynges of Iuda and ye cytezens of Ierusalem.

* **T**hus sayeth the Lord of hostes the God of Irael: **B**ehold, I wyll bypnyng suche a plage vpon this place, that the eares of all that heare it shall glowe. **A**nd that because they haue forsaken me, and vnbalowed this place and haue offred in it vnto straunge goddes: whome neyther they, theyr fathers, nor the kynges of Iuda haue knowen. **T**hey haue fylled this place also with the bloude of innocentes.

* **F**or they haue set vpan an alter vnto Baal, to burne their chyldren for a buente offerynge vnto Baal, whiche I nether commaunded nor charged the nether thought once there vpon.

Behold therfore the tyme cometh (sayth the Lord) that this place shal nomore be called Copheth, nor the valley of the chyldren of hemon, but the valleie of slaughter. **F**or in this place wyll I slaye the Senatours of Iuda and Ierusalem, and kyll them downe w the sword.

In the syght of theyr enemyes, and of them that seke theyr lyues. **A**nd theyr dead carcases wyll I geue to be meat for the foules of the ayre, and the bestes of the felde. **A**nd I wyll make this cytie so desolate & despyled, * that who soeuer goeth therby, shalbe abashed and iest vpon her because of all her plages.

* **I** wyll fede them also wyth the fleshe of theyr sonnes and their daughters. **P**ea, euery one shallete vpon an other, in the bespygnyng and strayntnesse, wherwith theyr enemyes (that seke theyr lyues) shal kepe them in. **A**nd the pitcher shalte thou breake in the syght of the men that shalbe wyth the, and saye vnto them: **T**hus

sayeth the Lord of hostes.

* **E**uen so wyll I destroye thys people and cytie, as a man breaketh an earthen vessel that cannot be made whole agayne. **I**n Copheth shal they be buryed, for they shal haue none other place. **T**hus wyll I do vnto this place also sayeth the Lord: and to them that dwel therein: **I** wyll do to this cytie as vnto Copheth (for the houses of Ierusalem, and the houses of the kynges of Iuda shalbe despyled, lyke as Copheth) because of all the houses, in whose parlours they dyd sacrifice vnto all the hostes of heauen, and powzed drynke offerynges vnto straunge goddes. **A**nd so Jeremye came from Copheth, where the Lord had sent hym to prophete and stode in the courte of the Lord, and spake to all the people: **T**hus sayeth the Lord of hostes the God of Irael: **B**ehold, I wyll bypnyng vpon this cytie & vpon euerye towne about it: all the plages I haue deuysed against them: * **F**or they haue bene obstynate, & wolde not obey my warnynges.

The .xx. Chapter.

Jeremye is smytten and cast into pyson for preaching of the worde of God. He prophecieth the captiuitie of Babylon. He plaineth that he is a mocking stocke for the worde of God. He is compelled by the sperte to preache the worde.

When Bhashur the preest, the sonne of Emer, chiefe of the house of the Lord heard Jeremy preache so stedfastly: he smote Jeremy, and put him in the stocks that are by the byre gate of Ben Jamin, in the house of the Lord.

The nexte daye folowynge Bhashur broughte Jeremye oute of the stocks agayn. **T**hen sayd Jeremy vnto hym: **T**he Lord shal call the nomore Bhashur (his excellent and increasynge) but Magor (his fearful & afraide) euerywhere. **F**or thus saierh the Lord, behold, I wyll make the afraide euen thy ielfe, and all that fauoure the whych shal perper with the sword of theyr enemyes: euen before thy face.

And I wyll geue whole Iuda vnder the power of the kyng of Babylon, whiche shal carpe some vnto Babylon prysoners, & slaye some w the sword. **M**oreouer, all the substance of this lande, all theyr precious & gorgeous wythes, all costlynnes, and all the treasure of the kynges of Iuda, wyll I geue into the handes of their enemyes whiche shal spoylle them, and carpe the vnto Babylon. **B**ut as for the (O Bhashur) shalte be carped vnto Babylon with all thyne household, & to Babylon shalt thou come, wher thou shalt dye, and be buryed: thou and all thy fauourers to whome thou hast preached lyes.

O Lord: **P**f I am disceyued, then haste thou disceued me: thou haste delte strongly, and haste preuayled, and makest me stronge agayn. **A**l the day long am I dispised & laughed to scoorne of euery manne, because I haue nowe preached longe agaynst the malycious tyrannye and shewed them of destruccion. **F**or the which cause they cast the worde of the Lord in my teth and take me euer to the worst.

Wherfore I thought fro henceforth, not to speake of hym, nor to preache any more in his name.

But

Psal. cix. a

Jer. x. b.

Psal. cix. b
Chz. iii. f.

Jer. xi. b.

iii. Re. xxi. c.

Jeremi. vi. s.

Deu. xii. d.

and. xxviii. b

Psal. cvi. c

Ezech. xvi. c

and. xx. d

Jeremi. vii. d

iii. Re. ix. b

Jer. xxviii. b

and. lxx. e.

Chz. iii. b.

deu. xxviii. e

iii. Re. vi. f.

But the worde of þe Lorde was a very burning fyre in my herte, and in my bones, which when I wolde haue stopped: I might not. For why?

I * hearde so many derisyonys and blasphemys on euery syde of me, complain vpon hym saye they: and we wpll tell his tale: yea, euen of myne owne companions, & suche as were consourant with me, went about to murder me: saynge: vpon hym, we shall one waye or other begyle hym, and pzeuayle against hym: and be aduenged of hym.

But the Lorde stode by me lyke a myghtye graunt, therfore my persecuters fell, and could do nothinge. They shalbe sore confounded, for they haue done vnto wylfully, they shall haue an euellastynge shame: * And now: O Lorde of hostes thou righteous sercher, (whiche knowest þe raynes, and the very hertes) let me se them punished, for vnto the, I comyt my cause.

Þyng vnto the Lorde, and prayse hym: for he hath deliuered the soule of the oppressed from the hande of the vyolente: * Cursed be the daye wherein I was borne: vnhappy be the daye when in my mother brought me forth. Cursed by the man that brought me my father the tydynges to make hym glad, saynge: þu hast gotten a sonne. Let it happen vnto that man, as to the cyties which þe Lord turned vpside downe. Let hym here cryng in the moynynge, & at none day lamentable howlyng. Why sleepest thou not me as lone as I came out of my mothers wombe? Of my mother had bene my graue her self, that the byrthmyght not haue come out, but remayned still in her. * Wherefore came I forth of my mothers wombe? To haue experyence of labour & sorrowe, and to leade my lyfe with shame?

¶ The. xxi. Chapter.

¶ He propheseth that zedekias shalbe taken, & the cytie burned.

These are the wordes that the Lorde spake vnto Jeremie * what tyme as kyng zedekias sent vnto hym Dabiahur the sonne of Aelchias, and Sothonias the sonne of Maasias praye saynge: The counsell at the Lorde (we pray þe) of our behalfe, for Nabuchodonosor þe kyng of Babylon belegeth vs, yf the Lorde (peradventure) wyl dreale with vs, according to his maruelous power, and take hym from vs.

Then spake Jeremie: Geue zedekias thys answer. Thus sayth the Lorde God of Israel beholde, I wll turne backe the weapons þe haue in your handes, wherwpe fyght agaynst the kyng of Babilon and the Chaldees whiche belege you rounde about the walles: and I wll byng them together in the myddest of this cytie, and I my self wll fyght agaynst you with an outstretched hande and with a myghtye arme, in greate dyspleasure and terribyle wraethe and wll smyte them þu dwell in this cytie: yea, both men & catell shal dye of great pestilence.

* And after this (sayth the Lorde) I shall deliuer zedekias þe kyng of Iuda, & his seruantes his people, and suche as are escaped in the cytie from the pestilence, swearde and hunger) into

the power of Nabuchodonosor kyng of Babylon: yea, into the handes of theyr enemyes, into the handes of those that folowe vpon theyr lyues whiche shall smyte them with the swearde, they shall not ppytie them: they shall not spare them, they shall haue no mercye vpon them.

And vnto this people thou shalt saye: Thus sayeth the Lorde: * behold, I lay befoze you the waye of lyfe and deathe. * Whoso abydeth in this cytie, shall perishe: either with the swearde with hunger, or pestilence. But who so goeth out to holde on the Chaldees parte, that belegeth it, he shall saue his lyfe, & shall wyne his soule for a praye. * For I haue set my face agaynst this cytie (sayeth the Lorde) to plage it and to do it no good. It must be geuen into the hande of the kyng of Babylon, & be brent with fyre.

And vnto the house of the kyng of Iuda I say thus: Heare þe word of the Lord (O thou house of Dauid) for thus sayeth the Lord: * Mine stre ryghteousnesse, and that sone: deliuer the oppressed from vyolent power, & ouer my terryble wraethe breake out lyke a fyre and burne, so that no manne maye quench it, because of the wyckednesse of your pynaginations. * Behold (sayeth the Lorde) I wll come vpon you that dwell in the valleyes, rockes and felde, & say: * Cuth, who wyl make vs afraid? or who wyl come into oure houses? For I wll vylset you (sayeth the Lorde) because of the wyckednes of your inuencionys, & wll kyndle suche a fyre in your wood, as shal consume all þis about you.

¶ The. xxii. Chapter.

¶ He exhorteth the kyngs of Iuda to iudgement and ryghteousnesse: why Ierusalem is brought into captiuitie. The death of Salm the sonne of Josua is prophesied.

Thus saide the Lorde: Go downe into the house of the kyng of Iuda, and speake there these wordes, and saye: Heare the word of the Lorde, thou kyng of Iuda, that sittest in the kynglye seat of Dauid: thou and thy seruantes and thy people that go in and oute at this gate. Thus the Lorde commaundeth: * kepe equitye and ryghteousnesse, deliuer the oppressed from þe power of the vyolente: doo not greue nor oppresse the straunger, the fatherlesse nor the wydow & shed no innocent blood in this place.

And kepe these thynges fastfully, then shal there come in at the doze of this house kynges to syt vpon Dauids seate: they shalbe carted in charrettes, and ryde vpon horses bothe they and theyr seruantes, and theyr people. But yf ye wll not be obedyente vnto these commaundementes: * I sweare by myne owne selfe (sayeth the Lorde) thys house shalbe waste. For thus hath the Lorde spoken vpon þe kynges house of Iuda. Thou Gilead art vnto me þe head of Lybanus. Shall I not make the so waste (and thy cyties also) þu noman shal dwell therein? I wll prepare a destroyer with hys weapons for the to he we downe thy especyall Cedre trees, & to cast them in the fyre. And all the people þu go by this cite shal speak one to another. * Wherefore hath þe Lord done thus vnto this noble cytie?

¶ Then

The Prophecye.

Deu. xxi. b
iii. Re. ix. b
iii. re. xxviii. b

iii. re. xxviii. b

ii. Pa. iii. c

Esaie. vi. c
Aggeus. i. a

iii. Regum.
xxiii. a
xxviii. c. and
Jere. xxviii. b

Esaie. xlii. b
and. xlii. a
Jerem. xlii. b
and. xlii. a
iii. Regum.
xxviii. b

Then shal it be answered: because they haue broken the couenaunt of the Lorde they? God, and woꝝshypped & serued straunge goddes.

* Moꝛne not ouer the dead: and be not woꝛe foꝛ them, but be soꝛye foꝛ hym that departeth a way: foꝛ he commeth not agayne, and seeth his natyue countrey no moꝛe. Foꝛ thus sayeth the Lorde: as touchyng * Selu the sonne of Josyas kynge of Iuda: whiche raygned after his father, and is carped oute of this place, he shall neuer come hether agayne, foꝛ he shal dye in the place, wheranto he is led captiue, and shall see this lande no moꝛe. * Woe woꝛth hym ꝑ buyldeth his house with vnryghteousnesse, and his parlours with the good that he hath gotten by violence: which neuer recompenceth his neyghbours labour, noꝛ payeth hym his hyꝛe: he thinketh in hym self, I wyl builde me a wyde house and goꝛgeous parlours. He causeth windowes to be hewen therein, and ꝑ selynges and ioystes maketh he of Cedze, and painteth the with Sinauer: Thynkest thou to raygne nowe, ꝑ thou pꝛouokest me to wꝛath w thꝑ Cedar trees?

D Wyl not thy father eate and dꝛinke, and pꝛoꝛpere well, as long as he delte with equitye, and ryghteousnes? Pee, when he helped the oppressed and pooꝛe to theyꝛ ryghte, then prospered he wel. From whence came this, but only because he had me befoꝛe his eyes, sayeth the Lorde: Reuertheles, as foꝛ thꝑne eyes and thine hert, they loke vpon couetousnes, to shed innocent blood to do wꝛonges & violence. * And therfoꝛe thus sayeth the Lorde agaynst Jeoakim, the sonne of Josias kynge of Iuda. They shal not mourne foꝛ hym (as they vse to do) alas brother, alas syster. Nether shall they saue vnto hym. Alas sꝑꝛ, alas foꝛ that noble hyꝛnce. But as an asse shall he be buryed, coꝛrupt, and be cast without the gates of Ierusalem.

E Clyme vꝑ the hyll of Lybanus (O ꝑ doughter Syon) lyfte vꝑ thy voyce vpon Balan, cry from all partes: foꝛ all thy iouers are destroyed. I gaue the warnyng, whyle thou wast yet in prosperitie. But thou saydest: I wyl not heare. And this maner hast thou vled from thy youth that thou woldest neuer heare my voyce. All thy herdmen shal be dꝛiuen wꝛith the wynd: and thy derlinges shal be caried a way into captiuite. Then shalt thou be brought to shame & confusyon because of all thy wickednes, thou ꝑ dwellest vpon Lybanus, and makest thy nest in the Cedze trees. * O how lytle shalt thou be regarded when thy soꝛowes & panges do come on the as a woman traueylng wꝛith chyld.

* As truly as I liue (saith the Lorde) Though Conanias the sonne of Jeoakim, kynge of Iuda were the sygnet of my ryght hande, yet wyl I plucke hym of. And I wyl geue the into ꝑ power of them that seke to slaye the, and into the ꝑ power of the that thou fearest, into ꝑ power of Nabuchodonozor the kynge of Babylon, and into the power of ꝑ Chaldees. Moꝛeouer, I wyl sende the & thy mother ꝑ bare ꝑ into a straunge lande where ye were not boꝛne, and there shall ye dye. But as foꝛ the lande that ye wyl despyze

to returne vnto, ye shall neuer come at it againe. This man Conanias shal be like an ymage robbed and toꝛne in peces, whiche pleaseth no man foꝛ all his apparell. Wherfoꝛe, both he and his seide shal be sent a way, and caste out into a land that they knowe not.

O thou earth, earth, earth: heare the woꝛde of the Lorde. Thus sayth the Lorde: Wꝛite this man amonge the outlawes, foꝛ no prosperitie shall this man haue all his lyfe longe. Nether shall any of hys seide be so happie, as to sꝑꝛ vꝑ the seate of Dauid: & to beare rule in Iuda.

The xxiii. Chapter.

¶ He speaketh agaynst euell ciuities that make haue of the boke of the Lorde. Of the conuersion of the remnant of the iues to the sayth. The comyng of the true shepheard Christ is pꝛoꝛphesied. Agaynst false prophetes when a prophet preacheth the woꝛd of God God conuerteth the hertes of the hearers. Agaynst prophetes that preach lyes vnder the name of God. The miracles of false prophetes.



W De be * vnto the shepherdes, that destroye and scatter my flocke, sayeth the Lorde: Wherfoꝛe, this is the comaundemente of the Lorde God of Israel: vnto the shepherdes that fede my people. Ye scatter and thꝛuste oute my flocke and loke not vpon them. Therfoꝛe nowe wyl I vylet the wyckednes of your ymaginacions, sayeth the Lorde: And wyl I gather together the remnaunte of my flocke frome all landes that I had dꝛyuen them vnto, & wyl I bring them agayne to theyꝛ pastures, that they maye growe and encrease. I wyl set shepherdes also ouer them, whiche shall fede them. They shall no moꝛe feare & dꝛede, oꝛ there shal none of them be losse, sayeth the Lorde.

* Behold the tyme cometh saith the Lorde that I wyl rase vꝑ the righteous brannche of Dauid: whiche kynge shall beare rule, & he shall pꝛospere with wisdom, and shal set vꝑ equitye and ryghteousnes agayn in earthe.

In his tyme shall Iuda be saued, and * Israel shal dwel without feare. And this is ꝑ name that they shal cal hym: * euen ꝑ Lorde our ryghteousnes. * And therfoꝛe beholde, the tyme cometh, sayth the Lorde, ꝑ it shal be no moꝛe sayd the Lorde lyueth, whiche brought the chyldren of Israel out of the lande of Egypt. But ꝑ Lorde lyueth, which brought forth, and led the seed of the house of Israel out of the Northlande and from all countries where I haue scattered them: & they shall dwel in their owne lande againe.

My herte breaketh in my bodꝑe, because of the false prophetes, al my bones shake. I am become lyke a dꝛonken man (that by ꝑ reason of wyne canne take no reste) foꝛ verꝑe feare of the Lorde and his holꝑe woꝛdes: because the lande is full of aduouterers, and thꝑoꝛowe sweetyng, it mourneth, * and the pleasant pastures of the deserte are dꝛyed vꝑ. Pee, the waye ꝑ men take is wycked, and theyꝛ gouernaunce is nothyng lyke the holꝑe woꝛde of the Lorde.

Foꝛ the prophetes & the prestes theim selues are poluted wꝛith pꝛoꝛpꝛetes & their wyckednes haue I founde in my house, saith the Lorde. Wherfoꝛe theyꝛ way shal be slippy in the darkenes wher in

wherein they maye flacker and fall. For I wyl
brynge a plage vpon them, euen the pere of their
vilfayson, sayeth the Lorde. I haue sene folpe
amonge the prophetes of Samary, & preached
for Baal, and discepued my people of Israel.

I haue sene also amonge the Prophetes of
Jerusalem foule aduoutre, and presumptuous
lyes. They take the most shamefull men by the
hande, flaterynge them: so that they can not re-
turne from theyr wyckednes. All these wyl they
crite as vnto me as Sodome, and as the in-
habytours of Gomoz.

Therefore thus sayeth the Lorde of hostes
concernynge the prophetes. * Behold, I wyl fede
them with worme wood, and make them drinke
the water of gall. For from the prophetes of Je-
rusalem is ypocresy come into all the lande.

And therefore the Lorde of hostes geueth you
this warnynge. * Heare not the wordes of the
prophetes that preache vnto you, and discepu
you: truely they preache you vanyte, for they
speake the meaning of their owne hert, and not
out of the mouth of the Lorde.

* They saye vnto them that despise me: The
Lorde hath spoken it: Tush, ye shall prospere
right wel. And vnto all them that walke after
the luste of theyr owne herte: they saye: Tush
there shal no misfortune happen you. For who
hath sitten in the counsayl of the Lorde that he
hath heard and vnderstande, what he is about
to do? Who hath marked his deuyse, and heard
it? * Beholde, the storme whether of the Lorde
(that is hys indignacyon) shall go forth, and
a violent wynde wynde shal fall downe vpon
the head of the vngodlye.

And the wrath of the Lorde shal not turne
again, vntil he persourme & fulfyll the thought
of his herte. * And in the latter dayes ye shall
knowe his meanynge.

I haue not sent these prophetes (sayeth the
Lorde) & yet they ranne, & I haue not spoken to
them, & yet they preached. But yf they had con-
tinued in my counsell, they had opened to my peo-
ple my wordes, and they had turned my people
from theyr euell wayes and wycked ymagyna-
cyons: * Am I then God & sleeth but the thyng
whiche is nye at hande, and not that is farre of:
sayeth the Lorde. * May any man hide hym selfe
so, that I shal not se hym, sayth the Lorde. * Do
not I fulfyll heauen and earth, sayth the Lorde
I haue heard wel ynough, what the prophetes
saye, that preache lies in my name, sayynge: I
haue dreamed: I haue dreamed.

Howe longe wyl this contynue in the pro-
phetes herte to tell lies, & to preach the crafty
inbelly of theyr owne hert? Whose purpose is
(with the dreames & euery one tel) to make my
people forget my name, as their forefathers did
when Baal came vp. The prophet that hath a
dreame let him tell it: and he & vnderstandeth
my word, let hym shewe it saythfully.

For what hath chaffe and wheate to do to-
gether sayth the Lorde? Is not my word lyke
a fyre, sayth the Lorde: and lyke an hammer: &
breaketh the hard stone? Therefore thus sayeth

the Lorde: beholde, I wyl vpon the prophetes
that steale my word preuely from euery man:
Beholde here am I (sayeth the Lorde) against
the prophetes & make tungen tendre to speake
and to saye: The Lorde hath sayde it. Beholde
here am I (sayeth the Lorde) agaynst those pro-
phetes that dare prophete lyng dreames, and
myracles, whome I neuer sente nor commaun-
ded the. They shal do this people greate harme
sayeth the Lorde.

Yf this people, either any prophet or preaste
aske the, and saye, what is the burthen of the
Lorde? Thou shalt saye vnto them: what bur-
then? Therefore wyl I caste you frome (sayeth
the Lorde) because ye pour selues are: * (a burthen)
And the prophete, preast, or people that vseth
this tearme (the burthen of our Lord) hym wyl
I vylet: and his house also.

But this shall ye saye euery one to another, &
and euery man to his brother. What answer
hath the Lorde geuen? What is the Lordes com-
maundement? And as for the burthen of the
Lorde: ye shall speake nomore of it, for euery
mannes owne word is his burthen because ye
haue altered the wordes of the lyuing God, the
Lorde of hostes our God.

Thus shall euery man saye to the prophe-
tes: what answer hath the Lorde geuen the?
Or what sayth the Lorde? And not once to name
the burthen of the Lorde. Therefore thus sayeth
the Lorde. For so muche as ye haue vled thys
terme the burthen of the Lorde where as I not-
withstandynge sente vnto you, and forbad you
to speake of the Lordes burthen.

Behold therefore, I wyl repute you as a bur-
then, & wil cast you out of my presen: yee, & the
citty also & I gaue you a kyng and youre fathers: and
wyl brynge you to an euerlastynge confusyon:
and into such a shame as shal neuer be forgotte

The. xliiij. Chapter.

The visyon of the payners of fygges. The first visyon signi-
feth that parte of the people shulde be brought agayne from cap-
tivityte. The second that Jechonias and the rest of the people shuld
be destroyed.

The Lorde shewed me a visyon. Be-
hold, there stode two maundes of fyg-
ges before the temple of the Lorde:
after that * Nabuchodonozor kyng
of Babylon had led awaye captiue Jechonias
the sonne of Jeohakym: kyng of Iuda, the migh-
tye men also of Iuda with the workemasters,
and conynge men of Jerusalem: vnto Baby-
lon. In the one maunde were verpe good fyg-
ges, euen lyke as those that be fyfter type. In
the other maunde were verpe noughtye fygges
whiche might not be eaten, they were so euell.
Then sayde the Lorde vnto me: what seest thou
Jeremye? I sayde: * fygges whereof some be
very good, and some so euell that no man maye
eate them.

Then came the word of the Lorde vnto me &
after this maner: Thus sayeth the Lorde & God
of Israel, lyke as I knowest the good fygges, so
shal I knowe the men led awaye whom I haue
sent out of this place, into the lande of the Chal-
dees

iii. Regum.
xxiii. b.

Jer. lxx. b.

The Prophecie.

Deu. xxxi. a
Jere. xxx. d
xxxii. xxxiue

dees, for they: profyte and wyl set myne eyes
vpon them, for the beste, for I wyl bypnyng them
agayne into thys lande: I wyl buylde them
vp, and not breake them downe: I wyl plant
them and not roote them oute. * And I wyl
geue them an herte to knowe howe that I am
the Lorde, they shalbe my people, and I wyl be
they: God, for they shal retorne vnto me with
they: whole herte.

Jere. xxxi. e.

* And lyke as thou knowest the noughtye
figges which may not be eaten, they are so euell
Euen so wyl I (sayeth the Lorde) let zedekias
the kyng of Iuda (ye, and all his prynces, and
the resydue of Ierusalem, that remayne ouer in
this lande, and them also that dwel in Egypt)
be vexed and plaged in all kingdomes and lan
des. And wyl make them to be a * reprofe, a cō
men by worde a laughing stocke & shame: in al
places, where I shal scatre them. I wyl sende
fweard, hungre and pestylence, amonge them,
vntyll I haue cleane consumed them out of the
lande, & I gaue vnto them and they: fathers.

Isa. lxxix. a
Baruc. iii. a

The. xxv Chapter.

¶ Jeremye propheth that they shalbe in captiuitie. lx. yeres
and. x. because they contemned and despyed the worde of God.
He sheweth them that after the. lx. and. x. yeres, the Babylons
shulde be destroyed. The destruccyon of all nacpons is propheti
ed. He moueth the preestes of the nacpons to wailing.

A



Sermon that was geuen vnto Je
remie, vpon all the people of Iuda
In the fourthe yere of Jeokym the
sonne of Josias kyng of Iuda that
was in the fyrste yere of Nabucho
donozor kyng of Babylon. Which sermon Je
remie the Propheete made vnto all the people
of Iuda, and to all inhabytours of Ierusalem
on this maner.

¶ From the thyrtyene yere of Josias the sonne
of Amon kyng of Iuda, vnto this present daye
(that is euen thre and twentye yere,) the worde
of the Lorde hath ben cōpytted vnto me.

Jere. xxxi. e.
and. xxxv. c.
xxxviii. a.
ii. pa. xxxvii

* And so I haue spoken vnto you, I haue risf
vpearlye, I haue geuen you warnynge in cea
son but ye wolde not heare me, * Though the
Lorde hath sent his seruantes, all the prophe
tes to you in ceason: Yet woulde ye not obeie,
ye wold not enclyne your eares to heare.

iii. Re. xviii. c.

¶ He sayde: * turne agayne euerye man frome
his euell waye, and from your wycked ymagy
nacpons, and so shall ye dwell for euer in the
lande that the Lorde promysed you, and youre
forefathers. And go not after straunge goddes
serue them not, worshyppe them not, and angre
me not with the workes of poure handes: then
wyl I not punyssh you. Reuertheles, ye wolde
not heare me (sayth the Lorde) but haue despyed
me with the workes of your handes, to poure
owne grate harme.

Jeremi. i. b

¶ Wherfore thus sayeth the Lorde of hostes,
* because ye haue not herkened vnto my worde
loo, I wyl sende oute, & call for all the people
that dwell in the North (sayeth the Lorde) and
wyl prepare Nabuchodonozor the kyng of
Babylon my seruaunt, and wyl bypnyng them
vpon this land, and vpon al p dwel therein, and

Esa. x. e.
Jere. xlvii. a

vpon all the people that are about them, & wyl
vitterly roote them out. I wyl make of them a
wylernes, a mockage and a conynual desert.

* Moreover I wyl take from them the voice
of gladnes & solace, the voice of the bydegrome
and the byrde, the voyce of the anoynted with
the cressettes, and this whole land shalbe come
a wyldernesse, and these nacpons shal serue the
kyng of Babylon. lx. yeres and. x. * When the
lx. yeres are expyred, I wyl vsyte the wy
kednes of the kyng of Babilon, and his people
sayeth the Lorde: yea, and the lande of Chal
dees, and wyl make it a perpetual wyldernes
and wyl fulfyll all my wordes vpon that lande
whiche I haue deupled agaynst it, yee all that
is wryten in this boke which Jeremy hath pro
phcyed of all people: so y they also shalbe sub
dued vnto dyuers nacpons and greate kynges
* for I wyl recompence them accordyng to their
dedes, and workes of they: owne handes.

¶ For thus hath the Lorde God of Israel spo
ken vnto me: Take this wyne cuppe of indig
nacpon fro my hande, that thou maist cause all
the people to whome I sende p, for to drynke of
it: that when they haue dzonken thereof, they
maye be madde, & oute of they: wyttes, when p
fweard cometh that I wyl sende, amonge them
Then tooke I the cuppe from the Lordes hand
and made all people to dryncke thereof, vnto
whome the Lorde had sente me.

¶ But fyrste, the cytye of Ierusalem, and all
the cytyes of Iuda, they: kynges and prynces,
to make them desolate, waste, despyled, and bil
led at, and cursed, accorpyng as it is come to
passe this daye. Yea, and Pharo the kyng of E
gypte, his seruantes, his prynces & his people
al together, one with an other. And all kynges
of the lande of Hus: All kynges of the Philisti
nes and w Alcalon, Azah, Accaron, and p rem
naunte of Alod, the Edomites, p Moabytes
and the Ammonytes, All the kynges of Tyus
and Sydon, the kynges of the Iles, that are be
ponde the sea, Dedan, Thema, Buz, & all them
that dwell in the vttremoste partes of p world
all the kynges of Araby, and (generally) all the
kynges that dwell in the desert: all the kynges
of zamry, all the kynges of Elam, all p kynges
of the Medes, all the kynges toward p North
whether they be farre or nye, euery one agaynst
his neyghbours: Yea, and all the kyngdomes p
are vpon p whole earthe. The kyng of Sarch
sayde he: shall drynke with them also.

¶ Therfore, saye thou vnto them: This is the
cōmandement of the Lorde of hostes the God
of Israell: Drynke and be dzonken, spewe and
fall, that ye neuer arylse, and that thozowe the
fweard, whiche I wyl sende amonge you. But
yf they wyl not receiue the cuppe of thine hand
and drynke it: then tel them: Thus doth p Lord
of hostes threten you: drynke ye shall, and that
thortly. For loo, * I begynne to plage the cytye
that my name is geuen vnto, thynke ye then p
I wyl leaue you unpunished: Ye shall not go
quite, for why? I cal for a fweard vpon al p
byters of the earth: sayeth the Lorde of hostes.

¶ Therfore

Therefore, tell them all these wordes, and say vnto them: * The Lorde shall crye from aboue and let his voice be heard from his holy habita-
cyon. With a great noyse shall he crye from his court regall: he shall geue a greates voyce, (lyke the grapegatherers) & the sounde therof shall be heard vnto the endes of y^e worlde. For the Lorde hath a iudgement to geue vpon all people, and will holde his court of iustyce with all fleshe, & punyssh the vngodly: sayeth the Lorde.

6 For thus sayth the Lord of hostes: * Behold a miserable plage shall goo from one people to another, and a great storme water shall arysse from all the endes of the earthe. And the same daye shall the Lorde hym selfe slaie them, from one end of y^e erth to another. Ther shall no mone be made for any of the, none gathered vp, none buried: but shall lye as dunge vpon y^e grounde.

Mourne (O ye shepherdes) & crye, spynkle your selues with ashes, O ye rāmes of y^e flocke for the tyme of your slaughter is fulfilled, that ye shall slay one another, & ye shall be scatred and ye shall fall lyke vessels newly made.

* The shepherdes shall haue no waye to flye and the rāmes of the flocke shall not escape. Then shall the shepherdes crye horryblye, and the rāmes of the flocke shall mourne: for the Lorde hath consumed they^r pasture, and they^r best felde lyke dead, because of y^e horrible wyath of the Lorde. They haue forsaken they^r foldes lyke as a lyon. For their land is waste, because of his furuous crueltie, and for hys fearfull indignacyon.

C The. xxvi. Chapter.

Jeremye moueth the people to amendement. He is taken of the prophetes and preefes: & brought to iudgement. Aziah the prophet is hpylled of Jehochim contrary to the wyll of God.

In the begynnynge of the raygne of Jehokim the sonne of Josiah kyng of Juda, came this worde from the Lorde, sayng: Thus saith the Lord * Stande in the court of the Lordes house, and speake vnto all them whiche (oute of the cyties of Juda) come, to do worshyppe in the Lordes house, all the wordes y^e commaund the to say. * Loke that thou kepe not one worde backe, yf (peradventure) they wyl herken, and turne eue-
ry man from his wycked waye, * that I maye also repente of the plage whych I haue deter-
mynd to byynge vpon them, because of they^r wycked inuencyons.

And after this maner shalt thou speake vnto them. Thus sayth the Lord: yf ye wyl not obey me to walke in my lawes whiche I haue geuen you: to heare the wordes of my seruauntes the prophetes whome I sent vnto you, & spynge vpon tyme, and still sendynge: yf ye wyl not folowe them (I saye) then wyl I do to this house as I dyd vnto Sylo, and wyl make this cytye to be abhorred of all the people of the earth. And the preefes, the prophetes, and all the people hearde Jeremye preache these wordes in the house of the Lorde.

Now when he had spoken out all the wordes that the Lorde comaunded hym to preache vnto

the people: then the preefes, the prophetes, and all the people toke holde vpon hym, and sayde: thou shalt dye. Howe darest thou be so bold, as to saye in the name of the Lorde: it shall happen to this house as it dyd vnto Sylo: and this cytye shall be so waste, y^e no man shall dwel therein.

And when all y^e people were gathered about Jeremye, in the house of the Lorde, y^e pynces of Juda heard of this rumour, and they came sone oute of the kynges palace, into the house of the Lorde, and sat theim downe before the * newe doze of the Lorde. Then spake the preefes and the prophetes vnto the rulers and to all the people these wordes: * This man is worthy to dye for he hath preached agaynst this cytye, as ye your selues haue heard with your eares.

Then sayde Jeremye vnto the rulers and to all y^e people: The Lorde hath sent me to preache agaynst this house and agaynst this cytye all the wordes that ye haue heard. Therefore amēd your wayes, and your aduysmentes: and be obedyent vnto the voyce of the Lorde your God so shall the Lorde repente of the plage, that he hath deuysed agaynst you. Howe as for me: I am in your handes, do with me as ye thinke expedient and good. But this shall you knowe, yf ye put me to deathe: * ye shall make your selues, this cytye, and all the inhabytoures therof gilty of innocent bloude. For this is of a truth that y^e Lorde hath sent me vnto you, to speake all these wordes in your eares.

Then sayde the rulers and the people vnto the preefes and prophetes: This man may not be condempned vnto deathe, for he hath preached vnto vs in the name of the Lord our God. The elders also of the lande stode vp, and sayd thus vnto all the people: Micah, the Mozaitehite * whiche was a prophete vnder Ezechiah kyng of Juda, spake to all the people of Juda: thus sayeth the Lorde of hostes: * Upon shall be plowed lyke a feld, Jerusalem shall be an heape of stones, and the hyll of the Lordes house shall be turned to an hye woode. Dyd Ezechiah the kyng of Juda and the people of Juda put hym to deathe for this: No verely: * but rather feare the Lorde, & made they^r praiser vnto hym. For the which cause also y^e Lorde repented of y^e plage, that he had deuysed agaynst theim. Shulde we then do suche a shamefull dede agaynst our soules: There was a prophet also y^e preached truly in the name of the Lorde, called Aziah sonne of Semiah, of Cariathiarim: this man preached also agaynst this cytye, and agaynst this lande accordyng to all as Jeremye sayth. Now when * Jehoakim the kyng with all y^e estates & pyn-
ces, had heard his wordes, y^e kyng went about to slay hym. * When Aziah perceyued that, he was afrayed & fled, and departed into Egypte.

Then Jehoakim y^e kyng sent his seruauntes into the lande of Egypte: Namely Elnathan the sonne of Achboz: & certayne men with hym into Egypt, which fetched Aziah out of Egypt and brought hym vnto kyng Jehoakim, that slue hym with the sword, and cast his deed bo-
dye into y^e comen peoples graue. But Ahicam the

iii. re. ch. g. Jer. xxvi. g.

John. xix. a. Mat. xxvi. d.

Mat. xxiii. e.

Micah. i. a.

Micah. iii. e.

Jonas. iii. b.

iii. re. xxii. d.

iii. re. xix. a. Mich. iii. c.

The Prophecie.

the sonne of Saphan helped Jerem. & he came not into the handes of the people to be slayne.

The xxvii. Chapter.

¶ Jerem. at the commaundment of the Lorde sendeth bondes to the kynge of Iuda and to the other kynges that were nye, wherby they are monished to become subiectes vnto Nabuchodonozor. He warneth the people and the kynges & rulers, that they be lieue not false prophetes.

In the begynnynge of the raygne of Jehoahim sonne of Josiah king of Iuda, came this word vnto Jeremi from the Lorde, which spake thus vnto me. Make the bondes & chaynes and put them aboute thy necke, and sende them to the kynge of Edom, to the kynge of Moab, to the kynge of Ammon, to the kynge of Tyrus, and to the kynge of Sidon: and that by the messengers which shall come to Jerusalem vnto zedechiah the kynge of Iuda, and bydde them say vnto the sayd masters: Thus sayeth the Lorde of Hostes the God of Israel, speake thus vnto your masters: * I am he, & made the earth, the men, and the cattel that are vpon the grounde, with my greate power, and outstretched arme: and haue geue it vnto who it pleased me: * And now wyl I deliuer al these lades into the power of Nabuchodonozor the kynge of Babylon: my seruaunt. The beastes also of the felde shall I giue him to do him seruice. * And al people shall serue him, & his sonne, and his childres chyldren vntyl the time of the same lande be come also: yee many people and great kynges shall serue hym.

Deute. x. c.

Eccle. x. a.

Judi. xi. b.

Je. xxvii. a.

Deu. xlii. c.

Jer. xxv. b.

Jerem. xxi. b.

xxviii. a. & xlii. c.

Moreouer, that people & kyngdom whiche wyl not serue Nabuchodonozor, and that wyl not put theyr neckes vnder the yoke of the kynge of Babylon: the same people wyl I visyt with the swerde, with hunger, with pestilence, vntyl I haue consumed them in his handes, sayth the Lorde. * And therfore folowe not your prophetes, soothsayers, expounders of dreames, charmers and wytches, whiche saye vnto you: ye shall not serue the kynge of Babylon. For they preache you lyg: to bring you farre from your lande, and that I myght caste you out, and destroye you. But the people that put theyr neckes vnder the yoke of the kynge of Babylon, and serue hym: those wyl I lette remayne styll in theyr owne lande (saith the Lorde) and they shall occupie it and dwell therein.

Jer. xxix. a.

and, xxix. b.

All these thynges tolde I zedekia the kynge of Iuda, and sayd: * But your neckes vnder the yoke of the kynge of Babylon, and serue hym and his people, that ye maye lyue. Why wylte thou and thy people perishe with the swerde with hunger, with pestilence: lyke as the Lorde hath deuyled for all people, that wyl not serue the kynge of Babylon? * Therfore geue no eare vnto those prophetes (that tell you: ye shall not serue the kynge of Babylon) for they preache you lyg: nether haue I sent them, sayth the Lorde howbeit they are bolde, falsely to prophce in my name, that I myght soner dryue you out, and that ye myght perishe w your preachers.

Je. xxviii. c.

Jer. xxviii. c.

& xxix. b.

I speake to the prestes also and to all the people: Thus sayeth the Lorde: Heare not the wordes of those prophetes that preache vnto you,

and saye: Beholde, * the vessels of the Lordes house shall shortly be broughte hyther agayne from Babylon: For they prophce lyg vnto you. Heare them not, but serue the kynge of Babylon: that ye maye lyue. * Therfore wyl I make this cite to be destroyed: But yf they be true prophetes in verie dede, and yf the worde of the Lorde be comytted vnto them, then lette them praye the Lorde of Hostes that the remnant of the ornamentes (whiche are in the house of the Lorde, and remayne yet in the house of the kynge of Iuda, and at Jerusalem) be not carped to Babylon also. For thus hath the Lorde of Hostes spoken, concernynge the pylers, the lauer, the seate: and the resydue of the ornamentes that yet remaine in this cite, which Nabuchodonozor the kynge of Babylon toke not, * when he carped awaye Jeconiah the sonne of Jehoahim kynge of Iuda with all the power of Iuda and Jerusalem vnto Babylon captiue.

Yea, thus hath the Lorde of Hostes the God of Israel spoken, as touchynge the resydue of the ornamentes of the Lordes house, of the kynge of Iudaes house, and of Jerusalem: * They shall be carped vnto Babylon, & there they shall remayne vntyl I visyt them, sayth the Lorde. * Then wyl I bringe them hyther agayne. And this was done in the same yere, euen in the begynnynge of the raygne of zedechiah kynge of Iuda.

The xxviii. Chapter.

¶ The false prophce of Hananiah: the prophet Jerem. sheweth that the prophce of Hananiah is false, by the example of the other prophetes. He beyng inspired of the Lorde, reprooueth Hananiah, & prophcinge his death.

In the fourth yere of the raygne of zedechiah kynge of Iuda, in the fyfthe moneth it happened that Hananiah the sonne of Ailur the prophete of Gibeon, spake to me in the house of the Lorde in the presence of the prestes and of all the people, & sayde: Thus saith the Lorde of Hostes the God of Israel: I haue broken the yoke of the kynge of Babylon, * and after two yere wyl I bringe agayne into this place al the ornamentes of the Lordes house, & Nabuchodonozor kynge of Babylon carped awaye from this place, vnto Babylon. Yea, I wyl bringe agayne Jeconiah the sonne of Jehoahim the kynge of Iuda hym selfe, with all the pyloners of Iuda (that are carped vnto Babylon) euen into this place, sayeth the Lorde. For I wyl breake the yoke of the kynge of Babylon.

Then the prophet Jerem. gaue answer vnto the prophet Hananiah befoze the prestes, and befoze all the people that were presente in the house of the Lorde. * And the prophete Jerem. sayde: Amen, the Lorde do that, and graunte the thyng which thou hast prophced: that he may bringe agayne all the ornamentes of the Lordes house, and restore all the pyloners from Babylon into this place. Neuerthelesse,arken thou also what I wyl saye, that thou and all the people maye heare. The prophetes that were before vs in tyme past, which prophced of war or trouble

trouble, or pestilence, ether of peace, vpon ma-
ny nacions and great kyngdomes, were proued
by this (yf god had sent them in very dede) whē
the thyng came to passe, whych the p̄phete
tolde before. And Hananiah the p̄phete toke
the chayne from the p̄phete Jeremies necke, &
broke it, and with that sayd Hananiah, that al
the people mighte heare. Thus hath the Lorde
spoken: Euen so wyl I breake the yoke of Na-
buchodonozor kyng of Babilō, from the necke
of all nacions: yee, and that within this two
yere. And so p̄phete Jeremy went his way
After that Hananiah the p̄phete had ta-
ken the chayne from the p̄phete Jeremies necke
and broken it: The worde of the Lorde came vnto
the p̄phete Jeremy, saying: Go, and tell Ha-
naniah these wordes. Thus sayth the Lorde.
Thou haste broken the cheyne of wodde: but in
steade of wodde thou shalt mak cheynes of yron.
For thus sayth the Lorde of hostes the God
of Israel: I wyl put a yoke of yron vpon y^e neck
of al this people, that they may serue Nabucho-
donozor the kyng of Babylon: yee, and so shal
they do. And I wyl geue him the beastes in the
felde. Then said the p̄phete Jeremie vnto the
p̄phete Hananiah: * hear me Hananiah The
Lorde hath not sent p̄ but p̄ bringest this people
into a false belefe. And therfore thus sayth the
Lorde, beholde: I wyl sende the out of the land
and within a yere thou shalt die, because p̄ hast
falslye spokē against the Lorde. So Hananiah
the p̄phete died the same yere in p̄. vii. moneth.

The xxix. Chapter.

The p̄phete of Jeremye sent vnto them that were in cap-
tivitye in Babylon. He prophacieth they shal retorne from the
captivitye after lxx. yeres. He prophacieth the destruccyon
of the kyng and of the people that remaine in Jerusalem.
He threteneth the two p̄phetes that seduce the people. The
death of Semeiah the Rehelamite is prophced.

These are p̄ wordes of p̄ booke that Je-
remy the p̄phete sente from Jerusa-
lem vnto the prisoners, p̄ senatours
p̄restes, p̄phetes, & all the people
whom Nabuchodonozor had led fro
Jerusalem vnto Babylon: after the tyme that
kyng Gehoniah & his quene, his chamberlains
the princes of Iuda and Jerusalem, the worche
maisters of Jerusalem were departed thither.
Whiche booke Elasah the sonne of Saphan &
Gomaryah p̄ sonne of Helkiah dyd beare, who
zedekiah the kyng of Iuda sent vnto Babylon
to Nabuchodonozor the kyng of Babilō, these
were the wordes of Jeremies booke.

Thus hath the Lorde of hostes the God of
Israel spoken vnto al the prisoners, that were
led from Jerusalem vnto Babilō, * buyld you
houses to dwel therein, plant you gardens: that
ye may enioye the frutes therof, * take you wy-
ues, to beare you sonnes & daughters, prouyd
wyues for your sonnes, & husbundes for your
daughters that they may get sonnes & dought-
ers and that ye maye multiplie there. Labour
not to be serued but seke after peace and prosperi-
te of the ctyte wherein ye be prisoners, * and
pray vnto the Lorde for it. For in p̄ peace therof
shall your peace be. For thus sayth the Lorde of

hostes p̄ God of Israel, * Let not these p̄ophe-
tes and sothslayers that be among you disceane
you & beleue not youre owne dremes. For why
* they preach you lyes in my name, And I haue
not sent them, saith the Lorde.

But thus sayeth the Lorde: * When ye haue
fulfyllid lxx. yeres at Babylon, I wyl byp̄nge
you home, and of myne owne goodnes I wil ca-
rye you byther agayne into this place. For I
knowe what I haue denyed for you sayth the
Lorde: My thoughtes are to geue you peace, &
not trouble (whyche I geue you already) & that
ye myght haue hope agayne. * Ye shal crye vnto
me, ye shall go and call vpon me, & I will heare
you, * Ye shall seke me & fynd me. Yee, yf so be p̄
ye seke with youre whole herte: I wil be found
of you saith the Lorde, & I wyl deliuer you out
of prison: and gather you together agayne out
of all places, wherin I haue scatered you, saith
the Lorde, & wyl byp̄nge you agayne to the same
place, from whence I caused you to be caried a-
waye captiue. But where as ye say, that God
hath raied you vpon p̄phetes at Babilō: thus
hath the Lorde spoken to the kyng that sitteth
in the throne of Dauid, & to all the people that
dwell in this ctyte, your brethzen * that are not
gone wyth you into captiuite: Thus (I saye)
speaketh the Lorde of hostes beholde, * I wyl
sende a swerde: hunger, & pestilence vpon them
and wil make them like vntymely figges, that
maye not be eaten for bitterness. And I wil per-
secute them wth swerd, with hunger, & pestilence.

I wil deliuer them vp to be vexed of al kyng
domes to be cursed, abhored, laughed to scozne
and put to confusyon of all the people, amonge
whome I haue scatered them: and that because
they haue not bene obedient vnto my comaun-
dementes: saith the Lorde whyche I sent vnto
them by my seruantes the p̄phetes. * I stode
vpon earthe, and sente vnto them: but they wolde
not heare, sayth the Lorde. Heare therefore the
worde of the Lorde, all ye prisoners, whome I
sent from Jerusalem vnto Babylon. Thus hath
the Lorde of hostes the God of Israel spoken of
Ahab the sonne of Colaiab, and of zedekiah the
sonne of Maasiah, which prophacie lyeth vnto
you in my name. Beholde I wyl deliuer them
into the hande of Nabuchodonozor the kyng of
Babylon, that he maye slaye them before your
eyes. And all the prisoners of Iuda, that are in
Babylon, shall take by this terme of cursynge
and laye. Nowe God do vnto the, as he dyd vn-
to zedekiah and Ahab, whome the kyng of Ba-
bilon rosted in p̄ fyre, because they sinned ham-
fully in Israel. For they haue not only despyled
theyr neyghbours wyues, but also preached
lying wordes in my name, whyche I haue not
commaunded them.

This I testifie: and assure, saith the Lorde
But as for Semeiah p̄ Rehelamite, thou shalt
speake vnto him. Thus saith the Lorde of ho-
stes p̄ God of Israel: Because thou hast sealed
letters vnder thy name vnto al the people that
ar at Jerusalem, and to Sophoniah the sonne of
Maasiah the p̄est: yee, and sente them to al the
I. i. p̄restes

The Prophecye.

iii. Reg. xlii
1. pa. xxiii. a

Jer. xli. c

Jer. xlviii. c

Preastes: wherein thou writest thus vnto him: The Lord hath ordeyned the to be a preast in stead of * Jehoiada a preast that thou shouldest be the chefe in the house of the Lord, aboue all prophetes and preachers, and that thou myghtest set them vpon the pyllyr, or in the stockes. Howe happeneth it then, that thou haste not reposed Jeremy of Anathoth, whych neuer leaueth of his prophesying? And besydes all this, he hath sent vs worde * vnto Babilon, & tolde vs playnely: that oure captiuitie shal long endure: that we shulde buyde vs houses to dwell therein: and to plante vs gardens, that we may enioye the frutes therof. Which letter Sophtanah the prest rede, & let Jeremye the prophete heare it. Then came the worde of the Lord vnto Jeremy sayng: sende word to all them that be in captiuite: on this maner: Thus hath the Lord spoken concernyng Semiah the Nethe- lamite * because that Semiah hath prophesied vnto you without my comission & broughte you into a false hope, therfore thus saith the Lord doth certifie you: Behold, I wyl viset Semiah the Nethe lamite, & his seed: so that none of his shal remaine amonge this people, and none of them shal see the good that I wil do for this people, saith the Lord. For he hath preached falsely of the Lord

The. xxx. Chapter.

The returne of the people from Babilon God by his cha- stening sheweth that the people is synnefull, the destrucion of the enemies of Israel.

Jer. xxx. c



Jer. xlii. b

Jer. xlii. b

Jer. xlii. g

Hese are the wordes, that the Lord sheweth vnto Jeremy sayng. Thus sayeth the Lord God of Israel: * Wryte vp diligently al the wordes that I haue spoke vnto the, in a booke For loo, the time cometh, saith the Lord that I wyl byng agayne the prisoners of my people of Israel, and Iuda, sayth the Lord. For I wil restore them vnto the lande, that I gaue to their fathers, and they shal haue it in possession Agayne, these wordes spake the Lord, concernyng Israel and Iuda: Thus sayth the Lord We haue hearde a terrible cry, feare and disquietnes, For what elles doth this sygnifye, that Ise? Namely that all stronge men smyt, euerye man his hand vpon his loines * as a woman in the payne of her trauaile. Who euer saw a man trauaile with chylde: Enquyre there after, and se. Per, all they faces are maruelous pale.

Alas for this daye, which is so dredeful that none maye be lykened vnto it, and alas for the tyme of Jacobs trouble, for the whych he shal yet be deliuered. For in the daye sayth the Lord of hostes I wyl take his pocke fro of thy neke and breake thy bondes: And straungers shal no more serue hym, but they shal do seruyce vnto God they? Lord, and * to Dauid they? kynge, whome I wyl caple vp vnto the. * And as for the, O my seruauant Jacob, feare not sayth the Lord, and be not afrayed, O Israel. For loo, I wyl helpe the also from sacre, and they sede fro the lande of they? captiuitie. And Jacob shal turne agayne, he shal be in reste, and haue a prosperous lyfe, and no man shal make him afrayd

For I am with the to helpe the saith the Lord. * And though I shall destroye all the people among whom I haue scatered the, yet wil I not destroye the, but correct the, * & that with discreacion: For I know that thou arte in no wise * without faute. Therfore thus saith the Lord Thy bysnynges are parlous: and thy woundes redy to cast the into sickness. There is no man to medle with thy cause, or to laye plaster vpon or to bynde vp the wounded there maye no man helpe the. All thy louers haue forgotten the, & care nothyng for the. For I haue geuen a cruel stroke, and chastened the roughly: & that for the multitude of thy misdeades: for thy synnes haue had the ouerhand. Why makest thou mane for thyne harme? in dede, thou art sore wounded and in seoparde, but for the multitude of thy mysdoes & synnes: I haue done this vnto the

* And therfore all they that deuour the, shal be deuoured, and al thine enemies shal be led in to captiuite. All they that make the wast, shal be wasted them selues, and al those that rob the wyl I make also to be robbed. For I wyl geue the thy helth agayne & make thy woundes whole saith the Lord, because they reuiled the, as one cast away & dispised. Sio (said they) is the whō no man regardeth. For thus saith the Lord. Beholde: * I wyl bynge agayne the captiuitie of Jacobs tetes & defende his dwelling place. The citie shal be builded in her olde estate, & the houses shal haue their right foundaciō. And out of them shal go thankeguyng: & the voyce of ioye.

I wyl multiplie them, and they shal not be fewe: I shall endue them with honoure, and no man shal subdue them. They? children shal be as afore time, and they? congregaciō shal continue in my syght. And al those that were them wil I viset * A captaine also shal come of them and a prince shal spryng out from the middest of them, him wyl I challenge to my selfe and he shal come vnto me * For what is he that gyueth ouer his herte to come vnto me sayth the Lord. * Ye shal be my people also, and I wyl be your God. Beholde: on the other syde shal I wathe of the Lord breake out as a flood my water as a myghtye whylle wynde, and shal fall vpon the heades of the vngodlye.

The terryble dyspleasure of the Lord shal not leaue of, vntyl he haue done, & perfourmed the intente of his hert, * which in the latter dayes ye shal vnderstande: At the same tyme sayeth the Lord, shal I be the God of al generations of Israel, and they shal be my people.

The. xxxi. Chapter.

The propheseth that the people of Israel shal be restored agayne vnto the prosperite. To be turned from synne is the gyfte of God. The birch of Christ is prophesied. All the wicked shal dye in their wickednes. The newe Testament & covenante is prophesied. The Chrestyan are taught & instructed of the Lord. Oure synnes shal be so remitted, that they shal not once be thought on God promyseth that he wil cast of the Jewes. The bysnyng agayne of Jerusalem.

Thus sayth the Lord * the people of Israel, whych escaped in the wyldernes fro the swearde, founde grace to come into they? rest. Euen so shal the Lord nowe al so appere vnto me from sacre and save, I loue

* I loue the wyth an everlastynge loue, therfore
by my mercye I haue drawen the to me. I wyll
repayre the agayne, O thou doughter of Israel
that thou mayest be faste and sure. Thou shalt
take thy tabrets agayne, and go forth wyth the
that leade the daunce. Thou shalt plant vynges
agayn vpon the hylls of Samaria, & the grape
gatherers shall plant, and commenlye eate of it.

For the dayes shall come when the watch-
men vpon the mount of Ephraim shall crye, a-
crye, * let vs go vpon the mount to our Lord God
for thus sayth the Lord: Reioyce with gladnes
because of Jacob, crye vnto the head of the Gen-
tyles: speake out, synge and saye: O Lord saue
thy people, the remnaunte of Israel, and make
them whole. Beholde, I wyll bypunge them a-
gayne from oute of the north lande, and gather
them from the endes of the world, with þe blynde
and lame that are amonge them, wyth the we-
men that be greates wyth chylde, and suche as be
also deluynered: and the companie of them that
come agayne, shall be greates.

They shall come weppynge and wyth mercy-
full pte wyll I bypunge them byther agayne, I
wyll lead the to þe ryuers of water in a straght
waye, where they shall not stumble. * For I am
Israel's father, & Ephraim is my fyrst borne.

Heare the worde of the Lord, O ye Genty-
les, preache in the ples, that I ye farre of, and saye
he that scatered Israel, shall gather hym toge-
ther agayne, and shall kepe hym, as a shepherde
doth his flocke. For the Lord hath redeemed Ja-
cob, and cryd hym from the hande of the vpolent,
and they shall come, and reioyce vpon the hyl of
Sion, and shall haue plenteousnesse of goodes
which þe Lord shall geue them. Namely: wheat
vayne: oyle, ponge shepe and calues. And they
conscience shall be as a welwatered garden, for
they shall nomore be hungry.

Then shall the mayde reioyce in the daunce
ye, bothe ponge and olde folkes. For I wyll
turne they? sorowe into gladnesse, and wyl com-
forte them from they? sorowes: and make them
ioyfull. I wyl powze plenteousnesse vpon þe her-
tes of the prestes, and my people shall be satisfy-
ed with my goodnesse sayth the Lord.

Thus sayeth the Lord: * the voyce of heuy-
nesse, weppynge and lamentacyon was herde on
the euen of Rachel mournynge for her children &
wold not be comforted, because they were away.

But now sayth the Lord, leaue of from we-
ppynge and cryenge, wythholde thyne eyes from
teares, for thy labour shall be rewarded, sayth þe
Lord. And they shall come agayne oute of the
lande of they? enemyes: yee, euen thy posteritie
shall haue consolacyon in this, sayth the Lord,
that thy chylde shall come agayne into they?
owne lande. Moreouer, I heard Ephraim, that
was led awaye captiue, complayne on this ma-
ner. * O Lord, thou hast correct me and thy cha-
stynge haue I receaued, as an vntamed calfe.
* Conuerter thou me, and I shall be conuerted: for
thou art my Lord God: yee, as sone as thou tur-
nest me, I shall reforme my selfe, and when I
vnderstande, I shall smyte vpon my thigh. For

verely I haue comytted shameful thynges. For
I haue borne þe reproche & confusyon of my yowth.

Vpon this complayne, I thoughte thus by
my selfe, * is not Ephraim my dere sonne? Is he
not the chylde, wyth whome I haue had all my
myght and pastyme? For sens the tyme that I
fyrste comened with hym, I haue him euer in re-
membraunce: therfore, my verpe herte dyspueth
me vnto hym, gladly and lounyngly wyl I haue
mercye vpon him sayth the Lord: Set þe watch-
men, proude teachers for the: set thine hert vpon
the ryght waye, that thou shouldest walke, and
turne agayne, O thou doughter of Israel, turne
agayne to the cyties of thyne. Howe longe wylt
thou go astraye, O thou synnyng doughter?
For the Lord wyl worke a newe thyng vpon
earth. A woman shall compasse a man.

For thus sayth the Lord of hostes the God
of Israel. It wyl come therto, that whē I haue
brought Iuda out of captiuyte, these wordes
shall be hearde in the lande and in his cyties. The
Lord which is the sayre * bydegrome, or rygh-
teousnesse, make the frutefull, O thou holy hyl.
And there shall dwell Iuda, and all her cyties, þe
shepherdes, and husbandmen. For I * shall fede
the hungry soule, and refreche all faynt hertes.
When I herd this, I came agayne to my selfe. I
mused, lyke as I had bene waked out of a swete
sleepe. Beholde, sayth the Lord, the dayes come
that I wyl sowe the house of Israel, & the house
of Iuda, with men and with catell.

* Yee, it shall come therto, that lyke as I haue
gone about in tymes past to rote them oute, to
scater them, to breake them downe, to destroye
them, and chaste them: Euen so wyl I also go
dyligently aboute, to buyde them vpon agayne, &
to plante them, sayth the Lord. * Then shall it
nomore be sayd: the fathers haue eaten a sowre
grape, and the chyldezens teth are set on edge: for
euery one shall dye for his owne misdeed: so that
who so eateth a sowre grape, his teth shall be set
on edge. * Behold, the dayes come, sayth þe Lord
that I wyl make a newe couenaunt with þe house
of Israel, and wyth the house of Iuda, not after
the couenaunt that I made with they? fathers,
when I toke them by the hand and led them out
of the lande of Egypte: whych couenaunt they
broke: yee, euen when I as an husbunde had rule
ouer them, sayth the Lord. * But this shall be
the couenaunt that I wyl make with the house
of Israel after those dayes, sayth the Lord. * I
wyl plante my lawe in the inward partes of
them, and wyte it in they? hertes, * and wyl be
they? God, and they shall be my people.

And from thence forth, shall no man teache
his neyghboure or his brother, and saye: knowe
the Lord. But they shall al knowe me from the
lowest vnto the hyest, sayth the Lord. For I
wyl forgeue they? mysdedes, and wyl neuer re-
membere they? synnes any more. Thus sayeth the
Lord, whiche gaue the * sunne to be a lyght for
the day, and the mone and starres to shyne in the
nyght: which moueth the see, so that the floudes
therof waxe farse: his name is the Lord of
hostes. Lyke as this ordynance shall neuer be
It is taken

The Prophecye

take out of my spght, sayth the Lorde. So shall the side of Israel neuer cease, but alwaye be a people before me.

E Moreover, thus sayth the Lorde: lyke as the heauen aboue cannot be measured, and as þe foundacions of the earth beneth maye not be sought oute. * So wyll I also not caste oute the whole side of Israel, for that they haue comytted: sayeth the Lorde: Beholde, the dayes come, sayeth the Lorde: that the cytie of the Lorde shalbe enlarged from the towre of Hananeel, vnto the gate of the corner walle. From thence shall the ryght measure be taken before her vnto the hyll toppe of Gareb, and shall come aboute Gaath and the whole valley of the deade carkasses, and of the ashes, and al the felde vnto the broke of Cedron: and vnto the corner of the horsgate toward the East, where as the sanctuarie of the Lorde also shalbe set. And when it is now buylded, and set vp of thys fashyon, it shal neuer be broken nor cast downe any moze.

The xxxii. Chapter.

Jeremye is cast into pylson, because he prophesied that þe cytie shulde be taken of the kynges of Bablon. By the felde that Jeremye bought at the commandement of the Lorde, is signified, that the people shulde come agayne to thys owne possession. The people of God are hys seruantes, and he is thys Lorde. To feare God is Goddes gyfte, to the intent that synners may be eschewed.

These wordes spake the Lorde vnto Jeremye, in þe tenth yere of zedekiah kyng of Iuda: whyche was the eyghten yere of Nabuchodonosor, what tyme as the kyng of Babylons hooste layde spege vnto Ierusalem: But Jeremye the Prophet laye bounde in the courte of the pylson, which was in the kyng of Judas house: where zedekiah the kyng of Iuda caused hym to be layde, because he had prophesied of thys maner: Thus sayth the Lorde: * Beholde, I wyll deliuer thys cytie into the handes of the kyng of Bablon, whiche shall take it. As for zedekiah the kyng of Iuda, he shall not be able to escape the Chaldees: but surely he shall come into the handes of the kyng of Bablon which shal speake with him mouth to mouth and one of them shall loke another in the face. And zedekiah shalbe carped vnto Bablon, & there shall he be, vntyll the tyme that I vylt him, sayth þe Lorde. But yf thou takest in hande to fyghte agaynst the Chaldees, thou shalt not prosper.

Jer. xlii. a
Jer. l. a. c.
Jer. l. c.

And Jeremye sayd: thus hath the Lorde spoken vnto me. Beholde, Hananeel, the sonne of Selum thyn vnckles sonne, shall come vnto the and requyre the to redeme the lande that lyeth in Anathoth vnto thy selfe: * for by reason of kynred it is thy ryght to redeme it, and bye it out.

Leuit. xxv. b
Ra. xxv. a
and. xxv. b
Ruth iii. a

And Hananeel, myne vnckles sonne came to me in the courte of the pylson, accordyng to the worde of the Lorde, and sayde vnto me: Bye my lande, I praye the: that lyeth in Anathoth in the countrey of Ben Iamin: for by heritage þe haste ryght to lose it out for thy selfe, therfore redeme it. Then I perceyued that this was the comaundement of the Lorde, and so I bought the lande from Hananeel of Anathoth, mine vnckles sonne and wayed hym there the money: euen seven sy-

cles, and ten syluer pence.

I caused hym also to make a wytyng, and to seale it: and called recozde therby, and weped hym there the money vpon the weyghtes. So I toke the eydence with the coppe when it was orderly sealed & red it ouer, and I gaue the eydence vnto Baruch the sonne of Neriah, the sonne of Maasiah in þe spght of Hananeel, my cosyn and in the ptesence of the wytnesses, that benamed in the eydence: and before all the Jewes that were therby in the courte of the pylson.

I charged Baruch also before them, saying. The Lorde of hostes the God of Israel commaundeth the, to take this sealed eydence with the coppe: and to laye it in an erthen vessel, that it may longe contynue. For the Lorde of hostes, the God of Israel hath determined that houses felde, and vyneyardes shalbe possessed agayne in this lande. Now when I had deliuered the eydence vnto Baruch þe sonne of Neriah, I besought the Lorde, saying: O Lorde God, * it is thou that hast made heauen and earth with thy great power and hye arme, and there is nothing hyd fro the. * Thou shewest mercy vpon thou- sandes, thou recompenseth the wyckednes of the fathers, into þe bosome of the chyldren that come after them. Thou art the great & myghty God, whose name is the Lorde of hostes: great in counsell, and excellent in worke. Thyn eyes loke vpon all the wayes of mens chyldren, * to rewarde euery one after his waye: and accordyng to the frutes of his inuencions.

Thou hast done great tokens and wonders * in the lande of Egypt, as we se this daye vpon the people of Israel, & vpon those men, to make thy name great, as it is come to passe this day. Thou hast brought thy people of Israel out of the lande of Egypt with tokens, with wonders with a myghty hand, with a stretched out arme and with greates terryblenesse: and hast gyuen them this lande, lyke as thou haddest promised vnto theyr fathers. Namely, that thou woldest gyue them a lande, that floweth with mylke and honye. * Now when they came therin, and possessed it, they folowed not thy voyce, & walked not in thy lawe, * but all that thou commaundest them to do, that haue they not done, & therfore come all these plagues vpon them.

Beholde, there are bulwokes made nowe agaynst the cyty to take it: and it shalbe wonne of the Chaldees that besyge it with swerde, with hunger, & death: and loke what thou hast spoken, that same shall come vpon them.

For lo, al thynges are present vnto the. Pet (sayst thou vnto me O Lorde God) and commaundest me, that I shall loose a pece of lande vnto my selfe, & take wytnesses therto: and yet in the meane season the cytye is deliuered into the power of the Chaldees.

Then came the worde of the Lorde vnto me saying: Behold I am the Lorde God of all flesh is there any thyng then to harde for me? Therfore thus sayth the Lorde: * Behold, I shall deliuer this cytie into the power of the Chaldees, and into the power of Nabuchodonosor, the kyng

kyng of Babylon, they shall take it.

For the Chaldees shall come and wyne this cite, and set fyre vpon it, and burne it, with the gorgeous houses, in whose parlors they haue made sacrifice vnto Baal, and powred dꝑnke offeringes vnto straunge goddes, to prouoke me vnto wrath. For seynge the chyldren of Israel, and the chyldren of Iuda haue wrought wyckednes befoze me euer from theyr yowth vpon what haue they els done but prouoked me with the workes of theyr owne handes, sayth the Lord.

O what hath this cytye ben els but a prouoking of my wrath, euer sence the day that they buylded it, vnto this houre wherein I cast it out of my syght, bycause of the great blasphemys of the chyldren of Israel and Iuda, whiche they haue done to prouoke me: yee they, their kynges, theyr prynces, theyr preastes, theyr prophetes, the men of Iuda, & the cytezens of Ierusalem.

* When I stode vpearly, and taught them & instructed them, they turned their backs to me and not their faces. They wolde not heare, to be reformed & correct, & but set theyr ydols in the house, that is halowed vnto my name, to despyle it. They haue buylded hye places for Baal, in the valley of the chyldren of Hennom, to voue theyr sonnes & doughters vnto Moloch, which I neuer comaunded them, neyther came it euer in my thought to make Iuda synne with such abhominacyon. And now therfoze, thus hath the Lord God of Israel spoken, concernynge this cite, which (as ye your selues confesse) shall be deliuered into the hande of the kyng of Babylon when it is wonne with the swerde, with hunger, and with pestilence. * Beholde, I will gather them togyther from all landes, wherein I haue scatted them in my wrath in my fearfull & great displeasure, & I will bring them agayn vnto this place, where they shall dwell safely. And they shall be my people, & I will be theyr God.

* And I will gyue them one hert & one way, that they may feare me al the dayes of their life that they & theyr chyldren after them may prosper. * And I will set vpon an euerlastyng covenant with them. Namely, that I will neuer cease to do them good, and that I will put my feare in their hartes, so that they shall not runne awaye from me. * Yee, I will haue a lust, and pleasure to do them good, & saythfully to plant them in this lande with my whole herte, & with all my soule. For thus sayth the Lord: lyke as I haue brought all this great plage vpon this people, euen so will I also bring vpon them all the good that I haue promysed them. And men shall haue theyr possessions in this lande: whereof ye saye now, that it shall neuer be inhabited of the people, nor of catell: but be deliuered into the handes of the Chaldees. Yee, lande shall be bought for money, and euidences made therevpon, & sealed befoze wytnesses in the countrey of Ben Iamin, and rounde about Ierusalem, in the cyties of Iuda, in y cyties that are vpon the mountaynes, & in theyr that lye beneth: yee, and in y cyties that are in y south. For I will bring theyr prisoners hyther agayne, sayth the Lord.

The xxxiii. Chapter.

The prophete is moued of the Lord to praye for the deliuerance of the people, whiche the Lord promysed: God for geth synnes, and doth graciously to the people, for his owne renowne. Of the birth of Christe. The kyngdome of Christe in church shall neuer be ended.

Mouer, the worde of the Lord came vnto Jeremye on this maner, * when he was yet bounde in the Courte of the prysen. Thus sayeth the Lord, whych fulfilleth the thyng that he speaketh: the Lord whiche perfourmeth the thyng that he taketh in hande, euen he whose name is the Lord. * crye vnto me and I will answere, and shew y greute and hye thynges, whych were vnknotone vnto the. Thus (I saye) spake the Lord God of Israel, concernynge the houses of this cytye and the houses of the kyng of Iuda, & they are broke thowowe the ordynauce & the swerde: Because the inhabytters of this cytye are come to syghte agaynst y Chaldees, and they are fylled with the deade karkases of men whome I haue slayne in my wrath and dyspleasure: when I turned my face from this cytye, because of all her wyckednesse. Beholde sayth the Lord, I will repayre and heale theyr woundes, and make them whole I will open them the large treasure of peace and truth. And will returne the captiuite of Iuda and Israel: and will set them vpon agayn as they were afore. * From all misdedes, wherein they haue offended agaynst me, I will clense them.

And all theyr blasphemys whych they haue done agaynst me, when they regarded me not, I will forgene them. And this shall get me a name a prayse, and honour amonge all the people of y earth, whiche shall heare all the good that I will shewe vnto them: yee, they shall be as a fardye: and ascribed at all the good dedes and benefytes y I will do for them. Moreover, thus sayth the Lord: * In this place where of ye saye that it shall be a wyldernes, wherein nether people nor catell shall dwell: in lyke maner in the cyties of Iuda and wythoute Ierusalem (whych also shall be so voyde, that neyther people nor catell shall dwell there) shall the voyce of gladnesse be heard agayne, the voyce of the brydegrome and of the bryde, & voyce of them that shall syng: * Praise the Lord of hostes, for he is longynge: and his mercye endureth for ever, and the voyce of them that shall offer vpon gistes in the house of y Lord. For I will restore the captiuite of this land, as it was afore: sayth the Lord. Thus sayth the Lord of hostes, It shall come yet therto, that in this lande, which is voyde from men and catell and in all the cyties of the lande, there shall be set vpon shepheardes cotages: in the cyties vpon the mountaynes: and in the cyties that lye vpon the playne, and in the cyties of the south.

In the lande of Ben Iamin, in the felde of Ierusalem, and in the cyties of Iuda shall the shepe be nombred agayne, vnder the hande of hym, that telleth them, sayth the Lord: * Beholde, the tyme cometh, sayth the Lord: that I will perfourme that good thyng, whiche I haue promysed vnto the house of Israel, and to the house of Iuda.

The Prophecye

In those dayes and at the same tyme, I will bringe forth vnto Dauid, the braunche, of ryghteousnesse, and he shall do equytie and ryghteousnesse in the lande. In those dayes shall Iuda be helped, and Ierusalem shall dwel safe, and he that shall call her, is euen God our ryghteousnesse. For thus the Lorde promyseth * Dauid shall neuer want one to syt vpon the throne of his house of Israel: * neyther shall the prestes and Leuytes want one to offer alwaye before me burnt-offerings, to kindle the meate-offerings, and to prepare the sacryfices.

And the worde of the Lorde came vnto Jeremie after this maner. Thus sayth the Lorde: Make the couenaunt which I haue made with daye and nyght be broken, that there shulde not be day and nyght in due season: Then make my couenaunt also be broken, whiche I made with Dauid my seruaunt, & so he not to haue a sonne to raygne in his throne, & so shall also the prestes and Leuytes neuer faile, but serue me. * For lyke as the starres of heauen may not be nombred neyther the sande of the see measured: so will I multiplye the sede of Dauid my seruante, and the Leuytes, my mynisters.

Moreover, the worde of the Lorde came to Jeremie, sayinge: Consydereste thou no what this people speaketh? Two kynredes (say they) hath the Lorde chosen, and those same two hath he cast away. For so they haue despyed my people, and they reputed them as though they were no people. Therefore thus sayth the Lorde: Of I haue made no couenaunt with daye and nyght, and geuen no statute vnto heauen and earth: the will I also caste awaye the sede of Iacob & Dauid my seruaunt, so that I will take no pynce out of his sede, to rule the posterite of Abraham Isaac and Iacob. But yet I will turne agayne theyr captiuitie, and be mercifull vnto them.

The xxxiii. Chapter.

The thirtieth that the cytie, & the kyng zedekiah also shall be geuen into the handes of the kyng of Babylon. He rebuketh them that broughte suche of theyr brethren into captiuitie, as were parsoned to go at theyr libertie.

These are the wordes whiche the Lorde spake vnto Jeremie * what tyme as Nabuchodonosor the kyng of Babylon & all his hostes (out of all the kingdomes that were vnder his power) and all his people foughte agaynst Ierusalem, and all the cyties ther of. Thus sayth the Lorde God of Israel: Go, and speake to zedekiah the kyng of Iuda, and tell hym: The Lord sendeth this word vnto thee. Beholde, * I will deliuer this cytie into his hand of the kyng of Babylon: he shall burne it, and thou shalt not escape his handes, but shalt be led awaye prisoner, and deliuered into his power. Thou shalt loke the kyng of Babylon in the face and he shall speake with the mouth to mouth: & then shalt thou goo to Babylon. Yet heare the worde of the Lorde, O zedekiah, kyng of Iuda: Thus sayth the Lorde vnto thee. Thou shalt not be slayne with the swerde, but shalt dye in peace. * Lyke as thy forefathers the kinges, thy progenytours were hent: so shalt thou be hent also, & in thy mournyng they shall say: Oh Lord

For thus haue I determined, sayth the Lorde.

Then sayd Jeremie the prophete all these wordes vnto zedekiah kyng of Iuda in Ierusalem: what tyme as the kyng of Babilons host besieged Ierusalem, & the remnant of the cyties: Namely, Lachis and Azekah, which yet remained of the * stronge fenced cyties of Iuda.

These are the wordes that the Lorde spake vnto Jeremie the prophete, when zedekiah was agreed with all his people at Ierusalem, that there shulde be proclaimed * a libertie, so that every man shulde let his seruaunt & handmayde go fre: Hebrue, and Hebruelle, and no Iewe holde his brother as a bondman. Nowe as they had consented, all the princes, & all the people which had gathered vnto this agreement, & every man shulde let at libertie his bonde seruaunt, & bond woman, & no longer to holde them bonde, euen so they were obedyent, and let them go fre. But afterwarde they repented and toke agayne the seruantes and handmaydens, whom they had let go fre, and so made them bonde agayne.

For the whiche cause the worde of the Lorde came vnto Jeremie from the Lorde hym selfe, sayinge: Thus sayth the Lorde God of Israel. * I made a couenaunt with your fathers, when I brought them out of Egypt, (that they shulde nomore be bondmen) saying: When sent peres are out, every man shall let his bought seruaunt an Hebrue go fre, yf he haue serued hym seue peres. But your fathers obeyed me not, and herkened not vnto me. As for you, ye were now turned, and dyd ryght before me in that ye proclaimed, every man to let his neyghbour go fre, and in that ye made a couenaunt before me, in my temple that beareth my name. But yet ye haue turned your selues agayne, & blasphemed my name. In this, & every man hath requyred his seruaunt and handmayden agayne, whom ye haue let go quyte and fre, and compelled them to serue you agayne, & to be your bondmen, and bondwomen. And therefore thus sayth the Lorde: ye haue not obeyed me, every man to proclaim freedom vnto his brother and neyghbour: wherefore I will call you vnto a fredome, sayth the Lorde: euen vnto the swerde, to the pestilence & to hunger, and will make you to be plagued in all the kingdomes of the earth. See, those men that haue broken my couenaunt, & not kept the wordes of the appoyntment which they made before me, when they bewed a calfe in two, & when there went thowow the two halves therof: the princes of Iuda, the princes of Ierusalem, the gelded men, the prestes, and all the people of the lande, whiche went thowowe the two sydes of the calfe. Those men will I geue into the power of their enemyes, and into the handes of them that followe vpon theyr lyues.

* And theyr dead bodies shall be meate for the foules of the ayre, and bestes of the felde. As for zedekiah the kyng of Iuda and his princes, I will deliuer them into the power of theyr enemyes, and of them that deliue to slay them, and into the hande of the kyng of Babilons host, which * now is departed from you: But thowowe my

comman

commaundement (sayth the Lorde) they shall come agayne before this cypre, they shall fyght agaynst it: wyne it, and burne it: Moreover, I wyll lape the cypres of Iuda so wastle, that no man shall dwell therein.

The xxxv. Chapter.

The propoundeth the obedience of the Rechabites, & ther by confoundeth the pyde of the Iwes. The commaundement of Ionadab, the father of the Rechabites. He threatneth punishment vnto the rebellious Iewes. He promyseth prosperite into the Rechabites, for thei obedience.

In the wordes which the Lorde spake vnto Jeremye, in the raygne of Jehoa-
him the sonne of Josiah kyng of Iuda are these: Go vnto the house of the Rechabites, & call them out, and bynge them to the house of the Lorde into some commodious place, & gyue them wyne to drynke. Then toke I Jazaniab, the sonne of Jeremye the sonne of habazimiah, & his brethren, & all his sonnes, and the whole householde of the Rechabites: and brought them into the house of the Lorde, into the closet of the chyliden of Hanan, the sonne of Jegedaliah the man of God, whiche was by the closet of Maasiah the sonne of Selum, whiche is the treasurer. And before the sonnes of the kynred of the Rechabites, I set pottes full of wyne and cuppes, and sayd vnto them: Drynke wyne. But they sayd: we wyl drynke no wyne: for Ionadab the sonne of Rechab our father commaunded vs, saying: Pee and your sonnes shall neuer drynke wyne, * buylde no houses, sowe no seede: plant no vynges, pee: ye shall haue no vyngardes but for all your tyme, ye shall dwell in tentes, that ye may lye long in the lande wherin ye be strangers. Thus haue we obeyed the commaundement of Ionadab the sonne of Rechab our father, in all ye hath charged vs, & so we drynke no wyne all our lyfe longe: we nor our wyues our sonnes & our doughters. Neither buylde we any house to dwell therein, we haue also amonge vs neyther vyngardes, nor corne lande to sowe: but we dwell in tentes, we obey, & do accordyng vnto all ye Ionadab our father commaunded vs.

But now that Nabuchodonosor the kyng of Babylon came vnto the lande, we sayde: come, let vs go to Ierusalem, that we may escape the host of the Chaldees and the Assirians, and so we dwell now at Ierusalem. Then came the worde of the Lorde vnto Jeremye, sayinge: Thus sayth the Lorde of hostes the God of Israel: Go and tell the men of Iuda and the inhabitants of Ierusalem: Wyl ye not be reformed to obey my wordes, sayth the Lorde? The wordes whiche Ionadab the sonne of Rechab commaunded his sonnes, that they shuld drynke no wyne, are fast and surely kepte: for vnto this day they drynke no wyne, but obey theyr fathers commaundement. But as for me, I haue stande vnto early, I haue spoken vnto you, & gyue you earnest warnyng: and yet haue ye not ben obedient vnto me. Pee, I haue sent my seruantes all ye prophetes vnto you, I rose vnto early, & sent you word, saying: Turne you now every man from his wycked way: amende your lynes, and go not after straunge goddes to worshipp them:

that ye may contynue in the lande wyche I haue geuen vnto you and your fathers, but ye wolde neyther heare me, nor folowe me.

The chyliden of Ionadab Rechabs sonne, haue steadfastly kepte theyr fathers commaundement, that he gaue them, but this people is not obedient vnto me. And therefore thus sayth the Lorde of hostes the God of Israel: Beholde, I wyll bynge vpon Iuda, and vpon euery one that dwelleth in Ierusalem, all the trouble that I haue deuyled agaynst them. * For I haue spoken vnto them, but they wolde not folowe: I haue called vnto them, neuerthelesse, they wolde geue me no answer: Jeremye spake also to the householde of the Rechabites: Thus sayth the Lorde of hostes the God of Israel. For so much as ye haue obeyed the commaundement of Ionadab your father, and kepte all his preceptes, and done accordyng vnto all ye he hath bydden you: Therefore thus sayth the Lorde of hostes the God of Israel: * Ionadab the sonne of Rechab shall not fayle, but haue one out of his stock, to stande alwaye before me.

The xxxvi. Chapter.

Baruch wryteth, as Jeremye endycteth the boke of the curses agaynst Iuda & Israel. He is sent wryth the boke, vnto the people and readeth it before them all. He is called before the rulers and readeth it before them also. The rulers shew vnto the kyng the wordes of the boke. Jerubai taketh the boke and readeth a litle of it, and casteth it in the fyre. There is another wryte at the commaundement of the Lorde.

In the fourth yere of Jehoakim the sonne of Josiah the kyng of Iuda, came the worde of the Lorde vnto Jeremye, sayinge. * Take a boke, and wryte therein all the wordes that I haue spoken to ye agaynst Israel, agaynst Iuda, and agaynst all the people, from the tyme that I beganne for to speake vnto the (in the raygne of Josiah) vnto this daye. That when the house of Iuda heareth of the plage, whych I haue deuyled for them they maye peradventure, turne every man from his wycked waye: that I maye forgeue theyr offences and synnes. Then dyd Jeremye cal Baruch the sonne of Neriah, * and Baruch wryte in the boke at the mouth of Jeremye all the wordes of the Lorde, wyche he had spoken vnto hym.

And Jeremye commaunded Baruch saying: I am in pryson, so that I maye not come into the house of the Lorde: therefore go thou thyther and reade the boke that I haue wrytten at my mouth. Namely, the wordes of the Lorde and reade the in the Lordes house vpon the fastyng day, & the people, whole Iuda, and all they that come oute of the cypres may heare. Peradventure, they wyl pray mykely before the face of the Lorde, & turne every one from his wycked waye. For great is the wrath and dyspleasure, that the Lorde hath taken agaynst this people. So Baruch the sonne of Neriah dyd accordyng vnto all that Jeremye the prophet commaunded him, readinge the wordes of the Lorde out of the boke in the Lordes house. And this was done in the fyfte yere of Jehoakim the sonne of Josiah kyng of Iuda, in the ix. moneth, when it was commaunded, that all the people of Ierusalem shulde faste before the Lorde & they also were come from the cities of Iuda vnto Ierusalem.

II iii. Chrit

The Prophecie

C Then red Baruch the wordes of Jeremie oute of the booke wythin the house of the Lord: oute of the tresury of Samariah þ sonne of Saphan the scribe, whiche is besyde the hyer losse of the * newe doze of the Lordes house: that all the people myght heare. Now when Micah þ sonne of Samariah, the sonne of Saphan had hearde all the wordes of the Lord oute of þ booke he wente downe to the kynges palace into the Scribes chambers, for ther all the princes were set. Elisama the Scribe, Dalaiab the sonne of Semet, Elnathan the sonne of Achboz, Samariah the sonne of Saphan, zedekiah the sonne of Hananiah, wyth all the princes. And Micah tolde them all the wordes þ he hearde Baruch reade oute of the booke before the people.

D Then all the princes sent Jehudi the sonne of Nathaniah, the sonne of Selamiah, the sonne of Chusi, vnto Baruch, sayinge: Take in thynne hande the booke, where oute thou haste red before all the people, and come. So Baruch the sonne of Neriah, toke the booke in hys hande, and came vnto them. And they sayde vnto hym: Sytte downe and reade the booke, that we maye heare also. So Baruch red that they myght heare. Nowe when they had hearde al the wordes, they were abashed one vpon another, and sayde vnto Baruch: We wyll certyfy the kyng of all these wordes. And they examyned Baruch, sayinge: tell vs howe ydeste thou wytte all these wordes out of hys mouth. Then Baruch answered them: He spake all these wordes vnto me w hys mouth, and I wrote them in the booke.

E Then sayde the princes vnto Baruch: Go thy waye, hyde the with Jeremie, so that noman knowe where ye be: And they went into þ kyng to the courte. But they kepte the booke in the chambze of Elisama the Scribe, and tolde the kyng all the wordes, that he myght heare. So þ kyng sent Jehudi to fet hym the booke whiche he broughte out of Elisama the scribes chambze. And Jehudi red in it that the kyng and all the princes whiche were aboute hym myght heare. Nowe the kyng sat in the wynter house, for it was in the ix. moneth, and ther was a fyze before hym. And when Jehudi had red thre or foure leues thereof, he cut the booke in peces w a penknife and cast it into the fyze vpon the hARTH vntill þ booke was all bzent in the fyze vpon the hARTH.

F Yet noman was abashed thereof, or rente hys clothes: neyther the kyng hym selfe, nor his seruantes, though they hearde all these wordes. Neuerthelesse, Elnathan, Dalaiab, and Samariah besoughte the kyng that he wolde not burne the booke: not withstandyng the kyng wold not heare the, but commaunded Jerahmael the sonne of Amelech: Baraiab the sonne of Ezrell, and Selamiah the sonne of Abdiel, to laye handes vpon Baruch the scribe, & vpon Jeremie the prophet: but þ Lord kepte them out of syght. After nowe that the kyng had bzent the booke and þ sermons which Baruch wrote at þ mouth of Jeremie. The worde of the Lord came vnto Jeremie, sayinge: Take an other booke and wytte in it all the fore sayde sermons, that were

wyrtten in the fyrst booke, whiche Jehoahym the kyng of Iuda hath bzent.

And tell Jehoahym the kyng of Iuda: thus sayth the Lord: thou hast bzent the booke, and thoughtest wythin thy selfe: Why hast þ wyrtten therein, that þ kyng of Babylon shall come and make this lande waste: so þ he shall make bothe people and catell to be out of it. Therefore thus the Lord sayth of Jehoahym the kyng of Iuda. * There shall none of his generacyon sit vpon þ throne of Dauid. His dead corse shall be cast out, that the heate of the daye, & the frost of the nyght may come vpon hym. And I wyll visyte the wyckednes of hym, of his sede, & of his seruantes. Moreouer, all the euyl that I haue promysed them (though they hearde me not) wyll I bypnyng vpon them, vpon the inhabitours of Ierusalem, & vpon all Iuda. Then toke Jeremie another booke, & gaue it Baruch þ scribe the sonne of Neriah, which wrote therein out of the mouth of Jeremie, all the sermons that were in the fyrst booke, whiche Jehoahym the kyng of Iuda dyd burne. And there were added vnto them many mo sermons then before.

The xxxvii. Chapter.

zedekiah succeeded cononia. He seneth vnto Jeremie to praye for hym. Jeremie goynge into the lande of Beniamin is taken. He is beaten and put in prysen. He is deliuered by kyng zedekiah.

B Edekiah the sonne of Josiah * whiche I was made kyng thowowe Nabuchodonosor kyng of Babylon, raygned in the lande of Iuda, in the steade of Cononiah the sonne of Jehoahym. But neyther he nor his seruantes, nor the people in the lande wolde obey the wordes of the Lord, whiche he spake by the prophete Jeremie. * Neuerthelesse, zedekiah þ kyng sent Jehucal the sonne of Sele-miah, & Sophoniah þ sonne of Maasiah þ meet to the prophete Jeremie, sayinge: O praye thou vnto the Lord our God for vs. Now Jeremie walked fre amonge the people at that tyme, and was not put in prysen as yet. * Pharaos host also was come out of Egypt: whiche when the Chaldees that besyged Ierusalem perceyued, they departed from thence. Then came þ worde of the Lord vnto the prophet Jeremie, sayinge: Thus sayth þ Lord God of Israel, this answer shall ye gyue to the kyng of Iuda that sent you vnto me for counsaile. * Behold, Pharaos hoste whiche is come forth to helpe you, shall returne to Egypt into his owne lande: but the Chaldees shall come agayn and fyght agaynst this cytye, wyne it, & set fyze vpon it. For thus sayth the Lord: disceyue not your owne myndes, thynkyng on this maner: Cusch, þ Chaldees gonow they waye fro vs. No, they shall not go they waye. For though ye had slayne the whole host of the Chaldees that besyge you, and runn one of the slayne laye in his tent, yet shoulde they stande vp and set fyze vpon this cytye.

Nowe when the hoste of the Chaldees was broken by from Ierusalem, for feare of þ Egyp-cians armye: Jeremie went out of Ierusalem, towarde the lande of Beniamin, to gette hym from amonge the people.

And

And when he came vnder Beniamyns porte there was a porter, called Jerpab, the sonne of Selemiab the sonne of * Hananiah, whiche fell vpon hym, and toke hym, sayinge: thy mynde is to come to the Chaldees. Then sayde Jeremye: It is not so, I go not to the Chaldees. Neuertheles, Jerpab wolde not beleue hym: but brought Jeremye bound before the prynces. Wherefore the prynces were angry wth Jeremye, & smote hym and layde hym in pylson in the house of Jonathan the scribe. For he was the ruler of the pylson. Thus was Jeremye put into the dongron & pylson, and so laye there a longe tyme. * Chanachab the kynge sent for hym, and called him and asked hym quyetly in hys owne house, sayinge: thynkest thou this busynesse (that nowe is in hande) cometh of the Lorde? Jeremye answered, yea, that it doth: and thou (sayde he) shalt be deliuered into the kynge of Babylons power.

Whereouer Jeremye sayde vnto kynge zedekiah: What haue I offended against the, against thy seruantes, or agaynst this people, that ye haue put me in pylson? * Where ar your prophets which haue prophced vnto you, and sayd: that the kynge of Babylon shulde not come agaynst you and this lande? And therfore heare nowe O my Lorde the kynge: let my prayer be accepte before the, and send me no more into the house of Jonathan the scribe, & I dye not there. Then zedekiah the kynge commaunded to put Jeremye in the fore entre of the pylson, and dayly to be geuen hym a kake of breade oute of the bakers treate vntyll all the breade in the ctyte was eaten vp. Thus Jeremye remayned in the fore entre in the pylson.

The xxxviii. Chapter.

By the mocyon of rulers Jeremye is put into a dongron. At the request of Abemelech the chamberlaine: the kynge commaunded Jeremye to be brought forth of the dongron. Jeremye sheweth the kynge howe he myght escape death.

Sachabab the sonne of Nathan, Godoliah the sonne of Shaphan, Iucal & sonne of Semeliah, and Shaphan the sonne of Melchiah perceaued the wordes, that Jeremye had spoken vnto all the people: namelye in this maner. Thus sayeth the Lorde. * Who so remayneth in this ctyte, shall perishe, eether wth the swerde, wth hunger or wth pestilence. But who so falleth vnto the Chaldees, shall escape, mynnyng hys soule for a praye, and shall lyue. * For thus sayeth the Lorde: This ctyte (no doubte) must be deliuered into the power of the kynge of Babylon, and he shall wyne it. Then sayde the prynces vnto the kynge: Why we beleue you let this man be put to death, for thus he belozageth the handes of the louders that be in this ctyte, and the handes of all the people w^{ch} he speaketh such wordes vnto them. This man breueth labourer not for peace of the people but myschefe. zedekiah the kynge answered & sayde: loo, he is in youre handes; for the kynge maye denye you nothyng. Then toke they Jeremye, and cast hym into the dongron of Melchiah the sonne of Amelch that dwelte in the fore entre of the pylson. And they let downe Jeremye wth

coardest into the dongron, where there was no water but myze. So Jeremye stakke fast in the myze. Nowe when Abemelech & Mozyan, being a chamberlaine in the kynges court, vnderstod that they had cast Jeremye into the dongron, he wente oute of the kynges house and spake to the kynge, (whych then sat vnder the porte of Beniamyn) these wordes: my Lorde the kyng, where as these men medie wth Jeremye the prophete, & they do hym wronge. Namely in that they haue put him in pylson, ther to dye of hunger, for ther is no more breade in the ctyte. Then the kynge commaunded Abemelech the Mozyan and sayd: Take from hence xxx. men whom thou wylte, & drawe vp Jeremye the prophete out of the dongron before he dye. So Abemelech tooke the men wth hym, and went to the house of the kynge: and there vnder the treasury he gat olde ragges and woone cloutes, and let them down by a coarde into the dongron to Jeremye.

And Abemelech the Mozyan sayde vnto the prophete Jeremye: O put these ragges and cloutes vnder thyn arme holes, betwyte them and the coardest: and Jeremye dyd so. So they drew vp Jeremye wth coardest, and toke hym out of the dongron, and he remayned in the fore entre of the pylson. Then zedekiah the kynge sent, and caused Jeremye the prophete to be called vnto hym, into the chydre entre that is in the house of the Lorde. And the kynge sayd vnto Jeremye: I wyl aske the somwhat, but hyde nothyng from me. Then Jeremye answered zedekiah: If I be plagued vnto the, thou wylte cause me to suffre death: If I gyue the counsayl, thou wylte not folowe me. So the kynge swore an oth secretly vnto Jeremye, sayinge: As trulpe as the Lorde lyueth, that made vs these soules, I wyl not slaye the, nor gyue the into the handes of them that seke after thy lyfe.

Then sayde Jeremye vnto zedekiah: Thus sayeth the Lorde of hostes the God of Israel. * If case be, that thou wylte go forth vnto the kynge of Babylons prynces, thou shalt saue thy lyfe, and this ctyte shall not be brent: yea, bothe thou and thy household shall escape wth youre lyues. But if thou wylt not go forth to the kynge of Babylons prynces, then shall this ctyte be deliuered into the handes of the Chaldees, whiche shall set fyre vpon it, and thou shalt not be able to escape them. And zedekiah sayde vnto Jeremye: I am afrayed for the Jewes that are fledde vnto the Chaldees, lest I come in theyr handes, and so they to haue me in derision.

But Jeremye answered: No, they shall not betraye the: O hearken vnto the voyce of the Lorde (I beseeche the) which I speake vnto the so shalt thou be wel and saue thy lyfe. But yf thou wilt not go forth, the Lorde hath tolde me this playnly. Beholde, all the women that are left in the kyng of Judahs house, shall be led forth out to the kynge of Babylons prynces. And they shall saye, that thou art disceyued: and the men in whome thou dydest put thy trust haue gotten the vnder, and let thy feet fast in the myze, and gone theyr way from the. Therefore all thy wyues w^{ch} thou

The Prophecye

chylde shall they lede forth vnto the Chaldees and thou shalt not escape they: hādes, but shalt be the kynge of Babylons prysoner: and thys cypre shalt thou cause to be bzent. Then sayd zedekyah vnto Jerempe: loke that nobody knowe of these wordes, and thou shalt not dye. But yf the prynces perceaue that I haue talked wth y and comme vnto the, sayinge: O speake, what sayde the kynge to the: hyde it not from vs, and we wyl not put the to death. Tel vs (we praye the) what sayde the kynge to y: Se thou geue the thys answer: I haue humbly besought the king that he wyl let me lye no more in Jehonathans house, that I dye not ther. Then came al the prynces vnto Jerempe, and asked hym. And he tolde them, after the maner as the kynge hadde hym. Then they helde they: peace and let hym alone: for they perceaued nothyng. So Jerempe abode still in the foorze entyre of the pryslon, vntyll the daye that Jerusalem was wonne.

Jer. xxxix.

The xxxix. Chapter

Abuchodonozor the king of Babel took Jerusalem, and zedekyah king of Judah was taken of the Chaldees. His sonnes are slayne, his eyes are thrust out, Jerempe is prouided for. Abimelech is deliuered fro captiuite, because of the confidence that he had in God.

Jer. xxxix. a
iii. re. xxv. b



Mowe when the cypre of Jerusalem was taken (for in the ix. year of zedekyah kynge of Iuda, in the tenth moneth, came Nabuchodonozor the kynge of Babylon and all his host, and beleged Jerusalem, and fought agaynst it, And in the xi. year of zedekyah in the iiii. moneth, the ix. daye of the moneth, he brake into the cypre) Then all the prynces of the kynge of Babylon came in, and latte them downe vnder the porte Neregel, Sarezzer, Sangarnebo, Sarachachym, Rablarys, Neregell, Sarezzer, Rabmag wth all the other prynces of the kynge of Babylon. And when zedekyah the kynge of Iuda wth his souldyers saw them, they fled, and departed out of the cypre by nyght, thorow the kynges garden, and thorow the port that is betwene the two walles, and in they went toward the wyldernes.

se. xxxix. a.

But the Chaldees host folowed faste after them, and toke zedekyah in the felde of Jerycho, and brought hym prysoner to Nabuchodonozor the kynge of Babilon vnto Reblath, that lyeth in the land of Hemah, where he gaue iudgement vpon hym. So the kynge of Babylon caused y chylde of zedekyah and al y nobles of Iuda to be slayne before his face at Reblath. And made zedekyahs eyes to be put out, and bounde hym w two chaynes, and sent hym to Babylon.

C Moreover, the Chaldees bzente vp the kynges palace, wth the other houses of the people, and brake downe the walles of Jerusalem. As for the remuaunte of the people that were in the cite: and such as wer come to helpe them (what soeuer was lefte of the comun sorte) Nabuzaradan the chefe captayne caried them to Babylon. But Nabuzaradan the chefe captayne let the rascall people, and those that had nothyng dwell still in the lande of Iuda, and gaue them vyneyardes and cornfeldes at the same tyme. Nabuchodonozor also the kynge of Babylon gaue

iii. re. xxv. b
Jer. xxxix. d

Nabuzaradan the chefe captayne a charge concerning Jerempe, sayinge: take, and charye hym and make much of hym, for thou do him no harme but intreate hym after his owne desyre.

So Nabuzaradan the chefe captayne, Nabuzabban Rablarys, Neregal, Sarezzer, Rabmag and all the kynge of Babylons Lordes sente for Jerempe, and caused hym to be set oute of the foorze entyre of the pryslon, and compyted hym vnto Godoliah the sonne of Ahicam the sonne of Shaphan: that he shulde carpe hym home: and so he dwelte amonge the people. Nowe whyle Jerempe laye yet bounde in the foorze entyre of the pryslon, the worde of the Lorde came vnto hym sayinge: Go and tel Abimelech the Mozyan. Thus saythe the Lorde of hostes the God of Israel: Beholde the cruel and sharpe plage that I haue deuyfed for thys cypre, wyl I bring vpon them that thou shalt se it, but I wyl deliuer the (sayeth the Lorde) and thou shalt not come in y bandes of those men whom thou fearest. For doubtles, I wyl saue the, so that thou shalt not perishe wth the swearde: but thy lyfe shalt be saued and that because thou hast put thy truste in me: sayeth the Lorde.

The xl. Chapter.

Jerempe hath licence to go whether he will. He dwelleth with the people that remayne at Jerusalem. Dure whom Godoliah ruleth Iohanan propheth death vnto Godoliah.



This is the word that y Lorde spake vnto Jerempe, when Nabuzaradan the chefe captayne had let hym go fre from Ramath, whether he had led hym bounde amonge all the prynces that were caried from Jerusalem and Iuda vnto Babilon. The chefe captayne called for Jerempe and sayde vnto hym. The Lorde thy God spake myghtely befoze, of the mysery vpon thys place. Nowe the Lorde hath sent it, and perfourmed it, as he hath promysed. For ye haue sinned agaynst the Lorde: and haue not bene obedyent vnto his voyce, therefore cometh thys plage vpon you. Beholde, I loke the bandes from thy handes thys daye: yf thou wylte nowe go wth me vnto Babylon, vp then: for I wyl le to the and prouyde for the. But yf thou wylte not go wth me vnto Babylon, then remayne here. Beholde, al the land is at the wyl, loke where thou thynkest conuenient and good for the to abyde, there dwel: For as yet he was not gone backe agayne to Godoliah, therefore he sayde to hym: go backe to Godoliah the sonne of Ahicam the sonne of Shaphan: whome the kynge of Babylon hath made gouernour ouer the cypres of Iuda, and dwell wth hym amonge the people that remayne wheresoeuer it please the. So the chefe captayne gaue hym his expences wth a rewarde and let hym go. Then went Jerempe to Godoliah the sonne of Ahicam, to Wyssa, and dwelte there wth hym amonge the people that were lefte in the lande.

Nowe when the captaynes of the host of Iuda (whiche wth they: felowes were scattered abroad on euery syde in the lande) vnderstoode, that the kynge of Babylon had made Godoliah the sonne of Ahicam gouernour in the land: and that man

that man, wyfe, and chylde, yee, and the poore men in flande (that were not led captiue to Babylon) shulde be vnder hys iurysdyctyon: They came to Godoliah vnto Mizpa: Namely Ismael the sonne of Nathaniah Johanan, and Jonathan the sonnes of Eriah, Sareah the sonne of Chaboneth: the sonnes of Ophai, the Netophathite: Jelanah the sonne of Maachath, wyth theyr companyons, And Godoliah the sonne of Ahicam, the sonne of Saphan were vnto them and theyr felowes in this maner. * Be not afrayde to serue the Chaldees, dwel in the lande, and do the kynge of Babylon serupce, so shal ye prosper. Beholde, I dwel at Mizpa to be an offpcer in the Chaldees behalfe, and to saytpe suche as come to vs. Therfore gather you wyne, corne, & oyle, and kepe them in youre ware houses, and dwell in youre cytyes that ye haue in keepynge.

¶ Yee, all the Jewes also that dwelte in Moab vnder the Ammonytes in Idumea and in all the countreyes when they hearde that the kynge of Babylon had made Godoliah the sonne of Ahicam the sonne of Saphan gouernoure, vpon them that were lefte in Iuda. All the Jewes (I saye) returned out of all places where they were fled vnto, and came into the lande of Iuda to Godoliah vnto Mizpa, and gathered wyne and other frutes, and that very much.

Moreover Johanan the sonne of Careah and all the captaynes of the hoste that were scatered on euery syde in the lande, came to Godoliah in Mizpa, and saye vnto hym: Knowest thou not that Baallis the kynge of the Ammonites hath sent Ismael the sonne of Nathaniah to slay the? But Godoliah the sonne of Ahicam beleued the not. Then sayde Johanan the sonne of Careah vnto Godoliah in Mizpa these wordes secretly Let me go I praye the and I wyll slep Ismael the sonne of Nathaniah, so that no body shal know it. Therfore wyll he kyll the, that all the Jewes whych resorte vnto the, myghte be scatered, and the remnaunt in Iuda perishe. And Godoliah the sonne of Ahicam sayde vnto Johanan the sonne of Careah. Thou shalt not do it, for they are but lyers, that thou sayest of Ismael.

The xli. Chapter.

¶ Ismael killeth Godoliah secretly, and many other wyth hym. Johanan foloweth after Ismael.

IN the seventh moneth it happened, * that Ismael the sonne of Nathaniah the sonne of Elisama (one of the kynges bloud) came wyth the that were greatest aboute the kyng and ten men that were swozne wyth hym: vnto Godoliah the sonne of Ahicam to Mizpa, & they dyd eate to gether. And Ismael the sonne of Nathaniah wyth those tenne men that were swozne to hym, sterte vp, and smote Godoliah the sonne of Ahicam the sonne of Saphan wyth the sword and slewe hym, who the kynge of Babylon had made gouernour of the lande. Ismael also slew all the Jewes that were wyth Godoliah at Mizpa & all the Chaldees that he founde there waytynge vpon hym & those that were able to fyght be slewe wyth hym.

The nexte daye after that he had slayne Godoliah (the matter was yet vnknewen) & there came certayne men from Sychem, from Syloah and Samaria, to the nombze of lxxx. whych had shauen theyr beardes, rente theyr clothes, & were all heauye, byngynge meate offerynge and incense in theyr handes to offre it in the house of the Lord. And Ismael the sonne of Nathaniah went forth of Mizpa wepyng, to mete them. Now when he met them, he sayde: Go youre waye to Godoliah the sonne of Ahicam. And when they came into the myddest of the cytye, Ismael the sonne of Nathaniah (wyth the that were swozne vnto hym) slewe them, euen at the myddest of the cytye. Among these foure score men there were ten that sayde vnto Ismael: Oh, slep vs not for we haue yet great a treasur in the feld of wheat, barley, oyle, and honye.

So he spared them, and slewe them not wyth theyr brethren. Nowe the cytye wherein Ismael dyd cast the deade bodys of the men (whome he slewe because of Godoliah) had kynge Azaan sed to be made for feare of Baaza the kyng of Israel, & the same pte dyd Ismael kyll wyth slayne men. As for the remnaunt of the people, the kynges daughters and all the people that were yet selfe at Mizpa vpon whom Nabuzaradan the chiefe captayne had madde Godoliah the sonne of Ahicam gouernoure: Ismael the sonne of Nathaniah carped them awaye prysoners towarde the Ammonytes. But when Johanan the sonne of Careah, and all they whych had bene captaynes ouer the kynges hoost wyth him, herde of al wyckednes that Ismael the sonne of Nathaniah had done, * they toke theyr companions, & went out for to fyght wyth Ismael the sonne of Nathaniah, and founde hym by the great waters that are in Sybeon. Nowe when all the people who Ismael led captiue, sawe Johanan the sonne of Careah, and all the other captaynes of the host, they were glad. So all the people the Ismael had carped away fro Mizpa, were brought agayne.

And when they returned, they came to Johanan the sonne of Careah. But Ismael the sonne of Nathaniah, fled from Johanan wyth viii. of hys swozne companyons, and went to the Ammonites. Then Johanan the sonne of Careah & all the captaynes of the hooste, that were w him toke all the remnaunt of the people: whome Ismael the sonne of Nathaniah had led awaye. (When he had slayne Godoliah the sonne of Ahicam) whome they also had reserued frome hym: fyghtynge men, women and chylzen, and Eldred men, whom they brought agayne from Sybeon & went from thence and sat them downe at Geruth Canaan whych lyeth besyde Bethlem, * that they myght go into Egypte for fere of the Chaldees: of whome they were afrayd, because that Ismael the sonne of Nathaniah had slayne Godoliah Ahicams sonne: whome the kynge of Babylon hath made gouernour in the lande.

The xlii. Chapter

¶ The captaynes aske counsaile of Jeremie what they oughte to doo. Jeremie admonysheth the remnaunt of the people not to go into Egypte.

So all

The Prophecie

A



Jer. xli. a
and. xlii. a

* 7 ofue. l. c
1. Mac. ii. d
Jer. xlii. a

¶ All the captaynes, and Johanan the sonne of Careah: Jazaniah the sonne of Osiab, came with al the people fro the lest vnto the most, and sayde vnto Jeremy the prophet. * Hear our praye, that I mayest pray for vs, vnto the Lord thy God, namely, for al the remnaunte whereof there be very fewe of vs left of many, as thou seest vs, the Lord thy God thewe vs awaye to go in, and tell vs what we shulde do. Then Jeremy the prophet sayde vnto them, I haue heard you. Beholde, I will pray vnto God your Lord as ye haue requyred me: and loke what answer the Lord geueth you, I shall certify you therof and kepe nothyng backe frome you. And they sayde vnto Jeremy, * The Lord of truth and faythfulnes be our recorde, that we will do all that the Lord thy God commaundeth vs, whether it be good or euil. We will hearken vnto the voyce of the Lord God, to whom we sende the that we maye prospere, when we haue folowed the voyce of the Lord oure God.

¶ And after tenne dayes came the worde of the Lord vnto Jeremy. Then called he Johanan the sonne of Careah, and al the captaynes of the people from the lest to the most, and sayde vnto them, Thus sayth the Lord God of Israel vnto whome ye sente me to lape for the poure prayers befoze hym: * If ye will dwell in thys land, I shall buyde you vp, and not breake you downe: I shall plante you, and not roote you out: For I repente, as concernynge the trouble that I haue done vnto you: feare not the kyng of Babilon of whome ye stande in awe: O, be not afrayde of hym sayth the Lord: For I will be with you, to healepe you, and deliuer you frome hys hande: I will pardon you I will haue mercede vpon you, and cause hym to ptepe you, and byngge you agayne into poure owne lande.

Jer. xli. b

Jer. xlii. a

Jerem. xli. c

¶ Neuerthelesse, if ye purpose not to dwell in thys lande, nor to folowe the voyce of the Lord poure God, but will say thus: we will not dwell here but go into Egypte, where we shall nether be warre, heare the noyse of the tropet, nor suffer hunger, there will we dwell. Wherefoze, heare now the worde of the Lord: O ye remnaunte of Juda: * Thus sayth the Lord, of hostes the God of Israel: If ye be wholye purposed to go into Egypte, and to dwell there as straungers: * The sweard that ye feared, shall ouertake you in Egypte, and the hunger wherof ye be heare a frayde: shall hange vpon you: and folowe you in to Egypte, and there shall ye dye, And all they that of set purpose vndertake to go into Egypt to sojourne there, shall perishe with the sweard with hunger and pestylence, not one of the shall remayne there shall none escape the plage, that I will byngge vpon them.

¶ For thus sayth the Lord of hostes the God of Israel, lyke as my wrath and indygnacyon is moued agaynst the inhabytours of Ierusalem: so shall my displeasure be kyndled agaynst you also, if ye go into Egypte, and there ye shall be reupled, abhorred: broughte to shame and confusion: as for thys place ye shall neuer se it moze,

The Lord forbyddeth you (O ye remnaunte of Juda) that ye shall not go into Egypte,

And forget not that I haue warned you earnestly thys daye, for ye haue dyssembled with me: * For ye sent me vnto the Lord poure God and sayde: O praye thou the Lord oure God for vs: and loke what answer the Lord oure God geueth the, that byngge vs agayne and we shall do thereafter. Nowe haue I shewed and declared vnto you, but you haue not obeyed the voyce of the Lord poure God, for the whych cause he hath sent me vnto you.

¶ Nowe therefore, * If ye will not folowe it, be sure that ye shall perishe with the sweard, with hunger and pestylence: euen in the same place where your lust is to go and dwell.

The. xliii. Chapter

¶ Johanan carieth the remnaunt of the people into Egypte contrary to the mynde of Jeremy. Jeremy prophesyeth the destruction of Egypte.

¶ And when Jeremy had ended al the wordes of the Lord hys God vnto the people whych to declare the Lord they: God had sent him to them (cut all these wordes, I saye) Azarab the sonne of Osiab & Johanan the sonne of Careah with all the stubbourne persons, sayde vnto Jeremy: * Thou lyest, The Lord oure God hath not sent the to speake vnto vs, that we shuld not go into Egypte, and dwell there. But Baruch the sonne of Neryah prouoketh the agaynst vs, that he myghte byngge vs into the captiuitie of the Caldees, that they myghte slaye vs, and carry vs awaye prysoners vnto Babilon.

¶ So Johanan the sonne of Careah, and al the captaynes of the host, and all the people folowed not the commaundement of the Lord: Name lyke, to dwell in the lande of Juda. But Johanan the sonne of Careah, and al the captaynes of the host, carped awaye all the remnaunte in Juda, * that were come to gether agayne frome all the heathen (among whom they had bene scattered) to dwell in the lande of Juda, Men, women, chyl dren, the kynges daughters: all those that Nabuzardan the chiefe captayne had left with Godoliah the sonne of Ahikam, the sonne of Saphan. They carped awaye also the prophet Jeremy. Baruch the sonne of Neryah, and so came into Egypte: for they were not obedyente vnto the commaundement of God. Thus came they to Taphnis.

¶ And in Taphnis the worde of the Lord happened vnto Jeremy, sayinge: Take greates stones in thyne hande, and hyde them in the byrche wall, vnder the doze of Pharaos house in Taphnis that all the men of Juda maye se and saye vnto them: Thus sayeth the Lord of hostes the God of Israel. * Beholde, I will sende & call for Nabuchodonosor the kyng of Babilon my seruant and will set hys seate vpon these stones that I haue hyd, and he shall sprede hys tente ouer them.

¶ And when he cometh, he shall smyte the land of Egypte: some with slaughter, some with prysonnement: and some with the sweard. He shall set fyre vpon the temples of the Egyptians Gods

des, and burne them vp, and take them selues prisoners. Moreouer, he shall arape hym selfe with the lande of Egypte, lyke as a Shepheard putteth on his cote, and shall departe his waye from thence in peace. The pylers also of the temple of the sunne that is in Egypte, shall be breake in peces, and burne the temples of the Egypti- and goddes.

The xliiii. Chapter.

He reprooueth the people for their idolatry. They that sit by the threatening of the Lorde are chastened. The destruction of Egypte and the Jewes therein is prophesied.

Ihs is the worde that was shewed to Jeremie concerning al the Jewes: whych dwell in Egypt: at Migdol at Taphnis, at Moph, & in the land of Paturs. Thus sayth the Lorde of hostes the God of Israel: Ye haue sene al the misery that I haue brought vpon Jerusalem, & vpon the cyties of Juda: so that this daye they are desolate, and noman dwellynge therein: and that because of the greates blasphemyes whiche they committed, to prouoke me vnto angre. In that they wente backe to do sacrifice and worship vnto straunge goddes: whome neyther ye nor your fathers haue knowen. Howbeit, I sent vnto them my seruantes al the prophetes. * I rose vp early, I sent vnto them, and gaue them warnyng. O do no suche abhominable thinges & thynges I hate. But they wolde not folowe nor hearken to turne from theyr wickednes, and to do nomore sacrifices vnto straunge goddes.

Wherfore myne indignation and wrath was kindled, and it went vnto the cyties of Juda, the feldest with the stretes of Jerusalem, so that they were made waste and desolate, as it is come to passe this daye. Nowe therfore, thus sayeth the Lorde of hostes the God of Israel: how happeneth it, that ye do so great euill vnto your owne soules: thus to destroye the men & women: children and babes of Juda: so that none of you is left, because ye prouoke me vnto wrath with the workes of your own handes: When ye offer vnto straunge Goddes in the lande of Egypte where as ye be gone to dwell. That ye myghte bitterly perishe, and that ye myghte be reuyled and shamefully intreated of all nacions. O haue ye now forgotten the wickednes of your forefathers, the wickednes of the kynges of Juda and their wiues, the wickednes that ye your selues and your wyues haue done in the lande of Juda, in the cite, & in the stretes of Jerusalem?

Yet are ye not sorry vnto this daye, ye feare not, nether walke ye in my lawe and in my commandementes, that I haue geuen vnto you & your forefathers.

Therfore thus sayeth the Lorde of hostes the God of Israel: I am stedfastly aduised and determined to punyssh you, and to rote out all Juda. As for the remnaunte of Juda, that purposely went into Egypte, there to dwell, I will take them, * and they shall al be destroyed. In the land of Egypte shall they perishe, beinge consumed with the swerde and with hunger. For from the least vnto the moste, they shall perishe with the swerde and with hunger. More-

ouer, they shall be reuiled, abhorred shamed, and confounded: For I will vset them that dwell in Egypte, * as I haue vsyted Jerusalem, with the swerde, with hunger, and with pestilence. So that none of the remnaunt of Juda, whych are gone to dwell in Egypte, shall be left to come agayne into the lande of Juda although they thynke to come thither agayne, & to dwell there. For noone shall come agayne, but suche as are fled awaye.

Then all the men whyche knewe that theyr wyues had offered vnto straunge goddes, and a greatesorte of wyues that stode there, yee, and all the people that dwelt there in Egypte in the cite of Paturs, answered Jeremie, and sayde: As for the wordes I thou hast spoke vnto vs: in the name of the Lorde, we will in no wyse heare them, but what soeuer goeth oute of oure owne mouth, that we will doo. We will do sacrifice and offer oblacions vnto the quene of heauen. * lyke as we and oure forefathers, oure kynges and oure heades haue done in the cyties of Juda, and in the stretes and feeldes of Jerusalem. For then had we plenteousnes of bytapes then were we in prosperite and no mysfortune came vpon vs.

* But sence we left to burne incense: and to do sacrifice vnto the quene of heauen, we haue had scarcenes of all thynges, and perishe with swerde, and hunger. Laste of all: when we women dyd sacrifice and offered vnto the quene of heauen, dyd we make her cakes and powder vnto her drynckofferynges, euen to that ymage dyd we sacrifice and serupce, without oure husbandes wylls.

Then sayde Jeremie vnto all the peole to the men to the women, and to al the folke which had geuen hym that answer: Did not the Lorde remember the sacrifices that ye, your forefathers: your kynges and rulers, which al the people, haue offred in the cyties of Juda, in the stretes and lande of Jerusalem: and hath he not considered this in hys mynde? In so much that the Lorde myght no longer suffre the wickednes of your inuencions, & the abhominable thynges whyche ye dyd: * Is not your land desolate and voyde: yee, abhorred and accursed: so that no man dwelleth therein any more, as it is come to passe this daye.

* Dyd not all this happen vnto you, because ye made such sacrifices to ydolles, and synned agaynst the Lorde: * Ye haue not folowed hys voyce, to walke in hys lawe, in hys ordynances and statutes.

Yea, this is the cause that al mysfortune happened vnto you: as it is come to passe this daye. Moreouer Jeremie spake vnto all the people & to all the women. Heare the worde of the Lorde al Juda: ye that be in the land of Egypt. Thus sayth the Lorde of hostes the God of Israel: Ye and your wyues haue spoken with your owne mouth, that thyng I ye haue fulfilled in dede.

* Yee, thus haue ye sayde: We will not sayle but perfourme the voves that we haue vowed we will do sacrifice & powre out dryncke offerin-

Jer. xxxix.

Jer. xlii.

Jer. xlii.

Jer. xlii.

Jer. xlii.

Jer. xlii.

Jer. xlii.

Jer. xlii.

The Prophecy

ges to the quene of beane. Purposely wyl ye let all your owne meanynges and perfoyme your vowes. And therfore, heare þ word of þe Lorde all Iuda ye that dwel in the lande of Egypte.

Gen. xxi. a

Behold, * I haue sworne by my great name sayth the Lorde, that my name shall not be rehearsed thowowe any mans mouth of Iuda, in all the lande of Egypte, to saye, The Lord God lyueth, for I wyl watche, to plage them, and not for theyr wealth.

Jer. xli. c.

* And al the men of Iuda that be in the land of Egypte shall peryshe wylth the swearde and wylth hunger, vntyll they be utterly destroyed. Neuertheles, those that fled away for þe swerd shall come agayne into the lande of Iuda: but there shall be very fewe of them. And all the remnant of Iuda, that are gone into Egypte, ther to dwel, shall know whose wordes shall be found true, theyrs or myne. Take thys for a tokē that I wyl vylet you in thys place, sayth the Lorde and that ye may knowe that I (without doubt) wyl perfoyme my purpose vpon you to punishe you. Beholde, sayth the Lorde, I wyl deliuer Pharaon Hophrea kynge of Egypt into the handes of his enemyes that seke after his life: * eue as I gaue zedekyab the kynge of Iuda into the handes of Nabuchodonozor kynge of Babylon his enemye, whych sought after his lyfe.

Jer. xli. b

C The. xlv. Chapter

Baruch is reproued of Jeremie.

Jer. xli. a

These are the wordes that Jeremie the prophete spake vnto Baruche the sonne of Neriah, * after that he had wyrtten these Sermons in a booke at the mouth of Jeremie, in þe iii. yere of Ieoahym the sonne of Josias kynge of Iuda, saying: Thus sayth the Lord God of Israel vnto the, O Baruch. In so much as thou thoughtest thus: when thou wast wyrtynge: Wo is me, the Lorde hath geuen me sorowe vpon sorowe. I haue weryed my selfe wylth syghinge and haue founde no rest.

Therfore tell hym, O Jeremie, that the Lorde sayeth thus: Beholde, the thynge that I haue buylde: wyl I breake downe agayne & roote out the thynge þat I haue planted, yee this whole lande, And sekest thou yet promocyon? Looke not for it, and desyre it not. For I wyl byynge a myserable plage vpon al flesh, sayth the Lorde. * But thy lyfe wyl I geue the for a praye in al places, whersoener thou goest.

Jer. xli. b

C The. xli. Chapter.

The prophecie the destruction of Egypte. Deluance is promysed to Israel.

Followe the wordes of the Lorde to the prophete Jeremie which he spake agaynst all the Gentyles. These wordes folowynge preached he to * the Egyptians concernynge the booste of Pharaon, Necho kyng of Egypt: * when he was in Charcam is helyde the water of Euphrates: what tyme as Nabuchodonozor the kynge of Babylon slewe hym, in the fourth yere of Ieoahym the sonne of Josias kynge of Iuda.

Jer. xli. a
Jer. xli. b
Jer. xli. c
Jer. xli. d
Jer. xli. e
Jer. xli. f
Jer. xli. g
Jer. xli. h
Jer. xli. i
Jer. xli. j
Jer. xli. k
Jer. xli. l
Jer. xli. m
Jer. xli. n
Jer. xli. o
Jer. xli. p
Jer. xli. q
Jer. xli. r
Jer. xli. s
Jer. xli. t
Jer. xli. u
Jer. xli. v
Jer. xli. w
Jer. xli. x
Jer. xli. y
Jer. xli. z

Jer. xli. a

Make redye buckeler and shylde, and go

forth to fyght: harnes your horses, and set your selues vpon the: set your sallettes fast on: byng forth speares, scour your sweardes, and put on your best plates.

But alas how happeneth it, that ye you so afrayde wylth syncke ye backe: theyr wordes are slayne. Yee, they runne so fast awaye that none of them loketh behynd hym: fearfulness is fallen vpon euerye one of them, sayeth þe Lorde. The lyghtest of foote shall not fle away and the worthyes shall not escape.

Towarde the North by the water of Euphrates, they dyd stumbe and fal. But what is þe thys, that swelleth vp, as it were a floude, rynge and ragynge lyke the streames of water: It is Egypt that ryleth vpon lyke the floude, and casteth out the waters wylth so great noyse.

And he sayde: I wyl go vp, and wyl conuerthe the earth. I wyl destroy the city with them that are therein, set ye vpon horses, role forth ye charrettes comme forth worthyes, ye Hopyans, ye Libyans with your buckelers, ye Lydeans with your bowes. This daye of the Lorde God of hostes, is a daye of vengeance, þe maye adueng hym of his enemyes. The swearde shall deuour it shall be satysfied and bathed in theyr bloude. For the Lorde God of hostes shall haue a flaine offerynge toward the north, by the water of Euphrates. Go vp, O Giliad, and byynge trespache vnto the daughter of Egypte. But in wayne shalte thou go to surgery, for thy wounde shall not be stopped. The heathen haue heard of thy shame, and the lande is ful of thy confusion, for one stronge man dyd stumbe vpon another, and they are fallen both together.

* These are the wordes that the Lorde spake to the prophete Jeremie concernynge the comynge of Nabuchodonozor the kynge of Babylon, whych was sent to destroye the lande of Egypte. Preach out thowowe the lande of Egypte and cause it to be proclaimed at Migdol, Roph and Capnis & say: Stand styll make the reb for the swearde shall consume the rounde about howe happeneth it, that thy mighty worthyes are fallen: whyt stode they not faste: Euen because the Lorde thrust the downe. The slaughter was greate, for one fell euer styll vpon another. One cryed vpon another. Up, let vs go agayne to our owne people, and to our owne naturall contrye from the cruel swearde.

They dyd crye euen there, O Pharaon, kynge of Egypt thou troublous kynge, the tyme wyl byynge sedicion. As true as I lyue sayeth the kynge, * whose name is the Lorde of hostes, it shall come as the mount of Caboz, and as Libanus if it stode in the see. O thou daughter of Egypt make redye thy geare to flitte. For Roph shall be voyde and desolate, so that no man shall dwell therein. The land of Egypt is like a good lie faire calfe, but destruction shall come oute of the north I saye it cometh. Her waged sounders that be with her are like fatte calves, they also shall fle away together, and not abyde: for the day of their slaughter, and the tyme of their visitacion shall come vpon them.

The crye

The crye of them shall make a noyse, as the blast of a trumpet. For they shall entre in with theyr hooftes, and come wyth axes, as it were to cutt doune of wodd. And they shall cutt doune the wodd, saith the Lord: They shall be innumerable, for they shall be more in nombre the þ gref poppers, so that no man shall be able to tell the. The daughter of Egypt is confounded, and delivered into the handes of the people of þ North.

Thus sayeth the Lord of Hostes the God of Israel. Beholde, I wyl byset the restless people of Alexandria, Pharao, and Egypte: per, both theyr goddes and theyr kynges: euen Pharao, and all them þ put theyr trust in hym. Yee, I wyl deliuer them into the handes of those, that seke after theyr lyues. Namely into the power of Nabuchodonosor the kyng of Babylon and into the power of his seruantes. And after all these thynges it shall be inhabited as aforetyme: sayeth the Lord.

But bee not thou afrayed (O myseruaunte Jacob) feare not thou O Israel. For lo, I wyl helpe the from farre, and thy seide from þ lande of theyr captiuite. Jacob also shall come again and be in reste: he shall prosper & no man shall do hym harme. Feare thou not (O Jacob my seruante) sayeth the Lord for I am with the: and wyl destroye all nacions, among whom I haue scattered the. Neuertheles, I wyl not consume the: but chasten the and correcte the: per, & that with discrecyon, neyther wyl I spare the as one that were faulteles.

¶ The. xlviii. Chapter.

¶ The worde of the Lord agaynst the Philistynes.

These are þ wordes, þ the Lord spake vnto Jeremy the prophete, agaynst the Philistines, befoze that Pharao smote the cytie of Azah. Thus saith the Lord. Beholde, there shall waters ryse out of the North: and shall growe to a great floud runnyng ouer & conerpyng the lande, the cyties and them that dwell therein.

And the men shall crye, and all they þ dwell in the lande, shall mourne at the noyse and stampyng of theyr stronge barbed hoxses, at the charyng of theyr charrettes and at the rumbling of the wheles. The fathers shall not loke to theyr chyldren, so feble & wery shall theyr handes be at þ same tyme when he shall be there, to destroye the whole lande of þ Philistines. He shall make waste both Tyzus, Sydon, and all other that are sworne vnto them.

For the Lord wyl destroye the Philistynes the remnaunt of þ yle of Caphtoz. Waldnes is come vpon Azah, A scalon wyth other valleys shall kepe her peace.

Howe longe wylt thou slepe, O thou sword of the Lord? When wylt thou cease? Turne again into thy swete rest, and leaue of. But how canst cease, when the Lord hym selfe hath geuen hym a charge agaynst A scalon and rayled it vpon agaynst the cyties of the see coastes?

¶ The. xlviii. Chapter.

¶ The worde of the Lord agaynst the Moabites



Thus sayeth the Lord of Hostes: the God of Israel agaynst Moab: woe be to the cytie of Hebo: for it is layd wast, brought to confusion: and the richiari taken. Misgab is brought to shame & afrayed: Moab can boast nomore of Heleb for they haue deuised agaynst it. Come shall they say, let vs rote the out, that they may be nomore amonge the nombre of the Gentiles and that the madmen may nomore be thought vpon: and the sword shall persecute þ. A voice shall crye from Hozanaim: with great wastynge and destruccyon is Moab made desolate.

Chyldren coulde tel of the crye therof. For at the goyng vpon vnto Luyth, he arose with lamentacyon and mourning, and downe toward Hozanaim, they heard a cruel and deadly crye. Get you awaye, saue your lyues, & be lyke vnto the death in þ wylernes. For because thou hast trusted in thyne owne workes and treasure, shalt be taken. Chamos with his preastes and prynces shall go awaye into captiuite.

The destroyer shall come vpon all cyties: none shall escape. The valleys shall be destroyed and the feldes shall be layde waste, lyke as the Lord hath spoken.

Geue wynges vnto Moab, that she get her awaye spedely: for her cyties shall be made so desolate, that no man shall dwell therein.

Cursed be he that doth þ worke of the Lord negligently, and cursed be he that kepeth back his sword from sheddyng of bloude.

Moab hath encreased ben riche and careles from her youth vpon, she hath sitten and taken her ease with her treasure. She was neuer yet put out of one vessel into another (þ is) she neuer went awaye into captiuite, therfore her cause remaineth, and her sauour is not yet chaunged.

But lo, the tyme cometh sayth the Lord, that I shall sende her trussers to trusse her vpon, which shall remoue her from her dwelling: and empty her vesselles, & breake her wyne pottes. And Moab shall be ashamed of Chamos, lyke as Israel was ashamed of Bethel, wherein she put her trust: therfore do ye thynke thus, we are myghty and stronge men of warre? Moab is destroyed: and her cyties bzent vpon, her chosen yonge men be slayn, sayth þ kyng, whose name is þ Lord of Hostes. The destruccyon of Moab cometh on a pace, and her fall is at hande.

All her neyghbours shall mourne for her, and all they that knowe her name, shall say, O how happeneth it, that þ strong staffe, & the goodly rodde is thus broke? And thou daughter Dibon come downe from thy gloze, and syt in thyrte. For he that destroyeth Moab, shall come vpon to the also, & breake downe thy stronge holdes.

And thou that dwellest in Aroer, get the to the strete, & loke aboute the, aske them that are fled and escaped, & saye: what thyng is happened? Oh, Moab is confounded and ouercome.

Mourne and crye, tell it out at Arnon, that Moab is destroyed. For iudgement shall come vpon the playne lande. Namely: vpon Holon, and Jabezah, vpon Nephaath & Dibon: vpon Rabb

Esay. xi. 8
Iul. 1. 27. 1. 1
Ez. 1. 27. 1. 1
Sopho. 11. 6.

Esay. 11. 8
Jer. 1. 27. 1. 1
Ez. 1. 27. 1. 1

Jer. 1. 27. 1. 1

III. 22. 21. 2.

The Prophecie.

Rabob, and the house of Deblathaim vpon Carathiarim and vpon the house Samull, vpon the house Moan, and Carioth vpon Bozrah and all the ctytes in þe lande of Moab whether they lye farre or nere.

Num. xxi. a.

Esa. xli. a. Jer. xli. a.

The hoine of Moab is smytten downe: and her arme broken, sayeth the Lorde. Make her drunken, for she magnified her selfe aboue the Lorde, that men maye clap theyr handes at her vomite, and þe also may be laughed to scozne. O Israell, shalt thou not laugh hym to scozne, when he is taken among theues? * Yea, because of thy wordes that thou haste spoken agaynst hym þe shalt be diuen away. Ye Moabites shal leaue the cities, & dwel in rockes of stone and be come lyke doues, þe make theyr nestes in holes.

* As for Moabs pride, we haue heard of it: he is very hye mynded. I knowe her stoutnesse her boastyng, her arrogancye, and the pryde of her stomacke, sayeth þe Lorde, I knowe (sayeth the Lorde) her indignacyon, she doth not ryght her wordes are lyes, and they haue not delt truly. Therfore shal there mournyng be made for Moab, and euery manne shal crye for Moabs sake: a lamentacyon shalbe made to the menne that stande vpon the wall. So wyll I mourne for the also, O Jaser, and for the, O thou vineyard of Sabmah. Thy vyne bzaunches shal come ouer the sea, and the bzaunches of Jazer but vnto the sea: the destroyer shal breake into thy harvest and grapegatheryng: myrthe and chere shalbe taken away from the tymbrie feld and from the hole lande of Moab.

¶ There shalbe no swete wyne in the presse, the treader shal haue no stomacke to crie: yea, there be none to cry vnto hym: which aforetyme wer herd from Hezebon to Cleale & Jabez, whiche lyfted vp theyr voice from zoar vnto Hozonaim, the bullocke of thre yere olde shal go mourning. The waters also of Memrim shalbe dryed vp. Moreover, I wyll make Moab cease, sayeth the Lorde, from the offerynges and censyng þe hath made vnto her Goddes in high places. Wherfore my hert mourneth for Moab lyke a croude playng an heuy songe: and for þe mens sake of the bypck wal my hert mourneth also: euen as a pype that ppyeth a doleful song: for they shalbe very fewe, and destroyed.

Esa. xli. a.

Deu. xxi. c. Jer. xli. a.

* All heedes shalbe shauen, and all bearded clipped of, all handes bounde, & loynes gyrded about with sackcloth. Vpon all þe house toppes and stretes of Moab there shalbe lamentable mournyng: For I wyll breake Moab lyke an vnproftable vessel, sayth the Lorde: O howe is she destroyed! O howe mourneth she! O howe doth Moab hange downe her heed, and is ashamed! Thus shal Moab be a laughynge stocke and had in derisyon of all theim that be rounde about her. * For thus sayth þe Lorde: Beholde, the enemy shal come flyng as an Eagle: and spred his wynges vpo Moab. They shal clyme ouer the walles, and wynn the stronge holdes. Then the myghtye mens hertes in Moab shal be lyke the hert of a woman traueling wchilde. And Moab shalbe made so desolate that she

shal nomore be a people because she hath set vpon her selfe agaynst the Lorde. * Feare, ppe & snare shal come vpon the, O Moab, sayth the Lorde. Whoso escapeth the feare shal fall in the ppe & snare. For I wyll bypunge a ppe of visytacyon vpon Moab sayth the Lorde. They that are hable to fle, shal stande vnder the shadowe of Helebon: For there shal go a fyre out of Helebon and a flame from Sion, and shal burne vnto that proude people of Moab, and the top of those ledeycous chyldren.

¶ Doe be vnto the, O Moab, for thou people of Chamos shalt perishe. Per: thy sonnes & doughters shalbe led away captiue. Yet at the last, wyll I bypunge Moab out of captiuitie agayne sayeth the Lorde. Thus farre is of the plage of Moab.

The xli. Chapter.

¶ The wordes the Lorde agaynst the Ammonytes, agaynst Jumea, Damascus, Cedar and Elam.

A concernyng the * Ammonytes, I thus the Lorde sayth: hath Israel no chyliden, or is he withoute an heire? Why hathe poure kynge then taken Gad in: Wherfore doeth his people dwel in his ctytes? Beholde therfore, the tyme cometh, sayeth the Lorde: that I wyll bypunge a noie of warre into Rabah of the Ammonites: & it shal be layde on a desolate heape & her ctytes byente vp: and the Israelytes shalbe lordes ouer those that had them in possessyon afore, sayth þe Lorde. Helebon shal mourne: for wy shalbe roted out of the grounde, sayth the Lorde.

The ctytes of Rabah shal crye out, & gyde them selues with sackcloth, they shal moune and runne about þe walles: for their kyng shal be led away prysoner: yea, his prestes and pynces with hym.

Wherfore trustest thou in the valley: thy valley hath flowed away: O þe feare doughter: and thynkest thou that thou art so safe, by reason of thy treasure, that no man shal come to the? Beholde, I wyl bypunge a feare vpon the sayeth the Lorde God of hostes, from all those that be about þe: so that ye shalbe scatred euery man from another, and no man shal gather the together agayne that be fled. But after that I wyll bypunge the Ammonytes also oute of captiuitie agayne.

* Vpon the Edomytes hath the Lorde of hostes spokē on this maner: Is there nomore dwel dome in Cheman? Is there nomore good counsaile amonge dys people? Is their wysdome then turned cleane to nought? Get you hence, turne your backes, crepe downe into the depe, O ye cptezens of Dedan.

For I wyll bypunge destruccyon vpon Esau: yea, & the daye of his visytacyon. If the grape gatherers came vpon the, wulde they not leaue some grapes? If ye nyght robbers came vpon the wulde they not take so much as they thought were ynough?

But I wyll make Esau bare, and dyscouer his secretes, so that he shal not be hable to hyde them

them: which shall be wasted away: yea, his brethren and his neyghbours: and he hym selfe shall not be left behynde.

Thou shalt leaue thy fatherlesse chyldren behynde the, and I wyl kepe them: and thy wyfowes shall take thes comfote in me. For thus hath the Lorde spoken. * Behold they that men thought were vnnete to drynke of the cuppe, howe drunken wyl they be: and thynkest thou then to be free?

No, no, thou shalt neyther be quyte nor free: but thou must drynke also. For why? I haue sworne by my selfe, sayeth the Lorde: that Babilon shall become a wyldecnesse, an open shame, a laughing stocke and cursyng: and all her cyties shall be a continuall deserte.

For I am perswytte informed of the Lorde, that he hath sent a message already vnto the heathen. Gather you tog yther, & go forth agaynst them: make you ready to the battayle: for lo, I wyl make the but small amonge the heathen, and lytly regarded amonge men.

* Thy hye stomacke, and the pryde of thy herte haue deceyued the, because thou wylt dwell in holes of stony rockes, and haue the hye mountaynes in possession. Nevertheless, though thy herte were as hye as the Eagles: yet wyl I caste the downe, sayeth the Lorde. Moreover, Idumea shall be a wyldecnesse: * who so goeth by it, shall be abashed, & wondre at her miserable plagues: like as Sodome, Gomorre, and the cities that lay thereabout were turned vnto downe by the Lorde: so shall no body dwell in Idumea, and no man shall haue his habytacion there. Beholde, lyke as the Lorde, so shall a destroyer come vnto the pleasaunt meddowes of Jordan by the stronge dwellinge place: and when I haue made him quyet, I wyl make hym to flye from her: and all chosen men wyl I set in aray agaynst her: Who is lyke vnto me? What is he that wyl streue with me? What shepherde may stande in my handes?

* Therfore heare the counsaile of the Lorde that he hath taken vpon Idumea: and his purpose that he hath deuysed vpon the cytizens of Thema. The least of the stocke shall reare them in pices, and loke what fayre thyng they haue, they shall make it waste: and them selues also.

At the noyse of thes fall, the earth shall quake: the crye of thei voyce shall be herde vnto the red sea. Beholde, the enemye shall come and flye vnto hyther, lyke as it were an Eagle, and spred his wynges vpon Babilon. Then shall the hertes of the worthyes in Edom be as the herte of a woman trauelyng of childe. * vpon Damascus, Hamath and Arphad shall come confusyon: for they shall beare cruell tydynge, they shall be confounded and fralyke the see that can not stand styll. Damascus shall be soe afrayed, & shall flye, trembling shall come vpon her. Sozore and payne shall ouertake her as a woman trauelyng with childe. But howe shal she soe worshipfull & glorious adme be forsaken? Here therfore: her poynt me shall fall in the stretes, & al her men of war shall be taken away in that tyme, sayeth the Lord of hostes:

I wyl kyndle a fyre in the walles of Damascus which shall consume the palace of Benhadad.

* As for Cedar and the kyngdome of Babilon whom Nabuchodonosor the kyng of Babilon smote downe, the Lorde hath spoken thus vpon them: Arise, & get you vnto Cedar, and destroye the people toward the east. They sentes and their flockes, shall they take away: yea their hangynges and theyr vesselles. Theyr camels also shall they carry away with them. They shall crye to them: Feare is on euery syde.

Arise, get you gone away, crape into caues, that ye may dwell there, O ye inhabytors of Babilon sayeth the Lorde, for Nabuchodonosor the kyng of Babilon hath holden a counsel conernyng you: and concluded his deuysed agaynst you. Arise, and get you vnto agaynst ponder riche and carelesse people (sayeth the Lorde) which hath nei ther gates nor doore barres, but dwell alone.

Theyr camels shall be stollen, and the dromes of theyr cattel dryuen away. Moreover, those wyl I scatter towarde al the wyndes: and byng the to destruction: yea, and that thow theyr owne fampliers, sayeth the Lorde. Babilon also shall be a dwellinge for dragons, & an euerlastyng wyldecnesse: so that no body shall dwell there: and no man shall haue there his habytacion.

These are the wordes that the Lorde spake to the prophet Jeremie, conernyng * Elam, in the begynnyng of praygne of zedekiah kyng of Iuda. Thus sayeth the Lorde of hostes: Beholde, I wyl breake shewe of Elam, and take away theyr strength: and vpon Elam I wyl byng the foure wyndes from the four quarters of heauen, and wyl scatter them agaynst the same foure wyndes. And there shall be no people, but some of Elam shall flye vnto them.

For I wyl cause Elam to be afrayed of theyr enemyes, and of them that seke theyr lyues: and wyl byng vpon them the indignacion of my wrath, sayeth the Lorde. And I wyl persecute them w the swerde, so longe tyll I haue brought them to nought. I wyl set my throne in Elam, I wyl destroye bathe the kyng and the princes from thence, sayeth the Lorde. But in processe of tyme I wyl byng Elam out of captiuitie agayne, sayeth the Lorde.

The i. Chapter.

The prophesy of the destruction of Babilon, and the deliuerance of Israhel, which was in captiuitie.



Be the wordes that the Lorde spake vnto the prophet Jeremie, conernyng Babilon, and the landes of the Caldees: * Preache amonge the Gentyles, let your voyce be hearde, make a token, crye out, kepe no sylene, but say: Babilon is wanne * Bel is confounded, and Merodach is ouercome.

* Yea, theyr goddes be brought to shame, and theyr ymages burst in pices. For out of the north there doeth come a people agaynst her, whiche make her lande so waste, that no body dwell therein, neyther man, nor beaste: for they flye, and depart from thence. * In those dayes

elap. xlii.

Es. ccc. l. b. Dan. vii. a.

elap. xlii. a. Jer. ccc. b. and. i. a. Jer. xlii. b.

dan. b. a.

The Prophecye

at that tyme, sayeth the Lorde: the chyldren of Israel shal come, they and the chyldren of Juda wepyng & makyng hast, and shal seke the Lorde theyr God. They shal aske the waye to Syon, thither shal they turne theyr faces, sayinge: Come and we wyl cleave to the Lorde, in a covenannt that neuer shalbe broken.

M My people hath bene a lost & flocke, my shepherdes haue disceyued the, and haue made them go astraye vpon the hylls. They haue gone fro the mountayne to the lytle hyll, and forgotten theyr folde. All they came vpon them, haue deuoured them: and theyr enemyes sayde: we haue made no default agaynst them: for they haue displeased the Lorde: yea, euen the Lorde, whiche is the beauty of their righteousness, and that defended theyr fathers. Yet shall ye flye from Babylon, and depart out of the land of the Chaldees, & be ye as the rammes that go before the flocke.

J For lo, I wyl wake vp an host of people fro the northren lande, and byng them vnto Babylon: these shal laye siege to it, and wynn it. Their arrowes shal not mysse, lyke as a conynge archer shotech not wronge.

And the Chaldees shalbe spoyled, and al they that spoyl them, shalbe satisfied, sayth the Lorde: **E** although ye were so chereful & glad, to treade downe myne herytage, and fulfilled your pleasures, as the calves in the grass, and triumphed ouer them lyke the bulles, when ye had gotten the victory. Your mothers shalbe sore confounded, and they that beare you, shal come to shame.

She shalbe the least seth y amonge the nacions voyde: wasted and dreyed vp. No man shal be able to dwell there, for the feare of the Lorde, but she shalbe whole desolate. **J** All they that go by Babylon, shal stande styll and be abashed, and shal wondre at all her plages.

E So forth in your a rape agaynst Babylon rounde aboute, all ye can handle bowes shote at her, spare no arrowes: for she hath synned agaynst the Lorde. Crye out, vpon her, vpon her, agaynst her round about: she shal peld her self, her foundations shal fall, and her walles shal come downe: for it shalbe the vengeance of the Lorde. **J** Yea, vengeance shalbe take of her, and as she hath done, so deale ye w her. Rote out the sower from Babylon, and him that handleth the spyle in haruest. For feare of the swerde of the enemye every man shal get him to his owne people: and every man shal flye to his owne lande. Israel is a scattered flocke & lyons haue disperled them.

J For the kyng of the Assyrians deuoured them, last of al this Nabuchodonozor king of Babylon hath broked all theyr bones.

Therfore thus sayeth the Lorde of hostes the God of Israel: Beholde, I wyl visite the kyng of Babylon and his kyngdome as I haue visited the kyng of the Assyrians, and wyl by bring Israel agayne to his pleasaunt pasture, that he may fede vpon Chamel and Basan, and be satisfied vpon the mount of Ephraim and Galaad. **J** In those dayes and at the same tyme, sayeth the Lorde: If the offyce of Israel be sought for, there shal none be founde, If men enquire for the syn

of Juda: there shalbe none: for I wyl be merciful vnto them, whom I suffice to remayne ouer.

Go downe, thou auenger, into the enemies lande, & visit the that dwell therein: downe with them, & smyte them vpon the backes, sayeth the Lorde: do accordyng to al that I haue comaunded the. There is gone aboute the lande a crye of a slaughter & great murther, namely on this manner. Howe happeneth it, that the hammer of the whole world is thus broken, & bruscd in sondre? How chaunceth it, that Babilon is become a wilderness among the heathen on this maner? I my selfe haue layed wayte for the, & thou art taken vna-wares art thou trapped and snared: for why? thou hast prouoked the Lorde vnto angre. The Lorde hath opened his house of ordinaunce, & brought forth the weapons of his wrath. For the thyng that is done in the land of the Chaldees, it is the Lorde of hostes worke.

Come agaynst her, for this is her ende: breake vp her chestes, thersher as ye thes she corne: destroye her, that nothyng shalbe left. Slaye all their mighty souldiers, & put the to death. Wo be vnto them, for the day & tyme of theyr visitacion is at hande. We thynke I heare alreadye a crye of them & fled & escaped out of the lande of Babylon, which we we in Sion the vengeance of the Lorde our God, the vengeance of his temple: yea a voyce of them, that crye agaynst Babylon. Call vp all the archers agaynst Babylon, pitch your tentes rounde aboute her, & none escape. **J** Recompence her as she hath deserued: & accordyng as she hath done, so deale with her agayne, for she hath set vp her selfe against the Lorde, agaynst the holy one of Israel. Therefore shal her yonge men fall downe in the stretes, and all her men of warre shalbe rooted out in the daye sayeth the Lorde. Beholde, I speake vnto the, thou proude, sayth the Lorde God of hostes: for thy day shal come, euen the tyme of thy visitacion. And the proude shal stumbe and fall, and no man shal helpe hym vp. I wyl burne vp his cyties wyth fyre, and it shal consume all that is rounde about hym.

Thus sayeth the Lorde of hostes: The chyldren of Israel and Juda suffice violence together. Al they that haue them in captiuitie, kepe them faste, and wyl not let them go, but theyr auenger and redemer is mighty. Whose name is the Lorde of hostes: he shal mayntayne theyr cause he shal make the land shake, and iudge the that dwell therein, one wyth an other. The swerde shal come vpon the Chaldees, sayeth the Lorde, vpon them that dwell in Babylon, vpon theyr prynces, and vpon theyr wyle men. The swerde vpon theyr souldiers, as for those, they shalbe come fooles. The swerde vpon theyr worthyes, so that they shal stande in feare. The swerde vpon theyr horsemen and charrettes, and vpon all the comune people that dwell vnder them: so that they shal all become lyke women.

The swerde vpon theyr treasure, so that it shalbe stollen awaye. I brought vpon theyr waters, so that they shalbe dreyed vp.

For the lande wyl shyppe the ymages, and deluyeth

Jer. xlii. a
Esa. xlii. f

Jer. l. g

Esa. xlii. a

Jer. xlii. b
Esa. xlii. c

Esa. xlii. b
Jer. l. b
Joel. iii. b

Jer. l. c
Esa. xlii. c
Jer. l. d

Jer. l. e
Esa. xlii. d

Jer. l. e

deleth in strange wondrous things. Ther
fore shal wilde bestes, Lamia & cat of the most
taper, and estriches dwel therein, for there shal
never man dwell there, neyther shal anye man
have his habitation there for evermore. Lyke

as God destroyed Sodom and Gomorre: with
the cities that lay thereabout, sayth the Lorde.
So shal no man dwell there also, neyther shal
any man have there his habitation. Beholde,
there shal come a people from the north with a
great bonde of men, & many kynges shal stande
up from the endes of the earth. They beare bo-
wes and bucklers, cruel are they & unmerciful.

6 Theyr voyce roareth lyke the raging see, they
ryde upon horses, and come weaponed to fyghte
agaynst the, O Babylon. As soone as the kyng
of Babylon heareth tel of them, his handes shal
ware feble. Sorowe and heynesse shal come
upon him, as a woman traueplyng with chylde.

Beholde, lyke as the lyon cometh up from the
pleasant meadowes of Jordan vnto the grene
pastures of Ethan, so wyl I dryue them forth,
and make them runne agaynst her. But whom
shal I chose out, and ordeyne to suche a thyng?

* For who is lyke me, or who wyl stryue with
me? what shepherde may stand agaynst me?
Therefore heare the consayle that the Lorde hath
gyuen vpon Babylon, and the deuyse that he
hath taken vpon the lande of the Chaldees.

The lesse amonge the people shal teare them
in peces, and loke what pleasaunte thyng they
haue: they shal laye it waste. The noyse at the
wynnynge of Babylon shal moue the earth, and
therre shal be hearde amonge the Gentyles.

The li. Chapter.

Both Babylon shulde be ouerthrowen. Jeremie spaketh
his boke to Sarais.



Thus hath the Lorde sayd: beholde,
I wyl rayse vp a perylous wynde
agaynst Babylon and her cytizing
that beare euill wyl agaynst me. I
wyl sende also into Babylō faners

to fanne her cut, and to destroye her lande, for in
the daye of her trouble they shal be about her on
every syde. Moreouer, the Lorde hath sayde vn-
to the bowmen, and to them that clyme ouer the
walles in breaste plates. Ye shall not spare her
younge men: kyll downe al her hooste. Thus the
flayne shal fall downe in the lande of the Chal-
dees, and the wounded in stretes. * As for Israel

and Iuda, they shal not be forsake of their God
of the Lorde of hostes for the holy one of Isra-
el sake: no, though they haue fylled all the
landes of synne. * Flye away from Babylon,

every man saue his lyfe, that ye be not rotd out
with her wyckednesse: for the tyme of the Lor-
des vengeance is come: yea, he wyl rewarde
her agayne. Babylon hath bene in the Lordes
hande, * a golden cuppe that maketh all landes
dronken. Of her wyne haue all people dronken:

therefore are they out of theyr wyttes. * But so-
daynly is Babylon fallen, and destroyed.

Mourne for her, byngng playsters for her woun-
des, yf she maye perauenture be healed agayne.
We wolde haue made Babylō whole, say they:

but she is not recovered. Therefore wyl we let
her alone, and go every man to hys owne coun-
tre. For her iudgemēt is come into beaute & is
gone vp to cloudes. The Lorde hath brought
forth our ryghteousnes. And therefore com on, we
wyl shewe vpon y worke of y Lorde our God.

Make sharpe the arrowes, and multiplie
your shylles: * for the Lorde shal rayse vp the
spyrte of the kyng of the Medes, which hath
alreadye a desyre to destroye Babylon. This
shal be the vengeance of the Lorde, and the ven-
geance of hys temple.

Set vp tokens vpon the walles of Babylon
make your watche stronge, set your watchmen
in aray: yea, holde prynt watches: and yet for
al that shal the Lorde go forth with the deuyse
which he hath taken, vpon them that dwell in
Babylon.

O thou that dwellest by the great waters, O
thou that hast so great treasure & ryches, thyne
ende is come, and the rekenyng of thy wyngyn-
ges. * The Lorde of hostes hath sworn by hym
selfe, that he wyl ouerwhelme the with men,
lyke greshoppers in nombre, whych with a co-
rage shal crye, alarum, alarum agaynst the.

* Yea euen the Lorde of hostes, that with hys
power made the earth, with his wysdome pre-
pared the rounde worlde, and with hys discre-
tion spede out the heauens. As soone as he letteth
hys voyce be herde, the waters in the ayre ware
fearce. * He draweth vp the cloudes from the en-
des of the earth. He turneth the lyghtnynges to
rayne, he bynggeth the wyndes oute of theyr se-
cret places: yf they be esteemed by their wysdom
all men are become fooles. * Confounded be all
the casters of ymages, for the thyng that they
make is but disceyte, & hath no breath. Clayne
is it, and an erronious worke: and in the tyme of
vpsitation it shal perishe.

Neuer thelesse, the porcion of Jacob is none
suche: but he that made al thynges, whose name
is the Lorde of hostes, he is the rodde of his en-
heritaunce. Thou hast bene myne hammer and
weapons for warre: for with the haue I broken
the people in peces: & with the haue I destroyed
kyngdomes. Thowow the haue I beate to pon-
dre horse and horseman: yea, the charettes and
such as sat vpon them. Thowowe the I haue bro-
ken man and woman, olde and yonge, bachelor
and mayden. Thowow the I haue destroyed the
shepherde and his flocke, the husbandman and
his cattell, the princes and the rulers. Therefore
wyl I rewarde the cytie of Babylon, and al her
cytizing, the Chaldees with all the euill whiche
they haue done vnto Sion: yea, that ye your sel-
uts shal se it, sayth the Lorde: Beholde, I come
vpon the, thou noylome byll, sayeth the Lorde:
thou that destroyest al landes: I wyl stretch out
my hande ouer the, and cast the downe from the
stony rockes: and wyl make the a bzent byll: so
that neither corner stones, nor pinacles, nor fou-
dacions of stones shal be taken any more out of
the, but waste and desolate shalte thou lyfe for
euermore, sayth the Lorde.

Set vp a toke in the land, blowe the tropet-
R. ii. fcs

Jud. ii. c
lii. reg. xi. 2

Amos. vi. e
Jer. xxii. a

Jer. xxxv. b

psa. cxxv. b

isa. xlvi. e
baruc. vi. a

The Prophecye

tes amonge the hepten: prouoke the nacjons agaynst her, calle the kyngedomes of Ararat, Menini: & Alcanes agaynst her. Set the prince agaynst her, bypunge as greete a sorte of terribble hozles agaynst her: as if they were greshoppers. Prepare agaynst them the people of the Medes with the kynges, princes, and al the chefe rulers: yea, & the whole lande that is vnder hym.

The lande also shal shake and be afrayed whē the deuyle of the Lorde shal come forth agaynst Babylon: to make the land of Babylō so waste that no man shal dwell any moze therein. The worthyes of Babylon shal leaue the battayle, and kepe them selues in stronge holdes, they strength hath fayled them, they shalbe lyke women. They dwellynge places shalbe bzent vp, their barres shalbe broken. One pursuaunte shal mete an other: yea, one post shal come by an other, to bypunge the kyng of Babylon tydynge: that his ctye is taken in on euerye spde, the fourdes occupped, the fennes bzent vp, and the souldyers soze afrayed.

D For thus sayth the Lorde of hostes the God of Israel: the doughter of Babilon hath ben in her tyme lyke as a therspyng flooze, but shortlye shal her harvest come. Nabuchodonozor the kyng of Babilō hath deuoured & destroyed me, he hath mademe an empty vessel. He swallowed me vp lyke a dragon, and fylled hys belve wyth my delycates: he hath cast me out, he hath taken my substance away, and the thyng that was left me hath he carped vnto Babylon, sayth the doughter & dwelleth in Syon: yea, & my bloode also vnto the Chaldees, sayth Jerusalem. Therfore thus sayeth the Lorde: Beholde, I wyl defende thy cause, and auerge the: I wyl drynke vp her see, and drye vp her water sprynges.

E *Babylon shal become an heape of stones, a dwellynge place for dragons, a fearfulnesse and wondring, bycause no mā dwelleth there. They shal roze togyther lyke lyons, and as the ponge lyons when they be angrye, so shal they bende them selues. In theyr brate I shal gyue them a dynner, and they shalbe dronken for ioye. *Then shal they slepe an euerlastynge slepe, and neuer wake, sayth the Lorde. I shal cary them downe to be slayne like shepe, like wethers and gootes. How was Sefach wonne? How was the glozy of the whole lande taken: how happeneth it, that Babilon is so wondred at among the hepten? The see is rylen ouer Babylon, and hath couered her wyth hys greete waues. Her ctyes are layed waste the land lpyth vnbylde, and voyde: it is a land where no man dwelleth, and where no man tranapleth thozowe. Moreover, *I wyl vylite Bel at Babylon: and the thyng that he hath swallowed vp, that same shal I plucke out of his mouth. The Gētyles also shal runne nomoze vnto hym: yea, and the walles of Babylon shal fall.

O my people, *come out of Babylon, that euery man maye saue hys lyfe from the fearful wraoth of the Lorde. Be not sayntherred, and feare not at euery rumour that shalbe hearde in the lande: for euerye pere bypungeth newe tydyn-

ges, and in the pere folowynge newe tydynge and robbynge in the lande, and lorde vpon lord. And lo, the tyme cometh, that I wyl vylite the ymages of Babylon, and the whole lande shal be confounded: yea, and her slayne shal lye in the myddest of her. Heauen and earth, wyth al that is therein, shal reioyse ouer Babylon, when the destroyers shal come vpon her from the north, sayth the Lorde.

*Lyke as Babylon hath beaten downe and slayne many out of Israel, so shal ther fal many and be slayne in al her kyngdome. Ye & haue escaped & swerde halt you, stande not styl, remembre the Lorde as farre of, & thynke vpon Jerusalem, for we are ashamed to heare & blasphemies our faces were couered with shame, bycause the strange aleauntes came into the sanctuarie of the Lorde. Wherefore beholde (sayeth the Lorde) the tyme cometh, & I wyl vylite the ymages of Babilon, and thozowe the hole lande they shal mourne and fal. *Though Babylon clymed vp into heauen, & kept her power on hye: yet shal I sende her destroyers, sayth the Lorde.

Appitious crye shalbe herde from Babylon, and a great myserie from the lande of the Chaldees when the Lord destroyeth them, and when he dryueth out the hye stomake and proude boostynge, wherwyth they haue bene as furious as the waues of great water floudes, & made great crakes wyth theyr wordes. For the destroyers shal come vpo her (euen vpon Babylon) whych shal take theyr worthyes, and bzeake theyr bowes: for God is disposed to auerge him selfe vpo them, and sufficiently to recompence them. Yea (sayeth the Lorde) I wyl make theyr princes, theyr wyse men, theyr chefe rulers, and al theyr worthyes dronke: so that they shal slepe an euerlastynge slepe: and neuer wake. Thus sayeth the kyng, whose name is the Lorde of hostes.

Moreouer, thus sayth the Lorde of hostes: The thycke wal of Babilon shalbe broken, and her hye gates shalbe bzēt vp. And & thyng that the Gētyles and the people hath wrought wyth great traunaple and labour, shal come to nought and be consumed in fyre.

This is the charge that Jeremy gaue vnto Saraiab the sonne of Neriah, the son of Masiah, when he went towarde Babylon wyth Gedaiab & kyng of Juda, in & fourth yere of his raygne. Nowe this Saraiab was a peaceable prince, Jeremy wrote in a booke all the myserie that shulde come vpon Babylō: yea and al these sermons that he wyrtten agaynst Babylō, and gaue Saraiab his charge. When thou comest vnto Babylon, se that thou reade all these wordes, and saye: O Lorde, thou art determined to rote out this place, so & neither people nor catell shal dwell there any moze: but to lye waste for euer: and when thou hast redde out the booke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye: euen thus shal Babylon synke, and be thrust downe wyth the burthen of trouble, that I wyl bypunge vpo her: so that she shal neuer come vp agayne. Thus farre are the preachynge of Jeremy.

Jeremy. l. a
Ezay. xlii. a
Dan. xii. b.

Ezay. lli. b
II. Cor. vi. c

The lii. Chapter.

Hereafter the taking of Zedekiah. Jerusalem is taken of the Chaldees. Zedekiah's sonnes are kyled before his face, and his eyes put out. The cite is burned. The temple is spoiled and robbed. They that were left in Jerusalem are carped to Babilon, kyng Jehoachin is brought forth of prison, and fed lyke a kyng.

Zedekiah was * xxi. yere olde when he was made kyng, and he raygned a leue yere in Jerusalem. His mothers name was Hamutal, Jeremys daughter of Libna. He lyued wyckedlye before the Lord, even as Jehoachin dyd. For þe Lord was angrie at Jerusalem and Juda, so longe tyll he had cast them out of his preience. And zedekiah fell from the kyng of Babilon. * But in the nyth yere of his raygne, in the tenth moneth, the tenth daye of the moneth it happened, that Nabuchodonozor the kyng of Babilon wyth all his hoost came before Jerusalem, and besieged it, and made them bulwokes rounde about it. And this besieging of the cite endured vnto the eleuenth yere of kyng zedekiah.

* And in the fourth moneth, the ix. day of the moneth, there was so great hunger in the cite: that there were nomore vytayles for the people of the lande. So all the souldiers brake a waye, and fled out of the cite by nyght thorow the waye of the porte betwene two walles by the kynges garden. Nowe the Chaldees had compassed the cite rounde aboute, yet went these men the waye towarde the wyldernesse.

And so the Chaldees followed vpon them, and toke zedekiah the kyng in the felde of Jericho, when his hoost was runne from hym: So they carped þe kyng a waye prisoner to Reblath vnto the kyng of Babilon in the lande of Hemath, * where he gaue iudgement vpon hym.

The kyng of Babilon also caused zedekiah's sonnes to be slayne before his face: yea, and put al the princes of Juda to death at Reblath. Moreover, he put out the eyes of zedekiah, and caused hym to be bounde with two chaynes, to be carped vnto Babilon: and let him lye in prison tyll he dyed.

Nowe the tenth daye of the fyfth moneth, in the nyth yere of Nabuchodonozor kyng of Babilon. Nabuzaradan the chefe captayne, and the kyng of Babilons seruautes came vnto Jerusalem, and bent vp the house of the Lorde. He bent vpon also the kynges palace, all the houses and all the gorgeous buydynge in Jerusalem. And the whole host of the Chaldees þe were with the chefe captayne, brake downe al þe walles of Jerusalem rounde about.

As for the poze people and suche folke as yet was left in the cite, whiche also were fallen to the kyng of Babilon: yea, and what people as yet remayned: Nabuzaradan the chefe captayne carped them away prisoners. But the poze people of the countrey, dyd Nabuzaradan the chefe captayne leaue in the lande, to occupy the vyneyardes and feldeg. The Chaldees also brake þe brasen pylers that were in þe house of the Lord, yea, the seate and the brasen lauer that was in the house of the Lorde: and carped all the metal of them vnto Babilon. They toke awaye also

the caldrys, chonels, fethokes, sprinklers, spones, and all the brasen vessel that was occupied in the seruice, with the basins, colepannes, sprinklers, pottes, candlestykkes, spones, and cuppes wherof some were of golde, and some of syluer.

The chefe captayne toke also the two pylers of the lauer, the twelue brasen bullockes that stode vnder the seate * which kyng Salomon made in the house of the Lorde: and all the vessel conteyned so much metal, þit myght not be weyed. For every pyler was eyghtene cubites hie: and the rope that went aboute it, was twelue cubites, and foure fyngers thicke and round. Now vpon the rope were brasen knoppes, and etherie knoppe was fyue cubites hie: & vpon the knoppes, were whopes, and pomegranates rounde about of cleane brasen.

After this maner were both the pylers fashioned: and the pomegranates, wherof there were an hundred and. xcvi. whych hanged vpon the whopes rounde aboute. The chefe captayne also toke Saraiab the hie priest, & Sophoniah that was chefe next hym, and the thre keepers of the treasure. He toke out of the cite a chambrelayne whiche was a captayne of the souldyers, and seuen men that were the kynges seruautes, whiche were founde in the cite: and Sephera captayne that vled to mustre the men of warre, with thre score men of the countrey that were taken in the cite. These Nabuzaradan the chefe captayne toke, and carped them to the kyng of Babilon vnto Reblath and the kyng of Babilon caused them to be put to death at Reblath in the land of Hemath. And thus Juda was led away captiue, out of his owne lande. This is the summe of the people, whom Nabuchodonozor led away captiue.

In the seuenth yere of hys raygne, he carped away of the Jewes, thre thousand and thre and twentye. In the. xviii. yere Nabuchodonozor carped awaye from Jerusalem eyght hundred, thretye and two persones. In the. xxiii. yere of Nabuchodonozor, Nabuzaradan the chefe captayne toke awaye seuen hundred forty and fyue Jewes prisoners. The whole summe of all the prisoners, is foure thousand and fyve hundred.

In the. xxxvii. yere after that Jehoachin the kyng of Juda was carped awaye in the. xxv. daye of the. xii. moneth Euphmerodach kyng of Babilon (the same yere that he raygned) gaue Jehoachin the kyng of Juda hys pardon, and let him out of prison, and spake louingly to him. And let hys throne aboute the trones of the other kynges that were wyth hym in Babilon. He chaunged also the clothes of his prison, yea, and he dyd eate with hym all his lyfe longe. And he had a contynuall lypung gyuen hym of the kyng of Babilon, every day a certayne thyng he alowed hym all the dayes of hys lyfe vntyll he dyed.

The ende of the boke of the Prophete Jeremye.

kk. lii.

The

The Lamentacions

The Lamentacions

of Jeremie:

The fyrst Chapter.

It happened after Israel was brought into captivite and Jerusalem destroyed, that Jeremie the prophet sat weeping and sorrowfull bewayled Jerusalem, and syghinge and howling with an heuye and woofull herte sayde.



Alas, how syttesth the cytte so desolate, that somtyme was full of people: howe is she become lyke a wyddowe * which was the lady of all nations: how is she brought vnder tribute that

ruled all landes: She wepeth sore in the nyght, so that the teares runne downe her chekes: for a monge all her louers, there is none that gyueth her anye comforte: * yea, her nexte frendes transgresse agaynst her, and are become her enemyes. Iuda is taken prisoner, because she was defyled, and for seruyng so many straunge goddes, she dwelleth now among the heythen. She fyndeth no rest, al they that persecuted her, toke her in strapte places, where she coude not escape

B The stretes of Syon mourne, because no man commeth any more to the solempne feastes. All her gates are desolate, her preestes make lamentacion, her maydens are careful: and she her selfe is in greate heynesse. Her enemyes haue bene rulers ouer her, and her enemyes haue prospered, because the Lorde hath chastened her, for her greate wyckednesse: * her chyldren are led awaye captiue before they enemyes. All the beautye of the doughter of Sion is awaye, her princes are become lyke hartes that fynde no pasture. They are dyspued awaye before they enemye, so that they haue no power.

C Howe doth Jerusalem remembre the tyme of her miserie and disobedience: yea, the toye & pleasure that she hath had in tymes paste, seinge her people is brought downe thowowe the power of their enemy, and there is no man for to helpe her: her enemyes stande lokyng at her, and laugh her Sabbath dayes to scozne. Ierusalem hath sinned euer more and more, therefore is she com in decay. All they that had her in honoure despyse her, for they haue sene her fylthynesse. Yea, she sygheth, and is ashamed of her selfe.

D Her skyrtes are defyled, she remembred not what wolde folowe: therefore is her fall so wondreful: & there is no man to comforte her. O Lorde consyde my trouble, for myne enemye hath the vpperhande. The enemye hath put his hande to al p precious thynge that she had: yea, euen before her eyes came the heythen in and out of the Sanctuary: * whom thou (neuer theles) hast forbydden to come within thy congregacion.

* All her people seke theys freed wyth heynesse, and loke what pceuous thynge euery man hath, that gyureth he for meate, to save his lyfe. Consyde, O Lorde, and se howe vyle I am become. Haue ye no regarde, O all ye p go farby, beholde and se, yf there be any sorowe lyke vnto myne, wherwith the Lorde hath troubled me, in the day of his fearfull wrath. From aboue hath he sent downe a fyre into my bones, and it bur-

netted them cruelly: he hath layed a net for my feet and throwen me wyde open: he hath made me desolate, so that I must euer be mourninge.

The poke of my transgressyon is come at the last, with his hand hath he taken it vp, and put it aboute my necke. My strengthe is gone: the Lorde hath deliuered me into those handes, wherout I can not quyte my selfe. The Lorde hath destroyed all the mighty men that were in me. He hath proclaymed a feast, to slaughter al my best men. The Lorde hath troden downe the doughter of Iuda, lyke as it were in a wyne presse.

* Therefore do I wepe, and myne eyes gush out of water: for the comforte that shoulde quychen me, is farre from me.

My chyldren are dyspued away, for wher the enemye hath gotten the vpperhande.

Syon casteth out her handes, and there is no man to comforte her. The Lorde hath layed the enemyes rounde aboute Jacob, and Jerusalem is become abhominacion in the myddest of them. * The Lorde is ryghteous, for I haue prouoked his countenance vnto angre. O take hede all ye people, and consyde my heynesse. My maydens and my yonge men are led away into captivite.

I called for my louers (but they begyled me) for my preestes and counsellers, but they perpered: euen whyle they sought for meate to save theyr lyues. * Consyde (O Lorde) howe I am troubled, my wombe is disquyeted, my hert turneth aboute in me, * (and I am full of heynesse) because I rebelled stubburnly. The swerde hurteth me without, and within I am lyke vnto death. They heare my mourning, but there is none that wyl comfort me. All myne enemyes haue herd of my trouble, & are glad therof, because I hast done it and thou hast brought forth p tyme which thou calleddest, when they also shal be lyke vnto me.

From the shall come al they aduersite, thou shalt plucke them away, euen as thou hast plucked me, because of all my wyckednesse. For my sorowe is very great, and my herte is heuye.

The ii. Chapter.

Alas, howe hath the Lorde darkened the doughter of Syon so sore in his wrath: As for the honour of Israel, he hath cast it downe fro heauen vnto p earth. How happened it, p he remembred not his owne * fote stole wher he was angry: The Lorde hath cast downe all the habitacions of Jacob wout any fauour: al the stronge places of the doughter Iuda hath he broken in his wrath, and throwe the downe to the grounde: her kyngdome and her pynces hath he suspended. In the wrath of his indignacion he hath broken all the hozne of Israel: he hath withdrawen his right hand fro the enemy yea, a flambe of fyre is kindled in Jacob, & hath consumed vp all rounde about: he hath bent his bowe lyke an enemye: he hath fastened his ryght hande as an aduersary: and euery thynge p was pleasaunt to se, he hath smitten it downe. He hath poured oute his wrath lyke a fyre into the tabernacle of the doughter of Syon.

The Lorde is become lyke as it were an enemy, he hath deuoured Israel and al his palaces:

Is. xl. l. b.

Job. xl. b.

Jer. l. l. e.

De. x. l. l. e.

Is. l. c. c. b. c.

Is. l. c. c. b. c.

yea, all his stronge holdes hath he destroyed, & fylled the doughter of Iuda with moche sorowe and heynesse.

* Her tabernacle (whiche was lyke a garden of pleasure) hath he destroyed: her hye solempne feastes hath he put downe. The Lorde hath brought it so to passe, that the hye solempne feastes and Sabbothes in Sion: are cleane forgotten. In hys heuie displeasure hath he made the hynges and preestes to be despyled.

The Lorde hath forsaken his owne aultare, and hath abhorred his owne Sanctuarie, and hath gyren the walles of theyr townes into the handes of the enemye. Theyr enemyes made a noyse in the house of the Lorde as it had bene in a solempne feast daye.

The Lorde thought to breake downe y^e walles of the doughter of Syon, he sprede oute hys lyne, & dyue not in his hand, tyl he had destroyed them. Therefore mourne the turrets and the broken walles togyther.

Her gates are sonke downe to the grounde, her barres are broken, and smytten in sondre, * her hynges and prynces are carped awaye to the Genyles. They haue neyther lawe nor prophetes, nor yet any vpsion from the Lorde.

The senatours of the doughter of Syon sate vpon the grounde in sylence, they haue strawed ashes vpon theyr heedes, and gyrded them selues wyth sackcloth. The maydens of Ierusalem haue downe their heedes to y^e ground. Myne eyes begyn to faple me thowowe wepyng, * my body is disquered, my licuer is poured vpo the earth for the great hurt of my people, seing y^e chyldren and babes dyd sowne in the stretes of the ctye.

¶ Euen when they spake to theyr mothers: where is meate and drynke? for whyle they so layde, they fell downe in the stretes of the ctye, lyke as they had bene wounded, and some dyed in theyr mothers bosome.

What shall I saie of the, O thou doughter Ierusalem, to whom shall I lyke the? To whome shall I compare the, O thou doughter Syon, to comfort the wythall? Thy hurt is lyke a mayne lea: who maye heale the?

* Thy prophetes haue looked out vayne and foolysch thynges for the: they haue not shewed y^e of thy wyckednesse, to kepe the from captiuitie: but haue ouerladen the, & thowowe falslye scattered the abrode. All they that go by the, clappe theyr hādes at the: byslyng and waggyng their herdes vpon the doughter of Ierusalem, and say: is this the ctye that men call so fayre: wherin y^e hole lādere ioyseth? All thyne enemies gape vpo the, whysperyng and bytyng theyr teeth, sayng let vs deuoure, for the tyme that we looked for, is come, we haue founde and sene it.

* The Lorde hath fulfilled the thyng that he was purposed to do: & perfourmed that he had deuyled longe agoo: he hath destroyed, and not spared: he hath caused thyne aduersarye to triumphe ouer the, and set vp the horne of thyne enemye. * Let thyne herte crye vnto the Lord, O thou ctye of the doughter Syon: let thy teares runne downe lyke a ruer, daye and nyght, & st

not, and let not the apple of thyne eye leane of.

Stande vp, and make thy prayer in the fyrste watche of the nyght, poure out thyne herte lyke water before the Lorde: lyft vp thyne hādes for the lynes of thy ponge chyldren, that dye of hunger in the stretes. Beholde, O Lorde, and consyde, why hast thou gathered me vp so cleane? Shall the women then eate theyr owne frute? euen chyldren of a spanne longer? Shall the preestes and prophetes be slayne thus in the Sanctuarie of the Lorde? Ponge and olde lye behynde the stretes vpon the grounde, any maydens and ponge men are slayne with the swerde, whome thou in the daye of thy wrathfull indignacyon hast put to death: yea, euē thou hast put them to death, and not spared them. My neyghbours y^e are rounde about me hast thou called as it were to a feast daye: so that in the daye of the Lordes wrath none escaped, neyther was anye left behynde. Those that I haue brought and nourished, hath myne enemye destroyed.

¶ The .iii. Chapter.



Am the man, that (thowowe the rod of his wrath) haue experience of myserye. He droue me forth, and led me: yea into darknesse, but not into lighte. Agaynst me onelye he tourneth hys hande, and layeth it euer vpon me.

My flesh and my skynne hath he made olde, and my bones hath he bzyled. He hath buylded round about me, and closed me in with gall, and trauayle. He hath set me in darkenesse, as they that be deed for euer.

He hath so hedged me in, that I can not get out, and hath layed heuie lynkes vpon me.

Though I crye and cal pitiously, yet heareth he not my prayer. He hath stopped vp my wayes with fouresquared stones, and made my pathes crooked. He layeth wayte for me lyke a Beere, & as a Lyon in a hole. He hath marred my wayes and broken me in peces, he hath layed me waste altogither. He hath bent his bow and made me as it were a marke to shote at. The arrowes of hys quyer hath he shot euen into my reynes.

* I am laughed to scozne of all my people, they make songes vpon me all the daye longe. He hath fylled me wyth bytternesse, and gyuen me wormwood to drynke. He hath smitten my teeth in peces with stones, and rolled me in the dust.

He hath put my soule out of rest, I forget all good thynges, I thought in my selfe: I am vndone, there is no hope for me in the Lord. O remember yet my myserye, and trouble, y^e wormwood and the gall.

¶ Yea thou shalt remember them, for my soule melteth a waye in me. Whyle I consydre these thynges in my hert I get a hope agayne. Namely it is of y^e Lordes mercyes that we are not vterly consumed. For truly his pitiful cōpassyon hath not ceased. Newe mercyes shall the Lorde shewe vpon the earlye in the daye spryng, (O Lorde) great is thy faythfulnesse.

* The Lorde is my porcion, sayth my soule: therefore wyll I hope in hym. O howe good is the Lord vnto the, that put theyr trust in hym. psal. cxi. a

¶ The .iiii. Chapter.

to the

The Lamentacions

to the soule that seeketh after hym. The good man with stylneſſe and pacience tarpyeth for the healt of the Lorde.

D How good is it for a man to take the poke vpon hym from his pouth vp he ſytteth alone, he holdeth ſtill, and dwelleth quyetlye by hym ſelfe. He layeth hys face vpon the earth, yf (percaſe) there happen to be any hope. He offreth his cheke to ſ ſmyter. He wyl be cōtent w repprouers.

lxxiii. b.

For the Lorde wyl not forſake for euer, *but though he punyſhe hym: yet accordynge to the multitude of his mercyes, he receybeth to grace agayne: For he doth not plage, and caſt out the chyldren of men from hys herte.

To treade all the pryſonners of the earth vnder his feet. To moue the iudgment of man before the moost hygh.

To condempne a man in his cauſe. The Lorde hath not pleaſure in ſuch thynges.

What is he then that layeth: there ſhulde ſome thyng be done without the Lordes commaundement. Out of the mouth of the moost hygh goeth not euyl and good?

Wherefore then murmureth the lypynge man? Let hym murmur at his owne ſynne.

Job. xxxi. d
psal. xiiii. a.

* Let vs loke well vpon our owne wayes, & remembre our ſilues, and turne agayne to the Lorde. Let vs lyft vp our hertes with our handes vnto the Lorde that is in heauen. We haue bene diſſemblers, and haue offended, wylt thou therfore not be intricated? Thou haſte covered vs in thy warthe, and perſecuted vs, thou haſte ſlayne vs without any fauoure. * Thou haſte hyd thy ſelfe in a cloude, that our prayer ſhulde not go thorowe. Thou haſt made vs outcaſtes and to be deſpyſed amonge the people. All oure enemyes gape vpon vs.

Eccl. xxxv. b

Feare, and pytie is come vpon vs, pea, deſceyte and deſtruction. * Whole ryuers of water gush out of myne eyes, for the great hurte of my people.

Thren. i. d

Myne eyes runne, and can not ceaſe, for there is no reſt. O Lord, when wylt thou loke downe from heauen, and conſpyder?

I Myne eyes breake myne hert bycauſe of a'l the daughters of my ctye. Myne enemyes hunted me out warply lyke a byrde: yea and ſ with out cauſe. They haue put downe my lyfe into a pyt, and they haue caſt ſtones vpon me. They poured water vpon my heed, then thoughte I: nowe am I vndone. I called vpon thy name, O lord, out of ſ deſce pyt. Thou haſt herd my voice & haſt not turned away thyne eares fro my lighpynge & crying. Thou haſt enclpynd thy ſelfe vnto me, when I called vpon the, and haſte ſayde: feare not. Thou (O Lorde) haſt mayntayned ſ cauſe of my ſoule, and haſt redeemed my lyfe. O Lord thou haſt ſene my blaſphemers, take thou my cauſe vpon the. Thou haſt well conſpyred howe they go aboute to do me harme, and that all they counſayles are agaynſt me. Thou haſt hearde they deſpyteful wordes (O Lorde) pea, and all they ymaginacions agaynſt me.

The lypyes of myne enemyes, and they deuyſes that they take agaynſt me, all the daye

longe. Thou ſeeſt all they ſpytynge downe and they rpylynge vp: they make they tonges of no thyng but of me. Rewarde them (O Lorde) accordynge to the workes of they handes. Gyue them an obſtinate hert, euē thy curſe. Perſecute them (O Lorde) wylt thyne indignacyon, and roote them out from vnder the heauen.

The. liii. Chapter.

How is the golde become ſo dimme? How is ſ goodlye colour of it ſo chaunged? and the ſtones of the ſanctuarie thus ſcattered in the corner of euery ſtete. The chyldren of Syon that were alwaye in honour, and clothed with the mooste petyous golde: how are they now become lyke the earthen veſſels, whyche be made w the potters hande? The dragons gyue they ponge ones ſucke with bare bzyſtes, but the daughter of my people is cruell, and dwelleth in the wyldeſſe lyke the Eſtryches.

The tonges of the ſuckynge chyldren cleue to the roſe of their mouthes for very thyrſt. The pong chyldren aſke bzyed, but there is noman that gyueh it them. They that were wont to ſare delicately, peryſh in the ſtetes: they that afore were brought vp in purple, make now moch of dong: The ſynne of the daughter of my people is become greater then * the wickedneſſe of Sodome that ſodaynelye was deſtroyed, and not taken wylt handes.

Her abſtayners (or Nazaries) were whyter then the ſnowe or mylke: their colour was freſh, red or Corall, they brautye lyke the Sapphyr. But now their faces be very blacke. Inſomuche that thou ſhouldeſt not knowe them in the ſtetes. * They ſkyne cleaueth to they owne bones. It is wythered, & become lyke a dye ſtocke. They that be ſlayne with the ſwarde are happper then ſuche as dye of hungre, and peryſh awaye, famyſhyng for the frutes of the felde.

* The women (which of nature are pityfull) haue ſodden they owne chyldren with their handes, that they myght be they meate in the myſerable deſtruction of the daughter of my people. The Lorde hath perſourmed his heuy wrath he hath poured oute the furyouſneſſe of hys dyſpleaſure, he hath kyndled a fyre in Sion, which hath conſumed the foundacyons therof.

Neither the kynges of the earth, nor all the inhabitours of the world wold haue beleued ſ the enemy and aduerſary ſhuld haue come in at the gates of the ctye of Jeruſalem, whyche neuertheleſſe is come to paſſe for the ſynne of her prophetes, and for the wyckedneſſe of her pteſtes, that haue ſhed * innocentes bloode within her. So that blynde men wente ſtomblyng in the ſtetes, and ſtayed them ſelues with bloode. They wolde in no wyſe touche they garments. But they cryed vnto euery man, ſaye ſ ſtaynyng, awaye, get you hence. touche it not. Pea they fled, and remoued from them: pea, they haue ſayde amonge the hepythen, they ſhall nomore dwell in thys ctye.

The countenance of the Lorde hath banſhed them, and ſhal neuer loke more vpon them. For

The booke of the pro

phete Ezechiel.

The first Chapter.

The tyme wherin Ezechiel prophesied and in what place
Hys offsprynge and offyce. The vylion of the fourre beastes.
The vylion of the wheles. The vylion of the throne and of
the pmage aboute the throne.



Ichaunced in the thyrtye yere
the fyfth daye of the fourth mo-
neth, that I was amonge the
pyloners by the ruer of Co-
bar: where the heauens opened
and I sawe a vylion of God.

Nowe the fyfth daye of the moneth, made oute
the fyfth yere of kynge Ioachins captiuitie.

At the same tyme came the worde of p Lord,
vnto Ezechiel the sonne of Busi the preeste, in
the lande of the Chaldees, by the water of Co-
bar: where the bande of the Lorde came vpon
hym. And I looked, and behold, a stormy wynde
came oute of the North with a great cloude ful
of fyre, whiche wpth hys glyste lpghtened all
rounde about. And in the myddest of the fyre it
was all cleare lyke the face of an Aungell, and
as it were the lykenesse of.iiii. beastes, and thys
was theyr lykenesse. They were fasthyoned lyke
a man: laupnge that euery one had fourre faces
and fourre wynges.

Theyr legges were streyght, but theyr feete
were lyke bullockes feete, and theyr glysted, as
it had be fayre scoured metall. Under their wynges,
vpon al the fourre corners they had mennes
handes. Theyr faces and their winges were to-
ward the fourre corners: yet were the winges so
that one euer touched an other. When they wēt
they turned them not aboute: but eche one went
streyght forwarde. Furthermoze this was the
similitude of theyr faces. * Upon the right syde
of these fourre, theyr faces were lyke the face of
a man, and the face of a lyon. But vpon the left
syde they had the face of an ore, and the face of
an Aegle. Theyr faces also and theyr wynges
were lyed out aboue: so that two wiges of one
touched ouer two winges of an other, and with
the other they couered theyr bodye. Euerye one
when it went, went streyght forwarde. Where
as the spyrite led them, thither they went, and
* turned not about in theyr goynge.

The fasthyon and countenaunce of the bea-
stes was lyke hote coles of fyre, enē as though
burnynge cressettes had bene amonge the bea-
stes: * (this was the vision) and the fyre gaue a gly-
ster, and out of the fyre there went lpghtenynge.
When the beastes went forwarde & backward
one wolde haue thought it had lpghtened. Now
when I had well consydered the beastes, I sawe
a worke of wheles vpon the earth, wpth fourre
faces also vnto the beastes.

The fasthyon and worke of the wheles was
lyke the see. The fourre wheles were soynded and
made (to loke vpon) as it had bene one whele in
an other. When one went forwarde, they went
all fourre, and turned them not aboute in theyr
goynges. They were large, great and horryble
to loke

for they them selues neyther regarded the pre-
sentes nor pytied theyr elders. Wherefore yet oure
eyes fayle vs: whyle we loke for dayne helpe, se-
inge we be euer waytynge vpon a people, p can
do vs no good. They lay so sharpe wayt for vs
that we cannot go safe vpon the stretes, for our
ende is come, oure dayes are fulfpled, oure ende
is here. * Our persecuters are swifter then p Eg-
gles of the ayre, they folowed vpon vs ouer the
mountaynes and layed wayt for vs in the wyl-
derdesse. The very bzeth of our month: enē the
anoynted Lord him selfe was taken in the ir net
of whom we saye: Under his shadow we shalbe
preserued among the hepten. And p (doughter
Edom) that dwellest in the lande of huz, be
glad and reioyse: for the cup shal come vnto the
also, which when thou suppest of, thou shalte be
drunken. Thy synnes be wel punyshed (doughter
Syon) he shal not suffre the to be ca-
rped a way any moze. But thy wyckednesse (doughter
Edom) shal be vylit, and for thy syn-
nes lake he shal leade the into captiuitie.

The v. Chapter.

The prayer of Jeremye.

All to remembzaunce (O Lorde,) what we haue suffred, confidre, and
se our confusio. Our enheritaunce
is turned to the straungers and our
houses to the aleautes. We are be-
come careful and fatherlesse, & our mothers are
as the wyddowes. We are fayne to drynke oure
owne water for money, & our owne wood must
we bye with money. Our neckes are vnder per-
secution, we are wery, and haue no rest.

Afoze tyme we yelded our selues to the Egip-
tians, and now to the Assirians, onely that we
might haue bzied ynough. * Our fathers (which
now are gone) haue synned, and we must beare
theyr wickednesse. Seruauntes haue the rule of
vs, & noman deliuereth vs out of theyr handes.
We must get our lypynge with the peryll of our
lyues, bycause of the drouth of the wyldezenesse.

Our skyn is as it had bene bzent in an ouen
for very soze hūgre. The wpues are rauished in
Syon, and the maydens in the cyties of Iuda.
The pynces are hanged vp with the hand of p
nymies, they haue not spared the olde sage mē
they haue taken yong mens lyues from them, &
the bopes are hanged vp vpon trees. The elders
sit nomoze vnder the gates, & the yongmen vse
nomoze playng of musyke. The ioy of our hert
is gone, oure mery quere is turned into mournig.
The garland of our heed is fallen: alas, that we
er synned so soze. Therefore, our herte is ful of
heynesse, and our eyes dym: bycause of the byl
of Sion p is destroyed. Inlomoche that p foxes
runne vpon it. But thou, O Lorde, that remay-
nest for enermoze, and thy seat world wptout
ende: wherefore wylt thou stil forget vs, and for-
lake vs so long? * O Lorde turne thou vs vnto p
so shal we be turned. Renue oure dayes as in
olde tymes, for thou hast banysed vs now lōg
ynough, and hast bene soze displeased at vs.

The ende of the lamentacions
of Jeremye.

The Prophecie

to loke vpon. Theyr backs were ful of eyes rounde about them al foure. When the beastes wente, the wheles went also with them. And when the beastes lyfte them selues vp from the earth, the wheles were lyft vp also. Whither soeuer the spirite went, thither went they also: and the wheles were lyft vp, and folowed them for the spirit of lyfe was in the wheles. When the beastes went forth, stode styl, or lyfte them selues from the earth, then the wheles also went, stode styl, and were lyft vp, for the byeth of life was in the wheles. Aboue ouer the heedes of the beastes there was a firmament, whych was fastyned as it had bene of the mooste pure Chrystal, and that was spred oute about vpon theyr heedes: vnder the same firmamente were theyr winges layed abrode one towarde an other and two wynges couered the bodye of euery beaste.

And when they wente forth, I hearde the noyse of theyr wynges, lyke the noyse of greete waters, as it had bene the noyse of a great God and a rushyng togyther as it were of an hoste of men. And when they stode stille, they lette downe theyr wynges. Now whē they stode styl and had lette downe theyr wynges, it thundred in the firmament that was aboue theyr heedes, Aboue the firmament that was ouer theyr heedes ther was the fasshon of a seate, as it had ben made of Saphir. Upon the seate there sat one lyke a man. * I beheld hym, and he was lyke an angell, as it had bene all of fyre within fro his loynes vppward. And beneth, whē I looked vnder hym vnder the loynes, me thought he was lyke a shynyng fyre, that gyueth lycht on euery syde. Yea, the shyne and glyster that lychtened round about, was lyke a raynbowe, which in a rayny daye appeareth in the cloudes. Euen so was the similitude, wherein the glozy of the Lord appeared. When I sawe it, I fell vpon my face, and berkened vnto the voyce of hym that spake.

The ii. Chapter.

The prophet is sent to call the people from theyr error.

And then sayde he vnto me: Stande vp vpon thy feete (thou sonne of man) and I wyll talke wyth the.

* And as he was comuninge w me the spirite came into me, and set me vp vpon my feete: so that I marked the thyng that he sayd vnto me. And he sayde: Beholde thou sonne of man: I wyll sende the to the chyldren of Israel, to those runnagates and obstinate people: for they haue taken parte agaynst me, and are runne away from me * both they and theyr forefathers vnto this daye.

Yea, I wyl sende the vnto a people that haue rough visages and stiffe stomakes: vnto whom thou shalt saye on this maner: This the Lord God hym selfe hath spoken, that whether they be obedient or no (for it is a froward household) they may knowe yet that there hath bene a prophet amonge them.

* Therefore (thou sonne of man) feare them not, neyther be afrayed of theyr wordes: for prouokers and thornes are with the. Yea thou dost dwelle amonge scorpions: but feare not theyr

wordes, be not abashed at theyr lokes, for it is a froward household. Se that thou speake my wordes vnto them, whether they be obedient or not, for they are obstinate.

Therefore, thou sonne of man, obeye thou al thynges that I saye vnto the, & be not thou styfnecked, lyke as they are a styfnecked household. Open thy mouth, and eat that I gyue the. So as I was lokyng vpon, beholde, there was sent vnto me a hande, wherin was closed a booke, & the hande opened it befoze me, and it was wyrtten within and wythoute full of carefull mourninges: alas, and woo.

The iii. Chapter.

The prophet beinge fed wyth the worde of God and wyth the constaunte boldnesse of the spirit is sent vnto the people that were in captiuyte. The punishment of a curate that swerth not the people theyr synes.



After this sayde he vnto me: Thou sonne of man, eat that, whatsoeuer it be: yea * eat that booke and go thy way, and speake vnto the chyldren of Israel: So, I opened my mouth and he gaue me the booke for to eat and sayd vnto me: Thou sonne of man, thy belly shall eat, & thy bowels shall be fylled with the booke that I gyue the. Then dyd I eat the booke, * and it was in my mouth sweter then hony. And he sayd vnto me: thou sonne of man, * get the sone vnto the house of Israel, and shew them the wordes that I commaunde the: for I sende the not to a people that hath a straunge unknowē, or harde speche but vnto a house of Israel: Not to many nations, whych haue dyuers speches and harde languages, whose wordes thou vnderstandest not * Neuerthelesse if I sent the to those people they wolde folowe the. But the house of Israel will not folowe the, for they wyl not folowe me: yea all the house of Israel haue styffe forehedes, and harde hertes. * Beholde, therefore I wyll make thy face preuayle agaynst theyr faces, and harden thy foreheed agaynst theyr forehedes: so that thy foreheed shall be harder then an Adamant or flint stone: that thou mayest feare them the lesse, and be lesse afrayd of them, for they are a frowarde household.

He sayde mozeouer vnto me: thou sonne of man, take diligent hede with thyne eares to the wordes that I speake vnto the, fasten them in thyne herte: and go to the prysoners of thy people, speake vnto them, and saye on this maner. Thus the Lord God hath spoken: whether ye heare or heare not. Wych that the spirit toke me vp. And I hearde the noyse of a great rushyng and remouyng of the most blessed glozye of the Lord oute of his place. I hearde also the noyse of the winges of the beastes, that rushyd one agaynst an other: yea, and the ratlyng of the wheles that were by them, which rushynges & noyse was very great. * Nowe when the spirit toke me vp, and carped me awaye, I wente wythan heuy and sorowfull mynde, but the hande of the Lord comforted me ryght soone.

And so in the begynnyng of a moneth Abib, I came to the prysoners * that dwelt by the water of Cobar, and remayned in the place where they

Ezech. viii. a

Ezech. iii. d

Ezech. xii. a

Jeremy. i. c

they were: And so continued I among them seue
dayes being very sorow. And whē the seue dayes
were expyred, the Lorde sayde vnto me: * Thou
sonne of man, I haue made the a watchman vn
to y^e house of Israel, therfore take good hede to
the wordes of my mouthe, and gyue them war
ninge at my commaundement.

¶ If I laye vnto the concernyng the vngodly
 mā, that (without doubt) he must dye, and thou
 givest not him warning, nor speakest vnto him
 that he maye turne from his euill waye: and so
 to lye. Thā shal the same vngodly man dye in
 his owne vnrightheousnes: but hye bloode wyl
 I requyre of thyne hand. Neuerthelesse, pf thou
 givest warning vnto the wicked, and yet he for-
 sake not his vngodlynnes: then shal he dye in his
 owne wyckednes, but thou hast discharged thy
 soule. Nowe pf a ryghteous man go from * hye
 ryghteousnesse, and do the thyng that is euil: I
 wyl laye a stumblinge blocke before hym, and
 he shal dye, bycause thou hast not giue him war-
 nyng: yea, dye shal he in his owne sinne, so that
 the vertue whych he dydde before, shal not be
 thought vpon: but his bloode wyl I requyre of
 thyne hand. Neuerthelesse, pf thou exhorrest the
 ryghteous, that he synne not, and so the ryghte-
 ous doo no synne: then shal he lye bycause he
 hath receyued thy warnyng, and thou hast dis-
 charged thy soule. And there came the hande of
 the Lord vpon me, and he sayd vnto me: stande
 vp, and go into the felde, that I may ther talke
 with the. So whē I had rpsen vp, & gone forth
 into the felde: Beholde, the glorie of the Lord
 shode there, * lyke as I sawe it afoze, by the wa-
 ter of Cobar. * Then fell I down vpon my face
 and the spirite came into me, whych set me vp
 vpon my feet, and sayde thus vnto me: Go thy
 waye and shut thy selfe in thyne house. Behold
 (O thou sonne of man:) there shall chaynes be
 brought forth to bynd the withall, so that thou
 shalt not escape out of them. And I wyl make
 thy tonge cleaue to the roofof thy mouth, that
 thou shalt be domme, and not be as a chylder w
 them: for it is an obstinate housholde.

But when I speake vnto the, then open thy mouth, and saye: Thus sayeth the Lorde God, whose heareth, let hym heare: whose wyll not, let hym leaue, for it is an obstinate howsholde.

The.iii. Chapter.

The besyge of the ctyte of Ierusalem is signified.
The longe continuance of the captiuitie of Israel.
An hungre is prophesied to come in the captiuitie.

Thou sonne of manne: take a lytle stone
and lay it befoze the, and descrybe vpon
it the cytie of Ierusalem, howe it is be-
sieged, howe bulwoozhes and stronge
dyches are grauen on euery syde of it: descrybe
also tentes and an hooste of men rounde aboute
it wyth engyns of warre.

Moreover, take an yron panne, and set it be
twixt the and the cytie, in steede of an yron wal.
Then set thy face toward it, to besiege it, & lay
ordinaunce agaynst it to wynde it. This shalbe
a token vnto the house of Israel. But thou shalt
sleepe vpon thy left syde, and laye the sinne of the
house of Israel vpon the. Certayne dayes ap-

pointed, thou shalt sleepe vpon that syde, & beare
theyr synnes.* Neuerthelesse, I wyll appoynt
the a tyme (to put of theyr synnes) and the num
bre of the dayes: Thre hundred & xc. dayes must
thou beare þ wickednesse of the house of Israel.
Whē thou hast fulfilled these dayes lye downe
agayne, and sleepe vpon thy ryghte syde fortye
dayes, and beare the synes of the house of Iuda.

* A daye for a pere, a daye (I saye) for a pere
wyl I euer laye vpon the. Therefore set nowe
thy face agaynst that besieged Ierusalem, and dis
couer thynne arme, that thou mayest prophesy a
gaynst it. Behold, I wyl lay chaynes vpon the
that thou shalt not turne the from one side to an
other, til I haue ended the dayes of this besiging

Wherefore take vnto the wheate, barley, beanes, gromel seed, Millium, and fitches and put these together in a vessel, and make the loues of breed thereof, accordynge to the nombze of the dayes that thou must lye vpon thy syde: that thou mayest haue bred to eat for thze hundred and .xc. dayes. And the meat that thou eatest shall haue a certayne wayght appoynted: namely twenty cycles euery day. This appoynted meat shalt thou eate dayly from the begynnyng to the ende.

Thou shalt drynke also a certayne measure of water: Namely, y^e fyrst parte of an Hynt shalt thou drynke dayly from the begynnyng vnto y^e end. Early cakes shalt thou eate, yet shalt thou fyrst tooke them at a fyre made wth manys donge, that they may se it. And with that sayd y^e Lord: Euen thus shal the chyldren of Israel eate their despyled byerd in the myddest of the Gentiles, amonge whome I wyll scatter them.

Then sayd J: Oh Lord God. Behold, my soule
was neuer yet stayned: for from my yowth vnto
this houre, I did neuer eat of a deed carcasie,
or of that whiche was slayne of wyld beasts,
neither came ther euer any vncleane flesh in my
mouth. Where vnto he answered me and sayde:
wel, than I wyl graunt þe to take cowes donge
for the donge of man, and to tooke the byed with
all before them.

And he sayde vnto me: Behold, thou sonne
of man, * I wyll mynyshe all the proupyon of
breed in Ierusalem, so that they shal wey they
breed, and eate it with scarcenesse: But as for
water, they shal haue very lytle measure therof
to drynke. And when they haue nomoze breed
noz water, one shal be destroyed with an other,
and famysh awaye for theyr wychednesse.

The. v. Chapter.

The riddle of the heeres, by whiche is signified the destruction of the people. The causes of the anger of God, towards the people.

Thou sonne of manne, take the then a
sharpe knyfe: namely, a rasoure.

Take that and shaue the beere of thy
heed and behrde. Then take the scales
and the weyghe, and deuide þe beere also dre. And
after thou hast accomplisshed the dayes of þe siege:
burne the thyrd parte thereof in the fyre in the
middest of the cite, and cut the other thyrd part
in peces with a knyfe. * As for the thyrd parte
that remaineth cast it in the wynde, and I wyl
drawe out a swerde after them.

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B Yet afterwarde take a litle of the same, and bynde it in thy rote lappe. Then take a curtispe of it and cast it in the myddest of the fyre, & burne it in the fyre: Out of the same fyre shal there go a flame vpon the whole house of Israel. Mozeouer thus sayth the Lord God: This same is Jerusalem. I se there in the myddest of the bethen, and nacpons that are rounde about her, but she hath despised my iudgementes moze then I Gentyles them selues, and broken my commaundementes moze then the nacpons that lye rounde about her. For they haue caste out myne ordynances, and not walked in my lawes: Therefore thus sayth the Lord God: * For so moche as ye haue bene moze augmented in nombre of people, then the heythen that dwel round about you: and ye haue not walked in my lawes, neyther haue ye kept myne ordynances, & ye haue not liued so rightously as I heathen & are round about you. Therefore thus sayth the Lord God.

Le. xlii. d.

C I wyl also come vpon the, I my selfe, I say: for in the myddest of the wil I syt in iudgement in the sight of the heathen, and wyl handle the of suche a fassyon as I neuer dyd before, and as I neuer wyl do from that tyme forth, and that because of al thyne abhominacions. For in the fathers * shalbe sayne to eate theyr owne sonnes and sonnes theyr owne fathers. Suche a court wyl I kepe in the, and the whole remnaunte of the wyl I scattre into all the wyndes.

den. xlii. f.
Eze. xlii. b.
iii. re. xli. f.

Jer. xv. a.

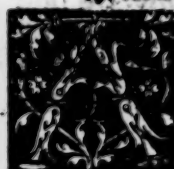
Therefore, as truly as I lye (sayth the Lord God, seynge thou hast despyled my sanctuarie with al maner of abhominacions, and wyl shameful offences. For this cause wyl I also destroy the. Myne eye shal not ouerle the, neither wyl I spare the. * One thynde part wythin the shal dye of the pestilence and of hungre: Another thynde parte shal be slayne downe, rounde aboute the with the swearde: The other thynde parte that remaineth wylle I scattre abroad to ward all the wyndes, and drawe out the swerd after them. Thus I wil perfourme my indignacion, and set my wrath agaynst them, and ease my selfe. So that when I haue fulfilled myne

angre agaynst them, they shal know that I am the Lord, whiche with a ferverent Ielousye haue spoken it. Moreover, I wyl make the waste and abhorred, before al I heythen that dwell about the, and in the sight of al them that go by the, so that when I punyssh the in my wrath, in myne angre, and with the plage of my whole displeasure thou shalt be a very abhominacion, shame a gasynge and wondrynge stocke, amonge the heythen that lye about the. Euen I the Lord haue spoken it, and it shal come to passe, whē I shote amonge them the perplous darteres of hungre, which shalbe but death. Yea, therefore shal I shote them, because I wyl destroy you: I wil increase hungre, and minishe all the prouision of breed amonge you. Plages and mysery wyl I sende you: yea, & wilde beastes also to destroy you. Pestilence and bloodsheddyng shal come vpon you, and the swearde wyl I byynge ouer you. Euen I the Lord haue sayde it.

Ezech. xlii. e

The. vi. Chapter.

The. vii. Chapter.
The ende of all the lande of Israel shal sodainly come. The cause of the destruction thereof. The prophet is com- manded to write the summe of the sayes that are at hand.



Ad the worde of the Lord came vnto me, saying: Thou sonne of man, turne thy face to the mountaynes of Israel, that thou mayest prophesye vnto them, and saye: Heare the worde of the Lord God, O ye mountaynes of Israel: Thus hath the Lord God spoken to the mountaynes, hylles, valleyes and dales. Beholde I, I my selfe I saye: wyl byynge a swerde ouer you, and destroye poure hye places: I wyl cast downe your alters, and breake downe your ymages. Your slayne men wyl I laye before your goddes, and the deed carcases of the chyldren of Israel wyl I cast before theyr ydols, your bones wyl I destroye rounde aboute your alters and dwellinge places.

The cyties shalbe desolate, the hylle chapels layed waste: your alters destroyed and broke your goddes cast downe, and taken away, your temples layed euen with the grounde, your owne workes cleane roted out. Your slayne men shal lye amonge you, that ye maye learne to knowe howe thyr I am the Lord. Those that be amonge you, and haue escaped the swearde, wyl I leaue amonge the Gentyles, for I wyl scattre you amonge the nacions. And they that escape of you shal thynke vpon me among the heythen, where they shalbe in captiuitie. As for that whorish & vnfaithfull hertes of theyrs, wherewith they runne awaye fro me: I wyl breake it: yea, and put out those eyes of theyrs, that comyt fornication wyth theyr ydols.

Then shal they be ashamed and displeased with theyr selues, for the wickednes and abhominacions whiche they haue done: and shal lerne to knowe that I am the Lord, howe that it is not in vayne, & I the Lord spake to byynge suche misery vpon them. The Lord sayd moze ouer vnto me: Smyte thyne handes togyther, & stampe with the feet, and say: Wo worth all the abhominacions and wyckednes of the house of Israel, for because of them they shal perishe with the swearde, with hungre, and with pestilence. Whoso is farre of shal dye of the pestilence that is nye at hande, shal perishe with the swerd: and the other that remaine and that are besieged, shal dye of hungre.

Thus wyl I satisfy my wrathful displeasure vpon them. And so shal ye learne to knowe that I am the Lord, when your slayne men lye amonge your ydols, and about your alters, vpon all hye hylles and toppes of mountaynes, amonge al grene trees, amonge all thycke oke euen in the places where they did sacrifice to al theyr ydols. I wyl stretch myne hand out vpon them, and wyl make the lande waste. So that it shal lye desolate and voyde, from the wilderness of Deblothah forth, thowow al their habitacions to learne them for to knowe, & I am the Lord.

The. vii. Chapter.

The ende of all the lande of Israel shal sodainly come. The cause of the destruction thereof. The prophet is com- manded to write the summe of the sayes that are at hand.

The worde of the Lord came vnto me on this maner: The Lord said, O sonne of man. Thus sayeth the Lord God vnto the lande of Israel: The ende cometh vpon the lande of Israel: yea, verely the ende cometh vpon all the corners of the lande. But now shall the ende come vpon the, for I will sende my wrath vpon the, and will punish according to thy wayes, and will reward after al thyne abhominacions. Mine eye shall not ouersee the, neyther will I spare the: but will reward the according to thy wayes, and declare thyne abhominacions. Then shall ye knowe that I am the Lord. Thus sayeth the Lord God: Behold, one mylere and plage shall come after an other, the ende is here. The ende (I saye) is come, it watched for the, beholde, it is come alreadye, thy destruction is earlye come agaynst the, that dwellest in the lande.

The tyme is at hande, the daye of sedition is harde by, and the crye shall not be as the sounnyng agayne of the mountaynes. Therefore I will shortly poure out my sore displeasure ouer the, and fulfyll my wrath vpon the. I will iudge the after thy wayes, and recompence the al thy abhominacions. Mine eye shall not ouersee the neyther will I spare the: but will reward the after thy wayes, and thyne abhominacions shall be punished in myddes of the, to lerne you to knowe how that I am the Lord that sayeth. Beholde the daye is here, the daye is come, y hour is run out, the rod floz ybethe, pryde wareth grene, malicious violence is growen vp, and the vngodlye warden to a staffe. None of the shall remayne ouer, none of theyr ryches, not one of theyr sede and no lamentacion shall be made for them.

The tyme cometh, the daye draweth nye. Whoso byeth, let hym not reioyse: he that sel- leth, let hym be sorre: for why? Trouble shall come in the myddes of them al: so that the seller shall not come agayne to the thyng that he sold although they lyfe be yet with the lyuing. For when the prophete was preached vnto all the people, none turned from theyr line, and no mā toke strengthe to hym agaynst his wyckednesse, to saue his owne lyfe. The trompettes shall ye blow, & make you all ready, but noman shall go to the batayl, for I am wroth with al the whole multitude. The swerde shall be without, pestilence and hūgre within: so that whoso is in the felde shall be slayne with the swerde: and he that is in the cytie shall perishe with hūgre and pestilence. And suche as escape, and fle fro among them shall be vpon the hylls, lyke as the doves in the felde: every one shall be afrayed, because of his owne wyckednesse.

All handes shall be let downe, and al knees shall be weake as the water: they shall gird them selues with sackcloth, feare shall fall vpon the, theyr faces shall be confounded: and theyr hea- des balde: theyr spluer shall they cast forth in the streets, and theyr golde shall be despyled: yea, theyr spluer and golde maye not deluyne them, in the daye of the fearful wrath of the Lord.

They shall not satisfie theyr hungrye soules

neyther fyl theyr emptye bellies therewith: for it is become theyr owne decaye thowoe theyr wyckednesse. And theyr beutyfule costly orna- ment that God had ordeyned to be theyr greate glozy, in it they haue set vp abhominacions vnto theyr ydols. For this cause will I make the and it to be abhorred. Moreover, I will gyue it into the handes of the straungers to be spoyled: and to the wycked for to be robbed, & they shall destroy it. My face will I turne from them, my treasury shall be despyled: for the theues shall go in to it, and spende it. Make a chayne, for the land is whole despyled with vnrightheous iudgement of innocent bloode, and the cytie is ful of violent oppressyon.

Wherefore I will bypunge the moste cruel ty- rauntes from among the heathen, to take theyr houses in possellion. I will make the pompe of the proude to cease, and theyr sanctuary shall be despyled. When this trouble cometh, they shall seke peace, but they shall haue none. One mys- chiefe and sorowe shall folowe an other, and one rumoure shall come after an other. Then shall he seke vspons in vayne at theyr prophetes. The law shall be gone from the prestes, and wyl dome from the elders. The kinges shall mourne the princes shall be clothed with heynesse, and the handes of the people in the lande, shall tremble for feare. I will do vnto them after theyr own wayes, accordyng to theyr owne iudgements: will I iudge them, to lerne them for to knowe that I am the Lord.

The viii. Chapter.

An apperance of the similitude of god. Ezechiel is broughte to Jerusalem in the spirit. The Lord sheweth the prophet the pylarres of the house of Israel, and chesyle of the prestes.

It happened, that in the fyrte yere, y fyrte daye of the fyrte moneth, I sat in my house, and the lordes of y con- sayl of Iuda w me: and the hande of the Lord god fel euē there vpon me: And as I looked vp, I sawe as it were a lyke- nesse of fyre from his loynes downewarde, and from his loynes upwarde: it shyned maruelous clere, and lyke an angel to loke vpon. This li- miltude stretched out an hande and toke me by the heary lockes of my heed, and the spyrte lyft me vp bet wyrtē hauen and earth: and brought me in a visyon to Jerusalem, into the entry of y inner porte that lyeth toward the North: there stode an ymage, with whom he hath all thynges in his power was very wroth.

And beholde, the gloze of the God of Israel was in the same place: enē as I hadde sene it a foze in the felde. And he sayde vnto me. Thou sonne of man, O lyft vp thyne eyes, and loke to warde the North. Then lyft I vp myne eyes to warde the North, and beholde: besyde the porte northwarde, ther was an auter made vnto the ymage of prouocation in the verpe entrynge in. And he sayde furthermoze vnto me: Thou sonne of man, seest thou what this do? Seest thou y greate abhominacions that the house of Israel comitteth in this place, to dyne me from my sanctuary? But turne the about, and thou shalt se yet gree-

De. viii. a.

Je. xxxviii. s.

Ezech. i. e.

Ezech. iii. d. and. ix. d.

Ezech. i. a.

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yet greater abhominaciōs. And with þ brought he me to the courte gate: and when I looked, beholde, there was an hole in the wall. Then sayd he vnto me: Thou son of man, dygge thow the wall. And when I dygged thow the wall behold, there was a doze. And he sayde vnto me go thy way in, and loke what wycked abhominaciōs they do here. So I went in, and sawe, and beholde, there were all maner ymages, of wormes and beastes, all ydols and abhominaciōs of the house of Israel, paynted euery one rounde about the wall: There stode also before the ymages. * Ixx. lordes of the counsell of þ house of Israel, and in the myddst of them stode Jaazanih, the sonne of Saphan. And euery one of the had a censour in his hand, and out of the insence there went a smoke as it had ben a cloude.

Then sayde he vnto me: thou sonne of man haste thou sene what the senatours of the house of Israel do secretly, euery one in his chambze? * For they saye: Cusse, the Lorde seeth vs not, the Lorde regardeth not þ world. And he sayde vnto me. Turne the yet agayne, and thou shalt se yet greter abhominaciōs that they do. And with that he brought me to the doze of the porte of the Lordes house towarde the north. And beholde, there sat women mournyng for Tamas. Thā sayd he vnto me: hast thou sene this, thou sonne of man? Turne the about, and thou shalt se yet greter abhominaciōs then these are. And so he brought me into the inward court of the Lordes house: And behold, at the port of the Lordes house, betwixte the fore entree and the altar, there were. xxv. men, that tourned theyr backs vpon the temple of the Lorde, and their faces towarde the East, and these worshipped the Sunne.

And he sayde vnto me: haste thou sene this, thou sonne of man? thyneketh the house of Juda that it is but a tryfle, to do these abhominaciōs here? Shulde they fyl the lande full of wyckednesse, and undertake to prouoke me to angre? Yea, and purposely to cast vp theyr noses vpon me? Therfore wyl I also do some thyng in my wrathful displeasure, so that myne eye shal not ouer se them, neyther wyl I spare them. * Yea, and though they cpe in mine eares with a loud voyce, yet wyl I not heare them.

The ix. Chapter.

The destruction of ydolaters, and the conuersion of the ryghteous. They that shalbe saved are marked. They þ are vnmaked are slayne. A cōplaiunt of the prophet for the destruction of the people.

ICryed also with a loude voyce in myne eares, sayinge: Come, heare ye rulers of þ ctye, euerye man w þys weponed hand to the slaughter. Then came there syxe men out of the strete of the vpper porte towarde the north, and euerye man a weapon in his hand to the slaughter. Ther was one amongeste them that had on hym a linnen rayment, and a wryters ynkehozne by þys syde.

These wente in, and stode besyde the brasen altar: for the glozpe of the Lorde was gone awaye from the Cherub which was vpon hym

and was come down to the theshold of þ house and he called the man þ had the linnen rayment vpon him, and the wryters ynkehozne by his side and the Lorde sayd vnto hym: go thy waye thow the city of Ierusalem, and set a marke vpon the forehedes of them that mourne and are sorow for all the abhominaciōs that be done therein. And to the other he sayde, that I myght heare. * So ye after hym thow the ctye, slaye, ouer se none, spare none: kyll, and destroye both olde men and yonge, maydens, chyldren and wyues.

But as for those, that haue the marke vpon them, let that ye touch them not: and begynne at my sanctuarie. Then they beganne at the elders, which were in the temple, for he had sayde vnto them: When ye haue despyled the temple, & fylled the courte with the slayne, then go yowre waye forth. So they went out, and flue downe thow the ctye. Nowe when they had done þ slaughter, and I yet escaped: I fel downe vpon my face, and cryed, sayinge: O Lord God, wylt thou then destroye al the residue of Israel, in thy sore displeasure, that thou hast poured vpon Ierusalem? Then sayde he vnto me: The wyckednesse of the house of Israel & Iuda is very great: so that the land is ful of bloode and the ctye full of vnfaythfulnesse. For they saye: * Cusse, the Lorde regardeth not the earth, he seeth vs not. Therfore wyl I vpon them: myne eye shal not ouer se them: neyther wil I spare them, but wyl recompence theyr wickednesse vpon their bedes. And behold, the man that had the linnen rayment vpon him and the wryters ynkehozne by his side tolde al the matter how it happened, and sayd: Lorde as þ hast comaunded me, so I haue done.

The x. Chapter.

Of the man that toke hote burnynge coles out of the myddle of the wheles of the Cherubins, in token of the burning of Ierusalem. A rehearsal of the vpsyon of the wheles, of the beastes, and of the Cherubins.

As I looked, behold in the firmament that was about the Cherubins there appered þ similitude of a stole of Saphir vpon them: * Then said he that sat therein, to him that had þ linnen rayment vpon hym: Crepe in betwene the wheles that are vnder the Cherubins, and take thyne handeful of hote coles out from betwene the Cherubins and cast them ouer the citie. And he crept in, that I myght se.

Nowe the Cherubins stode vpon the ryghte syde of the house when the man went in, and the cloude fylled the inner courte. * But the glozpe of the Lorde remoued from the Cherubins, and came vpon the thesholde of the house: so that þ temple was full of cloude, and the courte was full of the syne of the Lordes glozpe: Yea, and the sounde of the Cherubins winges was herde into the forecourte, lyke as it had ben the voyce of the almyghtie God, when he speaketh. Now when he had bydden the man that was clothed in linnen, to go and take the hote coles from the myddst of the wheles which were vnder the Cherubins: he went and stode besyde the wheles. Then the one Cherub reached forth the hande from vnder the cherubins, vnto the syde þ was betwene

Ex. xlii. d.
Num. xi. d.

Job. xlii. b.
Isa. xlii. c.
Jer. xlii. d.
Ezech. ix. c.

prover. i. c.
Jerem. xi. c.
Ezech. b.
Ezech. iii. a.

Exod. xl. c.
Num. ix. c.

betweene the Cherubyns, and toke thereof, and gaue it vnto him that had on the lincnapment in his hande: which toke it, and went out. And vnder the wynges of the Cherubyns, there appeared the lykenesse of a mans hande. I saw also foure wheles besyde the Cherubyns, so that by every Cherub there stode a whele. And the wheles were (to loke vpon) after the faschon of the pierpont stone of Charlis: yet, (vnto the syde) they were all foure of one faschon, as if one whele had bene in an other.

¶ When they went forth, they went all foure together, not turninge about in theyr goyng. But where they wēt, thither went they after also, so they turned not about in theyr goyng. Theyr whole bodys, theyr backes theyr handes and wynges: yea, and y wheles also were all full of eyes rounde about them all foure. And I heard hym call the wheles. * Every one of them had four faces: so that the one face was the face of a Cherub, the seconde of a man, the thyrde of a lyon, the fourth of an eagle, and they were liftyd vp aboute. This is the beaste that I sawe at the water of Cobar. Now when the Cherubyns went, the wheles wēt with them and when the Cherubyns stode theyr wynges to lyft them selves vpward, the wheles remayned not behynde but were with them also. Shortlye when they stode these stode also. And when they were lyfted vp, the wheles were lyfte vp also with them for the spyrte of lyfe was in the wheles.

¶ Then the glorie of the Lorde was lyfte vp from the threshold of the temple and remayned vpon the Cherubyns: And the Cherubyns shakkered with theyr wynges, and lyfte them selves vp fro the earth: so that I sawe when they wente and the wheles with them. And they stode at y eastsyde of the porte that is in the house of the Lorde. So the glorie of the Lorde was vpon the. This is the beast that I sawe vnder the God of Israel by the water of Cobar. And I perceived that it was the Cherubyns. Every one had. iiii. faces, and every one. iiii. wynges, & vnder their wynges, as it were mens handes. Nowe the figure of their faces was euen as I had sene them by the water of Cobar, and so was the countenance of them. Everye one in his goyng went straght forwarde.

¶ The xi. Chapter.

¶ Who they were that seduced the people of Israel. Agayne these be prophesies, wherebyng them how they shal be dispersed abrode. The remayng of the herte commeth of God, otherwyle can we not walke in his commaundmentes. He threateneth them that leane vnto theyr owne counsels.

¶ **A**gaine, the spirite of the Lord lyft me vp, and brought me vnto the east porte of the Lordes house. And beholde ther were. xxv. men vnder the doore amonge whome I sawe Jaazaniah the sonne of Azur, and Pheltiah the sonne of Bananiab, the rulers of y people. Then said the Lorde vnto me. Thou son of man, these men ymagine myschefe, and a wycked consayle take they in this cite, saying: Tulse, there is no destruction at hand, let vs buyde houses, thys Jerusalem is the cauldron, and we be the fleshe.

¶ Therefore shalte thou prophesye vnto them: yea, prophesye shalte thou vnto them, O sonne of man. And with that fell the spyrte of y Lord vpon me, and said vnto me: Speake, thus saith the Lorde. On this maner haue ye spoken (O ye house of Israel) and I knowe the ymaginations of your hertes. Many one haue ye murdered in this ctye, and fylled the stretes full of the slayne. Therefore thus saith the Lorde God. The slayn men that ye haue layed on the grounde in the cite are the fleshe, and thys cite is the cauldron. * But I wil bring you out of it: ye haue feared the swearde, and I wyl bringe a swearde ouer you saith the Lorde God. I wyl dryue you out of this cite and deliuer you into your enemyes hand, and wyl condempne you. Ye shal be slayne in all the costes of Israel. I wyl be auenged of you to lerne you to knowe that I am the Lorde. This ctye shal not be poure cauldron, neyther shal ye be the fleshe therein, but in the costes of Israel wyl I punyssh you, that you may knowe that I am the Lorde, in whose comaundmentes ye haue not walked, nor kepte his lawes: * but haue done after the customes of y heathen, that lye rounde aboute you.

¶ Now when I preached, Pheltiah the sonne of Bananiab died. Then fel I downe vpon my face and cried w a loude voyce, saying: O Lorde God, wylt thou then utterly destroy al the remnant in Israel? And so the worde of the Lorde came vnto me on this maner, thou sonne of mā, thy brethren, thy kynskolke, and y whole house of Iuda which dwel at Jerusalem, saye: With drawe ye farre from the Lorde, for the lande is gyuen vs in possession. Therefore tell the. Thus saith the Lorde God: I wyl sende you far of amonge the Gentyles, and scattre you amonge the nacjons, and I wyl hallowe you but a lytle, in the landes where ye shal come. Tell them also. Thus saith the Lorde God: I wyl gather you agayne out of the nacjons, and bring you from the countres where ye be scattered, and I wyl gyue you the lande of Israel agayne. And they shal come thither. And they shal take away al theyr ydols, and all theyr abhominacions from thence. * And I wyl gyue you one herte, and I wyl plant a newe spyrte within your bowels.

¶ That stonye herte wyl I take oute of youre bodye, and gyue you a fleshy hert, that ye may walke in my comaundmentes, and kepe myne ordynaunces, and do them: that ye maye be my people, and I your God: but loke whose hertes are dysposed to folowe theyr abhominacions & wicked liuinges those mens dedes wyl I bring vpon theyr owne heedes, saith the Lorde God. After this did the cherubyns lyft vp theyr wynges, and the wheles went with them, and y glory of the Lorde was vpon them. * So the glory of the Lorde went vp from the myddest of the ctye, and stode vpon the mount of the ctye, toward the East. * But the wynde toke me vp & in a vision (which came by the spyrte of god) it brought me agayne into Caldea amonge the pyloners. Then the vision that I had sene vanysshed awaye frome. So I spake vnto the pyloners

Ezech. xiii. a
Mat. xxvi. c

1 Cor. xiii. a
Deut. xii. b

Jer. xxi. e
Ezech. xxi. b

Ezech. i. e
and. xlii. a.

Ezech. xiii. b
and. liii. a

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ners, all the wordes of the Lorde, which he had
told me.

The xiiij. Chapter.

*The parable of the benefits of the captivity. The expe-
sion of the parable, by which the taking of bawde
rebellion is signified. In other parable which the
stroke of hunger and thirst is signified.*

Isay. vi. b.
Mat. xiii. b.
Mar. xii. a.
Luk. xiii. b.
Act. xxi. b.
Rom. xi. b.

The worde of the Lorde came unto
me, saying: Thou sonne of man,
dwellest in the midst of a froward
household: * which have eyes to se:
and yet se not: eares have they to
heare, and yet heare they not, for they are an ob-
stinate household. Therefore (O thou sonne of
man) make thy gire readye to sit, and go forth
by daye daye light, that they may se. Yea, even
in their sight shalt thou go from thy place to an
other place: for peradventure they will consi-
der, that they be a disobedient household. Thy
gire that thou hast made readye to sit withal,
shalt thou beare out by daye daye light, & they
may se: and thou thy self shalt go forth also at
even in thy light, as a man doth when he sitteth
by the waye side the wal, that they may se
and heare thowoe it the same thyng, that thou
tellest up in thy light.

In their light shalt thou beare upon thy
shoulders, and carry it forth in the darke. Hyde thy
face that thou se not the earth, for I haue made
the a shewtoken unto the house of Israel. Now
as the Lorde commaunded me, so I byd the geare
that I had made readye, brought I out by daye.
At eue I brake downe an hole thowoe the wall
with my hande: and when it was darke, I toke
the gire upon my shoulders, and bare them oute
in their sight. And in the morninge came the

Worde of the Lorde unto me, saying: Thou son
of man, of Israel that frowarde household aske
the, and saye, what doest thou there? Then tell
them: Thus sayth the Lord God: This punish-
ment toucheth these rulers at Jerusalem, and
all the house of Israel that dwell amonge them.
Tel them: I am your shewtoken: lyke as I haue
done, so shall it happen unto you. Flye shall you
also, and go into captiuitie. * The chiefe that is
amonge you, shall lade his shoulders in the darke
and get hym awaye.

Here. xxi. b.
xxii. b. and
xxii. a.

Isay. xlii. a.
xxii. a.

Isay. xlii. b.
xxii. b.

I shall breake downe the wall, to carry stuf-
fe thowoe: he shall couer his face that he se not
grounde with his eyes: * My lyne wyl I sprede
out upon hym and catche him in my net, and car-
ry hym to Babylon in the land of the Chaldees
whiche he shall not se, and yet shall he dye there.
As for all his helpers and all his bolster that be
about him, I wyl scattere them to warde all the
windes, and drawe out a swerde after them.

* So when I haue scattered them amonge the
heathen and throwed them in the landes they shall
knowe, that I am the Lorde. But I wyl leaue
a lytle nombre of them from the swerde, hun-
gre and pestilence: to tel all theyr abhominaci-
ons amonge the heathen, where they come: that
they maye knowe, howe that I am the Lorde.

Moreover, the worde of the Lorde came un-
to me, saying: Thou sonne of man, with a fear

full tremblinge shalt thou eate the bread, with
carefulness: and for wine shalt thou drinke
water. And unto the people of the lande shalt
thou on this manner: thus sayth the Lorde God
to them that dwell in Jerusalem, and in the lande
of Israel: Ye shall eate your bread with sorrowe
and drinke your water with brenninge. Ye shall
land with the bullocke therof shall beare yoke
for the wickednesse of them that dwell therein.
And the cryes that now be in Jerusalem, shall
be voyde: and the lande desolate: that ye may
knowe, howe that I am the Lorde.

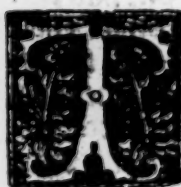
Yet came the worde of the Lorde unto me
again, saying: Thou sonne of man, what ma-
ner of byword is that: which ye use in the land
of Israel, saying: Cursed be the daye
are so slacke in cominge, at the vision of
none effecte: Tell them therefore, thus sayth the
Lorde God: I wyl make that byword to come
so that it shall nomore be commonly used in Israel.

But saye thou unto them: I dayes are at hand
that every thyng which hath bene prophesied
shall be fulfilled. There shall no vision be in
daye, neither any prophete saye amonge the
children of Israel: For it is I the Lorde I spake
it: and whatsoeuer I the Lorde speake, it shall be
performed, and not be slacke in cominge.

Yea, even in your dayes (O ye frowarde hou-
sholde) wyl I deuyse some thyng, and bringe
it to passe, sayth the Lorde God. And the word
of the Lorde came unto me, saying: behold, thou
sonne of man. The house of Israel sayeth on this
manner, Cursed be the vision that ye haue seene
it wyl be many a daye or it come to passe. It is
farre of yet, the thyng that he prophesied.
Therefore saye unto them: Thus sayth the Lord
God. All my wordes that nomore be slacke, loke
what I speake, that same shall come to passe,
sayth the Lorde.

The xliiij. Chapter.

*The worde of the Lorde against false prophetes, which
teache the people the counsailes of theyr own hearts.*



The worde of the Lorde came unto
me, saying: Thou sonne of man,
speak, prophete against those
prophetes, that preache in Israel
and saye thou unto them, I wyl
cure out of theyr own hearts: heare

the worde of the Lorde, thus sayth the Lord God
* Wo be unto those foolys prophetes, folowe
their owne spirit, and speake where they se no
thing, O Israel, thy prophetes are lyke the flocks
upo the drye felde: For they stande not in gapes,
neither make they an hedge for the house of
Israel, that men myght abyde the battel in the
daye of the Lorde. Theye thinges they se, & tell
lyes, to mayntayn theyr preachynges withal.
The Lorde (saye they) hath spoken it, when in
very dede the Lorde hath not sent them. Theye
vision haue ye seene, and spoken false prophe-
cies, when ye saye: the Lorde hath spoken it,
where as I neuer sayde it.

Therefore thus sayth the Lord God: Because ye
proue wordes be daye, and ye seke out lies.
Behold, I wyl vpon you, sayth the Lorde.
Ayme

myne handes shall come vpon the prophetes that loke out vayne thynges, and pleache lyes: they shal not be in the counsell of my people, nor wyrtten in the booke of the house of Israel, neyther shall they come in the lande of Israel: that ye maye knowe howe that I am the Lorde God. And that for bycause: they haue dysceyued my people, and told them of peace, where no peace was. One setteth vp a walle, and they daube it wyth loose claye.

Therefore tell them whyche dawbe it wyth vntempered morter, that it shal fal. * For there shall come a great showe of rayne, great hayle stones shall fal vpon it, & a sore storme of winde shall breake it, so shall the walle come downe. Shall it not thā be sayd vnto you: where is now the morter that ye dawbed it wythall. Therefore thus sayth y Lord God: I wyll breake out in my wrathful displeasure with a stormy wind so that in myne angre there shal come a myghty showe of rayne, and hayle stones in my wrath, to destroye wythall.

As for the walle that ye haue dawbed wyth vntempered morter, I wyll breake it downe, make it euen wyth the grounde: so that the foundation therof shall remoue, and it shall fall, yea and ye your selues shall perishe in the myddest therof, to learne you for to knowe, that I am y Lord. Thus wil I perfourme my wrath vpon this walle, and vpon them that haue dawbed it wyth vntempered morter, and then wyll I save vnto you: the walle is gone, and the dawbers are awaye. These are y prophetes of Israel, which prophete vnto the citie of Ierusalem, and loke out visions of peace for them, where as no peace is sayeth the Lorde God. Wherefore, (O thou sonne of mā) set thy face against the daughters of thy people, which prophete out of their owne hertes: and speake thou, prophete agaynst them and save thus.

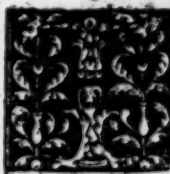
Thus sayeth y Lord God. Come vnto you, that sowe pyllowes vnder al arme holes, & bolsters vnder the heedes both of yonge and old, to catch soules wythall. * For whē ye haue gotten the soules of my people in your captiuitie, ye promple them lyfe, and dishonour me to my people for an handrull of barley, and for a peece of breede when ye kille the soules of them that dye not, & promple lyfe to them that lyue not. Thus ye dishamble with my people, that beleuech your lyes.

Wherefore thus sayth the Lorde God: Behold, I wyll also vpon the pyllowes, wherth ye catch the soules in slaying: them wyl I take from your armes, and let the soules go that ye catch slaying. Your bolsters also wyll I teare in peces, and deuyne my people out of your handes, so that they shall come nomore in your handes to be spoyled. And ye shall knowe that I am the Lorde. Seeing that with your lyes ye discomforthe the hertes of the ryghteous, whome I haue not discomforted: Agayne, for somoche as ye coage the hande of the wycked, so that he may not turne from his wycked way and lyne, therefore shal ye spee out nomore vanitie, nor prophete your owne gespynges: for I wyll delpyer my people oute of

your hande, that ye maye knowe howe that I am the Lorde.

¶ The xliiij. Chapter.

¶ The Lorde denyet his worde to the people for they synnes sake. The despylers of the worde doeth the Lorde somtyme deceyue by false prophetes. A shewe of them that fled vnto Babylon.



Here resorted vnto me certayne of the elders of Israel, and sat downe by me. Then came the word of the Lorde vnto me, saying: thou sonne of man, these me beere they vnclenes in they hertes, and go purposelye vpon the stonbyng blocke of they owne wyckednesse: shoulde I then answere at they request? Therefore speake vnto them, and saye: thus sayth the Lorde God: Every man of the house of Israel, that beareth dys vnclane ydolles in his herte, purposyng to stonble in his owne wyckednesse and cometh to a prophete, to enquyre any thyng at me by hym: vnto that man wyl I the Lorde my selfe gyue answere, accordyng to the multitude of the ydols, that the house of Israel maye be snared in they owne hertes, bycause they be cleane gone from me, for they abhominacions sakes. Wherefore, tell the house of Israel: thus sayeth the Lorde God: * Be conuerted, for sake your ydolles, and turne your wynges from your fylthyngnesse, and turne your faces from all your abhominacions.

For every man (whether he be of the house of Israel or a straunger) that sojourneth in Israel, whyche departeth from me, and carryeth ydols in his herte, purposyng to go still stonbyng in his owne wyckednesse, and cometh to a prophete, for to aske counsaile at me thowoe him: vnto that man wyl I the Lorde gyue answere, by myne owne selfe. I wyll set my face agaynst that man, and wyll make him to be an example for other: yea, and a commune by worde: and wyll roote hym out of my people, that he maye knowe howe that I am the Lorde: * and yf that prophete be dysceyued, when he telleth hym a worde: then I the Lorde my selfe haue deceyued that prophete, and wyll stretche out myne hande vpon hym, to roote him out of my people of Israel: and they both shall be punyshed for they wyckednesse. Accordyng to the synne of hym that asketh, shall the synne of the prophete be: that the house of Israel be led nomore from me thowoe errout, and be nomore despyled in they wyckednesse: but that they maye be my people, and I they God, sayth the Lorde God.

And the worde of the Lorde came vnto me, sayinge: Thou sonne of man, when the lande synneth agaynst me, and goeth forth in wyckednesse: I wyll stretche out myne handes vpon it, * and destroye all the prouision of they breed and sende derth vpon them, to destroye man and beaste in the land. * And though Noe, Daniel, & Job, these thre men were among them, yet shal they in they ryghteousnesse delpyer, but they owne soules, sayeth the Lorde God.

If I bypunge nopsome beastes into y lande to waste it vp, and it be so desolate, y no man may gother in

Ezech. xx. a

Ezech. xx. a

Ezech. xx. a

Ezech. xx. a

Ezech. xx. a

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gother in

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go therin for beastes: yf these thre me were also in the lande, as truly as I lyue (sayth the Lord God) they shall saue neyther sonnes nor daughters, but be onely deliuered them selues: and as for the lande, it shall be waste.

I Of yf I bypunge a swerde into the lande, and charge it to go thorow the lande: so that I slaye downe man and beast in it, and yf these thre men were therin. As truly as I lyue (sayth the Lord God) they shall deliuer neither sonnes nor daughters, but only be saued them selues. Yf I sende a pestilence into the lande, and poure oute my sore indignacion vpon it in blood, so that I rote out of it both man and beast. And yf Noe, Daniel & Job were therin, as truly as I lyue (sayth the Lord God) they shall deliuer neyther sonnes nor daughters, but saue theyr owne soules in theyr ryghtousnesse. Moreover thus sayth y lord god.

Ezech. xlii. b. **G** Moche more when I sende my * foure trou- blous plagues vpon Ierusalem: the swerde, hun- gre, perillous beastes and pestilence, to destroye man and beast out of it. Beholde, there shall be a remnant saued therein, which shall bring forth theyr sonnes and daughters. Beholde, they shall come forth vnto you, and ye shall see theyr waye, and what they take in hande, and ye shall be com- forted, as touchyng all the plagues that I haue brought vpon Ierusalem. They shall comforte you, when ye see theyr waye and workes: and ye shall knowe, how that it is not wythout a cause that I haue done so agaynst Ierusalem, as I did sayth the Lord God.

The. xli. Chapter.

As the vnpromysable wood of the vyne tree is cast into the fyre, so sayth he that Ierusalem shall be bzent.

I The word of the Lord came vnto me, sayinge: Thou sonne of man: what cometh of the vyne amonge al other trees: and of the wyld vyne stocke amonge al other tymbre of the groue? Do men take wood of it, to make any worke w^{al}? Or may there a nayle be made of it, to hang any thyng vpon? beholde, it is cast in the fyre to be bzent, the fyre consumeth both the endes of it: the myddle is bzent to a shew. Is it mete then for any worke? No. Seinge then that it was mete for no worke, being whole: much lesse may ther any thyng be made of it, whē the fyre hath con- sumed and bzent it. And therfore thus sayth the Lord God: Like as I cast the vyne vnto y fyre for to be bzent, as other trees of the wood: Euen so wyl I do wyth them that dwel in Ierusalem and set my face agaynst them: they shall go out from the fyre, and yet the fyre shall consume the. * Then shall ye knowe, y I am the Lord, when I set my face agaynst them, and make the lande waste: because they haue so sore offended, sayth the Lord God.

Ezech. xlii. c
& xlii. b.

The. xlii. Chapter.

The prophet entredyng to speake of the abominacions of Ierusalem doth fynd the benefices of God toward it. Ierusalem is reproued of vnpurdues for her fornicacion wyth Idolles. He iustifyeth the wickednes of other people in comparason of the synnes of Ierusalem. The cause of the abominacions into whiche the Sodomytes fell. Ezechye is prompted to the repentaunt.



A Sayne, the worde of the Lord spake vnto me, sayinge: Thou sonne of man shewe the cite of Ierusalem their ab- hominacions, and say: thus sayeth y Lord God vnto Ierusalem. Thy pro- geny and kynred came out of the land of Cana- an thy father was an Amorite, thy mother a Ce- chite, thus was y maner of the birth. In the day of thy byrth when thou wast borne, y stryng of thy nauell was not cut of, y wast not bathed in water to make y cleane. Thou wast neiter rub- bed w^{al} salt, nor swadled in cloutes. No man re- garded y so moch, as to do any of these thynges for the, for to shewe the such fauour, but y wast vtterly cast out vpon y felde: yea, despyed wast thou in the day of thy byrth. Then came I by y and saw the troden downe in thyne owne blood and sayde vnto the: Lyue, although thou be de- spied in thyne owne blood: yea, eue I (I tell the) sayd vnto the: lyue, although thou be despyed in thyne owne blood. * So I platted the, as y blof- som of y felde thou arte growen vp, and warden greate: thou hast gotten a marvelous pleasant beauty, thy brestes are com vp, thy heer is good- ly growen, where as y wast naked & bare afore.

Nowe when I went by the, and looked vpon the: beholde, the tyme was come: yea, euen y tyme to wowe the. Then spyed I my clothes ouer y to couer thy dishonestie. yea, I made an oth vnto y * and marped my selfe with the (sayth the Lord God) * so thou becomest myne owne. Cha- w- shed I the with water, and pouged thy bloode from the. I anoynted the with oyle. I gaue the chasige of raymentes, I made the shoes of Ca- rus: I ther: I gyrded the about with whiter silke I clothed y wyth kercethes. I decked the wyth costly apparel, I put rynges vpon thyngers: a chayne about thy necke, spanges vpon thy fore- heed, carnynges vpon thyne eares, & set a beau- tyfull crowne vpon thyne heed. Thus wast thou deckt wyth syluer and golde, & thy rayment was of fyne whyte sylke of nedle worke, and of dy- uers colours. Thou dydst eat nothing but sym- nels, hony and oyle: marvelous goodlye wast y and beautifull: yea, euen a very quene wast thou. In somoch y thy beauty was spoken of amonge the deytbe, for thou wast excellent in my beauty which I put vpon the, sayth y Lord God. But thou hast put cofidence in thyne owne beauty, & playde the harlot: when thou hadst gotten the a name. Thou hast comytted whozedome wyth al that wet by y, and hast fulfilled theyr desyres: yea, thou hast taken thy garmentes of dyuers co- lours, & deckt thyne aultares ther wyth, wherof thou myghtest fulfill thyne whozedome, * and of suche a fasson, as neuer was done, nor shall be. * The goodly ornaments and iewels which I gaue the of myne owne golde and syluer, hast thou taken, and made the mens ymages therof, and comytted whozedome wythhall.

Thy garmentes of dyuers colours hast thou taken, and deckt them therwyth, myne oyle and incense hast thou sette before them. My meate which I gaue the, as symnells, oyle, hony: (to fede the wythhall) that hast y set before them

them for a swete sauour. And thys came also to passe sayth the Lorde God: * Thou haste taken thyn owne sonnes and doughters, whom thou haddest begotten vnto me: and these haste thou offered vnto them, to be theyr meate. Is this but a smal whozedome of thynne (thynkest thou) that thou slayest my chyldren, and geneest them ouer, to be byent vnto them? And yet in all thy abominacions and whozedoms, thou hast not remembred the dayes of thy yowth, howe naked & bare thou wast at that tyme, & troden downe in thynne owne bloude. After all these thy wyckednesses (wo wo vnto the, sayeth the Lorde)

Thou hast buylded thy strewes and bydel houses in euery place
Thou hast buylte hye places: yea, at the head of euery strete hast thou buylded the an aulster.

Thou hast made thy bentp to be abhored, thou hast layd out thy legges to euery one that came by, and multiplied thynne whozedome. * Thou hast compted fornicacion wyth the Egipcians thy neyghbours, whyche had muche fleshe: and thus hast thou encreased thine whozedome, to anger me. Behold, I byd stretch out myne hande ouer the, and byd * minishe thy store of fode, and delyuered the ouer into the wylls of the Philistines thynne enemyes, whyche are ashamed of thy abominable waye.

* Thou hast played the whoze also wyth the Assyrians, because thou wast insatiable: Yea, thou hast (I saye) with them played the harlot, and yet haddest thou not ynough. Thus haste thou furthemoze compted thy fornicacion fro the lade of Canaan vnto the Chaldees, and yet thy lust not satysfied. Howe obstinate is thynne herte (sayth the Lorde God) seyng thou doest al these wyckes of an erraunte whoze: byldynge thy strewes at the heade of euery strete, and thy bydel houses in all places: Thou hast not bene as an other whoze that holdeth scozne of a smal rewarde, but a wyfe that breaketh wedlocke, & taketh other in steade of her husbände. Gyftes are geue to all other whozes, but thou geuest rewarde vnto all thy louers: & offerest them gyftes, to come vnto the out of al places, and to comytte fornicacion wyth the. It is come to passe wyth the in thy whozedoms contrary to the vse of other women: yea, there hath no such fornicacion bene compted after the, seyng that thou proferest gyftes vnto other, and no rewarde is geuen the: thys is a contrary thyng.

Therefore heare the worde of the Lorde, O harlot, thus sayth the Lorde God: For so muche as thou hast set forth thy yowth to whozedome & dyscouered thy shame, thowowe thy whozedome wyth all thy louers, and wyth all theydolles of thy abominacions in the bloude of thy chyldren * whome thou hast geuen them: Beholde, therefore I wyll gather together al thy louers, vnto whome thou hast made thy selfe comen: yea, and all them whom thou fauourest, & euery one that thou hatest I wyll (I saye) gather the together roud about the: * and wyll dyscouer thy shame before them that they maye se al thy fylthyness.

* Moreover, I wyll iudge the as a breaker of wedlocke and a murder, and recompence the

thyn owne bloud in wrath & gelously I wil geue the ouer into theyr power, & I will breake downe thy strewes, and destroye thy bydel houses: they shall stryp the oute of thy clothes, al thy sayre & bentpfull Jewels shall they take from the, and so let the syt naked & bare: * yee, they shall byng the comen people vpon the which I haue stene the and slay the downe with theyr swordes. They * shall burne vp thy houses, and pynthe the in the syght of many women. Thus wyll I make thy whozedome to cease, so that thou shalt geue out no mo rewarde. Shuld I make my wrath to be styl, take my gelousye from the, be content and no moze to be dyspleased: seyng thou remembrest not the dayes of thy yowth, but hast prouoked me to wrath in al these thynges? Beholde therefore, I wyll byng thynne owne wayes vpon thynne heade, sayth the Lorde God: howbeit I neuer byd vnto the accordyng to thy wyckednesse and al thy abominacions. Behold, al they that vse comen prouerbes, shall vse thys prouerbe al so agaynst the suche a mother, such a doughter.

Thou art euen thy mothers owne doughter that hath cast of her husbände and her chyldren: Yea, thou arte & syster of thy sisters, which forsake theyr husbandes and theyr chyldren. Pourre * mother is a Cethite, and pour father an Amorate. Thynne eldest syster is Samaria, she & her doughters that dwel vpon thy lefte hande.

But thy yongest syster that dwelleth on thy ryght hāde is Sodoma and her doughters. Yet thou hast not walked after theyr wayes, nor done after theyr abominacions: but thou stodest a lytel and very small tyme, & in al thy wayes thou hast bene moze corrupt then they. As truly as I lyue, sayth the Lorde God: Sodoma thy syster wyth her doughters, hath not done so euell, as thou and thy doughters. Behold, * the synnes of thy syster Sodoma were these: Dynde, fulnesse of meate, aboundaunce and ydelnesse: these thynges had she and her doughters. Besydes that they reached not theyr hande to the poore and neddy, but were proude, and byd abominable thynges before me: therefore I toke them awaye, as pleased me. Nether hath Samaria done halfe of thy synnes, * yea thou hast exceded them in wickednesse: In so muche that in comparisson of all the abominacions which thou hast done thou haste made thy sisters good women. Therefore thou (whyche dydest condempne thy syster) beate thynne owne shame, for thynne owne offences, that thou hast compted, moze abominable the they byd which in dede are moze righteous then thou art be thou (I saye) ashamed, & beate thy shamefull rebuke: seyng that thou hast proued thy sisters in comparisson of the ryght wyfe.

As for theyr captiuite, namely the captiuite of Sodoma, and her doughters: the captiuite of Samaria & her doughters: I wyll byng the agayne, so wyll I also byng agayne thy captiuite amonge them: that thou mayst take thynne owne confusio vpon the, and be ashamed of al that thou hast done, and to coforte them. Thus thy sisters (namely) Sodoma and her doughters: Samaria and her doughters with thy self

The Prophecye

and thy daughters shalbe broughte agayne to your olde estate. When thou wast in thy pryde, and before thy wyckednes came to lyght: I woldest not heare speake of thy syster Sodoma, vntill the tyme that the Assyrians wyth all theyr townes, and the Philistines w^{ch} al that lye rounde aboute them, broughte the to shame and confusyon: that thou myghtest beare thyne owne filthynes and abhominacion, sayeth the Lorde.

For thus sayeth the Lord God, I shulde (by ryght) deale with the, as thou hast done. Thou hast despyled the oth, and broken the couenaunt. Neuerthelesse, I will remember the couenaunt that I made with the in thy yowthe, in so muche that it shalbe an everlastyng couenaunt: so that thou also remembre thy wayes, and be ashamed of them: then shalt thou receaue of me thy elder and yonger sisters, w^{ch} I wyl make thy daughters, and that besyde thy couenaunt. * And so wyl I reueue my couenaunt with the, that thou mayst knowe that I am the Lord, that I mayst thynke vpon it: be ashamed, & excuse thine owne confusyon no more: when I haue forgiven the, al that thou hast done, sayeth the Lorde God.

The .xvii. Chapter.

The parable of the two Aegles.

The worde of I^e Lorde came vnto me sayinge: Thou son of man: put forth * a darke speakyng & a parable, vnto I^e house of Israel, and saye: Thus sayeth the Lorde God: Ther came a greate * Aegle wyth great wynges: yea, with a myghty longe bodye, & ful of fethers of dyuerse colours vpon the mounte of Libanus, and toke the best braunche from a Cedre tree, and brake of the toppe of hys twygge, and carped it into I^e lande of Canaan, and set it in a Cytie of marchantes. He toke also of the seide of the lande, & planted it in a frutefull grounde, he broughte it vnto greate waters, and set it as a wyllow tree therby. Then dyd it growe, and was a greate vyne stocke, but lowe by the ground whose braunches turned into it selfe, and the rotes of it were fastened vnder it, thus there came of it a vyne, & it brought forth blossoms, & spred out braunches.

But there was an other Aegle, a great one, whych had great wynges and many fethers: & beholde, the rotes of this vyne had an hunger after hym, & spred out his braunches toward him that he myght water her wyth I^e orchard that he had planted. Neuerthelesse, it was plated vpon a good grounde besyde greate waters: so I^e (by reason) it shuld haue brought out braunches and frute, and haue bene a goodly vyne.

Speake thou therfore, thus sayth the Lorde God: Shall this vyne prosper? shal not hys rotes be plucked oute, hys frute be broken of, hys grene braunches wyther and fade awaye? yea, without any stryde arme or many people, shal it be plucked vp by I^e rotes. Behold, it was planted: shal it prosper therfore? Shall it not be dyed vp & wythered: yea, euen in the cutting out of his blossoms, as lone as the east wynd bloweth?

Moreover, the worde of the Lorde came vnto me sayinge: Speake to I^e forward household:

knowe ye not, what these thynges do synifye? Tel them: Beholde, * I^e kyng of Babilon came to Jerusalem, and toke the kyng and his prynces, and led them to Babilon. He toke of the kynges seide, and made a conenaunt wyth hym, and toke an oth of hym: The prynces of the lande toke he wyth hym also, that the lande myght be holden in subiection, and not to rebell, but kepe the couenaunt, and fulfyll it. But he fell from hym, and sente hys ambassytours into Egypt, that he myght haue horses and much people.

Shulde that prosper? Shulde he be kepte safe, that doeth suche thynges? Or shulde he escape, that breaketh hys couenaunt? As truly as I lyue sayth the Lorde God, he shal dye at Babilon, in the place where the kyng dwelleth, & made hym kyng: whose othe he hath despyled, and whose couenaunt he hath broken. Neether shal Pharaon wyth hys great host and multitude of people, mayntayne hym in I^e warre: whē they call vpon dyces, and set vpon bulwokes to destroie much people: For seyng he hath despyled the othe, and broken the couenaunt (where as he yet gaue hys hande therupon) and done al these thynges, he shal not escape.

Therefore, thus sayth the Lorde God: As truly as I lyue, I wyl byngne myne oth I^e hath despyled, and my couenaunt that he hath broken vpon his owne heade. * I wyl caste my nette aboute hym, and catch hym in my parne. To Babilon wyl I carpe him, there wyl I punish him because of the great offence that he made me. As for those that fle from hym out of the hoste, they shalbe slayne with the sword. The residue shal be scatered toward al the wyndes: and ye shal knowe that I the Lorde haue spoken it.

Thus sayth the Lorde God: I wyl also take a braunche from an hye Cedre tree, and wyl let it, and take the vppermost twygge, that yet is but tender, and plante it vpon an hye hyll: Namely, vpon the hye hyll of Syon wyl I plante it: that it maye byngne forth twygges, and geue frute, and be a great Cedre tree: so that al maner of foules maye buyde in it, and make theyr nestes vnder the shadowe of hys braunches.

And al the trees of the felde shal knowe that I the Lorde haue broughte downe the hye tree, and sette the lowe tree vp: that I haue dyed vpon the grene tree, and made the drye tree to flourish. Euen I the Lorde I spake it, haue also brought it to passe.

The .xviii. Chapter.

He sheweth that every man shall leaue hys owne tyme. To hym that amendeth, is saluacyon promysed. Death is prophesied to the wicked, whiche turned backe from the ryght waye.

The worde of the Lorde came vnto me on this maner: What mane ye by this comen proverbe, that ye vse in I^e land of Israel, sayinge: * The fathers haue eaten soure grapes, and the chyldrens teth are set on edge. As truly as I lyue, sayeth the Lorde God, ye shal vse this by worde no more in Israel. Beholde, * all soules are myne. Lyke as I father is myne, so is I^e son myne also. The soule that synneth, shal dye. * If a man be godly, and do the

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do the thyng that is equal and right, he eateth not upon the hylls: he lyftech not hys eyes vp to the foule ydols of Israel: he defyleth not hys neyghbours wyfe: he medleth wyth no mēstrous woman: he greueth no bodye: he gyueth hys better hys pledge agayne, he taketh none other mans good by violence: * he parteth hys meat wth the hongry: he clotheh the naked: * he lendeth nothyng vpon vsury, he taketh nothyng ouer: he withdraweth his hāde from doyng wronge he dealeth faythfully betwene man and man: & walketh in my commaundementes, and kepeth my lawes, and perfourmeth them faythfully.

* This is a ryghteous man: he shall surely lyue sayeth the Lorde God.

¶ If he now get a sonne, that is a murderer, a feeder of bloude: yf he do one of these thynges (though he do not all) he eateth vpon the hylls: he defyleth his neyghbours wyfe: he greueth the poore and neddy: he robbeth and spyleth: he greueth not the better hys pledge agayne, he lyftech vpon hys eyes vnto ydols: and medleth wyth abhominable thynges: he ledeh vpon vsurye, & taketh moreouer. Shal this man lyue? he shall not lyue. Seyng he hath done all these abhominacions, he shal dye, his bloud shalbe vpon him.

¶ Nowe yf this mā get a sonne also, that seeth all hys fathers synnes, whych he hath done: and feareth, neyther doth such lyke: Namely, he eateth not vpon the mountaynes: he lyftech not his eyes vp to the ydols of Israel: he defyleth not his neyghbours wyfe: he vereth no man: he kepeth no mans pledge: he nether spyleth nor robbeth any man: he dealeth his meat with the hongry: clotheh the naked: he oppresseh not y^e poore he receaueth no vsury, nor any thyng ouer: he kepeth my lawes, and walketh in my commaundementes. This mā shal not dye in his fathers synne, but shal lyue wythout fayle. As for hys father, because he oppressed and spyled his brether, and dyd wyckedly amōge his people: lo, he is dead in his owne syn. And yet saue ye: Whether then shuld not this sonne beare hys fathers synne? Therefore, because the sonne hath done equite and ryght, hath kepte all my commaundementes, and done them: therefore shal helpe in dede. The same soule that synneth shal dye.

* The sonne shal not beare the fathers offence: neither shal the father beare the sonnes offence. The ryghteousnesse of the righteous, shalbe vpon hym, and the wyckednesse of the wycked shalbe vpon hym selfe also. * But yf the vngodly wyll turne awaye from al hys synnes that he hath done, and kepe all my commaundementes and do the thyng that is equal and ryght: doutles he shal lyue, & not dye. As for al hys synnes that he dyd before, they shal not be thought vpon but in hys ryghteousnesse that he hath done, he shal lyue. * For haue I any pleasure in the death of a synner, sayth the Lorde God, but rather y^e he conuerte & lyue? Agayne: yf the ryghteous turne awaye from his ryghteousnesse, and do iniquite, accordyng to al the abhominacions, that y^e wicked man doth: shal helpe? Al the ryghteousnes that he hath done shal not be thought vpon:

but in the faute that he hath offended wythal, in the synne that he hath done, he shal dye.

And yet ye saue: Tush: the waye of y^e Lorde is not indifferēt. Hear therfore ye house of Israel: is not my way ryght? Or are not your wayes rather wycked? * When a ryghteous man turneth awaye from his ryghteousnesse, & medleth with vngodlynnesse: he must dye therein. Yea, for the vnyghteousnes that he hath done, muste he dye. Agayne, * when the wycked mā turneth awaye from his wyckednesse, that he hath done, and doth the thyng whych is equal & ryght: he shall saue hys soule alpye. For in so muche as he remembreth hym selfe, and turneth him from al the vngodlynnesse that he hath vsed, he shal lyue and not dye.

And yet sayth the house of Israel. Tush: the waye of the Lorde is not equal. Are my wayes vnyght? O ye house of Israel: Are not your wayes rather vnequal? As for me I wyll iudge euery mā, accordyng to hys wayes. O ye house of Israel, sayeth the Lorde God. * Whether he conuerted and turne you cleane fro al your wyckednesse: shal there no synne do you harme? Cast awaye from you al your vngodlynnesse, y^e ye haue done: * make you new hertes and a new sprete. Whether wyll ye dye: O ye house of Israel: seyng: I haue no pleasure in the death of hym that dyeth, sayeth the Lorde God. Turne you then, and ye shal lyue.

¶ The xix. Chapter.

The captiuitie of Ierobabam and of Ierobachin is signified by the Lyons whelpes, and by the Lyon. He setteth oute the prosperite of the cytye of Ierusalem that is past, and y^e wylle therof that is present.

BUt thou sone of mā mourne thou for the prynces of Israel, and say. Whether fore lay thy mother y^e lyonelle amōge the lyons, and nourished her yōge ones amōge the lyons whelpes? One of her whelpes she brought vp, and it became a Lyon, it learned of spoyle, and to deuoure folke. The hea then hearde of hym, and toke hym in theyr nets, and brought hym in chaynes vnto y^e lāde of Egypt.

¶ Nowe when the damme sawe, that all her hope and comforte was away, she toke another of her whelpes, and made a Lyon of hym: whych wente amōge the lyons, and became a farse Lyon: learned to spoyle and to deuoure folke: he destroyed theyr palaces, and made theyr Eyties waste. In so muche that the whole lande and euery thyng therein, were vtterlye desolate, thowrowe the very voyce of hys roaryng.

¶ Then came the heathen together on euery syde out of al countrees agaynst him, layd their nettes for hym, and toke him in theyr pytte. So * they bounde hym wyth cheynes, and broughte hym to the kyng of Babylon: whych put hym in prison, that hys voyce shulde nomore be herd vpon the mountaynes of Israel. As for thy mother, she is lyke a vyne in thy bloud, plāted by y^e water syde: her frutes and brāches are growe out of many waters, her stalkes were so strōge that men myght haue made stauess therof for of fyers: she grewe so hye in her stalkes.

So when men sawe that she exceeded the

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her gyth & multitude of her braunches, she was ro-
ted oute in dyspleasure, and caste doſſone to the
grounde. The Caſte wynde dyed vpper frute,
her ſtronge ſtalkeſ were broken of: wythered &
brent in the fyre. But nowe ſhe is planted in the
wylderneſſe, in a dyke and thyrſty groude. And
there is a fyre gone oute of her ſtalkeſ, whiche
hathe brente vpper her braunches and her frute: ſo
that ſhe hathe no mo ſtronge ſtalkeſ, to be ſta-
ues for officers. Thys is a ppyous and myle-
rable thynge.

The .xx. Chapter:

The Lorde deſpeth that he wyl anſwere them when they
praye for the offence of vnkynedneſſe whiche he hath obler-
ced. He promyſeth that hys people ſhall returne from capti-
uſſe. By the wood that ſhal be deſtroyed, is ſignified the bur-
nyng of Jeruſalem.

In the ſeuenth yere the tenth daye of ſe-
pſyth moneth, *it happened, that cer-
taine of the elders of Iſrael came vnto
me, for to aſke counſell at the Lorde,
and ſat them downe by me. Then came y word
of the Lorde vnto me on thys maner: Thou ſon
of man: ſpeake vnto the elders of Iſrael, & ſaye
vnto them: Thus ſayeth the Lorde God: are ye
come hyther to aſke any thynge at me? As truly
as I lyue (ſayeth the Lorde) I wyl gyue you
no anſwere. Wylte thou not reprove them (thou
ſonne of man) wylte thou not reprove them?
Shewe them the abhominacions of theyr fore-
fathers and tell them.

Thus ſayeth the Lorde God: * In the daye
when I choſe Iſrael, & lyft vpper myne hande vpper
the ſede of the houſe of Iacob, & ſhewed my ſelfe
vnto them in the lande of Egypte: Yea, when I
lyft vpper myne hande ouer them, & ſayd: I am the
Lorde your God, euen in the daye that I lyft vpper
myne hande ouer them, to brynge them out of y
lande of Egypte, into a lande that I had promyſed
for them, which floweth with mylke and ho-
ny, and is a pleaſaunt lande amonge all other.
Then ſayd I vnto them. * Caſte awaye euery
man the abhominacions that he hath befoze him
and deſple not poure ſelues wyth the ydolles of
Egypte, for I am the Lorde your God.

**But they rebelled againſt me, and wold not
folowe me: to caſte awaye euery man the abho-
minacions of hys eyes, and to forſake the ydolles
of Egypte. Then I made hym to poure myne in-
dignacion ouer them, and to ſatiffye my wrath
vpon them: yea, euen in the myddelt of the lande
of Egypt. But I wold not do it: for my names
ſake: that it ſhulde not be vnhalowed befoze the
heathen, amonge whom they dwelt, & amonge
whome I ſhewed my ſelfe vnto them, y I wold
brynge them out of the lande of Egypte. Nowe
when I had carped them out of the lande of E-
gypte, and brought them into the wylderneſſe:
I gaue them my comaundementes, and ſhewed
the my lawes, * whiche who ſo kepeth ſhal lyue
in them: I gaue them alſo my holy dayes, to be
a token betwyxte me & them, & therby to know
that I am the Lorde, whiche halowe them. And
yet y houſe of Iſrael rebelled agaynſt me in the
wylderneſſe, they wold not walke in my com-
maundementes, they haue caſt away my lawes**

(whiche who ſo kepeth ſhal lyue in them) and my
Sabboth dayes haue they greatly vnhalowed.

* Then I made me to poure out myne indig-
nacion vpon them: and to conſume them in the
wylderneſſe. Yet I wold not do it, for my na-
mes ſake, leſt it ſhulde be diſhonoured befoze the
heathen, from the wyche I had carped them a-
waye. But I ſwoze vnto them in y wylderneſſe
that I wold not brynge them into y lade, which
I gaue them: a lade that floweth wyth mylke &
hony, and is a pleaſure of al landes: and that be-
cauſe they reſuſed my lawes, and walked not in
my comaundementes, but had vnhalowed my
Sabbothes, for their hert was gone after their
ydols. Neuertheleſſe, myne eye ſpared them, ſo y
I wold not utterly ſlaue them, & conſume them
in the wylderneſſe. Whereouer, I ſaid vnto their
ſonnes in the wylderneſſe: * walke not in the ſta-
tutes of your forefathers, kepe not theyr ordy-
nances, & deſple not your ſelues w theyr ydolles
for I am the Lorde your God. But walke in my
ſtatutes, kepe my lawes and doo them, halowe
my Sabbothes, * for they are a token betwyxte
me and you, that ye may knowe how that I am
the Lorde your God. Not wythſtandynge, they
ſonnes * rebelled agaynſt me alſo, they walked
not in my ſtatutes, they kepte not my lawes to
fulfyl them (whiche he that doth ſhal lyue in the)
nether halowed they my Sabboth dayes. The
I made me againe to poure out myne indignaci-
on ouer them, & to ſatiffye my wrath vpper them
in the wylderneſſe. Neuertheleſſe, I withdrew
my hande for my names ſake, leſt it ſhulde be vn-
halowed amonge the heathen, befoze whom I had
brought them forth I lyft vpper myne hande ouer
them alſo in the wylderneſſe, that I wold ſcater
them amonge the heathen, and ſtrawe them a-
monge the nations, becauſe they had not kepte
my lawes, but caſt aſide my comaundementes,
vnhalowed my Sabbothes, and lyfte vpper theyr
eyes to theyr fathers Idols. Wherefoze I gaue
them alſo comaundementes not good, & lawes
thowowe the wyche they ſhulde not lyue, and I
vnhalowed them in theyr owne gyftes * (when
I appoynted for my ſelfe all theyr fyrſt borne)
to make them deſolate: that they myght knowe
howe that I am the Lorde.

Therefore (thou ſonne of man, tell y houſe
of Iſrael, thus ſayeth y Lorde God.) Weſyde al
thys your forefathers haue yet blaſphemed me
more and greatly offended agaynſt me. For af-
ter I had broughte them into the lande, that I
promyſed to geue them, when they ſawe euery
hye hyll and al the thicke trees: they made there
theyr offerynges, and prouoked me wyth theyr
oblacions, makynge ſwete ſauoure there, & pou-
red out theyr dynke offerynges.

Then I asked them what is the hyll altare
that ye go to it? And therfoze is it called the
hye place vnto thys daye. Wherefoze, ſpeake vn-
to the houſe of Iſrael: thus ſayth the Lorde god
ye are euen as vncleane as your forefathers, and
compt whozedome alſo w theyr abhominacions.
In all your ydolles, wher vnto ye brynge your
oblacions, * & to whole honour ye burne your
chyliden

Deut. xxxi. b
Sala. iii. b
Leu. xlviii. a
Exo. xxi. c
xxx. c. xxxi. c

children, ye defyle your selues, euen vnto this day: howe dare ye then come, and aske any question at me? O ye householde of Israel: As truly as I lyue (sayeth the Lord God) ye get no answer of me: and as for the thyng that ye go aboute, it shal not come to passe, where as ye say we wyll be as the heathen, and do as other people in the lande, wood & stone wyll we worshyp.

As truly as I lyue, sayeth the Lord God, I my selfe wyll rule you with a myghty hande, wth a stretched out arme, and with indignacion powred out ouer you: and wyll byynge you out of the nations and landes, where in ye are scatered, and gather you together with a myghty hande, with a stretched out arme and with indignacion powred out vpon you: and wyll byynge you into the wyldernes of the people, and there I wyll reason wth you face to face. Lyke as I punished your fozfathers in the wyldernes of Egypte, so wyll I punish you also, sayeth the Lord God. I wyll byynge you vnder my iurisdiction, and vnder the bonde of the couenaunte. The fozsakers also and the transgressours wil I take fro amonge you, and byynge them out of the lande of your habytacion: as for the lande of Israel, they shal not come in it: that you maye knowe howe that I am the Lord.

Go to nowe then (sayeth the Lord God) ye house of Israel. * Every one of you folowe your ydolles, and serue them, seying ye refuse to obey me. And my holy name shal ye nomore inhallowe with your offerynges and ydolles. For vpon my holy hyll euen vpon the hye hyll of Israel sayeth the Lord God, shal all the house of Israel and all that is in the lande, worshyp me: * & in the same place wyll I fauoure the, & there wyll I requyre your heue offrynges and fyfistlynges of your oblations, wth all your holy thynges.

I wyll accepte your swete sauoure, when I byynge you from the nations, and gather you to gether out of the landes, wherin ye be scatered: that I may be halowed in you before the heathen and that ye maye knowe, that I am the Lord whych haue brought you into the lande of Israel: yea, into the same lande, that I swore to geue vnto your fozfathers. There shal ye call to remembraunce your owne wayes and al your ymaginacions, wherin ye haue bene defyled: and ye shal iudge your selues worthy to be destroyed for all your wyckednesse, that ye haue done. And ye shal knowe, that I am the Lord, when I treat you after my name, not after your wicked wayes; nor according to your corrupt workes. O ye house of Israel, sayeth the Lord.

Moreover, the worde of the Lord came vnto me, sayenge: Thou sonne of man: set thy face toward the south, and speake to the south wynd and saye to the wood toward the south: heare the worde of the Lord, thus sayeth the Lord God. Beholde I wyll kyndle a fyre in the, that shal consume the grene trees with the drye. No man shalbe able to quench his flame, but al that loketh from the south to the north, shalbe brente therein: and all fleshe shal se, that I the Lord haue kyndled it, so that no man may quench it.

Then sayde I: O Lord, they wold saye of me: * Tush, they are but fables, that he telleth.

The xxi. Chapter.

The threateneth the swerde, that is to saye, destruction to the cyty of Jerusalem. He sheweth the fall of hyge zedekiah. He is commaunded to prophete the destruction of the children of Ammon. After the slaughter of ocher, at the laste the Lord threateneth death vnto Nabuchodonosor hymselfe.



He worde of the Lord came to me, sayenge: Thou sonne of man, set thy face toward Jerusalem, speake agaynst the Sanctuary, and prophete agaynst the lande of Israel, say to the lande of Israel. Thus sayeth the Lord: Beholde, I wyll vpon the, and wyll drawe my swerde out of the sheath, & rote out of the both the ryghteous and the wycked. Seyng the that I wyll rote out of the both the ryghteous & wycked, therfore shal my swerde go oute of my sheath agaynst all fleshe from the North to the South: that al fleshe may knowe how that I the Lord haue drawen my swerde out of my sheath and it shal not be put in agayne.

Mourne therfore (O thou son of man) that thy lopnes cracke wythal, yea mourne bytterly for them in theyr presence. And yf they saye: wherfore mourest thou? Then tell them: for fyrynges that cometh, at the whyche al hertes shal melte, all handes shalbe letten downe, all stomakes shal faynte, and all knees shal waxe feble. Beholde, it cometh and shalbe fulfilled sayeth the Lord God.

Agayne, the worde of the Lord came vnto me, sayenge: Thou sonne of man, prophete, and speake. Thus sayeth the Lord God: speake. The swerde, the swerde is sharpened and wel scoured. Sharpened is it for the slaughter, and scoured that it maye be byght. Shal we then make myrrh? Agaynst the trybe of my sonne it is gone forth destroyeng al trees. He hath put his swerde to the dyghtyng, that good hold may be taken of it. This swerde is sharpened and dyghte, that it maye be geuen vnto the hande of the manslayer. Crye, (O thou sonne of man and houle, for this swerde shal smyte my people, & al the rulers in Israel,) my people shalbe feared thorowe this swerde. Smyte therfore vpon thy thigh, for it is gone forth to make a tryall.

And what a tryall shal this be, when euen my scepter shalbe reproued? It shal not be sayth the Lord God. Prophecy the sonne of man, and smyte thyne handes together: make the swerd two edged, yea, make it thre edged the m^{ay}slayers swerd that swerd of the great slaughter, which shal smyte the, euen in theyr prey chabers: to make them abashed & faynt at the hertes, and in al gates to make some of the fal. I haue gyuen the fearful swerd. O howe byght & sharpe is it, howe well dyght and mete for the slaughter? Get the some place alone, ether vpon the right hande or on the left, whither so euer thy face turneth. I wyll smyte my handes together also and satisfye my wrathful indignacion: Euen I the Lord haue sayde it. The worde of the Lord came yet vnto me agayne sayng: Thou son of man, make the stretes, the swerd of the kyng of Babilon may

The Prophecye

come. Both these stretes shal go out of one kyn-
ges lade. And chole the a place, at þ heade of the
strete chole out a corner. Make the a strete, that
the swerde maye come towarde Rabath of the
Ammonites, and to the stronge cytie of Jerusa-
lem. For the kynge of Babilon shal stande in
the turnynge of the waye, at þ heade of the two
stretes: * to aske counsel at the sothslayers, ca-
stynge the lottes with his arrowes, to aske coun-
sell at the ydolles, and to loke in the lyuer. But
the sothslayenge shal point to the ryght syde vp-
pon Jerusalem, that he maye set men of warre
to synpte it with a great noyle, to crye out alarū
to set battel rāmes agaynst the gotes, to graue
vp dyches, and to make bulwokes.

¶ Neuerthelesse, as for the sothslayenge, they
shal holde it but for vanite. And esteeme them as
those to whome they haue often swozne: Not-
withstandynge he shal remember theyr wycked-
nesse, so that he ryght they must be take & wōne
Therefore sayth the Lorde God. For so much as
ye pour selues the we pour offence, and haue ope-
ned your wyckednes, so that in al your workes
men may se your synnes: therefore are ye come to
remembraunce, and ye shalbe taken by violence.

¶ Thou shamefull wycked gypde of Israell,
whose dape is come: euen the tyme that wycked-
nesse shal haue an ende. Thus sayeth the Lorde
God: take awaye the garlande, and put of the
crowne, and so is it awaye: the hūble is exalted,
and the proude brought lowe. Punyshe, punyshe
yea, punyshe them wyl I, and destroye them: and
that shal not be fulfullyd vntyl he come, to whō
the iudgemente belongeth, and to whome I
haue geuen it. And thou (O sonne of man) pro-
phceye, and speake: thus sayth the Lorde God to
the chyldren of * Ammon, and to theyr blasphem-
y, speake thou: The swerde, the swerde is dra-
wen forth already to the slaughter, and scoured
to consume, that it glysteth (because thou haste
loked the out vanities, & prophced lyes) that
it maye come vpon thy necke lyke as vpon the
other vngodly, which be slayne whose dape cam
when theyr wyckednesse was ful.

¶ Shulde I put it vp agayner? Naye I wyl pu-
nysh the, in the lade where thou wast noysed
and borne, and poure myne indignacion vpon þ
and wyl blowe vpon the in þ fyre of my wrath,
and delyuer þ vnto cruel people, whych are lea-
ned to destroy. Thou shalt fede the fyre and thy
bloude shalbe shedde in the lande, that þ mayest
be put out of remembraunce. Euen I the Lorde
haue spoken it.

The .xxii. Chapter.

¶ The worde of the Lorde agaynst Jerusalem for manslau-
gher, and denyng the honoure vnto theyr fathers & mo-
thers, and other wyckednesse. Of the wycked doctrine of
the false prophetes and preestes, and of theyr vnfacible co-
uetousnesse. The tyranny of rulers. The wyckednesse of the
people.

¶ **M**oreouer, the word of the Lorde came
vnto me, and sayd: thou sonne of man,
wylt thou not reprove this bloud thur-
slyng out? Shewe them theyr abhomi-
nacions, and tel them: Thus sayth the Lorde
God: O thou Cytie, that sheddest bloud in the

myddest of the, that thy tyme may come also: &
makest the ydolles to defyle the withal. Thou
hast made thy selfe gyltye, in the bloude þ thou
hast shed: and defyled the in the ydolles, which
thou hast made. Thou haste caused thy dayes to
come. Therefore wyl I make the to be confoun-
ded amonge the heathen, and to be despyled in
al the landes, whether they be nye or farre from
the: they shal laugh the to scozne, thou that hast
gotten the so foule a name, and arte ful of mys-
chefe. Beholde, þ rulers of Israel haue brought
euery man his power, to shed bloude in the. * In
the haue they despyled father and mother, in the
haue they oppressed the straūger, in þ haue they
vexed the wydowe, and the fatherlesse. Thou
hast despyled my Sanctuary, and vnhalowed
my Sabbath. Murthurers are there in the, that
shed bloude, and eate vpon the hylls, and in the
they vse abhominacion.

* In the haue they dyscouered theyr fathers
shame: in the haue they vexed women in theyr
sykenesse. Euery man hath dealte shamefully
with his neyghbours wyfe, and abhominably
despyled his doughter in lawe. In the hath euery
man forced his owne syster, eue his fathers dou-
ghter: yea * gyltes haue bene receyued in the: to
shedde bloude: * Thou hast taken vsury and en-
crease, thou haste oppressed thy neyghbours by
extorcion, and forgotten me sayeth the Lorde
God. Behold, I haue smytten my handes vpon
thy couetousnesse, that thou hast vled, and vpon
the bloude whych hath bene shed in the.

¶ Is thy herte able to endure it, or may thy ha-
des defende them selues, in the tyme that I shal
brynge vpon the? Euen I the Lorde that speake
it, wyl brynge it also to passe. * I wyl scatter
the amonge the heathen, and strowe the about
in the landes, and wyl cause thy fylthyngnesse to
ceasse oute of the. Yea, and thou shalt be thyme
owne enheritaunce and not myne in þ syght of
the heathen, that thou maist knowe, that I am
the Lorde. And the worde of the Lorde came vn-
to me, sayenge: Thou sonne of man, * the house
of Israel is turned to dross. Al they that shalbe
be brasse, tynne, yron, and leade are in þ fyre be-
come dross. Therefore, thus sayth the Lorde god

For so muche as ye al are turned into dross
beholde: I wyl brynge you together vnto Jeru-
salem, lyke as syluer, brasse, yron, tyn, and leade
are put together in the fornace, and the fyre blo-
wen there vnder to melte them. Euen so wyl I
gather you, put you in tegether, and melte you
in my wrath and indignacion. I wyl brynge
you together, and kinde the fyre of my displea-
sure vnder you, that you maye be melted ther-
in. Lyke as the syluer is melted in the fyre, so
shal ye also be melted therein, that ye may know
howe that I the Lorde haue powored my wrath
vpon you, and the worde of the Lorde came vn-
to me, sayng: Thou sonne of man, tell her. Thou
art an vncleane land, which is not rayned vpon
in the day of the cruel wrath: * thy prophetes
are in the, are swozne together to deuour soules,
like as a roaryng lyon, that lyueth by his praye
They

Leu. xix. f
and. ff. a
Deu. xviii. b

Jer. xlii. b
Ezec. xxi. a
Amos. i. c

They receyue riches and good, and make many wyddowes in the. Thy prestes breake my lawe and desyle my sanctuary. * They put no dyfference betwene the holy and unholy, neither discern they betwene the cleane and unclean: they turne theyr eyes from my sabbothes, and I am unhalowed among them. Thy rulers in the are lyke rauynslyng wolues to the bloude, and to destroye soules for theyr owne couetous luche. * As for thy prophetes, they daube with vntempered claye, they se vanities, and prophesy lyes vnto the, saying: the Lorde God sayth so, where as the Lorde hath not spoken: The people in the land vse the wicked extorcion and robbry. They were the poze and neddy and * oppresse the stranger agaynst ryght. And I sought in the land for a man, that wolde make by the hedge, and set himselfe in y gap before me in y landes behalfe that it shulde not be corrupted: but I could fynd none. Therefore wyll I poure out my cruell displeasure vpon them, and burne them in the fire of my wrath: theyr owne wayes wyll I recompence vpon theyr heedes, sayth the Lorde God.

¶ The xxiii. Chapter.

Co the fornicacyon, that is to saye of the idolatrye of Samaria and Iherusalem, vnder the names of Wholab and Wholbah. In comparayson of Samaria he sheweth that the fornicacyon of Iherusalem is the fylthier. The destruction of Iherusalem is prophesied. The aduouty of both the whoredoms founde out. Their destruction.

The worde of the Lorde came vnto me sayyng: Thou sonne of man, there were two women, that had one mother: these (wher they were yonge) began to playe the harlottes * in Egypt. There were theyr brestes brused, & the pappes of theyr maydenhed dyd the Egyptians destroye. The eldest of them was called Wholab, & her yongest syster Wholbah. These two were my wyues, and bare sonnes & daughters. Their names were Samaria, and that was Wholab: and Iherusalem that was Wholbah. As for Wholab she began to go a whooring when I had taken her to me. * She was set on fyre vpon her louners the Assirians as her neyghbours which had to do with her, euen the prynces and lordes that were dect in costly aray, sayr yonge men, lustye ryders of hores.

Thus thowowe her whoz dome, she cleued vnto al the yonge men of Assiria. Yea, she was mad vpon them, and desyled her selfe with all theyr ydols. Neither ceased she from the fornicacyon that she vled w the Egyptians: for in her youth they lay with her, they bzoled the brestes of her maydenhed, and poured theyr whozdom vpon her. Wherefore * I deliuered her into the handes of her louners: euen y Assirians wher she so loued. These discovered her shame, toke her sonnes and daughters, & slay her w the sword. A new name gat she of all her people, and they punished her.

* Her syster Wholbah sawe this, and destroyed her selfe with inordinate loue, more than she, and exceded her syster in whoz dome * she loued the Assirians (which also laye with her) namelye the prynces, and greute lordes, that were clothed with all maner of gorgeous apparell al lusty horesmen and sayr yonge persons.

Then I sawe, that they both were desyled a-

lyke. But she encreased styll in whoz dome for when she sawe men paynted vpon the wall, the ymages of the Chaldees set forth with fresh colours, with sayr gyrdles about them, & goodly bonettes vpo theyr heedes, lokyng all lyke prynces (after the maner of the Babylonians, and Chaldees in theyr owne lande wher they were borne) immediatly, as soone as she sawe them, she bzent in loue vpo them, and sent messengers for them into the lande of the Chaldees.

Nowe when the Babylonians came to her, they laye with her, and desyled her with theyr whoz dome, and so was she polluted with them. And when her lust was abated from them * her whoz dome and shame was discovered and sene: then my hert forsoke her, lyke as my herte was gone from her sister also. Neuerthelesse, she vled her whoz dome euer the longer the more, and remembred the dayes of her youth, wherin she had played the harlote in the lande of Egypt: * she bzent in luste vpon them, whose flesh was lyke the flesh of Asses, and theyr seed lyke the seed of hores. Thus thou hast renued the fylthynes of thy youth, when thy louners brused thy pappes, and marred thy brestes in Egypt.

Therefore (Wholbah) thus sayth the Lorde God: I wyll rasye vpon thy louners (with whome thou hast satisfyed thy lust) agaynst the, and gather them toggyther rounde about the: namelye, the Babylonians, and all the Chaldees, rulers, myghtie men and tyrauntes, with all the Assirians: all yonge and sayr louners prynces and lordes, knyghtes & gentle men, whiche be all good horesmen. These shall come vpon the with hores, charettes, and a great multitude of people: which shall be harnessed about the on euery syde: with brest plates, shylde and helmettes: I wyll punysh the before the: yea, they them selues shall punyssh the according to theyr owne iudgement I wyll put my gelousy vpo the, so that they shall deale cruelly with the. They shall cut of thy nose and thyne eares, and the remnant shall fall thorow y sword. They shall cary away thy sonnes and daughters, & the residue shall be bzent in the fyre. They shall strypp the out of thy clothes and cary thy costly iewels away with them.

Thus wyll I make an ende of thy fylthynesse and whoz dome, which thou hast brought out of the lande of Egypt: so that thou shalt tourne thyne eyes nomore after the and cast thy minde nomore vpon Egypt. For thus sayth y Lorde: beholde, I wyll deliuer the into the handes of them, whom thou hatest: yea, euen into the handes of them with whom thou hast fulfilled thy lust which shall deale cruelly with the.

All thy labour shall they take with them, and leane the naked and bare, and thus the shame of thy fylthy whoz dome shall come to lyghte. All these thynges shall happen vnto the bycause of thy whoz dome which thou hast vled amonge y Gentiles, with whose ydols thou hast defiled thy selfe. Thou hast walked in the waye of thy sister, therefore wyll I gyue her cup in thy hand.

Thus sayeth the Lorde God: Thou shalt drinke of thy sisters cuppe, howe depe and farre
A. V. soeuer

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loauer it be to þ botome. Thou shalt be laughed to scozne, and had as greatye in derision, as is possible. Thou shalt be ful of dronkenesse and sozowe, for the cuppe of thy syffer Samaria is a cuppe of destruction and wastynge: the same shalt thou drynke, and suppe it out euen to the dregges: yea thou shalt eat vp the broke peces of it, and so teare thyne owne brestes. For euen I haue spoken it, sayth the Lorde God.

¶ Therfore thus sayeth the Lorde God. For somoche as thou hast forgotten me and cast me asyde behynde the, so beare now thyne owne filthinesse and whozdom. The Lorde sayd mozeouer vnto me: Thou son of man, wylt thou not reprove Dholah and Dholibah? Shewe them theyr abhominaciōs namelly that they haue broken theyr wedlocke, and stayned theyr handes with bloude: yea, euen with theyr ydolles haue they commytted aduoutry * and offred them by the fyre theyr owne chyldren (to be deuoured) whom they had bozne vnto me. Yea, & this haue they done vnto me also: they haue defiled my sanctuary in the same day, and haue ynhalowed my Sabbath. For when they had slayne their children for theyr ydolles, they came the same daye into my sanctuary to defyle it.

ill. ze. xxi. a
ezec. xli. c

Lo, thus haue they done in my house: Wespde all this, thou hast sente thy messengers for men out of farre countreys: and when they came thou hast bathed & paynted thyne eyes with colours trymmed and set forth thy selfe of the best fashion: thou sattest vpon a goodly bed and a table spred before the, wher vpon thou hast set myne *insence and myne oyle.

ezec. xxi. d

¶ Then was there greate cheare with her to obtayne peate, and though with those men many men came, yet were ther also brought me of Saba from the wilderness: which gaue the bracelets vpon theyr handes: and sette glozyous crownes vpon theyr heedes: and I sayde vnto her: þ seing she was stryken in age in her whozdomes: now we shall her fornicacyons come to an ende with her. And they went into her as vnto a comen harlot. Eue so went they (I say) to Dholah and Dholibah those fylthy women. O al ye þ loue vertue and ryghtousnesse, iudge them, punyssh them: * as aduouters and murderers, ought to be iudged and punysshed. For they are breakers of wedlocke, and the bloud is in theyr handes. Wherfore thus sayth the Lorde God: I wyll bynge a greate multitude of people vpon them & make them be scatred and spoyled: these shall stone them, and goze them with theyr swerdes. They shall slay their sonnes and daughters and burne vp theyr houses with fyre.

ezec. xxi. b
ezec. xli. d

Thus wyl I destroy all suche fylthinesse out of the lande: that all women may learne, not to do after your vnclemesse.

And so they shall laye theyr fylthinesse vpon your owne selues, and ye shall be punysshed for the synnes that ye haue comitted with your ydols, and ye shall knowe that I am the Lorde God.

The. xliii. Chapter.

The prouph the syngge of Ierusalem by a parable of a sechynge pot. The parable of Ezechiels wyte being drede to bech he after expoundech.



In the nyynth yere, in the tēth moneth & the tenth daye of the moneth came þ word of the Lorde vnto me, saying: O thou sonne of man, wyte vp the name of this day: yea, euen the houre of this present day, when the kyng of Babilon set him selfe agaynst Ierusalem. Shewe that obstinat household * a parable and speake vnto the Thus sayth the Lorde God: Get the a * pot, set it on, and powder water into it: put all the peces togyther in it all the good peces: the loyne and the shuldre, and fyl it with the best bones. Take one of þ best shepe, and an heape of bones with all: let it boyle well, and let the bones seeth well therin. With that sayde the Lorde God on this maner. * Wo be vnto the bloudy ctyte of þ pot, where vpon the rustinesse hangeth, & is not yet B scoured away. Take out the peces that are in it one after an other: there neade no lottes be caste therfore, for the bloud is yet in it. Vpō a playne dye stone hath she poured it, and not vpon the grounde that it myght be couered with duste. And therfore haue I letten her poure her bloude vpon a playne dye stony rocke, bicause it shuld not be hyd, and that I myght bring my wyathful indignacion and vengeance vpon her.

Wherfore thus sayth the Lorde God: Wo be vnto that bloudy ctyte, for whom euen I my selfe wyl make a great fyre and set moche wood, and kyndle the fyre, and seeth the flesh, & C spyrce the pot, so þ the very bones shall be bynt. Mozeouer, I wyl set the pot emptye vpon the coles, so that his metall shall be bynt, and molten also for heate, and the filthinesse of it shall be molten in it, and the drosse of it shall be columed. Thou takest great payne this to defyle thy self And it wyl not be pouged from the excedynge drosse in it: but thozowe fyre shall the drosse of it be purifyed. In thy filthinesse euen in the miche vuous dedes thou dost contynue, and bicause thy filthinesse is abhominable, for I haue clesed the but thou art not clesed. Thou shalt not be purged from thyne vnclemesse til I haue poured my wyathful indignacion vpo the. Euen I þ Lorde haue so deuyled. Yea, it is come therto alreadye that I wyl do it: I wyl not goo backe, I wyl not spare, I wil not be entreated: but accordyng to thy wayes and ymaginacions thou shalt be punysshed: sayth the Lorde God. And the word of the Lorde came vnto me, saying: Thou sonne of man beholde, I wyl take away the pleasure of thyne eyes with a plague: yet shalt thou neyther mourne nor wepe, nor water thy chekes: therfore thou mayest mourne by thy selfe alone but vse no deedly lamentacion. Hold on thy bonnet, and put on thy shoes vpo thy feet, couer not thy face, & eate no mourners bred. So I spake vnto the people by tymes in the nyngynge, and at euen my wyfe dyed: then vpon the nexte morowe, I did as I was comaunded, and þ people sayde vnto me, wylt thou not tell vs what this signifieth toward vs, for this thou dost for our sake. I answered them, the worde of the Lorde came vnto me, saying: Tell the house of Israel, thus sayth the Lorde God: beholde, I wyl visit

spende my Sanctuarie, euen the glory of your power, the pleasure of your eyes, and the thyng that ye loue: your sonnes and daughters whom ye haue lefte shal fall thowowe the swerde.

Lyke as I haue done, so shall ye do also: Ye shall not hyde your faces, ye shall eat no mourning bread: youre bonnettes shall ye haue vpon your heedes, and shoes vpon your feet. Ye shall neither mourne nor wepe, but in your synnes ye shall be sorowfull, and one repent with an other. Thus Ezechiel is your shewetoken. For lyke as ye haue done, so (when this cometh) ye shal do al so: that ye maye learne to knowe that I am the Lorde God. But beholde, O thou sonne of man, In the day whē I take from them their power, their ioye and honour, the lust of theyr eyes, the burthen of their lyues: namely theyr sonnes and daughters, shal not this be knowen? Then shal there one escape, and come vnto the for to shewe the. In that daye shall thy mouthe be opened to him which is escaped, that thou mayst speake, & be nomeze dom. Yea, and I shal be theyr shewetoken & they may knowe how I am the Lorde.

The xxv. Chapter.

The worde of the Lorde vpon the sonnes of Ammon, which reioysed at the fall of Ierusalem. Agaynst Moab and Seir. agaynst Idumea, agaynst the Philistynes.

The word of the Lorde came vnto me saying: Thou sonne of man, let thy face agaynst the *Ammonites, prophesy vnto them, and saye vnto the Ammonytes: heare the word of the Lorde God. Thus sayeth the Lorde God: For somoche as thou speakest ouer my sanctuarie. I ha, I trowe it be now suspended: and ouer the lande of Israel: I trowe it be now desolate: yea, and ouer the house of Iuda, I trow they be now led away prisoners: Behold, I wyl deliuer the to the people of the east, that they may haue the in possessiō: these shall set theyr castels and houses in the. They shall eat thy frute, and drynke vnto thy mylke. As for Rabath, I wyl make of it a fall for camels and of Ammon a shepfold and ye shall knowe that I am the Lorde.

For thus sayeth the Lorde God: In somoche as thou haste clapped with thyne handes, and staped with thy feet: yea, reioysed in thyne heart ouer the lande of Israel with despice: beholde, I wyl stretche oute myne hande ouer the also, and deliuer the, to be spoyled of the heythen, & rote the out from among the people, and cause the to be destroyed out of all landes: yea, I wyl make the to be layd wast, that thou mayst know that I am the Lorde.

Thus sayeth the Lorde God: For somoche as Moab and Seir do saye: As for the house of Iuda, it is but lyke as all other Gentyles be. Therefore beholde, I wyl open the syde of Moab, and take away theyr strength theyr ctyes, and chefe coostes of theyr lande, whiche are the pleasures of thy countrey. As namely, Bethelmoth, Baalmon, and Carathaim, these wyl I open vnto them of the east, that they may fall vpon the Ammonites, and wyl grue them in possession, so that the Ammonites shal nomeze be had in remembraunce amonge the heythen.

Euen thus wyl I punyssh Moab also that they maye knowe how that I am the Lorde.

Moreouer thus sayeth the Lorde God. By cause that *Edom hath auenged and ealed hym selfe vpon the house of Iuda, & hath done great offence, and auenged hym selfe vpon them therefore thus sayeth the Lorde: I wyl reache out my hande vpon Edom: and take awaye man and beast out of it. From Theman vnto Dedā wyl I make it desolate: they shal be slayne with the swerde * thowowe my people of Israel wyl I auenge me agayne vpon Edom, they shal handle hym accordyng to my wrath and indignaciō, so that they shall knowe my vengeaunce sayeth the Lorde God.

Thus sayeth the Lorde God: For somoche as the *Philistines haue done this: namely taken vengeaunce with despitfull stomackes, and of an olde euyl wyl set them selues to destroye, therefore thus sayeth the Lorde God: Beholde, I wyl stretche out myne hande ouer the Philistines, and destroye the destroyer, and cause al the remnaunt of the see coost to perishe. A great vengeaunce wyl I take vpon them, and punyssh them cruelly: that they maye knowe how that I am the Lorde which haue auenged me of them.

The xxvi. Chapter:

Be propheseth that Tyre shalbe overthrowen by cause it reioysed at the destruction of Ierusalem: The wdrage and astonnyshment of the marchauntes for the destruction of Tyre.

It happened, that in the eleuenthyere, the fyrst daye of the moneth, the worde of the Lorde came vnto me, sayinge: Thou sonne of man, because *Tyre hath spoken vpon Ierusalem. I ha, now I trowe the portes of the people be broken: and he turned vnto me: for nowe that he is destroyed, I shal be fylled. Yea, therefore sayeth the Lorde God: Beholde, O Tyre, I wyl vpon the, I wyl byynge a great multitude of people agaynst the lyke as when the see aryseth with his waues: These shall breake the walles of Tyre, and cast downe her towers: I wyl scrape the grounde from her, and make her a bare stone: yea, as the drynging place where the fysshers hange vpon their nettes by the see syde. Euen I haue spoken it sayeth the Lorde God. The Gentyles shall spoylle her: her daughters vpon the felde shal pershe with the swerde, that they maye knowe howe that I am the Lorde.

For thus sayeth the Lorde God: Beholde, I wyl byynge byther Nabuchodonozor (which is the kyng of Babilon, and a kyng of kynges) from the north vpon Tyre: with horses, charettes, horsemen, and with a greate multitude of people. Thy daughters that are in the land shal be slayne with the swerd, but agaynst the he shal make bulworkes, and graue vpon dyches aboute the, and lyft vp his shilde agaynst the. His singes and batelrammes shal be prepare for thy walles, and with his weapons breake downe thy towers. The dust of his horses shal couer the thy shalbe so many, thy walles shal shake at the noise of the horsemen, charettes, and wheles when he cometh to thy portes, as men do into an open ctye.

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cytie. With the bones of his horse fete shall he treade downe all thy stretes.

C He shall slay the people with the swerde, and breake downe the pylers of thy strength. They shall wast away thy ryches, and spoyle thy marchandise. Thy walles shall they breake downe and destroy thy houses of pleasure. Thy stones thy timbre & foundations shall they cast in þe water. * Thus wyl I bypnyng the melody of thy songes, and the voyce of thy mynstrelsy to an ende so that they shall nomore be herde. I wyl make a bare stone of the: pea, a bypnyng place for nettes and thou shalt neuer be buylded agayne: For euen I the Lord haue spoken it, sayth the Lord God: thus hath the Lord God spoken concerning Tyre. The ples shall be moued at þe noyse of thy fall, & at the crye of thy slayne that shall be murdered in the. All kynges of the see shall come downe from theyr seates regal: they shall lay away theyr robes, and put of theyr costly clothynge. Pea, with trembling shall they be clothed they shall sit vpon the ground: they shall be afrayed at thy sodayne fall, and be abashed at þe.

D They shall mourne for the, and saye vnto the: * Thou noble cytie, that hast bene so greatly occupied of olde, thou that hast bene þe strongest vpon the see with thyne inhabytours, of whom all men stode in feare. Howe arte thou nowe so utterly destroyed: Howe at the tyme of thy fall the inhabytours of the ples: pea and the ples the selues shall stande in feare at the ende. For thus sayeth the Lord God: when I make the a desolate cytie (as other cyties be, that no man dwell in) and when I bypnyng the deape vpon the, that great waters maye couer the. Then wyl I cast the downe vnto them that descende into the pyt vnto a people that hath bene longe deed, and set the in a lande that is beneth, lyke the olde wylderneesse, with them whiche go downe to theyr graues, so that no man shall dwell moze in the. And I wyl make the to be nomore in honoure, in the lande of the lpyng. I wyl make an end of the, and thou shalt be gone. Though thou be sought for, yet shalt thou not be found for euer moze: sayth the Lord God.

The xxviii. Chapter.

The prophet is moued to bewaile the desolacion of Tyre: He setteth out the people of Tyre for the haunteys of marchauntes thereto.

I The word of the Lord came vnto me saying: O thou son of man, make a lamentable coplaynt vpon * Tyre and saye vnto Tyre: thou which art a port of the see, that occupiest with moche people, and many ples: thus speaketh the Lord God, O Tyre, thou hast sayde: what I am a noble citie, thy borders are in the myddest of þe see, and thy buylders haue made the maruelous goodlye. All thy tables haue they made of Cypre trees of þe mount Sanyr. From Libanus haue they taken Cedre trees, to make þe mastes, and the okes of Balan to make the rowers.

B Thy borders haue they made of puerp, and of costly wood out of þe yle of Cethym. Thy sayle was of dyuers colours, small nedle worke oute of the lande of Egypt, to hange vpon thy masse

and thy hangynges of pelowe sylke, purple, out of the ples of Cilias. They of Sydon and Tyre were thy shipmasters, and þe wysest in Tyre were thy shipmasters. The eldest and wysest at Gebal were they that amended and stopped thy shippes. All shippes of the see with theyr shypmen occupied theyr marchaundise in the. The Perses, Libians & Idutens were in thyne host, and helped the to fyght, these hanged vpon theyr chyldes and helmettes with the, these set forth thy beaute.

They of Arvad were with thyne hoost rode aboute thy walles: and the Hygmenians were thy watchmen vpon thy towers, these hanged vpon theyr quyers rounde about the walles, and made þe maruelous goodly. Charlis occupied the in all maner of wares, in syluer, yron, tynn and leade, and made thy market greete. Iauan Tubal, & Mesech were thy marchauntes, which brought the men and ornaments of metall for thy occuppyng. They of the house of Togarma brought vnto the at þe tyme of thy marce, horse, horsmen and mules. They of * Dedan were thy marchauntes: and many other ples that occupied with the, brought the wethers, elephant bones, and Decokes for a present. The Sirians occupied the bycause of thy dyuers workes, and increased thy marchaundise, with smaragdes with scarlet, with nedle worke, with whyte linnen cloth, with sylke, and with chrystall.

Juda and the lande of Israel occupied with the, and brought vnto thy markettes wheat of Minith, and Baneg, balne, honny, oyle, and triacle. Damascus also vled marchaundise with the in the best wyne of Helbon, and with wool by cause thy occuppyng was so greete, & thy wares so many. Dan, Iauan, & Mesal, haue brought vnto thy markettes, yron reddy made, with Cassia and Calamus, according to thyne occuppyng. Dedan occupied the in sayre tapestry worke and custyns. Arabia, and all the princes of Cedar haue occupied with the, in shepe, wethers, and gootes.

The marchauntes of Seba and Rema haue occupied also with the, in all costly spices, in all pprecious stones and golde, which they brought vnto thy markettes. Haram Chene, and Eden, the marchauntes of Saba, Affiria, & Chelmad were all doers with the, and occupied with the. In costlye raymente of pelowe sylke, and nedle worke (verpe pprecious, and therfore pacts and bounde together with ropes.) Pea, and in cedre wood, at the tyme of thy markettes. The shippes of Charlis were the chefe of thy occuppyng.

Thus thou art ful, and in great worthe, euen in the myddest of the see. Thy robbers shall bypnyng the into greete waters, the east wynde shall ouerbeare the in the myddest of the see, so that thy wares, thy marchaundise, thy ryche, thy mariners, thy shypmasters, thy builders of thy broken places, thy occuppers (that brought the thynges necessarye) the men of war that are in the, and al the comens shall perishe in the myddest of the see, in the daye of thy fall: The suburbs shall shake at the loude crye of the shypmen.

All wher men, and all maryners vpon the see, shall kepe out of theyr botes, and set the selues vpon the lande. They shall lyft vp theyr voyce because of thes make a lamentable crye. They shall cast dust vpon theyr bedes, and lye downe in the ashes. They shall haue them selues, and put sackcloth vpon them for thy sake.

They shall mourne for the with hertfull sorrowe and heuy lamentation: yea, they also shall wepe for the. Alas, what cytie hath so bene destroyed in the see, as Tyre is? When thy wares and marchaundise came from the sees: thou gannest all people ynough. The kynges of the earth haue made ryche, thowowe the multitude of thy wares occupying. But thou art now cast downe into the deepe of the see, all thy resorte of people is perswaded with the. All they that dwel in the pleasure are abashed at the, and all theyr kynges are aghast: yea theyr faces haue chaunged colour. The marchautes of the nations wondre at the. In that thou arte so cleane brought to nought, and comest nomore vp.

The xxviii. Chapter.

The worde of God agaynst the kyng of Tyre, for by the prophete Daniel the prophete is moued to bewyle the kyng of Tyre. The worde of the Lorde agaynst Sydon. The Lorde promyseth that he will gather together the chylde of Israel.

The word of the Lorde came vnto me saying: thou sonne of man, tell the prynces of Tyre. Thus sayeth the Lorde God: because thou hast a proude herte, and hast sayde: * I am a God. I haue my seate in the myddest of the see lyke a god, wher as thou art but a man & not god, and yett standest in thyne owne conceyte, that thou art god: Behold, thou thyngest thy selfe wysler than Daniel, that ther is no secretes hyd from the.

With thy wysdome and thy vnderstandyng thou hast gotten the great welthyngesse, and gathered treasure of syluer and golde. With thy great wysdome and occupying hast thou increased thy power, and because of thy great rychesse thyne herte is proude.

Therefore thus sayth the Lorde God: For so moch as thou hast lyft vp thyne hert as though thou were God, behold, I will byynge enemies vnto the, enen thytrauntes of the hepythen: these shall drawe out theyr swerdes vpon thy beauty and wysdome, and shall defyle thy glorie. They shall cast the downe to the pye, so that thou shalt lye in the myddest of the see, as theyr be slayne. Let se, yf thou wilt saye then (before them that slaye the) I am God, wher as thou arte but a man and not God, in the handes of them that slay the. Yf thou wilt saye then, such as the vncircumcysed in the handes of the ennemyes for I my selfe haue spoken it, sayth the Lorde God.

Whereafter the worde of the Lorde came vnto me, saying: Thou sonne of man, make a lametible complaynt ouer the kyng of Tyre, and tel hym: Thus sayeth the Lorde God: thou arte a leale of a lykenesse, full of wysdome and excellent beauty: Thou hast ben in the pleasaunt garde of God: thou art deckt with all manner of precious stones: with Ruby, Topas, Christall, Ja-

cynth, Onix, Iaspis, Saphir, Smaragde, Carbuncle and gold. The beauty and the holes be in the, were set forth in the daye of thy creation. Thou art a fayre Cherub, exalted by the annoynting, stretched wyde out for to couer. I haue set the in this dignitie vpon the holy mount of god there hast thou ben, & walked amonge the fayre glystryng stones. From the tyme of thy creatiō thou hast ben ryght excellent, tyll wyckednesse was founde in the. * Because of thy great marchaundise, thyne hert is full of wyckednesse, and thou hast offended. Therefore will I cast the fro the mount of God (thou couerynge Cherub) and destroye the amonge the glystryng stones. Thy hert was proude in thy fayre beauty, and thowow thy beauty thou hast destroyed thy wysdome: I will cast the downe to the grounde, and that in the syght of kynges. Thou hast defyled thy sanctuary with the great wyckednesse of thy vnryghteous occupyinge. I will byynge a fyre from the myddest of the, to consume the: and will make the to ashes, in the syght of all them that loke vpon the. All they that haue bene acquainted with the among the hepythen shall be abashed at the, seinge thou art so cleane brought to nought, and comest nomore vp.

And the worde of the Lorde came vnto me, saying: Thou sonne of man, set thy face agaynst Sydon: * Prophecy vnto it, and speake. Thus sayeth the Lorde God: Beholde, O Sydon, I will vpon the, and get me honour in the: that it may be knowen, howe I am the Lorde: when I punish the, and get me honour in her. For I will sende pestilence and bloudshedding into her stretes, so that those whiche be slayne with the sword shall lye rounde aboute in the myddest of her: and they shall knowe that I am the Lorde. She shall nomore be a pryckynge thorne, and an hurtynge byer vnto the house of Israel, nor vnto them that lye rounde about her, and hate her, and they shall knowe, that I am the Lorde.

Thus sayth the Lorde God: when I gather the household of Israel together agayne from the nations amonge whom they be scatred, then shall I be sanctified in them in the syght of the Gentyles, and they shall dwell in the lande, that I gaue to my seruauit Jacob. They shall dwell safely therein, buylde houses, and plant vyneyardes: yea, safely shall they dwell therein: when I haue punished all those that despyse them rounde aboute: and then shall they knowe, that I am the Lorde thy God.

The xxix. Chapter.

The prophete agaynst Pharaon. The prophete telleth the destruction of Egypt, and the sparklyng abode of the Egyptians. The Lorde promyseth that he will restore Egypte agayne after 70. yeres. Egypt is the rewarde of kyngs. Madaian shall be a labourer for the labour whiche he toke agaynst Tyre.



At the tenth yere vpon the tweluth day of the tenth moneth, the word of the Lorde came vnto me, saying: * Thou sonne of man, set now thy face agaynst Pharaon & kyng of Egypt. Prophecy agaynst hym, and agaynst the whole land of Egypt. Speake, and tel hym: thus sayth the Lorde God: beholde, O Pharaon thou kyng of Egypt

The Prophecye

of Egypte, I wyll vpon the thou great dragon that lyest in the waters: thou that sayest: the water is myne, I haue made it my selfe. I wyll put an hoke in thy chawes, and hange all the fysh in thy waters vpon thy scales: after that, I wyll drawe the out of thy waters: yea, and al the fysh of thy waters that hange vpon thy scales. I wyll cast the out of the drye lande, with the fysh of thy waters, so that thou shalt lye vpon the felde.

B Thou shalt not be gathered nor taken vp: but shalt be meate for the bestes of the felde, & for the foules of the ayre, that all they which dwell in Egypte maye knowe: that I am the Lorde by cause thou hast ben a staffe of reed to the house of Israel: whē they toke hold of the with theyr hand thou brakest and pyckedst them on euery syde: and yf they leaned vpon the, thou brakest & hurtedst the raynes of theyr backs. Therefore thus sayth the Lorde God: behold, I wyll byng a swerde vpon the, and rote out of the both man and beast: yea, the lande of Egypte shall be desolate and waste, and they shall knowe, that I am the Lorde. Bycause he sayd: the water is myne: I my selfe haue made it. Behold therefore, I wyll vpon the, and vpon thy waters: I wyll make the lande of Egypte waste and desolate and in abasment, from the towre of Syenes vnto the borders of the Moziars lande: so that in forty yeres there shall no foote of man walke there, neyther foote of catel go there, neyther shall it be inhabited. I wyll make the lande of Egypte to be desolate among other waste countreys, and her cyties to lye voyde forty yeres amonge other voyde cyties: And I wyll scatere the Egyptians among the hepythen and nacions, and strowe them in the landes about.

111. Regum
111. d
et. 111. 111.
111. 111. a

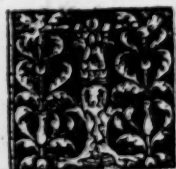
C Agayne: thus sayeth the Lorde God * when the .xl. yeres are expyed, I wyll gather the Egyptians togyther agayne, out of the nacions, among whom they were scatered, & wyll bynge the prisoners of Egypte agayne into the lande of Pathures theyr owne natyue countrey, that they may be there a lowly small kyngdome: yea they shall be the smallest amonge other kyngdomes, lest they exalt them selues aboue the hepythen: for I wyll so mynysh them that they shall nomore rule the hepythen. They shall nomore be an hope vnto the house of Israel, neyther prouoke them anye more to wyckednesse, to cause them turne backe, and to folowe them: and they shall knowe, that I am the Lorde God.

D In the .xxvii. yere, the fyrst daye of the fyrste moneth came the worde of the Lorde vnto me, saying: Thou sonne of man, Nabuchodonozor the kyng of Babylon hath made his host, with great trauaile and labour to come before Tyre that euery heed maye be balde, & euery shoulder bare. Yet hath Tyre gyven neyther him nor his host any rewarde, for a great trauaile that he hath taken there. Therefore thus sayeth the Lorde God: beholde, I wyll gyue the lande in Egypte vnto Nabuchodonozor the kyng of Babylon, that he may take away al her substaunce, robbe her robbyes, & spoyle her spoyle to pay his host theyr wages withal. I wyll gyue him the lande

of Egypt for his labour, that he toke for me before Tyre. At the same tyme wyll I cause the house of Israel to growe forth, and open thy mouth agayne among them: that they may knowe, how that I am the Lorde.

The .xxx. Chapter.

The destruction of Egypt and of her cyties is declared.



The word of the Lorde came more vnto me, saying: thou sonne of man, prophesy & speake: thus sayth the Lorde God. Mourne, wo worthe this daye, for the daye is here, the day of the Lorde is come: the darke day of the hepythe the houre is at hande. the swerde cometh vpon Egypt. When the wounded men fall downe in Egypte, when her people are taken awaye, and when her foundacyons are destroyed, the Moziars lande shall be afrayed: yea the Moziars land Libia and Lidia, al theyr comen people, & Chub and all that be confederate vnto them, shall fall with them thorowe the swerde.

Thus sayth the Lorde: The maynteyners of the lande of Egypte shall fall, the pryde of her power shall come downe euen vnto the towre of Syenes: shall they be slayne downe wth the swerd sayeth the Lorde God: amonge other desolate countreys they shall be made desolate, among other waste cyties they shall be wasted. And they shall knowe, that I am the Lorde, when I kindle a fyre in Egypt, and when al her helpes are destroyed. At that tyme shall theyr messengers go forth from me in shypes, to make the carelesse Moziars afrayed, and sorowe shall come vpon them accordyng to the daye of Egypt for doubtlesse it shall come.

Thus sayth the Lorde God: I wyll make an ende of the people of Egypt thorowe the hande of Nabuchodonozor the kyng of Babylon. He and his people with hym: yea, and the cruell tyrantes of the hepythen shall be brought to destroye the lande. They shall drawe out theyr swerdes vpon Egypte, and fyll the lande full of slayne men. I wyll drye vp theyr floudes of water, and sell the lande into the handes of wicked people. The lande and all that is therein, I wyll destroye thorowe the enemyes. Euen I the Lorde haue sayde it.

And thus sayth the Lorde God: * I wyll destroye the ydolles, and bynge the ymages of Noph to an ende. There shall no more be a pryncer of Egypt, and a fearfulness wyll I sende into the Egyptians lande. As for Pathures, I wyll make it desolate, and kindle a fyre in zoan the cytie. No, I wyll punyssh and poure my wrathful indignacion vpon Sin which is the strength of Egypte. All the substaunce of Alexandria wyll I destroye, and kindle a fyre in Egypte.

Sin shall be in greate heynesse, Alexandria shall be rooted out, and Noph shall haue daye of sorowe. The best men of Heliopolys and Bubast shall be slayne with the swerd, and carped awaye captiue. At Caphnis the daye shall be darke, when I breake there the sceptre of the land of Egypte, and when the pompe of her power shall

shall have an ende. A cloude shall couer her, and her daughters shall be ledde a waie into captiuitie. Thus wyl I punyssh Egypt, that they may knowe howe that I am the Lorde.

It happened in the eleuenth yere, vpon the seventh day of the first moneth, that the Lordes worde came vnto me, sayenge; Beholde, thou sonne of man, I wyl breake the arme of Pharao kyng of Egypte: and lo, it shall not be bounde vnto be healed, neither shall any plaister be layd vpon it, for to ease it, or to make it so stronge, as to holde a swerde. Therfore thus sayeth the Lorde God. Beholde, I wyl vpon Pharao the kyng of Egypt, and breake his strong arme (yet is it but a broken one) & wyl smyte the swerde out of his handes.

As for the Egyptians, I wyl scatter them among the heathen, and strowe them in the landes aboute. Agayne I wyl strengthe the arme of the kyng of Babylon, and geue him a swerde in his hande, but I wyl breake Pharaos arme so that he shall hold it before him pyteously lyke a wounded man.

Yea, I wyl stablyshe the king of Babylons arme, and the armes of Pharao shall fall downe that it may be knowen, that I am the Lorde which geue the kinge of Babylon my swerd in his hand, that he may drawe it out vpon the land of Egypt, & that when I scatter the Egyptians amonge the Gentyles, & strowe them in the landes about, they maye knowe, that I am the Lorde.

The xxxi Chapter.

A comparison of the prosperitie of Pharao with the prosperitie of the Assyrians. He prophesyeth a lyke destruction on to them both.

Moreouer, it happened in the eleuenth yere, the fyrst daye of the thyrde moneth, that the worde of the Lorde came vnto me, sayeng: thou sonne of man, speake vnto Pharao the kyng of Egypt, and to all his people. Whom art thou like in thy greatnes? Beholde Assur was lyke a Cedre tree vpon the mount of Libanus with fayre braunches: so thycke, that he gaue shadowes & shotte out very hye: his toppes reached vnto the cloudes. The waters made hym great, and the depe set him vp an hye. Rōnde about the rotes of hym ranne there floudes of water, he sent out his lytel ryuers vnto all the trees of the felde.

Therfore was he hyer then al the trees of the felde and thowoe the multitude of waters that he sent fro him, he obtayned many longe braunches. All foules of the ayre made theyr nestes in his braunches: vnder his bowes gendred al the bestes of the felde, & vnder his shadow dwelte al people. Fayre & bewtiful was he in his greatnes in the length of his braunches, for his rote stode besyde great waters, no Cedre tree might hyde hym. In the pleasaunt garden of God, there was no fyrrer tree like his braunches, the playne trees were not lyke the bowes of hym.

All the trees in the garden of God myght not be compared vnto hym in his bewty, so saye & goodly had I made hym wyth the multitude of his braunches. In so moche that all the trees in the pleasaunt garden of God had enuy at hym.

Therfore thus sayth the Lorde God, for so moche as he hath lyft vp hym selfe so hye, and stretched his toppes into the cloudes, and seynge his herte is proude in his hyghnes, I wyl deliuer him in to the handes of the myghtyest among the heathen, whiche shall rote hym out. Accordyng to his wyckednes wyl I cast hym away, & enemye shall destroie hym, and the myghty men of the heathen shall so scatter hym, that his braunches shall lye vpon all moūtaynes, and in al vales his bowes shall be broken downe to the grounde & thowoe out the lande. Then al the people of the lande shall go from his shadowe, and forsake hym. When he is fallen, al the foules of the ayre shall syt vpon hym, and all the wyld beasts of the felde shall go aboute amonge his braunches so that from henceforth, no tree in the water shall attayne to his hyghnesse, nor reache his toppes vnto the cloudes, neyther shall any tree of the water stande so hye, as he hath done. For vnto death shall they al be deliuered vnder the earth, and go downe to the graue lyke other men.

Moreouer thus sayth the Lorde God: In the daye when he goeth downe to the graue, I wyl cause lamentacion to be made, I wyl couer the depe vpon hym, I wyl stanche his floudes, & the great waters shall be restrained. I shall cause Libanus to be forowful for his sake, and al the trees of the felde shall be smytten. I wyl make the heathen shake at the sounde of his fall when I cast hym downe to hell, with them that descende into the pyt. Al the trees of Eden, with al the chosen and best trees of Libanus, yea, and al they that are plated vpon the waters shall mourne wyth hym also in the lower habitacions: for they shall go downe to hel wyth him, vnto them that he slayne wyth the swerde, whiche dwelte afore vnder the shadowe of his arme among the heathen. To whom shalte thou be lykened, that art so glorious & great, amonge the trees of Eden? Yet art thou cast downe vnder the erth (among the trees of Eden) where thou must lye amonge vncircūcised, wyth them that he slayn with the swerde. Euen thus is it wyth Pharao and al his people, sayth the Lorde God.

The xxxii Chapter.

The prophete is commaunded to bewaile Pharao the kyng of Egypte. He prophesyeth that destruction that come vnto Egypte thowoe the kyng of Babylon.

In the eleuenth yere, the first day of the tweluenth moneth, the word of the Lorde came vnto me, saying: thou sonne of man, take vp a lamentacion vpon Pharao kyng of Egypt, & say vnto him: Thou arte reputed as a Lyon of the heathen, & as a whalespyhe in the see. Thou castest thy waters aboute the, thou troublest the waters with thy fete and stampst in the floudes. Thus sayeth the Lorde God: * I wyl sprede my net ouer the, namely, a great multitude of people, these shall dyspue the into my parne, for I wyl cast the vpon the lande: and let the lye vpon the felde, that all the foules of the ayre maye syt vpon the. I wyl geue all the bestes of the felde prouche of the. Thy fleshe wyl I cast vpon the hylls, and fyl the vales wyth thy highnesse. I wyl water the lande

Esa. xlii. c. cxc. cxcv. c.

Eze. xxi. c. cxc. c.

Eze. xii. b. and. cxi. a.

The Prophecie

Esa. xlii. b lande with the aboundaunce of thy blood, even to the mountaynes, and the ryuers shal be ful of thy blood. When thou art put out, I wyll couer the heaue, and make his starres dymme * I wyll sprede a cloude ouer the Sunne, and the moone shall not geue her lycht. Al the lychtes, of heauen wyll I put oute ouer the, and byngge darkenesse vpon thy lande, saith the Lord God: I wyll trouble the hartes of many people, when I byngge thy destruction amonge the hepythen and countreyes, whom thou knowest not. Yea I wyll make manye people with theyr kynges so afrayde thowowe the, that theyr heer shal stand vp, when I shalke my swerde at theyr faces.

Sodaynly shal they be astonyed, euery man in himselfe, at the daye of thy fall. For thus sayth the Lord God, the kyng of Babylons swerde shal come vpon the, with y^e swerdes of the woorthyes wyll I smyte downe thy people. All they that be myghty among the Gentiles shal wast the proude pompe of Egypt, and byngg downe all her people. All the cattell also of Egypt wyll I destroye, that they shal come nomore vpon y^e waters, so that neyther mans foote nor beastes clawe shal styre them any more. Then wyll I make theyr wayes depe, and cause their floudes to runne lyke oyle, sayth the Lord God. When I make the lande of Egypt desolate, and when the countreye with al that is therein, shal be layd wast, and when I smyte al them which dwel in it, that they maye knowe that I am the Lord. This is the mournynge that the daughters of the hepythen shal make. Yea, a sorowe and lamētacion shal they take vp vpon Egypte, and al her people, sayth the Lord God

Esa. xlii. c. **Esa. xlii. c.** In the xii. yere, the xv. daye of the moneth, came the worde of the Lord vnto me, sayinge: Thou sonne of mā: Take vp a lamētation vpo the people of Egypt, & cast the downe: yea them I say, & the myghty people of the hepythen also euen wth them * that dwel beneth: and with them that go downe into y^e graue. Downe (how saye so euer thou be) & lay the with y^e vncircumcised. Amonge those that be slayne wth the swerde, shal they lye. To the swerde is the already deliuered: therfore plucke downe to the grounde, her & all her multitude. The myghty woorthyes shal speake to him out of the hel & to his helpers that be gonne downe and lye vncircumcised and with them that be slayne with the swerde.

E Asur is there a so wth hys companye, and theyr graues rounde about, whiche were slayne and fell all with the swerde, whose graues lye helyde hym in the lowe pytte. His commens are buryed rounde aboute hys graue, all togyther wounded and slayne with the swerde, whiche men afore tyme brought feare into the lande of the lypynge.

Jer. xlii. c. **Jer. xlii. c.** * There is Elam also wth all his people, & theyr graues round about: which al being wounded & slayne with the swerd are gone downe vncircumcised vnder the earth, whiche neuertheless somtyme brought feare into the lande of the lypynge: for y^e whiche they beare their shame, wth the other that be gone downe to the graue.

Theyr buryall is g^uen them, and all theyr people, amonge them that be slayne. Theyr graues are rounde about all them whiche be vncircumcised, and with them that be slayne thowowe the swerde: for seynge that in tymes past, they made the lande of the lypynge afrayed, they must now beare theyr owne shame, with them that godowne to the pytte, and lye amonge them, that be slayne.

There is Mesek also and Tubal, and theyr people, and theyr graues rounde aboute. These al are among the vncircumcised, and them that be slayne wth the swerde, bycause afore tyme they made the lande of the lypynge afrayed.

Shulde not they then lye also among y^e woorthyes & vncircumcised gyautes: which wth theyr weapons are gone downe to hel whose swerdes are layed vnder their heades, whose wickednes is vpon theyr bones: bycause that as woorthyes they haue brought feare into the lande of the lypynge. Yea, among the vncircumcised shal thou be destroyed, and slepe with them that perished thowowe the swerde.

There is y^e lande of * Edom with her kinges and princes also, which with theyr strength are layed by them that were slayne wth y^e swerd, yea, among the vncircumcised, and them which are gone downe into the pytte. More ouer, there be al the princes of the north, wth all the Sydonians, which are gone downe to the slayne.

With theyr feare and strength they are come to confusio, and lye there vncircumcised among those that be slayne with the swerde, and beare theyr owne shame, with them y^e be gone downe to the pytte. Nowe when Pharao seeth this, he shal be comforted ouer al his people, that is slayne with the swerde, both Pharao and al his host. Sayth y^e Lord God. For I haue giuen my feare in the lande of the lypynge. But Pharao and al his people shal lye amonge the vncircumcised and amonge them that be slayne with y^e swerde sayth the Lord God.

The xxxiii. Chapter.

The xxxiii. Chapter. He setteth out the offyce of a curate that preacheth the Gospel. He strengtheneth them that byspaze, and boldeueth them with the promysse of mercy. The word of the Lord agaynst the remanant of the people, agaynst the mockers of the wordes of the prophete.



Gayn, the worde of the Lord came vnto me, sayinge: Thou son of man Speake to the children of thy people, and tell them: When I sende a swerde vpon a land, yf the people of the lande take a man of theyr countrey, and set hym to be theyr watchman, the same man (when he seeth the swerde come vpon the lande) shal blowe the trompet and warne the people.

Yf a man now beare the noyse of the trompet & wyl not be warned, and the swerde come and take hym away, his blood shal be vpon his owne heed: for he herde the sounde of the trompet, and wolde not take heed, therfore his blood be vpon hym. But yf he wyl receyue warnynge, he shal saue hys lyfe.

A gayne, yf the watchman se the swerde come and he we it not with the trompette, so that the people

people is not warned: yf the swearde come then and take any man from amonge them: the same shalbe taken awaye in hys owne synne, but his blood wyll I requyre of the watchmans hande.

* And nowe (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that where as thou hearest anye thyng oute of my mouth, thou mayest warne them on my behalfe. Yf I saye vnto the wicked: thou wycked, thou shalt surely dye: and yf I saye vnto the righteous: thou shalt surely lyue. But thou shalt surely dye in his owne synne, but his blood wyll I requyre of thy hande. Neuertheless, yf thou warne the wicked of his waye, to turne from it, where as he yet wyl not be turned from it, then shall he dye by cause of his syn, but thou shalt deliuered thy soule.

Therefore (O thou sonne of man) speake vnto the house of Israel. Yea say thus. Our offences and synnes lye vpon vs, and we are corrupte in them, how shulde we then be restored vnto lyfe. Tell them: * As truly as I lyue sayth the Lorde God, I haue no pleasure in the death of the wicked, but moche rather that yf wycked turne from hys waye, and lyue. Turne you, turne you from your vngodly wayes: O ye of the house of Israel, wherfore wyll ye dye?

O thou sonne of man, tell the chyldren of the people. * The ryghteousnesse of the ryghteous shal not saue him, whensoever he turneth a waye vnfaythfull ye. Agayne, the wyckednesse of the wycked shal not hurte him, whensoever he conuerteth from his vngodlynesse.

And the ryghteousnesse of the ryghteous shal not saue his lyfe, whensoever he synneth. Yf I say vnto the ryghteous, that he shall surely lyue, and so he trust to his owne rightousnesse, and do synne, then shall hys ryghteousnesse be nomore thought vpon, but in yf wyckednes that he hath done he shall dye. * Agayne, yf I saye vnto the wycked, thou shalt surely dye: and so he turne from hys synnes, and do the thyng that is lawfull and ryght. In somoch that the same wycked man giueth yf pledge agayne, restoreth that he had taken awaye by robberye, walketh in the commaundementes of lyfe, and doth no wrong. Then shall he surely lyue, and not dye. Yea, the synnes that he hath done, shal neuer be thought vpon. For in somoch as he doth new the thyng that is lawfull and ryght, he shall lyue. And yet the chyldren of thy people saye: Truly, the waye of the Lorde is not ryght, but they lye, where as they owne waye is rather vnrigh.

When the ryghteous turneth from his ryghtousnesse, and doth the thyng that is wycked, he shal dye therfore. But yf the wicked turne from his wickednes, doing the thyng that is lawfull and ryght, he shall lyue therfore. Yet ye say * the way of yf lord is not equal: O ye house of Israel. * I wyl iudge euery one of you after his wayes.

In the twelue yere, the fyfth daye of the fyfth moneth of our captiuitie, it happened, that one which was fled out of Ierusalem, came vnto me, and sayde: the cytie is destroyed. Nowe the hande of the Lorde had bene vpon me the eu-

nyng afore this man (which was escaped) came vnto me, and had opened my mouth, vntill the moynynge that he came to me: yea, he opened my mouth. So that I was nomore domme. Then came the worde of the Lorde vnto me, and sayd: O thou sonne of man, these that dwell in the wasted lande of Israel, say: Abraham was but one man, and he had the lande in possession: nowe are we many, and the land is giue vs to possesse also. And therfore tell them: Thus sayeth the Lorde God: * In the blood haue ye eaten, your eyes haue ye lyfte vp vnto ydols, * and haue shed blood: shall ye then haue the lande in possession?

Ye leane vpon your swerdes, ye worke abominations, euery one defyleth his neyghbours wyfe: and shall he then possesse the lande? Saye thou these wordes vnto them. Thus sayeth the Lorde God. As truly as I lyue all ye that dwell in this wilderness shall be slayned with yf swerde: whatsoeuer is vpon the felde I wyl gyue vnto the beastes to be deuoured: those that be in strong holdes and denes, shall dye of the pestilence. For I wyl make the land so desolate and waste and the pompe of her strength shall come to an ende. The mountaynes of Israel shalbe so wast that no man shall trauaile therby.

* Then shal they learne to knowe, that I am the Lorde, when I make the lande waste and desolate by cause of all theyr abominations, that they haue wrought. And thou sonne of man, the chyldren of the people that talke of the, by the walles, and in the doores of theyr houses, sayinge one to an other. Come, lette vs heare what word is gone forth from the Lorde. These come vnto the, after yf maner of a great people: yea as who sayth they were my people, they lyt downe before the, & heare thy wordes, but they do not thereafter, * for in their mouthes they make a iest of them, and they herte goeth after theyr owne couetous lucre, and as a balet that hath a swete tune, and is pleasaunt to synge, so shalt thou be vnto them: thy wordes shal they heare, but they wyl not do thereafter. Whe this cometh to passe (for lo: it cometh in dede) then shal they knowe, that there hath bene a prophete amonge them.

The xxxiii. Chapter.

Agaynst shepherdes and curates that despyse the flocke of Christ, and seeke theyr owne. The Lorde sayeth that he wyl visite his dispersed flocke, and gather them together. He reioyceth the malice of certayn of the flocke he promyseth the trewe shepherdes Corryntians: and wyl hym peace.



And the word of the Lorde came vnto me, saying: thou sonne of man, prophecy agaynst the shepherdes of Israel, prophecy and speake vnto them. Thus sayeth the Lorde God. * Wo be vnto the shepherdes of Israel, that fede them selues. Shulde not the shepherdes fede the flockes?

Ye haue eaten vp the fat, ye haue clothed you with the wol: the best fed haue ye slayne, but the flocke haue ye not nourished. The weak haue ye not holden vp * the syncke haue ye not healed: the broken haue ye not bounde together, the outcastes haue ye not brought agayne: the lost haue ye not

Leu. xxviii. b
Deu. xxx. c.

Eze. xlv. a

Eze. xxxiii. b
Mat. xv. a

Eze. xlviii. a
Act. xlii. b
Eze. xlviii. a

Luke. xlviii. b

The Prophecie

Isa. lxxv.

ye not sought, but *churlyshly & cruelly haue ye ruled the. Thus are they scattred here and there without a shepherde: yea, all the beastes of the felde deuoure them, and they go astraye.

My shepe go wandrynge vpon all mountaynes, and vpon euery hye hyl: Yea, they be scattred abrode in all felde, and ther is no man that careth for them, or seketh after them. Therefore O ye shepherdes, heare the worde of the Lorde. Thus sayth the Lorde God: As truly as I lyue forsomuche as my shepe are robbed, and deuoured of all the wyld beastes of the felde, haung no shepherde: & scinge that my shepherdes take no regarde of my shepe, but fede them selues only, and not my shepe. Therefore, heare the worde of the Lorde (O ye shepherdes) Thus sayth the Lorde God: Beholde, I my selfe wyll vpon the shepherdes: and requyre my shepe from theyr handes, and make them ceasse from fedynge of my shepe: yea, the shepherdes shall fede them selues nomore. For I wyll deliuer my shepe out of theyr mouthes, so that they shall not deuoure them after this. For thus sayth the Lorde God:

Isa. lxxv. b.
Isa. lxxv. c. a.

* Beholde, I wyll loke to my shepe my selfe, and seke them. Lyke as a shepherd among the flocke seketh after the shepe that are scattred abrode, euen so wyll I seke after my shepe, and gather them togyther out of al places, where they haue ben scattred in the cloudy and darke day. I wyll bypunge them oute from all people, and gather them togyther out of all landes. I wyll bypunge them into their owne lande, and fede them vpon the mountaynes of Israel, by the ryuers, and in all the places of the country. I wyll fede them in right good pastures, & vpon the hye mountaynes of Israel shall theyr foldes be. There shall they lye in a good folde, and in a fat pasture shall they fede: euen vpon the mountaynes of Israel.

Luke. lxxv. b.
John. x. a.

I wyll fede my shepe my selfe, & bypunge them to theyr rest, sayeth the Lorde God. * Suche as be lost, wyll I seke: suche as go astraye, wyll I bypunge agayne: suche as be wounded, wyll I bynde vp: suche as be weake wyll I make strong, suche as be fat & stronge, those wyll I roote out, and fede them with the thyng that is lawfull.

Mat. xxv. c.

E And as for you (O my shepe) sayeth the Lorde God: I wyll put a difference amonge the shepe, amonge the wethers and the goates. Was it not ynough for you to eate vp the good pasture, but ye must treade downe & resydue of your pasture with your feet also? Was it not ynough for you to drynke cleare water, but ye must trouble the resydue also wyth your feet?

Thus my shepe must be fayne to eate the thyng, that ye haue troden downe with your feet, and to drynke it, that ye with your feet haue defyled. Therefore thus sayth the Lorde God vnto them: Beholde, I wyll leuer the fatte shepe from the leane: for somuche as ye haue shot the weake shepe vpon the sydes and shoulters, and runne vpon them with your hornes, so longe tyll ye haue utterly scattred them abrode. I wyll helpe my shepe, so that they shall nomore be spoyled: yea, I wyll discerne one shepe from another. I wyll rayse vp vnto them one only shep-

herde, euen my seruante * David, he shall fede them, and he shall be theyr shepherde. I the Lorde wyll be theyr God, and my seruante * David shall be theyr kynce. Euen I the Lorde haue spoken it

Moreover, I wyll make a couenant of peace with them, and bypue all euyl beastes out of the lande: so that they may dwell safely in the wyldernesse, and slepe in the woodes. Good fortune and prosperite wyll I gyue them and vnto all that be rounde aboute my hyl. * A prosperous shewe and rayne wyll I sende them in due season, that the trees in the wood may bypunge forth theyr frutes, and the ground her encrease. They shall be safe in theyr lande, and shall knowe that I am the Lorde, which haue broken their yoke, and deliuered them oute of the handes of those that helde them in subiection.

They shall nomore be spoyled of the heythens, nor deuoured with the beastes of the lande: but safely shall they dwell, and no man shall fraye them. I wyll set vp an excellent plant for them, so that they shall suffre nomore hunge in the lande, neyther beare the reproche of the heythens any more. Thus shall they vnderstande, that I the Lorde theyr God am with them, & that they (euen the house of Israel) are my people, sayeth the Lorde God. Ye men are my flocke, * ye are the shepe of my pasture: and I am your God, sayth the Lorde God.

The xxxv Chapter.

The destruction that shall come on the hyl Seir, that is on the Idumeans, because they troubled the people of the Lorde.



Moreover, the word of the Lorde came vnto me, saying: Thou sonne of man, turne thy face toward the mount Seir, prophete vpon it, and say vnto it. Thus sayth the Lorde God:

Beholde (O thou mount Seir) I wyll vpon the. I wyll reache out myne hande ouer the yea, waste and desolate wyl I make the. Thy cities wyll I byrake downe, and thou shalt lye boyde: that thou mayest knowe, howe that I am the Lorde. * For somuche as thou bearest an olde enemyte agaynst the chyldren of Israel, and hast drawn the chyldren of Israel vpon the swearde, what tyme as they were troubled and punysshed for theyr synne. Therefore, as truly as I lyue, sayth the Lorde God: I wyll prepare the vnto bloode: yea, bloode shall folowe vpon the: * scinge thou layest wayte for blood, therefore shall bloode persecute the. Thus wyll I make the mount Seir desolate and waste, and bypunge to passe, that there shall no man go thither, nor come from thence. Hys mountaynes wyll I fyll with his slayne me: thy hylles, valleyes, and ryuers, shall lye full of them, that are slayne with the swerde. I wyll make the a perpetual wyldernesse, so that thy cities shall not turne to theyr former estate, that ye may know how that I am the Lorde.

And because thou hast sayde: what, bothe these nacjons, and bothe these landes must be myne, & I wyll haue them in possession * where as the Lorde was there. Therefore thus sayeth the

the Lord God: as truly as I live, I will handle thee according to thy wrath and jealousy like as thou hast dealt cruelly with them, that I may be known among them, how I have punished the sea, and that thou also mayest be sure, that I the Lord have heard all the despytefull wordes, which thou hast spoken agaynst the mountaynes of Israel, sayinge: Lo, they are made waste, and gyven vs to deuoure. Thus with your mouthes ye haue made your boost agaynst me, yea, and multiplied your proude wordes agaynst me, which I haue heard altogether. Whereunto thus sayeth the Lord God: to the love of all the worlde will I make the waste. * And lyke as thou (O mounte Sion) wast glad, because the heritage of the house of Israel was destroyed: even so will I do vnto the also, that whole Edom shalbe destroyed, and know, that I am the Lord.

¶ The xxxvi. Chapter.

He promyseth the deliuerance of the Gentiles vnto Israel. The benefites done vnto the Jewes are to be ascribed to the mercie of God, & not vnto thei deservynges. God reneweth our vertues, that we may walke in his commaundementes.

In the sonne of man, prophete vpon the mountaynes of Israel, & speake: * Heare the worde of the Lord, O ye mountaynes of Israel. Thus sayeth the Lord God, because your ene

my hath sayde vpon you: Aha, the hye euerspringe places are now become ours, prophete therfore, and speake, thus sayth the Lord God: Seeing ye be wasted and troden downe oneuery syde, and become a possession vnto the residue of the Gentiles: which haue brought you into mens mouthes, and vnto an euill name amonge the people. Therfore, heare the worde of the Lord God: O ye mountaynes of Israel. Thus sayeth the Lord God vnto the mountaynes and hylles, valleyes and dales, to the voyde wyldernes and desolate cities, which are spoiled, and had in derision oneuery syde, among the residue of the hepten: Yea, euen thus sayeth the Lord God. In the fyre of my jealousy haue I taken a deuice agaynst the residue of the Gentiles, and agaynst all Edom: which haue taken in my lande vnto them selues for a possession: which also reioysed from thei whole herte wyth a despytefull stomake, to waste it, and to spoyle it.

Prophecy therfore vpon the lande of Israel, speake vnto the mountaynes and hylles, to valleyes and dales thus sayth the Lord God: Beholde, this haue I deuised in my jealousy and terrible wrath. For somoche as ye haue suffered reproofe of the hepten, therfore thus sayeth the Lord God. I haue sworn that the Gentyles which lye about you, shall beare thei confusion theselues. And as for you (O mountaynes of Israel) ye shal shote out your braunches, & byng forth your frute to my people of Israel, for it is harde by that it wyl come. Beholde, I come vnto you, and vnto you wyl I tourne me, that ye maye be tyllled and sowne.

I wyl sende you moche people, which shalbe of all the house of Israel, the cyties shalbe inha-

bited, and the decayed places shalbe repayred agayne: I wyl proude you wyth moche people and cattel: which shal encrease and byng frute: I wyl restore you also to your olde estate, and shewe you more kindnes then euer ye had before wherby ye shal knowe that I am the Lord: Yea people wyl I sende vnto you (O my folke of Israel) which shal haue the in possession, and shal be thei enherytaunce, so that thou shalt nomore be wyth them. Agayne, thus sayeth the Lord God: For somoche as they saue vnto you, thou art an eater vp of men, and a waster of thy people: therfore thou shalt eat nomore men, nei ther destroy thy people any more sayth the Lord God. And I wyl not suffre the, for to beare thyne owne confusyon, amonge the Gentyles from henceforth. Thou shalte not beare the reproofe of the nacyns, nor cast oute thyne owne people any more, sayth the Lord God.

Moreouer, the worde of the Lord came vnto me, saying: O thou sonne of man, when I house of Israel dwelt vpon thei owne ground, they despyled the selues wyth thei owne wapes and ymaginacions: so that in my syght thei wape was lyke the vnclenes of a menstruous woman wherfore, I poured my wrathfull displeasure vpon them, because of the bloode that they had shed in the lande, and because of thei ydolles, wherwyth they had despyled them selues. I scattered them also among the hepten, so that they were strowed aboute in the landes. Accordynge to thei wapes, and after thei owne inuencyons, so dyd I punyssh them.

* Nowe when they were gone vnto the hepten, and come in among them, they dyshonoured my holy name: so that it was sayde of them: Are these the people of God, and must go out of thei owne land? Then spared I my holy name whych the house of Israel had dyshonoured amonge the Gentiles, to whom they came. Therfore tel the house of Israel. Thus sayth the Lord God: I do not this for your sakes (O house of Israel) but for my holy names sake which ye dishonoured among the hepten, when ye came to them. Therfore, I wyl halowe my great name agayne which among the Gentiles is euill spoken of: for ye your selues haue dyshonoured it among them. And the Gentiles shal knowe that I am the Lord, when I am honoured in you before thei eyes, sayth the Lord God.

As for you, I wyl take you from among the hepten, and gather you together out of all countries, and bynge you agayne into your owne lande. * Then wyl I poure cleane water vpon you, and ye shalbe cleane: yea, from all your vnclennes, and fro all your ydols shal I cleanse you. A newe herte also wyl I geue you, and a newe spirite wyl I put vnto you. As for that stony herte, I wyl take it out of your bodye, and geue you a fleshy hert. I wyl geue my spyrite among you * and cause you to walke in my commaundementes to kepe my lawes, and to fulfyl them.

And soye shal dwel in the lande, that I gaue to your forefathers, and ye shal be my people, and I wyl be your God. I wyl helpe you oute of all

¶ Chap. lli. b. Ro. ii. c.

¶ Chap. llii. a. Iere. xvi. c.

¶ Chap. llii. b.

¶ Chap. lii. of all

The Prophecie

of all your uncleannes. I wyll call for the corne, and wyll encrease it, and let you haue no hūgre. I wyll multiplie the frutes of the trees, and the increase of the felde for you, so that ye shal beare nomore reproche of hūgre among the hepten. Then shal ye remembre youre owne wycked wayes, and your ymaginacyons, whyche were not good: so that ye shal thynke that ye were worthy to be destroyed: for your synnes and abominacyons.

G But I wyll not do this for your sakes (sayth the Lorde God) be ye sure of it. Therefore, O ye house of Israel, be ashamed of your synnes. Moreover, thus sayth the Lorde God: What time as I shal clesse you from all your offences, then wyll I make the cities to be occupied agayne, & wyll repayre the places that be decayed. The desolate lande shal be buylded agayne, which afore tyme lay waste in the sight of all them that went by. Then shal it be sayd: this wastelande is become lyke a garden of pleasure, and the voyde, desolate & broken downe cyties are now strong and defenced agayne. Then the resydue of the hepten that lye rounde about you, shal knowe that I am the Lorde, whiche repayre that that was broke downe, and plant agayne that that was made waste. Euen I the Lorde haue spoken it, and wyll do it in dede.

Jerem. l. a. Thus sayeth the Lorde God: I wyll yet ones be found agayn of the house of Israel, & do this for them: * I shal encrease them as a stocke of men. Like as the holp stocke and the stocke of Ierusalem are in the solempne feastes: so shal also the wyld waste cities be filled with stockes of men: & they shal knowe, that I am the Lorde.

The xxxviii. Chapter.

The prophecie of the byngynge agayne of the people, being in captiuitie. He sheweth the vniō of the ten trybes with the two.

A The hand of the Lorde came vpon me and caried me out in the spirite of the Lorde and let me down in a playne felde, that lay ful of bones, & heled me roūd about by them: and beholde, the bones that laye vpon the felde were very many, and merueylous dyde also. Then sayd he vnto me: Thou sonne of man: thynkest thou these bones maye lyue agayne? I answered, O Lorde God, thou knowest. And he sayd vnto me: Prophecy thou vpon these bones and speake vnto them. Ye dyde bones, heare the worde of the Lorde. Thus sayth the Lorde God vnto these bones: Behold, I wil put bryth vnto you, that ye may lyue: I wyll geue you sinowes and make flesh growe vpon you, and couer you ouer with skynne: & so geue you * bryth, that ye maye lyue, and knowe that I am the Lorde.

Jerem. li. b

So I prophecyed, as he had comaunded me: And as I was prophecyng, there came a noyse and a great moētion, so that the bones ran euery one to an other. Now whē I had looked, behold, they had synowes, and flesh growe vpon them: and aboute they were couered with skynne, but there was no bryth in them. Then sayde he vnto me. Thou sonne of man, prophecy thou toward the wynde: prophecy: and speake to the wynde.

Thus sayth the Lorde God. Come (O thou sonne) from the foure wyndes, and blowe vpon these flayne, that they maye be restored to lyfe. So I C prophecyed as he had comaunded me: then came the bryth into them, & they receyued lyfe, & stode vpon their feet, a merueylous great sorte.

Moreover, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israel. Beholde, they saye: Our bones dyed vpon, our hope is gone, we are cleane cutte of. Therefore D prophecy thou, and speake vnto them: thus sayeth the Lorde God. Beholde, I wyll open your graues (O my people) and take you out of your sepulchres, and bynge you into the lande of Israel agayne. So shal ye knowe that I am the Lorde, when I open youre graues, and bynge you out of them. My spyrite also wyll I put in you, and ye shal lyue: I wyll set you agayne in your owne lande, and ye shal knowe that I am the Lorde which haue sayd it, and fulfilled it in dede.

The worde of the Lorde came vnto me, saying: thou sonne of man, take a stycke, & wyte vpon it. Vnto Iuda and to the chldren of Israel his companions. Then take an other stycke and wyte vpon it: Vnto Ioseph the stocke of Ephraim, and to all the householde of Israel his companions. And then take bothe these together in thyne hande, so shal there be one styck therof. Nowe ys the chyliden of the people saye vnto the: wylt thou not shewe vs what thou meanest by these? Then geue them this answer: thus sayth the Lorde God. Behold, * I wyll take the stocke of Ioseph, whiche is in the hande of Ephraim, and of the trybes of Israel his fellows, and wyll put them to the stocke of Iuda, and make them one stocke, and they shal be one in my hande: and the two styckes whereupon thou wytest, shalte thou haue in thyne hande, that they maye se, and shal saye vnto them.

Thus sayth the Lorde God: beholde, I wyll take away the chyliden of Israel from amonge the hepten, vnto whome they be gone, & wyll gather them together on euery syde, and bynge them agayne into their owne lande: Yea, I wyll make one people of them in the lande, vpon the mountaynes of Israel, and they al shal haue but one kynge. They shal nomore be two peoples from henceforth, neyther be deuēded into two kyngdomes: they shal also despyle them selues nomore with their abominacions, ydols, and all their wycked doinges. I wyll helpe them out of all their dwellynge places, wherein they haue synned: and wyll so clesse them, that they shal be my people, and I theyr God.

Dauid my seruaunt shal be their kynge, and they all shal haue one shepherde only. They shal walke in my lawes, and my comaundementes shal they bothe kepe and fulfill. They shal dwell in the lande, that I gaue vnto Iacob my seruaunt, where as your fathers also haue dwelt. Yea, euen in the same lande shal they, their chyliden, and theyr chyliden chyliden dwell for euermore, and my seruaunt Dauid shal be their euermore lasting prince. Moreover, I wil make a bond of peace

peace wyth them, whyche shall be vnto them an euerlastyng couenaunt. I wyll sette them also, and multiply them, my Sanctuarpe wyll I set among them for evermore. * My dwelling shall be with them: yea, I wyl be theyr God, and they shall be my people. Thus the heythen also shall knowe, that I the Lorde am the holpe maker of Israel, when my sanctuarpe shall be among the for evermore.

The xxxviii. Chapter.

The propheth that Gog and Magog shall come wyth an appointed host into the lande of promysse. Theyr intent. He reherseb that the comyng of Gog was before prophethed of the prophetes. The destruction of hym.

And the worde of the Lorde came vnto me saying: Thou son of man, turne thy face toward Gog y lande of Magog, which is the chefe pryncce at Mesech and Tubal: prophete agaynst hym, and saye: Thus sayth the Lorde God: * O Gog thou chefe pryncce of Mesech and Tubal: beholde, I wyll vpon the, and wyll turne the aboute, and put a byt in thy chaues: I wyll byynge the forth and all thy host, both horse and horsemen, whiche be all weapened of the best fastyon, a great people, that handle altogether speares, shylbes, and swerdes: the Berles, Morians, and with them the Libians, which all beare shildes and helmettes: Sommer and all hys hostes, the house of Chogorizma out of the north quarters, and all his hostes: yea and moche people wyth the.

Therfore prepare the, sette thy selfe in aray wyth all thy people, that are come vnto the by hapes, and be thou the defence. After many dayes thou shalt be vsited, and in the latter yeres thou shalt come into y lande that hath bene destroyed wyth the swerde, and nowe is replemyshed agayne wyth dyuerse people vpon the mountaynes of Israel, whyche haue longe lpen waste: yea, they be brought out of the nacyns, and dwell all safe. Thou shalt come vp lyke a stormy wether, to couer the land, and as it were a darke cloude, thou with all thyne hostes, and a great multitude of people wyth the.

Moreouer, thus sayeth the Lorde God: At the same tyme shall many thynges come into thy mynde, so that thou shalt ymagin mischefe, and saye: I wyll vp to ponder playne lande, seynge they spt at ease, & dwell so safely (for they dwell al without any walles, they haue neither barres nor dozes) to spoyle them, to robbe them, to laye hande vpon their so wel inhabited wildernesses agaynst that people, that is gathered togyther from amonge the heythen, whych haue gotten cattell and good, and dwell in the myddest of the lande. Then shall Saba & Dedan, and the marchantes of Charis with al theyr worthies say vnto the: Arte thou come to robbe? Haste thou gathered thy people togyther, bicause thou wilt spoyle: to take syluer and golde, to carpe awaye cattell and good, and to haue a great praye?

Therfore, O thou sonne of man, thou shalt prophete, and saye vnto Gog. Thus sayth the Lorde God: In that day thou shalt know that my people of Israel dwelleth safe, and shalt come from thy place out of y north partes: thou

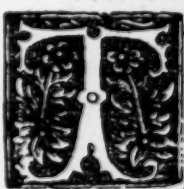
and moche people wyth the, whyche ryde vpon horses, wherof there is a great multitude and an innumerable sorte. Yea, thou shalt come vpon my people of Israel, as a cloude to couer the land. This shall come to passe in the latter dayes: I wyll byynge the vp into my lande, that the heythen maye knowe me, when I get me honoure vpon the (O Gog) before theyr eyes.

Thus sayth the Lorde God: Thou arte he of whom I haue spoken aforetyme by my seruantes the prophetes of Israel which proph. cied in those dayes and yeres, that I shulde byynge the vpon them. At the same tyme when Gog cometh vp into y lande of Israel (sayth the Lorde God) shall my indignaciō go forth in my wrath. For in my gelouspe and hote displeasure I haue deuised * that there shall be a great trouble in the lande of Israel at that tyme. The very fishes in the see, the foules of the ayre, the beastes of the felde, and all the men that are vpon the earthe, shall tremble for feare of me.

The hylls also shall be turned vpsydedowne, the stayres of stone shall fall, and all walles shall synke to the grounde. I wyll call for a swerde vpon them in all my mountaynes sayth y Lorde God: so that euery mans swerde shall be vpon an other. With pestilence and blood wyll I punyssh hym, stormy rayne and hayle stones, fyre, and byrmstone wyll I cause to rayne vpon hym and all hys heape, yea, and vpon all that greete people that is wyth hym. Thus wyll I be magnified, honoured, and knowe among the heythen: that they may be sure, howe that I am the Lorde.

The xxxix. Chapter.

The sheweth the destructiō of Gog and Magog. The graue of Gog and his host. He prophetheth that Gog and his company shall be deuoured of byrdes and beastes, wherfore the house of Israel is wasted: Theyr bringyng agayne from captiuitie is promysed.



Therfore, O thou sonne of man, prophete agaynst Gog, and speake. Thus sayeth the Lorde God: Beholde, * O Gog, thou chefe pryncce at Mesech and Tubal, I wyl vpon the, and punyssh the with sylre playges and lead the from the north partes, & byynge the vp to the mountaynes of Israel. As for thy bowe, I wyl smyte it out of thy left hande, and cast thyne arrowes out of thy ryght hand. Thou wyth all thyne heape, and all the people that is wyth the, must fall vpon the mountaynes of Israel. Then wyll I gyue the vnto foules & wyld beastes of the felde, to be deuoured: there muste thou lye vpon the felde: for enen I the Lorde haue spoken it, sayth the Lorde God.

Into Magog, and amonge them that spt so careless in the ples: wyll I sende a fyre, and they shall knowe, that I am the Lorde, I wyl make also y name of my holines to be knowe amonge my people of Israel: and I wyl not let my holy name be euill spoken of any more: but the very heythen also shall knowe, that I am the Lorde, the holpe one of Israel: Beholde, it cometh, and shall be fulfilled in dede, sayeth the Lorde God. This is the daye wherof I haue spoken.

W. iii. They

Dant. xlii. a.
mar. xxiij. b
Luce. xxi. b

ez. xxxviii. i

The Prophecye

They that dwell in the cyties of Israel, shall go forth and set fyre vpon the weapons: and burne them: shylbes and speares, bowes and arrowes, bylles & clubbes, seuen yeares shall they be burninge thereof, so that they shall elles bypunge no styckes from the felde, neither haue nede to be w downe out of the wood. For they shall haue weapons ynough to burne. They shall robbe those that robbed them, and spoyle those that spoiled them, sayth the Lorde God. At the same tyme wyll I gyue vnto Gog, a place to be buried in Israel, euen the valleie wherethorowe men go from the east to the seewarde. Those that traunsp therby, shall stop the yres noses for steeche. There shall Gog & all his people be buried: & it shall be called the valleie of the people of Gog. Seuen monethes longe shall the house of Israel be burying of them, that they may cleanse the lande. Yea, all the people of the lande shall bury them. O, it shall be a glorious daye, when I get me that honour, sayeth the Lorde God. They shall ordeyne men also to be deed buryers, euer going thorowe the lande, and appoynt the certayne places to burye those in, which remaine vpon the felde, that the lande may be cleansed. Fro ende to ende shall they seke, and that seuen monethes long. Now those that go thorow the lande, where they se a mans bone, they shall set vp a token by it, tyll the deed buryers haue buried it also, in the valleie of the people of Gog. And the name of the cypre shall be called Hamonah (that is a multitude.) Thus shall they make the lande cleane.

And thou sonne of man, thus sayth the Lord God. Speake vnto al the foules & euerie byrde, yea, & to all the wyld beasts of the felde, heape you togyther & come, gather you rounde aboute vpon my slaughter, that I haue slayne for you: euen a great slaughter vpon the mountaynes of Israel, eate fleshe, and drynke bloode. Ye shall *Spoc. xij. d.* eate the flesh of the worthyes, and drynke the bloode of the prynces of the lande: of the wethers, of the lambes, of the goates, and of the oxen that be al slayne at Basan. Eate the fatte pour belly full, and drynke bloode, tyll ye be dronken of the slaughter, whych I haue slayne vnto you. Fyll you at my table with horses and stronge horsemen, with captaynes and men of warre, sayeth the Lorde God.

I wyll bypunge my gloze also amonge the Geytes, that all the hepten maye se my iudgement, that I haue kept, and my hande whych I haue layed vpon them: that the house of Israel may knowe how that I am the Lord their God from that daye forth. And the hepten shall knowe, that where as the house of Israel were ledde into captiuitie: it was for theyr wyckednesse sake, because they offended me.

For the whych cause I hydde my face from them, and deliuered them into the handes of theyr ennemys, that they myght all be slayne with the swerde. Accordynge to theyr vncleynesse and vnfaithfull dealinges, so haue I entreated them, and hydde my face from them.

Therefore thus sayth the Lorde God: Now wyll I bypunge agayne the captiues of Jacob, & haue

mercy vpon the whole house of Israel, & be gealous for my holy names sake. All their confusio and offence that they haue done agaynst me, shall be taken awaye, and so safelye shall they dwell in theyr lande, that noman shall make them afraid. And when I haue brought them agayne from amonge the people, when I haue gathered them togyther out of theyr enemies landes, and am prayled in them before many hepten: Then shall they knowe, that I am the Lorde theyr God, whych suffred them to be ledde into captiuitie amonge the hepten, but now haue I brought them agayne into theyr owne lande, & not lefte one of them yonder.

After that wyll I hyde my face nomore from them. *but wyll poure out my spyrite vpon the house of Israel, sayth the Lorde God.

The xl. Chapter.

The restoring of the cyties of the temple that was to come, is shewed vnto the prophete.

In the xxv. yere of our captiuitie in the begynnynge of the yere, the tenth day of the moneth: that is the xiiij. yere after that the cytie was smytten downe: the same daye came the hande of the Lorde vpon me, and carped me for the: euen into the lande of Israel brought he me in the visions of God: and set me downe vpon a metuapulous hye mountayn whereupon there was a buyliding (as it had ben of a cypre) towarde the north.

Ther he carped me, and behold, there was a man, whose similitude was lyke brasse, which had a threde of flaxe in his hande, and a meterod also. He stode in the doze, and said vnto me: thou sonne of man marke well with thyne eyes, hearken to with thyne eares, and fasten it in thyne herte, whatsoeuer I shall shewe the, for to present that they might be shewed the, therfore art thou brought hither. And whatsoeuer thou seest thou shalt certifie the house of Israel therof.

Beholde, there was a wall on the outsyde rounde aboute the house: the meterodde that he had in his hande was syre cubytes longe, and a spanne. So he measured the bredth of the buylidinge, which was a meterodde, and the heygth also a meterod. Then came he vnto the east doze, and went vp the stappes, & measured the postes of the doze, wherof euery one was a meterodde thicke: Euery chambze was a meterod longe & brode betwene the chambzes were fyue cubytes. The post of the doze within the porche, was one meterodde. He measured also the porche of the innermer doze, whych conteyned a meterodde. Then measured he the entry of the doze, that is sayned cyght cubytes, & his pillars two cubites and thys entrye stode inwarde.

The chambzes of the dooze eastwarde, were thre on euery syde: a lyke brode and longe. The pylles also that stode of bothe the sydes, were of one measure. After thys, he measured the wydenesse of the doze, whiche was ten cubytes, and the heygth of the doze thytene cubytes. The edge before the chambzes was one cubyte brode vpon both the sydes, and the chambzes syre cubytes wyde of eether syde. He measured the

the doze from the rydge of one chambze to another, whose wydenes was. xxv. cubites, and one doze stode agaynst an other. He made pylers al so. lx. cubytes hie, rounde about the court doze. Before the inwarde part vnto the fore entrie of the innermoze doze, were fifty cubites. The chambzes & thre pylers wythin, rounde about vnto the doze had syde wyndowes. So had y fore entries also, whose wyndowes went round about wythin. And vpon the pylers there stode date trees.

Then brought he me into y fore court where as were chambzes and paved workes, made in the fore court round about. xxx. chambzes vpon one paved worke. Now the paved worke was a longe beside y dozes, and y was the lower paved worke. After this he measured the bredth from the lower doze, vnto the innermoze court of the outsyde, whiche had an hundred cubytes vpon the east and the north parte. And the doze in the uttermost court towarde the north, measured he after the length and bredth: hys thre chambzes also on either syde, with hys pylers and fore entries: which had euen the measure of the fyrst doze. His heygth was. l. cubites, the bredth. xxv. cubites, his wyndowes and porches w his date trees, had euen like measure as the doze toward the east: there were seuen steppes to go vp vpon and thre porche before them. Nowe the doze of the inner court stode streight ouer agaynst the doze, that was toward the Northeast. From one doze to an other he measured. c. cubytes.

After that, he brought me to the southsyde, where there stode a doze toward y south: whose pylers and porches he measured, these hadde the fyrst measure: and wth thre porches they had wyndowes rounde aboute, lyke the fyrste wyndowes. The heygth was. l. cubytes, the bredth. xxv. wth steppes to go vp vpon: his porch stode before with hys pylers and date trees on eyther syde. And y doze of the inner court stode toward the south and he measured from one doze to an other hundred cubytes. So he brought me into the innermoze court, thowoe the doze of the southsyde which he measured: and it had the measure aforesayde. In lyke maner hys chambzes pylers and fore entries, had euen the fore sayd measure also. And he had with hys porches rounde about wyndowes of. l. cubytes heygth, and. xxv. cubytes brode. The porches rounde aboute were. xxv. cubytes longe, and fyue cubytes brode: and his porche reached vnto the uttermost court vpon hys pylers, there were date trees and eyght steppes to go vp vpon.

He brought me also into the inmooste court vpon the eastsyde, and measured the doze accordyng to the measure aforesayd, his chambzes, pylers and porches had euen the same measure as the fyrste had: and wth hys porches he had wyndowes rounde aboute. The heygth was. l. cubytes, the bredth. xxv. cubytes, hys porche reached vnto the uttermooste court: hys pylers also had date trees on eyther syde, and. viii. steppes to go vp vpon. And he brought me to the north doze, and measured it, whiche also had the foresayde measure. His chambzes, pylers and

porches had wyndowes rounde aboute: whose heygth was. l. cubytes, and the bredth. xxv. His pylers stode towarde the vtmost court, and vpon them both were date trees, and. viii. steppes to go vp vpon. There stode a chambze also whose entraunce was at the doze pylers, and there the burnt offeringes were washed.

In the doze porche there stode on eyther syde y two tables for the slaughtynge: to slay the burnt offeringes: syn offeringes, and trespass offeringes thereupon. And on the outsyde as men go forth to the north doze, there stode two tables. Foure tables stode on eyther syde of the doze, that is. vi. tables, wherupon they slaughtered. Foure tables were of hewen stone for the burnt offeringes of a cubyte and an halfe longe and brode, & one cubyte hie: wherupon were layed the vessels and ornaments whych were vsed to the burnt and slayne offeringes: when they were slaughtered. And within there were hokes foure fyngers brode, fastened rounde about to hange fleshe vpon, and vpon the tables was layed the offerynge fleshe. On the outsyde of the innermoze doze were the syngers chambzes in the inwarde court besyde the North doze ouer agaynst the south. There stode one also besyde the east doze northwarde.

And he sayde vnto me: This chambze on the southsyde belongeth to the preestes, that kepe the habytacyon: and thys toward the north is the preestes that wayte vpon the altar: whiche be the sonnes of *Sadoch that do seruise before the Lorde in steade of the chyldzen of Levi. So he measured the forecourt, which had in length an hundred cubytes, and a smooche in bredth by the foure corners. Nowe the altar stode before the house. And he brought me to the fore entrie of the house, and measured the walles by the entrie doze, which were fyue cubytes long on eyther syde. The thynknesse also of the doze on eyther syde, was thre cubytes. The length of the porche was. xx. cubytes: the bredth. xi. cubytes and vpon steppes went men vp to it, by the walles also were pylers on eyther syde one.

The xlii. Chapter.

The disposicion and decuple of buyldynge agayne the temple and the other thynges thereto belongynge.



After this, he brought me to the temple, and measured the postes whych were of both sydes fyue cubytes thynke, accordyng to the widenesse of the tabernacle. The bredth of the doze was ten cubytes, and the walles of the doze on eyther syde fyue cubytes. He measured the length thereof, whiche conteyned fourty cubytes, and the bredth twentye. Then went he in and measured the doze pooles, whiche were two cubytes thynke: but the doze it selfe was fyue cubytes, and the bredth of the doze was seuen cubytes. He measured the length & bredth thereof, which were euery one twentye cubites, before y temple.

And he sayd vnto me: this is the holpest of all he measured also the wall of the house, whiche was fyue cubytes. The chambzes y stode rounde about

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about the house, were euery one foure cubytes wyde: and one stode harde vpon an other, wherof there were: xxxiii. there stode postes beneth by the walles rounde about the house, to beare them vp, but in the wall of the house they were not fastened. The syde chambres were, the hygher the wyder, and had steppes thozowe them rounde aboute the house. Thus was it wyder aboue, that from the lowest, men might go to the hyest by the myddle chambres. I sawe also that þe house was very hye rounde about. The foundacyon of the syde chambres was a meterod, that is. vi. cubytes bzyde. The thycknesse of the syde wall wythoute, contepned. v. cubytes, and so vnd the out wall of the chambres in the house.

But wene the chambres was the wydenesse. xx. cubytes rounde aboute the house. The chambre doozes stode ouer agaynst the out wall, the one doze was towarde the north, the other towarde the south: and the thycknesse of the out wall was v. cubytes rounde aboute. Now the buyldyng that was separated towarde the west, was. lxx. cubytes wyde, the wall of the buyldyng was v. cubytes thycke rounde about, and the length foure score cubytes and ten. So he measured the house, which was an. c. cubytes longe, and the separated buyldyng with the wall, were an. c. cubytes longe also. The wydenesse before the house, and of it that was separated towarde the east, was an hundred cubytes.

And he measured the length of the buyldyng before & behynde with the chambres vpon both the sydes, and it contepned an. c. cubytes. The innermer temple, the porch of the fore court, the syde postes, these thre had syde wyndowes, and pylers rounde aboute ouer agaynst the postes, from the grounde vp to the wyndowes. The wyndowes them selues were syled ouer wyth boozdes: and thus was it aboue the dooze vnto the inmost house, & without also. Yea, the whole wall on euery syde, both within & without was syled ouer w great boozdes. There were Cherubins & date trees made also, so that one datetree stode euer betwxt two cherubins. One cherub had two faces, the face of a man lokynge asyde towarde the datetree, and a lyons face on the other syde. Thus was it made rounde about in all the house. Yea, the Cherubins & datetrees were made from the grounde vpon the dooze, & so stode they also vpon the wall of the temple.

D The hye postes of the temple were four squared, & the fallpon of the Sanctuarpe was: euen as it appered vnto me afore in the vision. The table was of wood. iii. cubytes hye, and. ii. cubytes lunge: his corners, the length & the walles were of wood. And he sayde vnto me: This is þe table that shall stande before þe Lorde. The temple and the holpest of al had eyther of them two dozes, and euery doze had two lytle wyckettes, which were folden in one vpon an other, on euery syde two. And vpon the dozes of the temple there were made Cherubins and datetrees, lyke as vpon the walles, and a great thycke balke of wood was before on the outsyde of the porche. Upon both the sydes of the walles of the porche,

there were made depe wyndowes & datetrees, haupnge beames and balkes, lyke as the house had.

The. xlii. Chapter.

Of the chambres of the temple for the prestes, and the holy thynges.

When carped he me out into þe forecourt towarde the north, and brought me into the chambre that stode ouer agaynst the back buyldyng northwarde which had the length of an hundred cubytes, whose doze turned towarde the north. The wydenesse contepned fyfty cubytes, ouer agaynst the xx. cubytes of the innermer court, & agaynst the paved worke that was in the court, beside al the thre there stode pylers, one ouer agaynst an other. And before this chambre there was a walkyng place of. x. cubytes wide, & within was a way of one cubyte wyde, and the doozes towarde the north. Thus the hyest chambres were alwaye narrower then the lowest & myddlemoost of the buyldyng, for they bare chambre vpon chambre and stode thre togyther one vpon an other, not hauing pylers like the forecourt: therfore were they smaller then those beneth, & in the myddest to reken from the grounde vwarde.

The wall about that stode by the chambres, towarde the vtermost court vpon the fore syde of the chambres, was. l. cubytes longe, for the length of þe vtermost chambres in the forecourt was. l. cubytes also: but the length therof before the temple was an. c. cubytes. These chambres had vnder them an intraunce of þe east syde, wher by a man myght go into the out of the forecourt thozow the thycke wal of the forecourt towarde the east, ryght ouer agaynst the separated buyldyng: Before the same buyldyng vpon this side there were chambres also, which had a way vnto them, lyke as the chambre of the north syde of the same length and wydenesse.

The intraunce, fallpon, and dozes were also of the same maner. Yea, euen lyke as the other chambre doozes were: so were those also of the south syde. And before the waye towarde the syngers steppes on the east syde there stode a doze to go in at. Then sayde he vnto me: The chambres towarde the north and þe south which stande before the backe buyldyng: those be holy habitacions, wherin the prestes that do seruyce before the Lorde, must eate the moost holy offerpynges: and there must they laye the moost holy offerpynges: meate offerpynges, syn offerpynges, and trespasse offerpynges: for it is an holy place. When the prestes come therin, they shall not go out into the forecourt: but (singe they be holy) they shall leaue the clothes of theyr mynistacyon, and put on other garmentes, when they haue any thyng to do with the people.

Nowe when he had measured all the innermer house, he brought me forth thozow the east parte, and measured the same rounde aboute. He measured the east syde wyth the meterodde, which rounde aboute contapned. v. c. meterodes: And the north syde measured he, which contepned rounde aboute euen so moche. The other two

two sydes also toward the south and the west, whiche he measured, conteyned eyther of them foure hundred metrodde. So he measured all þe foure sydes, where there went a wall rounde about foure hundred metrodde longe, & as brode also whiche separated the holy from the vnholy.

¶ The xliii. Chapter.

¶ He seeth the gloire of God goynge into the Temple, from whence it had before departed. He mencioneth the ydolatre of the chyldren of Israel, for the whiche they were consumed and brought to nought. He is commaunded to call them agayne to repentance.

So he brought me to the doze that turneth toward the east. Beholde then came the gloire of the God of Israel, from out of the east, whose voyce was like a great noyse of waters and the earth was lychtened with his gloire. Hys syght to loken vpon was like the fyr that I sawe, when I went in, what tyme as the cite shuld haue ben destroyed: and lyke the vision that I sawe by the water of Eobar. Then fell I vpon my face: but the gloire of the Lorde came into the house, & shone the east doze. So a wynde toke me vp and brought me into the innermer courte, & beholde: the house was ful of the gloire of þe Lorde.

I heard one speakynge vnto me out of the house: and there stode one by me, that sayd vnto me: O thou sone of man, this roune is my seat and the place of my fote steps, where as I wyll dwell amonge the chyldren of Israel for evermore: so that the house of Israel shal nomore defyle my holy name: neyther they, nor theyr kynges thowowe theyr whoredome, thowowe theyr hye places, and thowowe þe dead bodies of their kynges: whiche haue buylded theyr thresholdes in maner harde vpon my thresholds, and theyr postes almost at my postes: and a wal betwixt me and them. Thus haue they defyled my holy name with theyr abhomyacions, & they haue comytted. Wherefore I haue destroyed them in my wrath. But now they shal put away their whoredome, and the deed bodies of theyr kynges out of my syght, that I maye dwell among them for evermore. ¶ Therefore O thou sonne of man shewe thou the household of Israel a temple that they maye be ashamed of theyr wyckednesse and measure the selues an exemple therat.

And when they be ashamed of al theyr wyckednes, then shewe them the fourme and fashion of the temple, the compynge in, the goynge oute, al the maner and description therof. Yea, all the vylles and ordynances of it, that they may kepe & fulfill all the fashyons and customes therof.

¶ This is the description of the house. A boue vpon the mounte rounde about al the corners, it shalbe the holdest of all. Beholde, that is the description and fashyon of the house. This is the measure of the altare, after þe true cubyte: which is a spanne longer then an other cubyte, his bottom in the mydd was a cubyte longe and wyde and the ledge that went rounde about it, was a spanne brode. This is the heygth of the altare. From the ground to the lower steps, the length is two cubytes: and the bredthe one cubyte: and from the lower steppes to the hygher, are foure

cubytes, and the bredth but one cubyte.

* The altare was foure cubytes hye, & from the altare vwarde stode foure hornes, and it was twelue cubytes longe, and twelue cubites brode vpon the foure corners: the couerynge of þe altare was fourtene cubytes long and brode vpon the foure corners, and the ledge that wente rounde aboute had halfe a cubyte, and the botto me therof rounde aboute one cubyte: his steps stode toward the east. And he sayde vnto me: Thou sonne of man, thus sayth the Lorde God these are þe ordynances and lawes of the altare in the daye when it is made to offre burnte offerynges, and to spynkle bloode ther vpon. To þe prestes, to the Leuites that be of the seed of Sadoch: and treade before me to dome seruice, sayeth the Lorde God. Vnto these gyue thou a pong bullocke for a synne offering: and take þe blood of hym, and spynkle his foure hornes withal: & the foure corners of the altare couerynge, with the ledge that goeth rounde aboute, here wyth shalte thou clense it, & reconeyle it. * Thou shalt take the bullocke also of the synne offering, and burne hym in a seuerall place without the Sanctuary. The nexte daye, take a gote bucke, with oute blemyshe for a synne offering, to reconeyle the Altare wythall, lyke as it was reconeyled wyth the bullocke.

Nowe when thou hast made it cleane, then offer a ponge bullocke without blemyshe, and a ramme oute of the flocke wythout blemyshe al so. Offre them before the Lorde, and let þe prest cast salt ther vpon, and giue them so vnto the Lorde for a burnt offering. Seuen dayes shalt thou bynge euery daye a gote bucke for synne. A ponge bullocke and a ram of the flocke, bothe without blemyshe, shal they offre. Seuen dayes shal they reconeyle and clense the altare, and offer vpon it. When these dayes are expyed, then vpon the eyghte daye and so forth, the prestes shal offer theyr burnt offeringes and helth offeringes vpon the altare: so I wyll be merciful vnto pou, sayth the Lorde God.

¶ The xliiii. Chapter.

¶ He sheweth what doze of the temple is shutte. He is commaunded to bydayd the people with theyr offence. The vncircumcised in herte, and in the flesh. Who are to be admitted to the seruyce of the temple: and who to be refused. He sheweth what prestes he wolde haue admittred into the holy place, and also theyr offence.

After this he brought me agayne to the outwarde doze of the Sanctuarie on the east syde & that was shut. Then sayde the Lorde vnto me, this doze shalbe stil shut and not opened for any man to go thowowe it: but onely for the Lorde God of Israel: yea, he shal go thowowe it, elles shal it be shut styll. The bynce hym selfe shal come thowowe it, that he maye eate breade before the Lorde. At the portche shal he come in, and there shal he goo oute agayne. Then brought he me to the doze vpon the north syde of the house. And as I looked aboute me, beholde the gloire of the Lorde fylled the house, and I fell downe vpon my face.

So the Lorde spake vnto me: O thou sonne of man, fasten thyss to thyne herte: beholde, and take

eze. xliiii. b. and lxviii.

Leuit. xvi. f. It

Leuit. xxi. e.

Leuit. ii. b. G

eze. xliiii. d. g. xli. e. Rume. ix. f. lxx. c. v. d. B

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take diligent hede to all that I wyl lape vnto the concernynge all the ordynauces of y^e Lord and all his lawes: ponder well with thynne herte the comynge in of the house and the goynge forth of the Sanctuary: and tell that obstynate household of Israel: Thus sayth the Lord God: O house of Israel, ye haue nowe done ynoughe wth all your abhominacyons, seynge, that ye haue broughte into my Sanctuarie straunges, haupnge vncircumcysed hertes and flesch, where thowowe my Sanctuarie is defyled, when ye offre me breade, fat, and bloode.

C Thus with all your abhominacyons ye haue broken my couenaunt, and not kept the holy ordynauces of my Sanctuarie: but let keepers of my Sanctuarie, euen after your owne mynde. Therefore thus sayeth the Lord God: of all the straungers that dwelle amonge the chyldren of Israel, no straunger whose herte and flesche is not circumcysed, shal come within my Sanctuarie: No, nor the Leuites that be gone backe from me: and haue disceyued y^e people of Israel wth all errors, goynge after theyr Idols: therefore shal they beare theyr owne wickednes. Shuld they be set and ordeyned to minyster vnder the doores of the house of my Sanctuarie? And to do seruyce in the house: to slape burntofferings & sacryfices for the people: to stande before them and to serue them, seynge the seruyce that they do them, is before theyr ydols, & cause the house of Israel to stumble thowowe theyr wyckednes?

iii. reg. ii. f.

I For the which cause I haue plucked out my hande ouer them, sayeth the Lord God: so that nowe they must beare theyr owne iniquity, and not to come nye me to serue me with theyr presthode, in my Sanctuarie, and most holpest of all that they may beare theyr owne shame and abhominacyons, which they haue done. Shuld I vse them to be porters of the house, and to al the seruyce that is done therein? But the prestes, the Leuites, the sonne of * Sadoch, that kepeth y^e holy ordynauces of my Sanctuarie, when y^e chyldren of Israel were gone from me, shal come to me to do me seruyce, to stande before me, and to offre me the fat and the bloode: sayth the Lord.

Exe. xliii. b. and xlviii. b.

E They shal go into my Sanctuarie, & trade before my table: to do me seruyce, and to wayte vpon myne ordynauces. Nowe when they go in at the doores of the innermer court: they shal put on linnen clothes, so that no wollecnye come vpon them whyle they do seruice vnder y^e doores of the innermer court and within. They shal haue sayze linnen bonettes vpon theyr heedes, & linnen byches vpon their loynes, which in their labour they shal not put about them. And whē they go forth to y^e people into y^e outward court, they shal put of the clothes, wherein they haue minystred, and laye them in the habitacyon of y^e Sanctuarie, and put on other apparel, lest they vnhalowe the people with theyr clothes.

Leuit. xix. f. xxi. a.

Leuit. x. c.

Leuit. xxi. b.

Deut. a. iii.

I They shal not haue theyr heedes, nor norryche the bushe of theyr beare, but rounde their heedes only. * Al the prestes that go into the innermost court, shal drynke no wyne. & They shal mary no wydowe, neyther one that is put from

her husbände: but a mayde of the seide of y^e house of Israel, or a wydowe y^e hath had a prest before

* They shal thewe my people the difference betwene the holy and vnholy, betwixt y^e clean and vnclean. If any discorde arysse they shal discern it: and giue sentence after my iudgements. My sollemne feastes, my lawes and ordynauces shal they kepe, and hallowe my Sabbothes. * They shal come at no deade person to desyle them selues, except it be father or mother sonne or doughter, brother or syster, that hath had yet no husband, in such may they be defiled

And when he is censed, there shal be reckened vnto hym seuen dayes: and yf he go into y^e Sanctuarie agayne to do seruyce, he shal bypnyng a sin offering, sayth the Lord God. * They shal haue an he. i. age: yea I my self wyl be theyr heritage elles shal ye gyue them no possession in Israel, for I am theyr possession. The meat offering, synnecoffering, and trespass offering shal they eate, and euery dedicate thinge in Israel, shal be theyrs. The fyrstfruytes of all the fyrstfrutes, and all the frewyl offerings shal be the prestes.

Ye shal giue vnto the prest also all the fyrstfrute of your fyrst bozne, all I saye, and all that is separated vnto God, al your heue offerings (I saye) shal be the prestes, and also the fyrstfruytes of your dough, that God maye prosper the resydue. * But no deed carpon shal the Preste eate, nor suche as is deuoured of wylde beastes, foules, or cattell.

The xlv. Chapter.

Oute of the lande of promys are there seuerate fourte portions, of which the fyrste is giuen to the prestes & to the temple, the second to the Leuites, the thyrde to the cite, & fourth to the prince. An exhortacion vnto the heedes of Israel, of iust weyghes & measures. Of the fyrst frutes, &c.

When ye deuyde the lande by y^e lot, ye shal put asyde one * part for y^e Lord to be holy from other landes: namely. xxv. M. meterodes longe, & r. M. brode. This shal be holy as wide as it is round about. Of this part ther shal belong vnto the Sanctuarie. v. C. metroddes in all the foure corners, and fyrty cubites wyde round about to the suburbs: and from this measure namely of xxv. M. meteroddes longe, and ten. M. brode thou shalt measure wherin the Sanctuarie and the holpest of all maye stande.

The resydue of that holy grounde shal be the prestes whych do seruyce in the Sanctuarie of the Lord, and go in before y^e Lord to serue him that they maye haue rowme to dwell in. As for the Sanctuarie, it shal stande for it selfe: and to the Leuites that serue in the house there shal be giuen twenty habitacyons, of the xxv. thousand length, and ten thousande bredth: ye shal gyue also vnto the cite a possession of fyue thousande meterods brode, and. xxv. thousande longe, besyde the parte of the Sanctuarie: that shal be for the whole house of Israel. * Upon bothe the sydes of the Sanctuarie, and by the cite, there shal be gyuen vnto the prince whatsoeuer lyeth ouer agaynst the cite: as farre as reacheth westwarde and eastwarde, whych shal be as long as one parte, from the west vnto the east

cast. This is his land in Israel, that my pynnes be nomore chargeable vnto my people. And such as yet remayneth ouer in the land shal be giuen to the house of Israel according to theyr trybes. Thus sayth the Lorde God: O ye pynnes, ye haue nowe oppressed and destroyed ynough: nowe leaue of, handle nowe accordyng to the thyng that is equal and lawfull: & thrust out my people nomore sayth the Lorde God.



Thus sayeth the Lorde God: I doze of the innermer courte toward the East shal be shut I syxe workynge dayes: but in the Sabbath, and in the daye of the newe mone it shal be opened. Then shal the pynce come vnder the doze portch, and stande styll without by the doze cheke. So the pcestes shal offer vphys burnte and helth offerynges. And he shal worshyp at the doze post, and go his way forth agayne but the doze shal nomore be shut tyl the euenynge.

On the same maner shal the people of I land also do theyr worshyp before the Lord wythout this doze vpon the Sabbathes and newe mones. This is nowe the burnt offering, that I pynce shal byng vnto the Lorde vpon the Sabbath syxe lambes without blemyshe, and a ram wythout blemyshe, and an Ephah for a meat offering with the ram. As for the lambes, he maye gyue as many meat offerynges to them as he wyl: and an hyn of oyle to an ephah. In the daye of I new moneth it shal be a yonge bullocke wythout blemyshe: syxe lambes and a ram also without blemyshe. With the bullocke he shal giue an ephah and wyth the ramme an ephah also for a meat offering, but to the lambes, what he maye come by. And euer an hyn of oyle to an ephah.

When the pynce cometh, he shal go vnder the doze portche, and euen there departe forth agayne. But when the people of I lande come before the Lord in the hye solempne feast, as many as come in by the north doze to do worshyp, shal go out again at the southdoze. And they I come in at the south doze, shal go forth agayne at the north doze. There shal none go out at the doze where he came in, but shal go ryght forth ouer on the other syde, and the pynce shal go in and out amongethem. Alpon the solempne and hye feast dayes this shal be the meat offering.

An Ephah to a bullocke, and an ephah to a ram, and to the lambes, as many as he wyl put euer an hyn of oyle to an ephah. Nowe when the pynce byngeth a burnt offering, or an helth offering with a fre wyl vnto the Lord, the east doze shal be opened vnto hym, that he maye do wyth his burnt and helth offerynges, as he doth vpo the Sabbath, & when he goeth forth, the doze shal be shut after hym agayne. He shal dayly byng vnto the Lorde a lambe of a yere olde withoute blemyshe for a burnt offering: thys shal be do euery moynynge.

And for a meat offering, he shal gyue I syxte parte of an Ephah, and I thyrde parte of an hyn of oyle, to myngle with I cakes euery moynynge. This shal be a dayly meat offering vnto the Lorde: for an euer lastyng ordynance: and thus shal the lambe, the meat offering and oyle be gyuen euery moynynge, for a dayly burnt offering.

Moreouer, thus sayth the Lorde God: If the pynce giue a gyfte vnto any of his sonnes, then shal it be hys sonnes herptage perpetuall, that he may possesse it. But yf he wil gyue one of his seruantes, some of his herptage, it shal be his to the fre yere, and then to retorne agayn vnto I pynce: for his herptage shal be his sonnes only.

The xvi. Chapter.

The sacrifices of the Sabbath and of the newe mones. Whowse which dozes they must go in, or come out of the temple. &c.

Thus sayth the Lorde God. The fyrste daye of the fyrst moneth thou shalt take a yonge bullocke without blemyshe, and clense the Sanctuary. So the pcest shal take of the bloode of the synoffryng, and sprynkle it vnto the postes of I house, and vpon the foure corners of the aultar, with the doze postes of the innermer court. And thus shalt thou do also I seuenth daye of the moneth (for such as haue sinned of ignorance, or byng disceaued) to reconyle the house withal. Upon the xiiii. daye of I fyrst moneth, ye shall kepe easter. Seuen dayes shal the feast contynue, wherein there shal no sowze nor leuended breade be eaten.

Upon the same daye, shal the pynce gyue I for hym selfe and all the people of I lande, a bullocke for a synoffryng. And in the feast of the seuen dayes he shal offre euery daye a bullocke & a ramme that are wythout blemyshe for a burnt offering vnto the Lorde: and an he gote dayly for a synoffryng. For the meat offeringes he shal giue euer an Ephah to a bullock, an Ephah to a ramme, and an hyn of oyle to an Ephah. Upon the xv. day of the seuenth moneth, he shal kepe the seuen dayes holy one after another, eue as the other seuen dayes: with the synoffryng, burnt offering, meat offering, and with oyle.

Ren. ciii. a. An. cccvi. s.

The Prophecie

¶ The prince also shall take none of the pro-
ples inheritance nor put them from thei poss-
session, but to his owne sonnes that he giue his
possession, & my people be not scattered abroad
but that every man maye haue his owne. And
he brought me thowowe the entraunce at the syde
of the doze to the habitacon of the Sanctuary
that belongeth to the prestes and stode toward
the north, and behold, there was a place vpon the
west syde, then sayde he vnto me.

G This is the place where the prestes shall
dwyght the trespasses and synoffrynges, and bake
the meatoffrynges, that they nede not beare the
into the outwarde court, and so to vnhalowe the
people. So he brought me into the vtmost court
rounde about all the foure corners. Beholde: in
every corner of the court, there was yet a litle
court. Yea, in al. iiii. corners of the court, there
was made a litle court of fourty cubytes long,
and thirtie cubytes brode: these four litle cour-
tes were of one lyke measure, and there went a
rydge wall rounde aboute them al foure, vnder
the which ther were herthes made round about
Then sayde he vnto me. This is the place where
the mynstres of the house shall dwyght the syn-
offrynges of the people.

The. xlvii. Chapter.

The bysyon of the waters that came oute of the temple.
The courses of the lande of promys, and the deuytyon
therof by trybes.

After this he brought me agayn be-
fore the doze of the house: and beholde
there gushyd out waters from vn-
der the postes of the house east ward,
for the house stode toward the east
that ran downe vpon the ryght syde of the house,
which lyeth to the altar southwarde. Then ca-
ried he me out to the northdoze, and brought me
forth there rounde aboute by the vtmost doze the
water vpon the ryght syde. Nowe when the
man that had the metrod in his hande went vn-
to the east doze, he measured a thousand cubites
and then he brought me thowowe the water, e-
uen to the ancles: so he measured yet a thousand,
and brought me thowowe the water agayne vn-
to the knees: yet measured he a thousande, and
brought me thowowe the water vnto the loynes.

B After this he measured a thousande agayn
then was it suche a ryuer, & I myght not wade
thowow it. The water was so depe, that it was
nedefull to haue swymmed, for it myght not be
waded ouer. And he sayde vnto me: haste thou
sene this, O thou son of man: and wyth that he
brought me to the ryuer banke agayne. Nowe
when I came there, ther stode many trees vpon
eyther syde of the riuer banke. Then sayde he vn-
to me: This water that floweth out toward the
east, and runneth downe into the playne felde,
commeth into the see: and from the see it runneth
out: and maketh the waters whole. Yea, al that
lyue and moue, wherunto this ryuer commeth
shall recover. And where this water commeth
there shall be muche fysh. For al that cometh to
this water shall be lyste and whole. By this ry-
uer shall the fyshers stande from Engaddi vn-

to En Eglaim, and there spreade out they net-
tes: for there shall be greate heapes of fysh lyke
as in the mayne see. As for his clape and pyttes
they shall not be whole, for why? it shall be oc-
cupied for salte.

By this ryuer vpon both the sydes of the doze
there shall growe all maner of fruitefull trees,
whose leaues shall not fall of, neither shall they
frutepere: but euer be ripe at they monethes
for they water runneth out of the Sanctuary.
His frute is good to eate, and his leafe propy-
table for medycine. Thus sayth the Lorde God
Let this be the border wherein ye shall deuyde the
land vnto the twelue trybes of Israel, wyth the
lyne. Part it indifferently vnto one as vnto an-
other: of the whiche lande I swaie vnto your
fathers, that it shalbe fall to your enheritaunce.

This is the border of the lande vpon the north
syde, from the mayne see, as men go to zabada:
namely Hemah, Berotba, Sabarim, from the
borders of Damascus and Hemah vnto Halar,
Tichon, and that lyeth vpon the costes of haue-
ran. Thus the borders from the see forth, shall be
Bazar, Euan: the border of Damascus, the north
and the borders of Hemah, this is the north parte.

The east syde shall ye measure from haue-
ran and Damascus, from Galed and the land
of Israel by Iordane and so forth, from the see-
coste, that lieth east ward: this is the east part.

The southsyde is, from Chamar forth to the
waters of Iyke vnto Cades, the ryuer to the
mayne see: and that is the south parte.

The west parte: namely the great see from
the borders therof, tyll a man come vnto Hemah
this is the west parte.

* This lande shall ye parte amonge you, ac-
cordinge to the trybes of Israel, and deuyde it
to be an heritage for you: and for the strangers
that dwell amonge you, and beget chyldren.
For ye shall take them amonge the chyldren of
Israel, lyke as though they were of your owne
housholde, and countrey, and they shall haue he-
ritage with you among the chyldren of Israel
Looke in what trybe the straunger dwelleth,
in the same trybe shall ye gyue hym his heritage
sayeth the Lorde God.

The. xlviii. Chapter.

The lottes of the seuen trybes. The partes of the possession
of the prestes, of the temple, of the Leuites, of the ciyte, and
of the prince are reherced. The lottes of the other trybes.
The gates of the ciyte.

These are the names of the trybes that
lye vpon the northsyde, by the way
of Hetlon, tyll thou comest vnto He-
math and Hazar, Enam, the borders
of Damascus toward the north be-
syde Hemath: Dan shall haue his porcion from
the east quarter vnto the west. Vpon the bor-
ders of Dan from the east syde vnto the west
shall Isser haue his porcion. Vpon the borders
of Isser from the east part vnto the west shall
Rephthai haue his porcion.

Vpon the borders of Rephtali from the east
quarter vnto the west, shall Manasses haue his
porcion. Vpon the borders of Manasses from
the eastsyde vnto the west, shall Ephraim haue
his

sach. xlii. b.
and. xlii. b.

Mat. lvi. c.
xlii. f.
I. Ios. lvi. b.
and. vii. b.

porcion. Upon the borders of Ephraim, from the east parte vnto the west: shall Ruben haue his porcion. Upon the borders of Ruben, from the east quarter vnto the west: shall Juda haue his porcion. Upon the borders of Juda, from the east parte vnto the west, ye shall set asyde one porcion of xxv. M. metredodes longe and bode, lyke as an other porcion from the east syde vnto the west, wherein the sanctuary shall stande.

* As for the porcion that ye shall separte out for the Lord, it shall be xxv. M. longe, and x. M. bode: which separated holy porcyon shall be longe vnto these: namely to the prestes, toward the north. xxv. M. and toward the west. x. M. bode, toward the east. x. M. bode also, and toward the south. xxv. M. longe, wherein the sanctuary of the Lord shall stande. Yea, this same place shall be the prestes that are of the children, of Sadoch and haue kept my holy ordinaunce which went not astray in the error of the chyl dren of Israel, lyke as the Leuytes are gone astray: and thys separated peace that they haue of lande, shall be the most holy, harde vpon the borders of the Leuytes. And nexte vnto the prestes shall the Leuytes haue xxv. M. longe, and x. M. bode. This shall be on euery syde. xxv. M. long, and x. M. bode. Of this porcyon they shall sel nothyng, nor make any permutacyon thereof, lest the chefe of the lande fall vnto other, for it is halowed vnto the Lord.

The other. v. M. after the bredth that lyeth by the xxv. M. shall be comen: it shall belonge to the cite, and to the suburbs for habytacyons, and the cytye shall stande in the myddest therof. Let this be the measure: toward the north part v. C. and. liii. M. toward the south parte. v. C. and. liii. M. toward the east part. v. C. and. liii. M. toward the west part. v. C. and. liii. M.

The suburbs hard vpon the cytye shall haue toward the north fyfey and. ii. C. toward the south. l. and. ii. C. toward the east. l. and. ii. C. toward the west also. l. and. ii. C. As for the residue of the length, ye lyeth harde vpon the separated holy ground: namely. x. M. toward the east and. x. M. toward the west, next vnto the holy porcyon: it is the encrease therof shall serue for theyr meate: that labour in the cytye. They that labour for the welth of the cytye, shall mayntayne this also, out of what trybe soeuer they be in Israel. All that is separated of the xxv. M. longe and. xxv. M. bode on the. liii. partes, that shall ye put asyde for the leparated porcyon of the sanctuary, and for the possession of the cytye.

The residue vpon both the sydes of the sanctuary & possession of the cytye, shall belonge to the prynces before the place of the xxv. M. vnto the east ende, and before the place of the xxv. M. westwarde vnto the borders of the cite, this shall be the prynces porcyon. This shall be the holpe place, and the house of the sanctuary shall stand in the myddest. Moreover, fro the Leuytes and the cytyes possession, that lyeth in the myddst of the prynces parte: loke what remaineth betwixte the border of Juda, and the border of Ben Jamin it shall be the prynces.

Nowe of the other trybes.

From the east parte vnto the west, Gal Ben Jamin haue hys porcyon. Upon the borders of Ben Jamin from the east syde vnto the west, shall Simeon haue his porcyon. Upon the borders of Simeon from the east part vnto the west shall Isakar haue hys porcyon. Upon the borders of Isakar from the east syde vnto the west, shall Zabulon haue hys porcyon. Upon the border of Zabulon from the east part vnto the west shall Gad haue his porcyon. Upon the borders of Gad southwarde, the costes shall reache from Thamar forth vnto the waters of Syfte to Cadis, and to the floude, euen vnto the mayne see.

This is the lande with his porcyons, which ye shall dystribute vnto the trybes of Israel, sayth the Lord God. Thus wyde shall the cytye reache vpon the north parte. v. C. and. liii. M. measures. The portes of the cytye, shall haue the names of the tribes of Israel. The portes of the north syde, one Ruben, another Juda, the thyrde Leui. Upon the east syde. v. C. and. liii. M. measures, with thre portes the one Joseph, an other Ben Jamin, the thyrde Dan. Upon the south syde. v. C. and. liii. M. measures, with thre portes: the one Simeon, another Isakar, the thyrde Zabulon. And vpon the west syde. v. C. and. liii. M. measures, with thre portes also: the one Gad another Asser, the thyrde Nephthali. Thus shall it haue. xviii. M. measures rounde aboute. And from that tyme forth, the name of the cytye shall be, the Lord is there.

to. xlii. c. liii. M. liii. M.

The ende of the prophesye of Ezechiel.

The booke of the Prophet Danyel.

The fyfthe Chapter.

The prophet sheweth the captiuitie of Jehoakim kynge of Juda. Of the sonnes that were in captiuitie: the kynge commaundeth to chose whiche of them shulde be taught the learninge and language of the Chaldees. They are allowed the kynges feeding. Danyel absteyneth from the meat of the kyng of Babylon.



In the thirde yere of the raygne of Jehoakim kynge of Juda, came Nabuchodonosor, kynge of Babylon vnto Jerusalem, and besyged it: * and the Lord deliuered Jehoakim the kynge of Juda in to hys hande, wth

certaine ornaments of the house of God, whiche he caried awaye vnto the lande of Sennar to the house of hys God, and there he broughte them into hys goddes treasure. And the kyng spake vnto Asphanaz the cheefe chamberlayne that he shoulde brynge hym certayne of the children of Israel, that were come of the kynges seed and of prynces, yonge spryngales without any blemish, but sayre & well fauoured, instruct in all wysdome, compynge and vnderstandyng whych were able to stande in the kynges palace to reade and to learne for to speake Chaldaye.

1. pa. xxxi. c. xliii. a. liii. M. liii. M.

Unto

The Prophecie

Unto these the kynge appoynted a certayne porcyon of hys owne meate : and of the wyne, whych he dranke hym selfe, so to noyze them thre yere: that afterwarde they myght stand before the kynge. Amonge these now were certayne of the chyldren of Juda : namely Danyel, Ananias, Misael, and Azarias. Unto these the chiefe chamberlayne gaue other names, and called Danyel Balthazar, Ananias Sidrach: Misael Misach: and Azarias Abednago. But Danyel was at a poynte wth hym selfe, * that he wolde not be defyled thowhe the kynges meate nor the wyne whych he dranke. And this he despyed of the chiefe chamberlayne, lest he should desple hym selfe. So God gaue Daniel fauoure and grace before the chiefe chamberlaine that he sayde vnto hym : I am afrayde of my lord the kynge, which hath appoynted you your meate & drynke, lest he spee poure faces to be worse ly kynge then the other spryngaldes of your age, & so ye shall make me lose my heade vnto y^e kynge.

Ben. xlii. c.
Ezra. i. b.
Dan. i. a.

Then Danyel answered Melassar, whome the chiefe chamberlein had set ouer Daniel, Ananias, Misael, and Azarias, and sayde: O proue but ten dayes with thy seruantes, & let vs haue pottage to eate, and water to drynke, then loke vpon our faces, and they that eate of the kynges meate. And as thou seest, so deale wth vs thy seruantes. So he consented to them in this matter and proued them .x. dayes. And after the ten dayes, they faces were better lykynge and fatter then all y^e ponge spryngaldes, whych dyd eate of the kynges meate.

Thus Melassar toke away theyr meate and wyne, & gaue them pottage therfore. God gaue now these .iiii. spryngaldes connyng and learninge in al scripture and wysedome : but vnto Daniel specially, he gaue vnderstandyng of al visions and dreames. Nowe when y^e tyme was expyred, that the kynge had appoynted to byng in these yonge spryngaldes vnto hym, the chiefe chamberlayne brought them before Nabuchodonosor and the king comuned with them. But amonge them all were founde none such as Daniel, Ananias, Misael, and Azarias. Therfore stode they before the kynge in all wysdome, and matters of vnderstandyng, that he enquired of them, he founde them ten tymes better, then al y^e southsayers and charmers, that were in all hys realme. And Danyel abode still, vnto the first yere of kynge Cyrus.

The seconde Chapter.

The dreame of Nabuchodonosor. He calleth vnto hym soth sayers, and requyeth of them both the dreame and the interpretation therof. They answer that they can not shewe it. The kynge commaundeth all the wise men of Babilon to be slayne. Daniel requyeth tyme to solute the questyon the lord openeth y^e mystery vnto Daniel. Daniel is brought vnto the kynge, & sheweth hym hys dreame, & the interpretation therof. Of the euill lastyng kyngdome of Chyrie.

Job. vii. b.
Dan. ii. a.
and. b. a.



In the seconde yere of the raygne of Nabuchodonosor, had Nabuchodonosor a dreame, * wherethow his spiryte was vbered, & his slepe brake from him. Then the kynge commaunded to call togither al the southsayers, charmers wytches, and Chaldees, for to shewe the kynge

hys dreame. So they came and stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame, and my spirite was so troubled there wth, that I haue cleane forgotten, what I dreamed. Upon this the Chaldees answered the kynge in y^e Syrians speche: O kynge God saue thy lyfe for ever. Shewe thy seruantes thy dreame, and we shall shewe the, what it meaneth. The kynge gaue the Chaldees theyr answer and sayde: It is gone from me. If ye wyl not make me vnderstande the dreame wth the interpretation therof, ye shall dye, and your houses shalbe pyyled.

But if ye tell me the dreame & the menyng therof, ye shal haue of me gyftes, rewarde and great honoure : onely shewe me the dreame and the signification of it. They answered agayne and sayde: the kynge must shewe his seruantes the dreame: and so shall we declare what it meaneth. Then the kynge answered, sayinge: I perceue of a truthe, that ye do but prolong y^e tyme for so much as ye se that the thyng is gone from me. Therfore if ye wyl not tell me the dreame ye shall all haue one iudgement. But ye sayne & dissemble with vayne wordes, whych ye speake before me, to put off the tyme. Therfore tel me y^e dreame, and so shall I know, if ye can shewe me what it meneth: Upon this, the Chaldees gaue answer before the kynge, and sayde : there is no man vpon earth, that can tell the thyng, whiche the kynge speaketh of: yea, there is nether kynge, prince, nor lord, that euer asked such thynges at a southsayer, charmer or Chalde: for it is a very harde matter, that the kynges requyeth. Neyther is there any, that can certifie the kynge therof, excepte the goddes : whose dwellyng is not amonge the creatures.

For the whiche cause the kynge was wroth with greate indignacyon, and commaunded to destroye all the wyle men at Babilon : and the proclamacyon went forth, & the wyle men were slayne. They sought also to slaye Danyel wth hys companions. Then Daniel enquired of Arioch the kynges stewarde, of the iudgement and sentence, that was gone forth al ready to kill suche as were wyle at Babilon. He answered and sayde vnto Arioch beyng then the kynges deputye. Why hath the kynge proclaymed so cruell a sentence? So Arioch tolde Daniel the matter. Upon this went Daniel vp, and despyed the kynge that he myght haue leysure, to shewe the kynge y^e interpretacyon, and then came he home agayne and shewed the thyng to Ananias, Misael, and Azarias his companions: y^e they shuld beseech the God of heaue for grace in this secret that Daniel and his fellows wth other suche as were wyle in Babilon, perswaded not. Then was the mystere shewed vnto Daniel in a vision by nyghte. And Danyel prayled the God of heauen. Daniel also cryed loude, and sayde: O that the name of god myght be prayled for ever and euer, for wysdom and strength at his owne * he chaigeth the tymes and ages, & he putteth down kynges, he setteth vp kynges, & he giueth wysdome vnto the wyle, and vnderstandyng

so thole

to those that vnderstand, he openeth the depele
 crete: he knoweth the thyng that lyeth in dark
 nesse, for the lyghte dwelleth wyth hym.

I thanke the, and prayse the (O thou God of
 my fathers) that thou haste lente me wysedome
 and strengthe, and haste shewed me th thynges,
 that we desired of the, for thou haste opened the
 kynges matter vnto me.

Upon this wente Daniel in vnto Arioch,
 whome the kyng had ordeyned to destroye the
 wyle at Babylon, he wente vnto hym, & sayde:
 destroye not suche as be wyle in Babylon, but
 bringe me in vnto the kyng, and I shall shewe
 the the interpretacyon. Then Arioch
 broughte Danyel in to the kyng in al the haste,
 and sayde vnto hym: I haue found a man among
 the prisoners of Iuda, that shal shewe the king
 the interpretacyon. Then answered the kyng,
 and sayde vnto Danyel, whose name was Bal-
 thazar. Arte thou he that canste shewe me the
 dreame, which I haue sene, and the interpreta-
 cyon therof? Danyel answered the kyng to hys
 face, and sayde: As for this secret: for the which
 the kyng maketh inquisytion: it is neyther the
 wyle, the sozcerer the charmer, nor the deuyl con-
 furer that can certifie the kyng of it. * Onely
 God in heauen can open secrettes, and he it is
 that sheweth the kyng Nabuchodonosor what
 is for to come in the latter dayes.

Thy dreame, and that which thou haste sene
 in thyne heade vpon thy bed, is this: O kyng,
 thou dydest cast in thy mynde, what shuld come
 hereafter. So he that is the opener of mysteries
 telleth the, what is for to come. As for me, thy
 secrete is not shewed me, for any wysdome that
 I haue, more then any other lyuyng, but onely
 that I myght shewe the kyng the interpreta-
 cyon, and that he myght knowe the thoughte of
 his owne herte. Thou kyng sawest, & beholde,
 there stode before the a great ymage whose fy-
 gure was maruelouse grete, and hys vylage
 grimme. The ymages heade was of fyne gold
 his brest and armes of syluer, his bodie and loy-
 nes were of copper, his legges were of yron, his
 fete were parte of yron, and parte of earth.

* Thy thou sawest the tyme, that with
 oute anye handes, there was hewen of a stone,
 which smote the ymage vpon the fete, that woe
 both of yron and earth, and brake them to poul-
 der: then was the yron, the earthe, the copper,
 the syluer and golde broken all togyther in pe-
 ces: and became lyke the chaffe of cozne, that the
 wynde bloweth awaye from the somer floures,
 that they can nomoze be founde. But the stone
 that smote the ymage, became a grete moun-
 tayne, whych fulfyllethe the whole earth: This
 is the dreame. And now we will shewe before
 the kyng what it meaneth.

* O kyng, thou arte a kyng of kynges.
 For the God of heuen hath gyuen þa kingdom
 vnto the strength, and maiesty: and hath deli-
 uered the all thynges, that are amonge the chy-
 liden of men: the bestes of the felde and the fou-
 les vnder the heauen, and gyuen the dominyon
 ouer them all: Thou art that golden heade. Af-
 ter that there shall aryse an other kyngdomme,

which shalbe lesse then thyne. The thynde kyng
 dome shalbe lyke copper, and haue domynacion
 in all landes. The fourth kyngdome shalbe as
 stronge as yron. For lyke as yron bruseth & bre-
 keth all thynges: yea, euen as yron beate the eue-
 ry thyng downe: so shal it beate downe and de-
 stroye. Where as thou sawest the fete and toes,
 parte of earth and parte of yron: that is a deuy-
 ded kyngdome, whych neuer thelesse shal haue
 some of the yron grounde myxt wyth it, for so
 muche as thou haste sene the yron myxt wyth
 claye. The toes of the fete that were parte of y-
 ron and parte of claye, signifyeth: that it shal
 be a kyngdome, parte ly stronge & partly weake.
 And where as thou sawest yron myxt with clay
 they shal myngle them selues wyth the seede of
 symple people, and yet not contynue one with a
 nother lyke as yron wyl not be souldered wyth
 a potte hearde.

In the dayes of these kynges, shall the God
 of heauen set vp an everlastyng kyngdomme
 which shal not perishe, and his kyngdome shal
 not be giuen ouer to another people: yea, þ same
 shal breake, and destroye all these kyngdomes
 but it shal endure for ever.

And where as thou sawest, that without a-
 ny handes there was cut out of the * mounte a
 stone, whiche brake the yron, the copper, þ earth
 the syluer and golde in peces: by that harbe the
 grete God shewed the kyng, what wyl come
 after this. This is a true dreame, and the inter-
 pretacyon of it is sure. Then þ kyng Nabucho-
 donosor * fell downe vpon hys face, and bowed
 hym selfe vnto Danyel, and commaunded that
 they shoulde offer meat offerynges and swete o-
 doures vnto hym. The kyng answered Danyel,
 and sayde: yea, of a truthe your God is a God
 aboue all goddes, a Lord aboue al kynges, and
 an opener of secrettes: seying thou canst discouer
 this misterye. So þ kyng made Daniel a great
 man, and gaue hym many and great gyftes.

* He made hym ruler of all the countreys of
 Babylon, and Lord of all the nobles, that were
 at Babylon. Nowe Daniel intreated the kyng
 for Sidrach, misach, and Abednago, so that he
 made them rulers ouer al the officers in þ land
 of Babylon. But Danyel hym selfe remayned
 still in the courte by the kyng.

The iii. Chapter.

The kyng setteth vp a golden ymage, which he commaun-
 deth to be worshipped. Sidrach, misach, and Abednago are
 accused bycause they despyled the kynges commaundment.
 They are broughte vnto the kyng and commaunded to wor-
 ship the ymage, they refuse to do it, and are put into a bur-
 nyng ouen. By belefe in God they are deliuered from the
 fyre. Nabuchodonosor confelleth the power of God after
 the sight of the myracle.



Nabuchodonosor the kyng caused a
 golden ymage to be made, whych
 was forty cubytes hye, and syxe cu-
 bites thicke. This he made to be set
 vp in the felde of Dura, in the lande
 of Babylon, and sent oute to gather togyther
 þ dukes lordes and nobles, þ iudges and offycers
 the debtyes and shryues: w all the rulers of the
 lande: that they might come to the dedication of
 the

chap. ii. b

Debr. xlii. c.
 Gen. xxi. b

Act. xlii. b

Gen. xlii. c.

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the ymage, whiche Nabuchodonosor the kynge had set vp: So the dukes, Lordes and nobles, Judges and officers, debittes and Cheues with all the rulers of the lande gathered them together and came vnto the dedicatyng of the ymage, & Nabuchodonosor the kynge had set vp.

Nowe when they stode before the ymage, whiche Nabuchodonosor set vp, the bedel cried out with all his myght: O ye people, kynnedes and tonges, to you be it sayde: & when ye heare the noyse of the trompettes, whiche shal be blowen, with the harpes, Hawmes, Psalteryes, Symphonies and all maner of Musyke, ye fall downe and worshyppe that golden ymage, that Nabuchodonosor the kynge hath set vp. Who so then falleth not downe and boweth hym selfe shal euen in same houre be cast into an hote burnyng ouen. Therfore when all the folke heard the noyse of the trompettes that were blowen, with the harpes, Hawmes, Psalteries, Symphonies, and all kynde of melody, then all the people kynnedes and nacjons fell downe, and bowed them selues vnto the golden ymage, & Nabuchodonosor the kynge had set vp.

C Nowe were there certayne men of the Chaldees, that went euē then and accused the Jewes and sayde vnto the kynge Nabuchodonosor: O kynge, God saue thy lyfe for ever. Thou beyng kynge hast geuen a commaundement, that all men when they heare the noyse of the trompettes harpes, Hawmes, Psalteries, Symphonies, and all the other melodies shal fall downe and bow them selues, towarde the golden ymage: who so then fell not downe and worshipped not that he shulde be cast into an hote burnyng ouen. Now are there certayne Jewes, whome thou hast set out the officers of the lande of Babylon: namely Sidrach, Misach, and Abednago. These men (O kynge) regarde not thy commaundment, yea they wyl not serue thy goddes, nor bowe them selues to the golden ymage, that thou hast set vp.

D Then Nabuchodonosor in a cruell wraethe and displeasure, commaunded that Sidrach, Misach, and Abednago shuld be brought vnto him. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them, and sayde: what? O Sidrach, Misach, and Abednago, wyl not you serue my goddes: nor bowe your selues to the golden ymage, that I haue set vp? Wel, be redye hereafter, When ye heare the noyse of the trompettes blowe with the harpes Hawmes, psalteryes, symphonies and all the other melodies: that ye fall downe, and worshyp the ymage whych I haue made. But yf ye worshyppe it not, ye shal be cast immediatly into an hote burnyng ouen. Let se, what God is there, that maye delpue you oute of my handes. Sidrach, Misach, & Abednago answered the king and sayde. O Nabuchodonosor, we oughte not to consent vnto the in this matter, for why? our God whome we serue, is able to kepe vs from the hote burnyng ouen (O kynge) & can ryght well delpue vs out of thy handes.

E And though he wyl not, yet shalt thou knowe (O kynge) that we wyl not serue thy goddes,

nor do reuerence to that Image, whiche thou hast set vp. Then was Nabuchodonosor full of indignacion, so that the countenance of his face chaunged vpon Sidrach, Misach, and Abednago. Therfore he charged and commaunded that the ouen shuld be made seven tymes hotter then it was wonte to be: and spake vnto the strongest worthies that were in his hoste, for to bind Misach, and Sidrach, and Abednago, & to cast them into the hote burnyng ouen.

So these men were bounde in theyr cotes, hosen, shoes, with theyr other garmentes, and caste into an hote burnyng ouen: for the kynge's commaundement was so strypte, and the ouen was excreadyng hote. As for the men that put in Sidrach, Misach, & Abednago, the flame of the fyre destroyed them. And these three men Sidrach, and Misach, & Abednago fel downe in the hote burnyng ouen, beyng fast bounde. Then Nabuchodonosor the kynge marueled and stode vp in al haste: he spake vnto his counsaile and sayde, dyd not you caste these three men bounde into the fyre? They answered and sayd vnto the kynge: Yea, O kynge. he answered and sayde: lo, for all that, yet do I se foure men going loose in the myddest of the fyre, & no burnyng corrupt, and the fourth is lyke the sonne of god to loke vpon.

Upon this went Nabuchodonosor vnto the mouth of the hote burnyng ouen, he spake also and sayde: O Sidrach, Misach, and Abednago ye seruautes of the hye God, go forth and come hyther. And so Sidrach, Misach, and Abednago went out of the fyre. Then the dukes lordes, and nobles, and the kynge's counsaile came together to se these men, & vpon whome the fyre had no maner of power in theyr bodies. In so muche that the verpe heere of theyr heade was not burnt, and theyr clothes vunchaunged: yea there was no smel of fyre felte vpon them.

Then spake Nabuchodonosor, and sayde: Blessed be the God of Sidrach, Misach, and Abednago: whiche hath sent his aungell, and defended his seruautes, that put theyr truste in him that hath auerted the kynge's commaundement and ienarde theyr bodies there vpon, rather then they woulde serue o' worshyppe any other God: excepte theyr owne God only.

Therfore I wyl and commaunde, that all people, kynnedes, and tonges, whiche speake any blasphemie against the God of Sidrach, Misach, and Abednago, shal dye, and theyr houses shal be pyyled: Because there is no God but my saue, as this. So the kynge promoted Sidrach, Misach, and Abednago in the lande of Babylon.

The. iiii. Chapter.

Nabuchodonosor dreameth agayne. Daniel interpreted it. Nabuchodonosor is put out of his realme: and eateth with beastes. He confesseth the power of God, and is restored vnto his kyngdome.



Nabuchodonosor the kynge vnto all people, kynnedes, and tonges that dwelle vpon the whole earth: peace be multiplied among you. I thought it good to shewe the tokens and maruelous workes, that the hye god hath wrought vpon me. O howe

How great are his tokens, and howe myghte are his wondres: * his kingdome is an euer lastinge kyngdome, and his power lasteth for euer, and euer.

I Nabuchodonozor beynge at rest in myne houle, and sloupslyng in my palace, sawe a dreame, whiche made me afrayed: & the thoughtes that I had vpon my bed, wyth the vylions of myne heed, troubled me. * Then sente I oute a commission, that all they which were of wysdome at Babylon shulde be brought before me, to tell me the interpretation of the dreame. So there came the sothsayers, charmers, Caldees, & conuincers of deuils: to whom I told the dreame but what it betokened, they coude not shewe me tyl at the last there came one Daniel (other wyse called Balthazar, accordyng to the name of my God) which hath the spirite of the holpe goddes in hym, to whome I tolde the dreame, sayinge: O Balthazar, thou prince of sothsayers: For so moche as I knowe, that thou hast the spyryte of the holy goddes, and no secreete is hyd from the: tell me therfore, what the vylion of my dreame (that I haue sene) maye signifie. I sawe a vylion in my heed vpon my bedde: and beholde, there stode a tree vpon the grounde, which was verpe hye, great and myghty: the heygth reached vnto heauen, and the bredth extended to all the endes of the earthe: hys leaues were sayre, he had very moch frute, so that euery man had ynough to eate therein.

The bestes of the felde had shadowes vnder it, and the foules of the ayre dwelt in the bowes therof. Shortly all creatures fed of it. I saw in my heed a vylion vpon my bed: and beholde, a watcher and a holpe one came downe from heauen, and cryed myghtely, sayinge: He we downe the tree, bryake of hys bryanches, bryake of hys leaues, and scattre hys frute abrode: that all the bestes maye get them a way from vnder hym, and the foules from hys bryanches. Reuert helesse, leaue the ground of hys roote styl in þe earth, and bynde hym vpon the playne felde, with cheynes of yron and stele. Wyth the dewe of heauen shal he be wet, and he shal haue his parte in the herbes of the grounde wyth other wilde bestes. That mans herte of hys shal be taken from hym, and the bestes hert shal be gyuen hym tyl seuen yeres be come and gone vpon hym.

This errande of the watcher is a commaundement grounded and sought out in the counsell of hym that is moost holpe: to learne men for to vnderstande, that the hyest hath power ouer the kyngdomes of men, and gyueth them, to whom it lyeth hym, and byngeth the very outcastes of men ouer them. Thys is the dreame that I kyng Nabuchodonozor haue sene. Therfore O Balthazar, tell thou me what it signifeth: for so moche as all the wyse men of my kyngdome are not able to shewe me what it meaneth. But thou canst do it, for the spirite of þe holy goddes is in the. Then Daniel (whose name was Balthazar) held his peace by the space of one houre and his thoughtes troubled hym. So þe kyng spake and sayd: O Balthazar, let nether the dreame

nor the interpretation thereof feare the. Balthazar answered, sayinge: O my lord, thys dreame happen to thyne enemies, and the interpretation to thyne aduersaries. As for the tree that thou sawest which was so great and myghty, whose heygth reached vnto the heauen, and his bredth into all the world, whose leaues were sayre, and the frute moche, vnder the whych the bestes of the felde had theyr habitation, and vpon whose bryanches the foules of the ayre dyd lyt.

Euen thou, O kyng arte the tree, great and stronge. Thy greatnesse encreaseth, and reacheth vnto heauen, so doth thy power to the endes of þe earth. But where as the kyng sawe a watcher euen an holy angel, that came downe from heauen, and sayd: he we downe the tree, and destroy it: pet leaue the grounde of the roote in the earth and bynde hym vpon the playne felde with cheynes of yron & stele. He shal be wet with the dewe of heauen, and his part shal be with the bestes of the felde, tyl. vii. yeres be come and gone vpon hym: Thys (O kyng) is þe interpretation, yea, it is the very deuyce of him, that is hyest of all & it toucheth my lord the kyng.

Thou shalt be cast out from men, & thy dwelling shal be wyth the bestes of the felde, wyth grasse shal thou be fed lyke an oxe. Thou must be wet wyth the dewe of the heauen: yea, seuen yeres shal come, and go vpon the, tyl þe knowe * that the hyest hath power vpon the kyngdomes of men, and gyueth them to whome he lyst. Moreover, where as it was sayd: þe roote of the tree shulde be lefte styl in the grounde: it betokeneth, þe thy kyngdome shal remayne whole vnto the, after thou hast learned to knowe, that the power cometh from heauen. Therfore, O kyng, be content wyth my counsaile, that thou mayst redeme thy synnes with almesse * & thyne offences wyth merce to poore people: for thys shal be an healyng of thyne erreure. All these thynge touche the kyng Nabuchodonozor.

So after. xii. monethes, the kyng walked vp and downe in the palace of the kyngdome of Babylon, and sayde: Thys is the grete ctyte of Babylon, whych I my selfe (wyth my power and strength) haue made a kynges courte, for the honoure of my maiesty. Whyle these wordes were yet in the kynges mouth, there fell a voyce from heauen, sayinge: O kyng Nabuchodonozor, to the be it spoken. Thy kyngdome shal departe from the, thou shalt be cast oute of mens companye, thy dwelling shal be wyth the bestes of the felde, so that thou shalt eat grasse as an oxe, tyl seuen yeres be come and gone ouer the: euen vntyl thou knowest, that the hyest hath power vpo the kyngdomes of men: & that he may gyue them: vnto whom it pleaseth him. The very same houre was thys matter fulfilled vpon Nabuchodonozor: so that he was cast out of mens companye, and dyd eate grasse lyke an oxe. His body was wet wyth the dewe of heauen, tyl hys heeres were as great as Egles feathers, and his nayles lyke byrdes claws.

When this tyme was past, I Nabuchodonozor lift vp myne eyes vnto heauen, and myne

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understandyng was restored vnto me agayne. Then gaue I thanks vnto the hyst. I magnified and prayled hym that lyueth for euer moze * whole power endureth alway, and his kyngdom from one generacion to an other: in comparison of whom al they that dwel vpon the earth are to be reputed as nothyng.

Dan. iii. f.

pl. cxxv. a.

John. iii. b.

* He handleth accordyng to his wyl, amonge the powers of heauen, and amonge the inhabytours of the earth: and there is none that maye resyst hys hande, or saye: what doest thou? * At the same tyme was myne understandyng gpyuen me agayne, & I was restored to the honoure of my kyngdome, to my dignitie, and to myne owne shape agayne. My great estates & princes sought vnto me, and I was set in my kyngdom agayne, so that I had yet greater worshyp.

Then dyd I Nabuchodonozor, loue, magnifye and prayse the kyng of heauen: for all hys workes are true, and hys wayes ryght. As for those that go on proude, he is able to bypunge them downe.

The v. Chapter.

Balthazar kyng of Babylon, abusyng the vessels of the temple, seeth an hande wyptyng on the wall. The sorflayers called of the kyng, can not expounde the wyptyng: Daniel is called, whiche readeth it, and interpreteth it also. Balthazar beinge slayne, Darius succedeth in his roume.

KYng Balthazar made a great banquet to his housholde lordes: with al those thousande he made great chere, & whē he was dronken wyth wyne, he commaunded to bypunge hym the golden & seluer vessels * which his father Nabuchodonozor hadde taken out of the temple at Jerusalem: that th kyng and his lordes, with his quene and concubynes myght drynke therout.

Isa. xlv. c.

So they brought the golden vessel, that was taken oute of the temple of the Lordes house at Jerusalem: Then the kyng and his lordes with his quene and concubynes dronke out of them. They dronke wyne, and prayled theyr ydols of golde, syluer, copper, yron, wood, and stone.

In the verye same houre there appeared fyngers, as it had bene of a mans hande wyptyng, ryght ouer agaynst the candlestykke vpon the playne wall in the kynges palace, and the kyng laue the palme of the hande that wrote. * Chaunged the kyng hys countenance, and hys thoughtes troubled hym, so that the ioyntes of hys bodye shoke: & his knees smote one agaynst the other. * Wherefore the kyng cryed myghtelye, that they shulde bypunge hym the charmers, Caldees, and coniters of demylles. The kyng spake also vnto the wyse men of Babylon, & sayd: Whoso can reade this wyptyng, and shewe me the playne meanyng therof: shalbe clothed with purple, haue a cheyne of golde aboute his necke, and rule the thyrde parte of my kyngdome.

Jeremy. l. a.

Dan. ii. a.

Upon this, came all the kynges wyse men: but they coude neyther reade the wyptyng, nor shewe the kyng what it signified. Then was the kyng sore afrayed, in somoche, that his colour chaunged, and his lordes were sore vexed.

So by reason of this matter, that had happened to the kyng and hys lordes, the quene went vnto her selfe in the banquet house and spake vnto the kyng, saying: O kyng, God saue thy lyfe for euer. Let not the thoughtes trouble the, and let not thy countenance be chaunged. For why? there is a man in thy kyngdome, that hath the spyrite of the holpe goddes within hym, * as it was sene in thy fathers dayes. He hath understandyng and wysdome lyke the goddes. Psea, the kyng Nabuchodonozor thy father made this man chefe of the sorflayers, charmers, Caldees, and readers of destenies, bycause that such an abundaunt spyrite, knowledge and wysdome (to expounde dreames, to open secretes, and to declare harde doubtles) was founde in him, yea, euen in Daniel whome the kyng named Balthazar. Let the same Daniel be sent for, and he shall tell what it meaneth.

Then was Daniel brought before the kyng. So the kyng spake vnto Daniel, and sayde: Arte thou that Daniel, one of the prisoners of Iuda, whome my father the kyng brought out of Jewrye? I haue herde speake of the, that thou hast the spyrite of the holpe goddes experient & understandyng, and that there hath bene great wysdome founde in the. Howe haue there bene brought me, wyse and conynge charmers, to reade thys wyptyng, and to shewe me the meanyng therof. But they coude not tell me what thys matter signified. Then herde I saye, that thou canst expounde darke thynges, and declare harde doubtles. Well, then yf thou canst reade this wyptyng, and shewe me the meaning thereof, thou shalt be clothed w purple, haue a cheyne of golde aboute thy necke, and rule the thyrde parte of my kyngdome.

Daniel answered, and sayd before the kyng: * As for thy rewardes, kepe them to thy selfe, or gpyue thy ryche gyftes to an other: yet not the lesse, I wyll reade the wyptyng vnto the kyng, and shewe hym the interpretacyon thereof. * O kyng heare. God the hyst gaue vnto Nabuchodonozor thy father, the dignitie of a kyng wyth worshyp and honour, so that all my people kyn reded and tonges stode in awe and feare of hym by reason of the hyst estate, that he had lent him. For why? he slewe whome he wolde: he smote whom it pleased hym. Agayne, whom he wolde he set vp: and whom he lyst he put down. * But bycause his herte was so proude, & hys stomake set so fast vnto wysefalsnesse: he was deposed fro hys kyngly trone, and hys maiesty was taken fro him. He was shut out from amonge men, his herte was lyke a bestes herte, and hys dwelling was with the wyld asses: he was fayne to eate grasse lyke an oxe, & hys bodye was wet with the dewe of the heauen, tyll he knewe, that the hyst had power vpon the kingdomes of men, and setteth ouer them, whom he lyst.

And thou hys sonne (O Balthazar) for all thys, haste not submytted thyne herte, thought thou knewest al these thynges: but hast magnified thy selfe aboue the Lorde of heauen, so that the vessels of his house were brought before the

that thou, and thy lordes, wpyth thy Quene and thy concubynnes, myght dypnke wyne thereout. And hast prayled the ydols of syluer and golde, copper and yron, of wood and stone, whych neyther se, heare, nor vnderstande. As for the God in whose hande consysteth thy breath, and all thy wayes: thou hast not loued hym.

Therefore is the paulme of thys hande sente wyth from hym, to token vp thys wyptynge. And thys is the scripture that is wypten vp. Dane, Thetel, Phares. Now the interpretacio of the thyng is this: Dane, God hath nombred the kyngdome, and brought it to an ende: Thetel, thou arte wayed in the balaunce, and arte founde to lyght: Phares, thy kyngdome is delte in partes, and gyuen to the Medes and Perses.

Then commaunded Balthazar to cloth Daniel wpyth purple, to hange a chayne of golde about hys necke, and to make a proclamacion concerning hym: that he shoulde be the ruler of the thyrd part of his kyngdome. * The verpe same myght was Balthazar the kyng of the Caldees slayne, and * Darius oute of Medea toke in the kyngdome, being lxii. yere of age.

The. vi. Chapter.

Daniel is made ruler ouer the lordes. The ymaginacion of an acte agaynst Daniel. The proclamacion of the acte, wherof Daniel is accused vnto the kyng as a transgressor: he is put into a denne of lyons by the commaundement of the kyng. He is delpued by fapth in God. Daniels accusers are put vnto the lyons, to be toine in sonore Darius by the proclamacion of a decree, magnifyeth the God of Daniel.

It pleased Darius to set ouer his kyngdome an. c. and. xx. lordes, whych shoulde be in all his kyngdome about. Aboue these he sette thre prynces (of whome Daniel was one) that the lordes myght gyue accomptes vnto them, and the kyng to be vnderleashed.

But Daniel exceded all these prynces and lordes: for the spyryte of God was plenteous in hym: so that the kyng was mynded to sette him ouer the whole realme. Wherefore the prynces & lordes sought, to pycke out in Daniel some quarrell agaynst the kyngdome: yet coulde they fynde none occasion nor faute vpon hym. For why: he was so fapthfull, that there was no blame nor dishonestye founde in hym.

Then sayd these men: we can get no quarell agaynst thys Daniel, except it be in the lawe of hys God. Upon thys, went the prynces and lordes together vnto the kyng, and sayd thus vnto hym: Kyng Darius, God saue thy lyfe for euer. All the greates estates of the realme, as the prynces, dukes, senatours, and iudges, are determined to put out a comaundement of þ kyng and to make a sure statute: namely, that whoso despyeth any petition, either of any God or man (wpythin these xxx. dayes) except it be only of þ, O kyng: the same person maye be cast into the lyons denne. Wherefore, O kyng: confirme thou thys statute, and make a wyptyng: þ the thyng whych the Medes and Perses haue ordeyned, be not altered nor broken.

So Darius made the wyptyng: & confirmed

it. Nowe when Daniel vnderstode that þ wyptyng was made, he went into his house: and the wyndowes of his wall toward Jerusalem stode open. There kneeled he downe vpon hys knees, thre tymes a daye: there he made his petition: & prayled hys God, lyke as hys maner was to do afore tyme.

Then these men made searche, & founde Daniel makynge his petition, and prayinge vnto his God. So they came to the kyng and spake befoze hym concernynge hys commaundement, sayng: O kyng, hast thou not subscribed the statute: that wpythin. xxx. dayes whoso requyeth hys petition of any God or man but onelye of thy selfe, O kyng: he shalbe cast into þ denne of the Lyons. The kyng answered, and sayde: yea, it is true. It must be as a lawe of the Medes and Perses, that maye not be broken.

Then answered they, and sayde vnto the kyng: Daniel one of the pryncers of Juda, O kyng, regardeth neyther the nor thy statute, þ thou hast made: but maketh his petition thre tymes a daye. When the kyng herde these wordes he was soze greued, and wolde haue excused Daniel, to delpue hym, and put of þ matter, vntyll the Sunne went downe, to the intente that he myght saue hym.

These men percepyng the kynges mynde, sayd vnto hym: knowe this (O kyng) that the lawe of the Medes and Perses is that the comaundement and statute whych the kyng maketh, maye not be altered. * Then the kyng bad them bypunge Daniel: and they cast hym into the lyons denne.

The kyng also spake vnto Daniel, and sayde: thy God, whom thou alwaye seruest, enþ he shall defende the. And there was broughte a stone, and layed vpon the hole of the denne, thys the kyng sealed with hys owne rynge, & wpyth the sygnet of his prynces: that the kynges comaundement concernynge Daniel, shoulde not be broken.

So the kyng went vnto hys palace, and ate no meate that night, neither was there any mynistrellye brought in befoze hym, neyther coulde he take any slepe. But by tymes in the moynynge at the breake of the daye, the kyng arose, and went in all haste vnto the denne of the Lyons.

Nowe as he came nye vnto the denne, he cryed wpyth a ppytious voyce vnto Daniel: yea þ kyng spake and sayde vnto Daniel: O Daniel, thou seruaunte of the lyuynge God, is not thy God (whom thou alwaye seruest) able to delpue thee from the lyons? Daniel sayd vnto the kyng: O kyng, God saue thy lyfe for euer. * O God hath sent hys angell whych hath shut the lyons mouthes, so that they myght not hurte me. For why: myne vngplytynesse is founde oute befoze hym. And as for þ, O kyng, I neuer offeded the.

Then was the kyng excedyng glad, and comaunded to take Daniel out of the denne. So Daniel was brought out of the denne, & no manner of hurt was founde vpon hym. For he put his trust in his God. And as for those men which had accused Daniel, the kyng comaunded to bypunge them.

Dani. iii. c.
Act. xii. c.
Jud. xiii. c.
i. reg. xvi. c.
Deut. xi. c.

The Prophecie

Dan. xiii. s. them, and to cast them in the Lyons denne: them, they: chylde and they: wpues. * So the Lyons had the mastre of them, and brake all they: bones asondre, or euer they came at the grounde.

Dan. iii. l. * After thys, wrote kynge Darius vnto al people, kynredes and tonges, that dwelte in all landes: peace be multiplyed with you. My commaundement is, in all my dominion and kynge-dome, that men feare and stande in awe of Daniels God.

Deut. xiii. l. * For he is the lypunge God, whyche aby-deth euer: his kynge-dome shal not fayle, and his power is euerlastyng. * It is he that delyuereth and saueth: he doeth wonders and meruaylous workes in heauen and in erth: he hath preserued Daniel from the power of the Lyons. Thys Daniel prospered in the raygne of Darius and Cyrus of Persia.

The vii. Chapter.

Ca bysion of foure beastes is shewed vnto Daniel. The bysion is interpreted of. iiii. kynge-domes of the world. of the power and encrease of Antichrist. Of the euergloryng kynge-dome of Christe.

A the fyrst pere of Balthazar kynge of Babylon, sawe Daniel a dreame, and a bysion was in his heed, vpon his bedde. Whyche dreame he wrote, and the summe of the matter is thys: Daniel spake and sayd: I sawe in my bysion by nyght, and beholde, the foure wyndes of the heauen stroue vpon the see, and foure great beastes came by fro the see one lyke an other.

Jer. iii. a. b. **Eze. i. b. c. a.** **Eze. xvi. a.** The fyrst was as a Lyon, and yet had he: Eagles wynges. I sawe, that his wynges were plukte from hym, and he taken awaye from the earth: that he stode vpon his fete as a man, and that there was gyuen hym a mans herte.

2 Beholde, the second beast was lyke a beare, and stode vpon the one syde. Amonge his teeth in his mouth he had. iiii. greate longe teeth, and it was sayde vnto hym: Aryse, eate vp moche fleshe. Then I looked, and beholde, there was an other lyke vnto a Leopard, thys had wynges as a foule, * euen foure vpon the backe. Thys beaste had foure heedes, & there was power gyuen hym. After this I sawe in a bysion by nyght and beholde, the fourth beast was grymme and horrible, and maruelous stronge. It had greate yron teeth, it deuoured and destroyed & stamped the residue vnder his fete. It was farre vnylike the other beastes that were before it: for it had ten hornes, wherof I toke good hede.

Apor. xiii. c. **Eze. xiii. a.** **Apor. i. c.** **im. rr. b.** **Dan. x. a.** **Apor. b. d.** And beholde, there came vp amonge them an other lytle horne, before whome there were thre of the beste hornes pluckt awaye. Beholde, thys horne had eyes lyke a man: and a mouth speaking presumptuous thinges. * I looked tyll the seates were prepared, and tyll the olde aged sat hym downe. His clothynge was as whyte as snowe, and the heeres of his heed lyke pure woll. His throne was lyke the fyrre flame, and his wheles as the burnynge fyre. There drew forth a fyrre streame: and went oute from hym. * A thousande tymes a thousande serued hym. x. M. tymes ten thousande stode before hym. The iudgement was set, and the bookes opened. Then

toke I hede thereunto, bycause of the voyce of the proude wordes: which the horne spake. I behelde tyll the beast was slayne, and his body destroyed, * gyuen ouer to be bzert in the fyre.

As for the power of the other beastes also it was taken awaye: but they: lyues were prolonged for a tyme and seasō. I sawe in a bysion by nyght, and beholde, * there came one in the cloudes of heauen like the sonne of a man, which wente vnto the olde aged, before whome they brought hym. Then gaue he hym * power and dignitie regal, that al people, tribes and tonges shulde serue him. * Hys power is an euerlastyng power, which shal neuer be put downe: and his kynge-dome endureth vncorrupte. My hert was vexed, & * I Daniel had a troubled spryte within me, & the visions of my heed made me afrayed tyll I gat me vnto * one of them that stode by, to knowe the truthe, concernyng all these thynges. So he tolde me, and made me vnderstande the interpretacion of these thynges.

These foure greate beastes are foure kynges, whiche shal aryse out of the earth. These shal take in the kynge-dome of the saynctes of the most hest, and possesse it tyll moze and moze for a longe season. After thys I requyred diligently to knowe the truthe, concernyng the fourth beast whiche was so farre vnylike the other beastes, and so horryble, whose teeth were of yron, & his nayles of brasse: whych deuoured and destroyed and stamped the residue vnder his feet: I desired also to knowe the truthe, as touchyng * ten hornes that he had vpon his heed, and thys other whych came by afterwarde, before whose face there fell downe thre, which horne had eyes and a mouth that spake presumptuous thinges, and looked wyth a grymme bylage then his fellows. I behelde, and the same horne made battell agaynst the saynctes, yea, and gat the victorye of them vntyll the tyme that the olde aged came, that the iudgement was gyuen to the cheffest saynctes: and tyll the tyme that the saynctes had * kynge-dome in possession. He gaue me thys answer. That fourth beaste shal be the fourth kynge-dome vpon earth, it shal be moze then al other kynge-domes, it shal deuoure, treade downe and destroye all other landes.

* The ten hornes are ten kynges, that shal aryse oute of the kynge-dome, after whome there shal stande by an other, whiche shal be greater then the fyrst. He shal subdue thre kynges, and shal speake wordes agaynst the best of all: he shal destroye the saynctes of the most hest * & thynke, that he may chaunge tymes and lawes. They shal be gyuen vnder his power, * vntyll a tyme, two tymes and an halfe tyme.

But the iudgement shal be kepte, so that his power shal be taken from hym, for he shal be destroyed, & perishe at the last: As for * kynge-dome, power, and all myght that is vnder the heauen: it shal be gyuen to the holpe people of the most hest, * whose kynge-dome is euerlastyng: yea, al powers shal serue and obey him. Thus farre extēde the wordes. Neuertheles, I Daniel was so vexed in my thoughtes, that my countenance changed

changed: but wordes I kept styl in my hart.
The. viii. Chapter.

A visyon of a strete betwene a Ramme and an hegoate
The vnderstanding of the visyon is of the battel betwene
the kynge of Persia and the kynge of the Grecians. Of
the famous kynge Antichrist.

In the thyrde yere of the raygne of kynge
Balthazar, there appeared a visyon vnto
me Daniel, after that I had sene the
* fyrst, I sawe in a visyon (and when I
saw it, I was at Sulis in the chiefe citie, whych
lyeth in the lande of * Elam) and in the visyon,
me thought I was by the ryuer of Alai.

Then I looked vp, & sawe: and beholde there
stode before the ryuer, a ramme, whych had two
horns: and these two hornes were hye but one
was hyer then another: and the hyest came vp be
hynde. I sawe that thys ramme pulshed wyth
hys hornes, agaynst the west, agaynst the north
and agaynst the south: so that no beastes myght
stande before hym, nor defende them from hys
power: but he dyd as hym lysted, & waxed great
yr. I toke hede vnto thys, and then came there
an hegoate from the west ouer the whole earth,
and touched not the grounde.

This goate had a maruelous wyse the horne
betwyxe hys eyes, and came vnto the Ramme
that had the two hornes (whō I had sene afore
by the ryuer syde) and ranne fearcelly vpon hym
wyth hys myght. I sawe hym drawe nye, vnto
the Rame, beyng verrye ferece vpon hym: pea,
he gaue hym such a stroke, that he brake his two
hornes. Neither had the Rame so much strength
as to stande before hym: but he cast hym downe,
trode hym vnder hys fete, and no man was able
to deliuer the Ramme out of hys power.

The goate waxed excedyng greete, & when
he was at the strongeste, hys greete horne was
broken also. * Then grew there other foure such
lyke in the steade, towarde the foure wyndes of
the heauen. Pea, oute of one of the leest of these
hornes, there cam yet vp another, whych waxed
maruelous great toward the south, toward the
east, and toward the sayre pleasaunt lande. It
grew vnto the hoost of heauen, wherof it dyd
cast some downe to the grounde, and of the star-
res also, and trode them vnder fete.

Pea, it grew vnto the prince of the hoost
from whom the dayly offryng was taken, and
the place of the Sanctuarie casten downe. And
a certayne season was gyuen vnto it, agaynst
the dayly offryng (because of wickednes) that it
myght cast downe the veritie to the grounde, &
so to prospere in al thynges, that it went about.

Vpon thys I harde one of the sayntes spea-
kyng, whiche saynt sayde vnto one that asked
thys question. Howe longe shall thys visyon of
the dayly sacrifice and of the wastynge abho-
minacion endure: that the Sanctuarie and the
powre shall so be troden vnder fete? And he an-
swered hym: Vnto the euenynge and the mo-
nyng, euen two thousande and thre hundred
dayes: than shall the Sanctuarie be clesed agayn.

Howe when I Daniel had sene thys visyon
and sought for the vnderstanding of it: beholde

there stode before me a thyng like vnto a man.
And I harde a mans voice in the ryuer of Alai
whych cryed, and sayde: O Gabriel, make thys
man to vnderstande the visyon. So he came and
stode by me. But I was afrayed at hys com-
myng, and fell downe vpon my face.

Then sayd he vnto me: O thou sonne of mā
marcke well, for in the last tyme shall thys vis-
yon be fulfilled. Nowe as he was speakyng vnto
me, I waxed saynt, so that I sank downe to
the grounde. But he toke hold vpon me, and set
me vp agayne, sayenge: Beholde, I wyll shewe
the, what shall happen in the last wyth: for in
the tyme appoynted it shall be fulfilled.

The Ramme whych thou saweste wyth the
two hornes is the kynge of the Medes and Per-
ses: but the goate is kynge of Greke lande: the
greete horne that stode betwyxe hys eyes, that
is the principall kynge. But where as it brake
and foure other rose vp in the steade: it signyfy-
eth, that out of thys people shall stande vnto foure
kynngdomes, but not so myghty as it.

After these kynngdomes (whyle vngodlynes
is a growyng) there shall aryse a kynge of an vn-
chamefast face, whych shall be wyse in darcke
speakynges.

He shall be myghty and stronge, but not in
hys owne strength. He shall destroye aboute mea-
sure, and all that he goeth aboute shall prospere
he shall slaye the stronge and holpe people. And
thorowe hys chastynes, falsch shall prospere
in hys hande, his herte shall be proude, and many
one shall be put to death in hys welthynesse. He
shall stande vnto agaynst the prynces of prynces,
* but he shall be destroyed wythout hande. And
thys visyon that is shewed vnto the, is as sure
as the euenynge and the moynyng: * Therefore
wyte thou vnto thys syghte, for it wyll be longe
or it come to passe.

Vpon this was I Daniel verry saynt, so that
I laye sycke certayne dayes: but whē I rose vp
I wente aboute the kynnges busynesse, and mar-
ueled at the visyon, neuer theles, nomā knew of it

The. ix. Chapter.

Daniel despyeth to haue that perfourmed of God, whych
he had promysed concerninge the returne of the people fro
thys banishment in Babilon. A true confession. Dant-
eis paper is harde. Gabriel the aungell expoundeth vnto
hym the visyon of the. lxx. weekes. The anoynting of Christ.
The dupping agayn of Jerusalem vnder Antichrist. The
death of Christ.

In the fyrste yere of Darius the sone
of Ahasuerus, * whych was of the
seede of the Medes, and was made
king ouer the realme of the Caldees:
pea, euen in hys raygne, I Daniel be-
gyred to knowe the yearly nombze out of the bo-
kes, wherof the Lorde spake vnto * Jeremy the
prophete: that Jerusalem shulde lye waste. lxx.
yeares: and I turned me vnto my God the Lorde
for to praye and make myne intercession, wyth
fastynge, sackcloth & ashes, and prayed before
the Lorde my God, and knowleged, sayenge:

* O Lorde, thou greete and fearfull God
thou that kepest couenaunt and mercy wth them,
whych loue the, and do thy commaundementes.

A. iii. We

The Prophecye.

Baruc. i. b. * We haue synned, we haue offended, we haue bene dysobediente and gone backe: yea, we haue departed fro al thy pzeceptes and iudgementes.

Exmo. i. b. We wolde neuer folowe thy seruantes the prophtes, that spake in thy name to oure kyn- ges & princes, to oure fozfathers and to al the peo- ple of the lande. * O Lorde, ryghteousnes belon- geth vnto the, vnto vs peteyneth nothyng but open shame: as it is come to passe thys daye vn- to euery man of Iuda, and to them that dwell at Jerusalem. Yea, vnto all Israell, whether they be farre or nye, thozowe out al the landes: wher- in thou haste strowed them, because of the offen- ces, that they had done agaynst the.

psal. cxi. a. Yea, O Lorde, vnto vs, to oure kinges, & prin- ces, to oure fozfathers, euen to vs all, * that haue offended the, belongeth open shame. But vnto the, O Lorde oure God, pertayneth mercye and fozgeuenesse. As foz vs, we are gone backe fro hym, and haue not obeyed the voyce of the Lord oure God, to walke in hys lawes. * which he layd befoze vs by hys seruantes the prophtes: yea, al Israel haue transgressed, and gone backe fro thy lawe, so that they haue not harkened vnto thy voyce.

Deu. xxi. and. xxi. b. Reu. xxi. b. Wherfoze, the curse and oth* that is wrytten in the lawe of Moses the seruante of God (a- gaynst whom we haue offended) is powred vpo vs. * And he hath performed his wordes, which he spake agaynst vs, and agaynst our iudges & iudged vs: to brynge vpo vs such a great plage as neuer was vnder heauen, lyke as it is nowe come to passe in Jerusalem. Yea, all thys plage, as it is wrytten in the lawe of Moses, is come vpon vs. Yet made we not our prayer befoze the Lorde oure God, that we myghte turne agayne from our wickednes, & to be learned in thy veritie. Therfoze hath the Lord made hast, to bryn- ginge thys plage vpon vs, foz the Lorde oure God is ryghteous, in all hys workes which he doth foz why: we wolde not herken vnto hys voyce.

Baruc. ii. b. Jer. xli. xlii. and. xlii. b. * And now, O Lorde oure God: that wryth a myghty hande hast brought thy people out of Egypte, to get thy selfe a name whyche remay- neth this daye, we haue synned O Lorde, & done wyckedly agaynst all thy ryghteousnes: yet let thy wrythfull displeasure be turned awaye (I beseeche the) from thy cite of Jerusalem thy ho- ly hill. And why: foz oure synnes sake, and foz & wyckednesse of oure fozfathers, is Jerusalem & thy people abhorred, of all them that are about vs: Nowe therfoze, O oure God, heare & prayer of thy seruante: and his intercession: O let thy face shyne ouer thy Sanctuary, that lyeth wast: foz the Lordes sake.

E O my God, enclpne thynne eare, and herken (at the lest foz thine owne sake) open thynne eyes beholde howe we be desolate, yea, and the cite also, whyche is called after thy name: foz we do not cast our prayers befoze & in our owne rygh- teousnesse: no, but only in thy great mercyes, O Lorde: heare: O fozgoue Lorde, O Lorde consi- der, tary not ouer longe: but foz thynne owne sake do it. O my God: foz thy cite, and thy people is called after thy name.

As I was yet speakyng at my prayers, knowlegynge myne owne synnes, and the syn- nes of my people, makynge so myne intercessi- on befoze the Lorde my God, foz the holy hill sake of my God: yea: while I was yet speaking in my prayer: beholde, the man Gabriel, (* who I had sene befoze in the visyon) came flyenge to me, and touched me aboute the offrynge tyme in the euenynge. He informed me, and spake vnto me: O Daniell sayd he: I am now come to make the vnderstande it. Foz as soone as thou began- nest to make thy prayer, it was so dryed, and therfoze am I come to thewe the. And why? * foz thou arte a man greatly beloved.

Wherfoze, pondeze the matter wel, that thou mayest learne, to vnderstande the visyon. Ix. weekes are determined ouer the people and ouer the holy cite: that the wyckednesse maye be con- sumed, that & synne maye haue an ende that the offence maye be reconciled, and to brynge in euer lastynge ryghteousnesse to fulfill the visyon & the prophtes and annoynte the most: oly one vnderstande thys then, and marke it well: that from the tyme it shalbe concluded * to go and re- payze Jerusalem agayne, vnto Christ (oz the a- noynted) prynce: there shalbe seuen weekes: The firste shall the stretes and walles be buylded agayne Ixii. weekes: but wryth harde troublous tyme. After these Ixii. weekes, shall Christe be slayne, and they shall haue no pleasure in him. The thirde there come a people wryth the prynce, & destroye the cite and the Sanctuary: and hys ende shall come as the water floude. But the desolacion shall continue tyll the ende of the battell.

He shall make a stronge bonde wryth many foz the space of a weake: and when the weake is halfe gone, he shall put downe the slayne and meat offrynge. * And in the temple there shalbe an abhominable desolacio, tyll it haue destroyed all. And it is concluded, that this wastynge shal continue to the ende.

The x. Chapter.

There appereth vnto Daniell a man clothed in lyn- nen whyche sheweth hym wherfoze he is sent.

In the thyrde yere of kynge Cyrus of Persia, there was shewed vnto Daniell (otherwyle called Baltha- zer) a matter, yea, a true matter, but it is yet a longe tyme vnto it. He vnderstode the matter well and perceyued what & visyon was. At the same tyme: I Daniell moun- ned foz the space of thre weekes, so that I had no lust to eate breade: as foz fleische & wyne there came none wrythin my mouth: No, I dyd not once anoynte my selfe, tyl the whole thre weekes were out.

Upon the xiiii. daye of the fyfthe moneth, I was by the greates floud, called * Cygrus I lyft vp myne eyes, and looked: and beholde a man clo- thed in lynen, whose loynes were girded wryth fyne golde of Arabye: hys bodye was lyke the Chrysolpste stone, hys face (to loke vpon) was lyke lpghtenynge, hys eyes as the flame of fyre hys armes and fete were lyke sayze glysterng metall, but the voyce of hys wordes was lyke the

the booke of a multitude.

* Daniell alone sawe thys visyon, & the men that were with me, sawe it not: but a great fear fulnesse fell vpon them, so that they fled awaye and dyd them selues. I was lefte there my selfe alone, and sawe thys greates visyon, so longe tyl there remayned nomore strenght wythin me.

Yea, I lost my coloure cleane I wailed awaye, and my strenght was gone. Yet harde I y voice of hys wordes: and as soone as I harde it, saynt plesse came vpon me, and I fell downe flat to the grounde vpon my face. And beholde, an hande touched me, whiche set me vp vpon my knees & vpon the palmes of my handes, sayenge vnto me: * Daniell, thou well beloued man: take good hede of the wordes, that I shall saye vnto the, and stande ryghte vp, for vnto the am I now sente.

And when he had sayd these wordes, I stode vntrembling. Then sayd he vnto me: feare not Daniell: for whysence y fyrst day that y dydest set thynne harte to vnderstande, and dydest chaunty selfe before thy God: thy wordes haue ben herde. And I had come vnto the, when thou beganest to speake, had not y prince ouer y king dome of the Perses wythstande me. xxi. dayes.

But lo, * Michaell one of y chiefe prynces, came to helpe me, & I was left to continue ther wyth y kynges of Persia, & am come to shewe the what shal happen vnto thy people in the latter dayes. for it wylbe longe yet or the visyon be fulfilled.

Nowe when he had spoken these wordes vnto me, I caste downe my head to the grounde and helde my tounge. Beholde, there touched my lyp- pes one very lyke vnto a man. Then opened I my mouth, and sayd vnto him, that stode before me, O my Lorde, my ioyntes are loosed in y vy- syon and there is nomore strenght wythin me.

Howe may my Lordes seruaunt the falke wyth my Lorde saynge there is no strenght in me, so that I can not take my breath: vpon this there touched me agayne, one much lyke a man: and comforted me, sayenge: O thou man so well be- loued feare not: be content, take a good hart vn- to the, and be stronge. So when he had spoken vnto me, I recovered, and sayd: Speake on my Lorde, for thou haste refreshed me. Then sayde he: knowest thou wherfore I am come vnto the? nowe wyl I go to fyght wyth the kyng and the prince of the Perses. As soone as I go forth, lo, the prince of Grekelande shall come. neuerthe- lesse I wyl shewe the that thyng, that is false noted in the scripture of truth. And as for pon- der matters, there is none that helped me in the, but Michaell your prince.

¶ The xi. Chapter.

¶ A prophete of the kynges of Persia. Of the kyngdome of Grece. Of the kyngdome of Egypte, and of the bonde ther of, and of the battell wyth the kyngdome of Syria. Of the Jewes that fle into the kyng of Egypte, whome Antio- chus the kyng of Syria persecuteth, whiche figured vnto be Antichrist. The pryde of Antiochus.

¶ And in the fyrste yere of Darius of Media I stode by hym, to comforte hym, and to strenghten hym, and nowe wyl I shewe the the truth. Beholde, there shal stande vp yet thre

kynges in Persia, but the fourth shalbe farr re- cher then they all. And when he is in the chiefe power of hys ryche, he shal prouoke enery mā agaynst the realme of Grekelande. * Then shal there arys yet a myghty kyng, that shal rule wyth greates dominion, and do what hym lyst. * And as soone as hys kyngdome cometh vp, it shal be destroyed, and deuoyded toward the foure wyndes of heauen. They that come after hym, shal not haue suche power and dominion as he: but hys kyngdome shalbe scatered, yea, euen a- monge other then those. And the kyng of the south shalbe myghty, then hys other prynces. And one shalbe stronger then he, and shal rule hys dominion wyth greates power.

And in the ende of yeres, thry shalbe toyned together, and the kynges daughter of the south shal come to the kyng of y North, for to make frendshipp, but he shal not obtayne the power of that arme, nether shal she be able to endure tho- rowe hys myght: but she, and such as broughte her (yea and he that begat her, and comforted her for hys tyme) shal be deliuered vp. Out of the braunches of her roote, there shal one stande vp in hys steade whiche wyth power of armes shal go thorowe the kynges lande of the north, and handle hym accordyng to hys strenght. As for the y Idols and prynces, wyth they costly Je- wels of golde & syluer, he shal cary them awaye captiues into Egypte, and he shal raygne more yeres then the kyng of the North. And when he is come into the kynges realme of y South, he shalbe sayne to turne agayn into his owne land. Wherefore his sones shalbe displeased, & shal ga- ther together a myghty great host of people: & one of them shal come, & go thorowe lyke a wa- ter floude: then shal he retorne, & go forth wyth despyng and boastynge vnto hys owne lande.

Then the kyng of the south shalbe angrye & shal come forth to fyght agaynst the kyng of the north: yea, he shal bypunge a greates mul- titude of people together, and a greates heape shal be geuen into hys hāde: these shal he cary away wyth greates pryde, for so muche as he hath caste downe so many thousandes, neuerthelesse, he shal not meuaile. For the kyng of the north shal ga- ther (of the newe) a greates heape of people then afore, and come forth (after a certayne tyme and yeres) wyth a myghty host, and exceedynge greates good.

At the same tyme there shal many stande by agaynst the kyng of the south, so that the wycked chyldren of thy people also shal exalte them selues (to fulfill the visyon) and then fall. So the kyng of y North shal come to laye sege, and to take the stronge fenced cityes: And y po- wer of them of the south shal not be able to a- byde hym, & the beste men of the people shal not be so stronge, as to resyst hym. Shortly whē he cometh, he shal handle hym as he lyst, & no man shalbe so hardy as to stande agaynst hym. He shal stande in the pleasaunt countre, whiche tho- rowe hym shalbe destroyed: he shal set hys face wyth all hys power to obtayne hys kyngdome, & to be lyke it. Yea, that shal he do, & gyue hym

The prophete.

vnto the daughters amonge women, to destroy hym. But he shall sayle, nether shall he optayne hys purpose. After thys shall he set hys face vnto the fles & take many of them. A pryncce shall stoppe hym, to do hym shame, besyde the confusion that els shall come vnto hym. Thus shall he turne agayne to hys owne lande, stumbe and fall, and be nomore founde: so he that came vpon hym and dyd hym violence, shall stande in hys place, and haue a pleasaunt kingdom: and after fewe dayes he shall be destroyed, and that nether in wyath, nor in battell. In hys steade there shall aryle a vyle persone, not holde worthy of a kyn ges dignitie: thys shall come in peaceably, and optayne the kyngdome wyth sayre wordes: he shall fyght agaynst the armes of the myghtye (and destroye them) yea, and agaynst the pryncce of the couenaunt.

D So after that he hath taken truce wyth him he shall handle dysceitfully: that he may get vpon & ouercome hym wyth a small flocke: & so wyth craftynesse to get hym to the fattest place of the lande, and to deale other wyse, then ether hys fathers or graundfathers dyd. For he shall destroye the thyng, that they had robbed & spoyled, yea, & all theyr substaunce, ymagynyng thoughtes agaynst the stronge holdes, & that for a tyme. Hys power & harte shall be stered vpon wyth a great armye agaynst the kyng of the south where thorow the kyng of the south shall be moued then vnto battell, wyth a greates & myghtye host also. Neuertheles he shall not be able to stande, for they shall conspyre agaynst him. Yea, they that eate of his meate shall hurt him: so that his host shall fall, and many be slayne downe.

E These two kynges shall be minded to do mischief, and talke of dysceite at one table: but they shall not prospere, for why? the ende shall not come yet: vnto the tyme appoynted. * then shall he go home agayne into hys owne lande wyth great good, and set hys harte agaynst the holye couenaunt, he shall busye agaynst it, and then returne home. At the tyme appointed he shall come agayne, & go towarde the south. So shall it happen other wyse then at the fyrste, yet once agayne.

ii. Mac. b a And why? * the shippes wiche Italijs shall come vpon hym, that he maye be smytten and turne agayne: that he maye take indignacion agaynst the couenaunt of holynesse, to medle agaynst it. Yea, he shall turne him, and drawe such vnto him as leaue the holy couenaunt.

iii. yf. l. i. b

H He shall set myghtye men to vnbalowe the Sanctuary of strength, to put downe the dayly offryng, and to set vpon the abhominable desolation. And suche as breake the couenaunt shall he flatter wyth sayre wordes. But the people that wyl knowe theyr God, shall haue the ouerhande and prosper. Those also that haue vnderstandinge amonge the people shall enfourme the multitude: and for a longe season, they shall be persecuted wyth swearde, wyth fyre, wyth captiuitie and wyth the takynge awaye of theyr goodes. Nowe when they fall, they shall be set vpon wyth a lytle helpe: but manye shall cleane vnto them saynedlye.

Yet some of those whiche haue vnderstandinge shall be persecuted also, that they maye be tryed purified and clyensed, tyl the tyme be out: for there is yet another tyme appoynted. The kyng shall do what him lyst * he shall exalte and magnifie him selfe agaynst all that is God. Yea, he shall speake maruelous thinges agaynst the God of all goddes wherein he shall prospere, so longe tyl * the wyath be fulfilled, for the conclusion is deuyled already. He shall not regarde the God of his fathers, but his lust shall be vpon women. Yea, he shall not care for anye God, for he shall magnifie him selfe aboue all. In his place shall he worship the myghtye stout God: and the God whom his fathers knewe not, shall be honoured with gold and syluer, with precious stones and pleasaunt Jewels.

Thus shall he do, thorow his stronge fenced places, settinge vpon his straunge God whom he confesseth and encreasing his glorie. Such as wyl receaue him, & take him for God, he shall geue them great worship & power: yea & make them lordes of the multitude, and geue them the lande with rewardes. In the latter tyme shall the kyng of the south stryue with him, and the kyng of the north in lyke maner shall come agaynst him with charrettes, horsemen and with a great nuy of shippes. He shall come into the landes, destroye & go thorow: he shall entre also into the pleasaunt lande: Many cities and countreys shall decaye * except Edom, Moab, & the best of the children of Ammon, which shall escape fro his hand. He shall stretch forth his handes vpon the countreys, & the lande of Egypt shall not escape him. For thorow his goynge in, he shall haue dominion ouer the treasures of syluer and golde, and ouer al the precious Jewels of Egypt, Libia, & Ethiopia: * Neuertheles, the tidinges out of the East & the north shall trouble him, for the which cause he shall go forth to destroy and roote out a great multitude. The tetes of his palace shall be pitched betwixt the two sees, vpon the hill of the noble Sanctuary, for he shall come to his death * and then shall no man helpe him.

The xlii. Chapter:

He propheseth the resurrection of the dead. The darkenesse of the prophete of Daniell.

In the tyme wyl come also, that the great pryncce * Michael, whiche standeth on thy peoples syde, shall aryle vpon, for * there shall come a tyme of trouble, suche as neuer was, sence there began to be any people vnto that same tyme. Then shall thy people be deliuered, yea, al those that be founde wyten in the booke. * Many of them that slepe in the dust of the earth shall awake some to the euerlasting lyfe, some to perpetual shame and reprobacion * the wyse (such as haue taught other) shall glifye as the shynnyng of beauen: & those that haue instructed the multitude vnto godlynesse, shall be as the starres, worlde wythout ende.

And thou O Daniell, shut vpon these wordes, and seale the booke tyl the laste tyme. Many shall go aboute here & there, and then shall knowledge increas

increase. So I Daniel looked, and beholde, ther
stode a (as it were) other two, one vpon this shore
of the water, the other vpon ponde syde. And
one of them sayd vnto hym, which was clothed
in linnen, and stode aboue vpon the waters of
the founte: Howe longe shall it be to the ende of
these wonderous workes?

* Then herde I the man with the linnen clo
thes, whiche stode aboue vpon the waters of y
founte, when he helde vp his right and left hand
vnto heauen, and sware by hym whiche lyueth
foreuer, * that it shall tarpe for a tyme, two ty
mes and halfe a tyme: and when the power of y
holly people is cleane scattered abrode, then shall
all these thynges be fulfilled.

I hearde it wel but I vnderstode it not.

* Then sayde I: O my Lorde, what shall happen
after that? He answered: So thy waye Daniel,
for these wordes shall be closed vp, and sealed, til
the last tyme: and many shall be purified, clenfed
and tryed. (as it were with fyre.) But the vngodly
shall lyue wyckedly, * and those wycked (as ma
ny of them as they be) shall haue no vnderstan
ding. As for such as haue vnderstanding, they
shall regarde it. And from the tyme forth that y
dayly offering shall be put downe, and the abho
minable desolatyon set vp, there shall be a. 4.
xxx. dayes. * I well is hym that wayteth and
commeth to the. 4. iii. C. and. xxxv. dayes. So
thou thy way nowe tpyl it be ended: take thy rest
and abyde thy lot, tpyl the dayes haue an ende.

The ende of the Prophecy of Daniel.

The booke of the

Prophete Oseas.

The fyrste Chapter.

The tyme wherein Oseas prophesied. Oseas by takinge
an harlot to his wyfe, signified the desolatyon of the people
the destruction of the offspring of Iehu and of the Israe
lites, is prophesied.

This is the worde of the Lorde that
came vnto Oseas the sonne of Be
ery * in the dayes of Oseas Joa
than, Ahas, and Iezekias kynges
of Iuda, and in the tyme of Iero
boam the sonne of Joas kyng of
Israel. Fyrst when the Lorde spake vnto Ose
as, he sayd vnto him: * So thy way, take an har
lotte to thy wyfe, and gette chyldren by her, for
the land hath committed great whoredom against
the Lorde. So he went & toke Gomer, the dought
tar of Deblaim, which conceived and brought
forth a son. And the Lorde sayd vnto him: cal his
name Iezrael, for * I wyll shortly auenge the
bloud of Iezrael vpon the house of Iehu, & wyl
bringe the kyngdome of the house of Israel to
an ende. Then wyl I breake the bow of Isra
el in the valley of Iezrael.

She conceived yet agayn, and bare a dought C
ter: And he sayd vnto hym: Call her name Lorn
hamah (that is, not obtayning mercye:). * for I
wyl haue no pitye vpon the house of Israel, but
forget them, and put them cleane out of remem
braunce. * Neuerthelesse, I wyl haue mercy v
pon the house of Iuda, and wyl saue them euen
thorowe the Lorde theyr God. But I wyl not
delyuer them thorowe any bowe, sword, bat
tyle, horses, and horsemen.

Now whē she had wayned Lornhamah, she
conceived agayne, and bare a sonne. Then sayd
he: call his name Loamp. For why? ye are not
my people: therfore wyl I not be your God.
and though the nombze of the chyldze of Israel
be as the sande of the see, whiche can neyther be
measured nor tolde: yet in the place where it is
sayd vnto them, * ye be not my people: eue there
shall it be thus reported of them * they be y
chyl
dren of the luyng God. * Then shall y
chyl
dren of Iuda, and the chyldzen of Israel, be gathered
togither agayne, and chose them selues one hed,
and then departe out of the land: for great shall
be the daye of Israel.

The. ii. Chapter.

The people is called to repentance.

Tel your brethze, that they ar my peo
ple: and your systers, that they haue
obtained mercy. As for your mother
ye shall chyde with her, and reprove
her, * for she is not my wyfe, neither
am I her husband: onles she put away her whor
dome out of my syght, & her aduouty from her
brestes. Yf no, I shall strip her naked, and set her
* euen as she came into the worlde: yea, I shall
laye her waste, and make her lyke a wyldernes,
and slaye her for thyrs. I shall haue no pitye al
so vpon her chyldzen: * for they be the chyldzen
of fornicacyon.

Theyr mother hath broken her wedlock, and
she that bare them * is come to confusyon. For
she sayde: I wyl go after my louers that gyue
me my water and my bread, my woll and flaxe,
myne oyle and my drynke. But I wyl hedge her
waye with thornes, and stoppe it, that she shall
not fynd her fote steppes, and though she runne
after her louers, yet shall she not gette them: she
shall seke them, but not fynde them. * Then shall
she saye: wel, I wyl go turne agayne to my first
husbande: for at that tyme was I better at ease
then now. But this wold she not knowe where
as I yet gaue her corne, wyne, oyle, syluer, and
golde, * whiche she hath hangd vpon Baal.

Wherfore nowe wyl I take my corne and
wyne agayne in theyr season, and set agayn my
woll and my flaxe which I gaue her to couer her
shame. * And now wyl I discover her folpynes
euen in the syght of her louers, and no man shall
delyuer her out of myne handes. Moreover, I
wyl take awaye all her myrth * her holy dayes
her newe moones, her Sabbothes, and al her so
lemnyne feastes: I wyl destroye her bynepardes
and fyg trees, though she sayth: lo, here ar my re
wardes that my louers haue gyuen me. I wyl
make

The Prophecy.

Judic. ii. b. and. f. b. make it a wood, and wylde beastes shall eat it up: I wyl punyssh her also for þe dayes of Baal
* wherin she censured hym, deckyng him with her earpynges and chaynes, when she folowed her lo uers, and forgot me: sayth the lord.

Jos. vii. b. Judic. ii. a. Jer. xl. a. **W**herfore beholde, I wyl call her agayne, byyng her into a wilder nesse & speake frendly vn to her: there wyl I geue her her bynepardes a gayne: yea, and the * valleye of Achor also, to the we her hope and comfort. Then shal she syng there * as in the tyme of her yowth, and: lyke as in the daye when she came out of the lande of E gypt. Then (sayth the Lorde, she shal saye vnto me) O my husbnde, and shal call me nomore Baal: for I wyl take awaye those names of Baal from her mouth: yea, she shal neuer reme mber theyr names any more. * The wyl I make a couenaunt with them, with the wylde beastes with the foules of þe ayre, and with euery thyng that crepeth vpon the earth.

Gen. xxi. a. Jer. xl. a. Jer. xli. b. Jer. xlii. b. * As for bowe swerde and battayle, I wyl destroye suche oute of the lande, and wyl make them to slepe safely. * Thus wyl I mary the vn to myne owne selfe for euermore: yea eue to my selfe wyl I mary the in ryghtuousnesse, in equite in lounge kyndnesse and merce. In sayth also wyl I marre the vnto my selfe, and thou shalt knowe the Lorde. At the same tyme wyl I be to my selfe frendly and gracious vnto the heuens, sayeth the Lorde: and the heuens shal helpe the earth, and the earth shal helpe the corne, wyne and oyle, and they shal helpe Jezrael. * I wyl sowe them vpon earth, for a seede to myne owne selfe: and wyl haue merce vpon her, that was without merce. And to them whiche were not my people, I wyl saye: thou art my people: and he shal saye: thou art my God.

The. iii. Chapter.

Jer. xlii. b. **O**ffer loue of God towarde the people.

Jer. xlii. b. **T**hen sayde the Lorde to me: * Go yet thy waye and wou an aduoutrous woman, to whome thy neyghboure lo ueth, as the Lorde doeth the chyldren of Israell: howbeit, they haue respectes to straunge goddes, * and loue þe wyne cannes. So I gate her for fyftene syluerlynges and for an homer and an halfe of barley, & sayde vnto her: Thou shalte abyde wyth me a longe season, but se that thou playest not the harlot, & loke thou medle with none other man, and then wyl I kepe my selfe for the.

Jer. xlii. b. * Thus the chyldren of Israell shal spt a great whyle without kyng and prynce, without offe ryng and aulter, without prestre and reuelacion But afterwarde shal the chyldren of Israell co uert, and seke the Lord theyr God, and * Dauid theyr kyng: and in þe latter dayes they shal wor ship the Lorde, and his lounge kyndnesse.

The. iiii. Chapter.

Jer. xlii. b. **A** complaint agaynst the people: and the preastes of Israell.

Jer. xlii. b. **A**re the worde of the Lorde, O ye chyldren of Israell. For þe Lord must punyssh them þe dwel in the lade. And why: there is no treuth, there is no merce, there is no knowledg of god

in the lande: but swearyng, lyng, manslaughter, thefte and aduoutry haue gotten the vpper hande: and one gyltynesse foloweth another. Therfore shal the lande be in a miserable case, & all they that dwell therein shal be rooted oute. The beastes in the felde, the foules in the ayre, and the fyshes in the see shal dye: Yet is there none that wyl chasten noz repone an other. For * thy people rebuketh the preastes, which shuld reforme other men.

Jer. xlii. b. Therfore stonblest thou in the daye tyme, & the prophet with the in the nyght. I wyl byyng thy mother to scylence: and why: * my people per ysh, bycause they haue no knowledg. Seynge then that þe hast refused vnderstandyng, therfore wyl I refuse the also: so that thou shalt no more be my prest. And for so much as thou hast forgotten the lawe of thy God, I wyl also forget thy chyldren. The more they increased in þe multytude, the more they synned agaynst me, therfore wyl I chaunge theyr honoure in to shame. * They ate vp the synnes of my people and courage them in theyr wyckednes. * Thus the preaste is become lyke the people. Therfore I wyl punyssh them for theyr wycked wayes, and rewarde them accordyng to theyr owne y maginacions. * They shal ente, and not haue ynoughe. They haue vsed whozdom, therfore shal they not prosper: and why: they haue forsaken the Lorde, and not regarded hym.

Jer. xlii. b. Whozdom, wyne, and dyonkenesse taketh the hert awaye. * My people aske counsaile of theyr stockes, theyr staffe must tell them. For a whozph mynd hath deceyued them so that they commit fornicacion agaynst their God. * They make sacrificys vpon the hye mountaynes, and burne theyr insence vpon the hylls: yea among the okes, groues, and busshes, for there are good shadowes. Therfore your doughters are becom harlottes, and your spouses haue broken theyr wedlok: I wyl not punyssh your doughters for beyng defyled, and your bydes þe became whores: * seyng þe fathers them selues haue medled with harlots, and offered vnto yfites: but þe people that wyl not vnderstand, must be punished.

Jer. xlii. b. Though thou Israell arte disposed to playe v the harlot, yet wouldest not thou haue offended, O Juda: thou wouldest not haue runned vnto Gilgal, * nor haue gone vp to Bethaunem: nor haue sworn, the Lorde lyueth. For Israell is gone backe lyke a wanton cow. The Lord therfore shal make her fede as the lambe that goeth astraye. And where as Ephraim is become partaker of ydols: well, let hym go, theyr dyonkenesse hath put them back, and brought them to whozdom. Theyr rulers loue rewarde, byyng (saye they) to theyr owne shame. A wynde shal take holde of theyr fetters: and they shal be con founded in theyr offrynges.

The. v. Chapter.

Jer. xlii. b. **A**gainst the preastes and rulers of Israell.

Jer. xlii. b. **O** ye preastes, heare thys, take hede, O thou household of Israell: gyue eare, O thou kynglye house, for it were your part to se iudgement done: but you are become

become a snare vnto Mizphab, and a spred net vnto the mount of Chabor. They kyll sacryfices by heapes: and turne farre from the Lorde, and I haue bene a rebuker of them al. * I know Ephraim well ynough, and Israel is not hydde from me, for Ephraim is nowe become an harlot, and Israel is despyled. They are not mynded to turne vnto theyr God, for they haue an whozish harte, so that they can not knowe the Lorde.

* But the pyde of Israel wyl be rewarded hym in his face: yea bothe Israel and Ephraim shall fall for theyr wyckednesse, and Iuda with them also. * They shal come with theyr shepe & bullockes: to seke the Lorde, but they shal not fynde hym, for he is gone from them. As for the Lorde, they haue refused hym, and broughte vp bastarde chyldren: a moneth therfore shall denoure them with theyr porcyons. Blowe with the shawkes at Gibe, and wyth p trompet in Ramah, crye out at Bethauen vpon the ponde: syde of Ben Jamin. In the tyme of p plague shal Ephraim be layde waste, therfore dyd I saythfully warne the trybes of Israel. Yet are p princes of Iuda become lyke them: that remoue the lande markes: Therfore wyl I poure oute my wrath vpon them lyke water. Ephraim is oppressed, & can haue no ryght of the law: for why they folowed the doctrynes of vngodlye men. Therfore wyl I be vnto Ephraim as a moth, and to the house of Iuda a caterpyller.

When Ephraim sawe his syknes and Iuda his disease, * Ephraim went vnto Assur, & sente vnto kynge Iareb: yet coude not he helpe you, no: ease you of youre payne: I am vnto Ephraim as a lyon, and as a lyons whelpe to the house of Iuda. Euen I wyl spoye them, and goo my waye. I wyl take them wyth me, and no man shall rescue them. I wyl go, and retourne to my place, tyll they knowledge that they haue synned, and seke me.

The. vi. Chapter.

Affliction causeth a man to turne to God. The wyckednesse of the prelates.

In theyr aduersyte, they shal earlye seke me, and saye: come, let vs turne agayne to the Lorde: * for he hath smytten vs, and he shal heale vs: he hath wounded vs, and he shal bynd vs vp agayne: after two dayes shal he quychen vs, in the thyrde daye shal rayse vs vp, so that we shall lyue in his syghte. Then shall we haue vnderstandyng, and endeuer our selues to knowe the Lorde. He shall go forth as the spryng of the daye, and come vnto vs: as the euening and moonyng rayne vpon the earthe.

O Ephraim, what shall I do vnto the? Iuda, how shal I entreat the: seing your lone is lyke a moonyng cloude, and lyke a dewe that goeth early awaye. Therfore haue I cut downe the prophetes, & let them be slayne for my wordes sake: so that thy punishment shall come to lyght. * For I haue pleasur in louyng kyndnes, and not in offryng: yea in p knowledge of God more then in burnt sacryfice. But euen lyke as Adam dyd, so haue they broken my couenaunt

and set me at nought. Gilead is a cite of wycked doers of malicous people, and bloudesthedders. And as they are armed, wayte for hym that passeth by the waye: suche is the counsaile of p prestes, which with one agreed counsaile, murder cruellye suche as kepe the waye: yea, they darre do all vnspeakable myschefe. * Horryble thynges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is despyled: yea, and thou Iuda kepest an harlotte for thy selfe, when I retourne the captiuitie of my people.

The. vii. Chapter.

Of the byres and wantonnesse of the people.

When I vndertake to make Israel hole then the vnglacypousnes of Ephraim and the wyckednesse of Samaria, cometh to lyghte: then go they aboute wyth lyes: therfore the thefe robbeth wythin: & without the spoyler destroyeth. They confydre not in theyr hartes, that I remembre all theyr wyckednesse. Nowe theyr owne inuencions haue be set them, whiche I se well ynough. * They make the kynge and the princes, to haue pleasure in theyr wyckednes & lyes. All these burne in aduoutye, as it were an ouen that the baker heateth when he hath left kneddyng, tyll p dowe be leauened. Euen so goeth this daye with our kyniges and princes, for they begyn to be wood dronken thowowe wyne, they vse familiarite with suche as deceyue them. They with the p-maginion of theyr hert are lyke an ouen, their slepe is all the nyght lyke the slepe of a baker, in the moonyng is he as hote as the flame of fyre: they are all together as hote as an ouen.

They haue deuoured their owne Judges all theyr kyniges are fallen, yet is there none of the that calleth vpon me. Therfore must Ephraim be mixt amonge p heatden. Ephraim is become lyke a cake that no man turneth, straungers haue deuoured his strength: yet, he regardeth it not. He waxeth full of grape heeres, yet wyl he not knowe it: * and the pyde of Israel is cast downe before theyr face, yet wyl they not turne to the Lorde theyr God, no: seke hym for all this.

Ephraim is lyke a done p is begiled, and hath no hart. * Now call they vpon the Egyptians: now go they to the Assyrians: but while they be going here & there. I wyl spred my net ouer the, and drawe them downe as the foules of p ayre: and accorpyng as they haue bene warned, so wyl I punysh them. * Woe be vnto the, for they haue forsaken me. They must be destroyed, for they haue set me at nought: * I am he that redeemed them, and yet they dissemble with me. * They call not vpon me with theyr hartes, but lye vpon lye vpon theyr beddes. Where as they come together, it is but for meat and drynke, and me they wyl not obeie: I haue taughte them, and defended theyr arme: yet do they imagine myschefe agaynst me. They turne them selues, but not to the moost hyest, and are become as a broken bowe. Theyr princes shal be slayne with p sword, for the malice of theyr tonges, suche scornes shal they haue in the lande of Egypt.

The

The Prophecie.

The viii. Chapter.

The destruction of Iuda and Israel, because of their idolatry.

And the horn to thy mouth, and blowe swiftly (as an Eagle) shall the enemy come agaynst the house of the Lorde: for they haue broken my * couenaunt, and transgressed my lawe. Israel shoulde haue sayde vnto me: thou art my God, we knowe the but he hath refused the thyng that is good, therfore shall the enemy folow vpon hym. * They haue obeyed kynges, but not thow me: they haue made prynces, and I must not knowe of it. * Of theyr syluer and golde haue they made the ymages, to byngne them selues to destruction. * Thy calfe, O Samaria, shall be taken awaye, for my wrathfull indignacyon is gone forth agaynst the. How longe wyl it be, or they can be clenched. For the calfe came from Israel, the workman made it, therfore can it be no god but euen in peces shall the calfe of Samaria be broken. They haue sowed wynde, therfore shall they reape a storme.

Theyr sede shall beare no corne, there shall no meale be made of theyr increase: though they reape, yet shall straungers denoure it vp. Israel shall perishe, the Gentyles shall intreate hym as a foule vessel. Synge they went vp to the Asyrians, they are become lyke a wilde Ass in the deserte.

* Ephraim giveth rewardes to get louers, & though they byrre them amonge the hethen, yet now wyl I gather them vp. They shall begyn to be werped wth the burthen of kynges and prynces. Ephraim hath made many altars to do wyckednesse, his altars (I saye:) he had to his synne. Though I thewe them my lawe neuer so moch, they count it but strange doctrine. Where as they do sacrifice, offryng the fleshe, and eatyng it, the Lorde wyl haue no pleasure therein: but wyl remembre theyr wyckednesse, and punishe theyr synnes. * Israel turneth agayn into Egypt they haue forgotten hym that made them, they buyde sayre palaces, and Iuda maketh many stronge cityes: * therfore wyl I sende a fyre into theyr cityes, and it shall consume theyr palaces.

The ix. Chapter.

Of the hunger and captiuitie of Israel.

And not thou trumphe, O Israel, make no boasting ouer ioyous thynges as do the heathen: for thou hast commytted aduoutry agaynst thy God: wherfore rewardes hast thou loued, more then all the corne floozes.

* Therfore shall they nomore enioye the corne floozes and wyne presses, and theyr swete wyne shall fayle them. They wyl not dwell in the Lordes lande: * but Ephraim tourneth agayne into Egypt, and eateth vncleane thynges amonge the Assyrians. They poure out no wyne for a drynk offryng vnto the Lord, neither gyue they hym theyr sayne offrynges: but they be vnto them as mourners meates, wherein all they that ate them are defyled. For the bread that

they haue suche lust vnto, shall not come into the house of the Lorde. What wyl ye do then in the solempne dayes, and in the feast of the Lorde? Lo they shall get them a way for the destruction. Egypt shall receyue them, & Noph shall bury them.

The nettles shall ouergrowe theyr pleasure goodes, and barres shall be in theyr tabernacles. Be ye sure (O Israel) the tyme of visitacyon is come, the dayes of recompensyng are at hande: And then shall Israel know, that they were deceyued by a prophet foolyshe and mad, in a franse, for the multitude of theyr iniquitye, God shall multiplye enemies agaynst the Ephraim hath made hym selfe a watchman of my God a prophet that is become a snare to do hurt in euery strete, and abhominacyon in the house of bys God. They be gone to far, and haue destroyed them selues, lyke as they did afore tyme * at Gaba: * therfore theyr wyckednesse shall be remembred, and theyr synnes punished.

I found Israel lyke grapes in the wyldernes and sawe theyr fathers as the fyrst * fyrgges in the toppe of the fyrgge tree. * But they are gone to Baal Peor, and runne awaye from me to that shameful ydole, and are become as abhominable as theyr louers. Ephraim flyeth lyke a byrde, so shall theyr glorie also: Insomuch that they shall neyther beget, conceyue, nor beare chyldre. And though they byngne vp anye, yet wyl I make them chyldles amonge men. Yea, who shall come to them, when I departe from them. * Ephraim (as me thynke) is planted in welthyngnesse, lyke as Cyprus: but now we must the byngne her owne chyldren forth to the mansear.

O Lorde thou shalt geue them: what shalt thou geue them: geue them an vnfruteful wybe and drye breastes. All their wyckednes is done at Gilgal, there do I abhor them. For the vngaciousnesse of theyr owne inuencions: I wyl dryue them oute of my house. I wyl lone them nomore, for all theyr prynces are vnfaithfull. Ephraim is hewen downe, theyr roote is dried vp, so that they shall byngne nomore frute: yea, and though they byngne forth anye, yet wyl I slaye euen the best beloued frute of theyr bodye. My God shall caste them awaye, for they haue not bene obedyent vnto hym: therfore shall they go astraye amonge the heathen.

The x. Chapter.

Agaynst Israel and bys ydoles.

Irael was a goodly, * vine, but he hath brought forth vnprofytable frute: yea, the more frute he had, the more altars he made: the more good I dyd to their lade the more frendshipp I dede they to theyr ymages. Their hert is deuided, therfore wyl they be destroyed. The Lorde shall breake downe theyr ymages, he shall destroye theyr altars. Then shall they saye: we haue no kyng, for why? we haue not feared the Lorde. And what shall then the kyng do to vs? They commune together, and sweare vayne othes: they be confederat together, therfore groweth their punishment as pweedes in the forowes of the lade. They

They that dwell in Samaria haue worshipp
ed the calfe of Bethauen: therfore shall the peo-
ple mourne ouer them. Yea, and the prestes also
that in theyr welthyngesse resoyced wyth them.
And why? it shall passe awaye from them.
It shall be brought to the Assyrian, for a present
vnto kynge Iareb. Ephraim shall receyue ful pu-
nishment. Israel shall be confounded for his owne
ymagynacions. Samaria with his kynge shall
haue the waye as the scomme of the water.
The hye palaces of Auen wher Israel do sinne
shall be caste downe: thyssles and thornes shall
growe vpon theyr alters. * Then shall they say
to the mountaynes: couer vs, and to the hylles,
fall vpon vs.

Israel, thou hast synned as * Gabaa dyd
afore tyme where they remayned: shoulde not þ
battayle then come vpon þ wycked chyldren as
well as vpon the Gabaonites? I wyll chasten
them, euen after myne owne desyre: the people
shall be gathered togyther ouer them, when I pu-
nyshe them for theyr great wyckednesse. Ephra-
im was vnto me, as a cow that is vsed to go to
plowe, therfore I loued hym, and fell vpon his
fayre necke: I drew Ephraim, Iuda plowed, &
Jacob played the husuande man. Some vnto
righteousnes, and reape the frutes of welldoing
plowe by your fresh lande, for it is tyme to seke
the Lorde, tyl he come and rayne righteousness
vpon you. But you haue plowed vngodlynesse
ye haue reaped iniquitie, you haue eaten þ frute
of lyes. Seynge thou putttest thy confydence in
thyne owne wayes, and ledest to the multitude
of thy worshypes: there shall growe a sedicion a-
monge thy people. All thy stronge cityes shall be
layde waste, euen as Salmana was destroyed
with his familiers thow hym that was auen-
ger of Arbel, in the daye of battayle, where the
mother perished with her chyldren. Eue so shall
it go with you (O Bethel) because of poure ma-
licious wyckednes. Lyke as the morning goth
awaye, so shall the kynge of Israel passe.

The xi. Chapter.
Agaynst the vnkynndesse of Israel.

When Israel was ponge I loued him
* and called my sonne out of þ lande
of Egypte. But the more they were
called, the more they wet backe: of-
feryng vnto ydols of Baal, and cen-
syrng ymages. I learned Ephraim to go, & bare
them in myne armes, but they regarded not me
that wolde haue helped them. I led them wyth
cordes of frendshipp, and wyth bandes of loue. I
was euen he that layd the pike vpon theyr nec-
kes. * I gaue them fodder my selfe, þ they shuld
not go agayne into Egypt. And now is Assur
theyr kynge. For they wolde not turne vnto me
therfore shall the swerde begyn in theyr cityes:
the fozze that they haue layde vp, shall be destroy-
ed and eaten: and that bycause of theyr owne
ymagynacions: and my people shall stande in a
doubt whither to turne them, for when the pro-
phetes called them to the most hiest, not one yet
wolde gyue hym his gloze.

What great thynges haue I gyuen the, O

Ephraim: howe faythfully haue I defended the
O Israel: haue I dealt with the as with * Ada-
ma? O haue I entreated the lyke Sebolim? No
my hert is other wyse mynded. Yea, my mercye
is to feruent: therfore haue I not turned me to
destroye Ephraim in my wrathful dyspleasure.
For I am God and no man, I am euen that ho-
ly one in the myddest of the, though I came not
within the cytpe.

The Lorde roseth lyke a lyon, that they may
folow hym: yea, * as a lyon roseth he, that they
may be afrayd lyke the chyldren of the see, that
they may be scattred awaye from Egypte, as
men scatter byrdes: and frayde away (as dones
vse to be) from the Assyrians lande, and that by
cause I wolde haue them tarpe at home, sayeth
the Lorde. But Ephraim goeth about me wyth
lyes, and the house of Israel dyssembleth. Only
Iuda holdeth hym with God, and with the true
holly thynges.

The xii. Chapter.
Agaynst the vayne trust of the people.



Ephraim is fed with ayze, and folo-
weth after the east wind: he is euer
increasyng lyes and destruction.
They be confederate wyth the As-
sirian. * Theyr oyle is carped in-
to Egypte. The Lorde hath a courte to holde
wyth Iuda, and wyll punyshe Jacob. After
theyr owne wayes, and accordyng to theyr
owne inuencions, shall he recourence them. * He
toke his brother by the bele, when he was yet in
his mothers wombe: and in his strength he wre-
sted with God. He * stroue wyth the Aungell,
and gat the victoize: so that he prayed and desp-
red hym. * He founde hym at Bethel, and there
he talketh wyth vs.

Yea, the Lord God of hoostes, euen the Lord
hym selfe remembred hym. Then tourne to thy
God, kepe mercye and equitye, and hope styll in
thy God. But thou art lyke the marchaunt, that
hath a false wayght in his hand, he hath a plea-
sure to occuppe extorcion. Ephraim thyngketh
thus: * Cuth, I am riche, I haue good ynough:
in all my workes shall not one fault be founde,
that I haue offended. Yet am I the Lorde thy
God, euen as when I brought the out of þ land
of Egypte, and sette the in thy tentes, and as in
the hye feastes.

I haue spoken thowowe the prophetes, and
shewed dyuerse visyons, and declared my selfe
by the ministracyon of the prophetes. But at
Gilead is the abhominacyon, they are fallen to
vanite. At Gilgal they haue slayne ore: as ma-
ny heapes of stones as they had in theyr lande-
forowes, so many altars haue they made. * Ja-
cob fled into the lande of Syria and Israel ser-
ued for a wyfe, and for a wyfe he kepte shepe.

By a prophet the Lord brought them out of
Egypt, and by a prophet he reserued them. But
Ephraim hath prouoked him to displeasure tho-
row his abhominacions, therfore shall his blood
be poured vpon hym selfe, and the lord his God
shall rewarde hym his blasphemyes.

The xiii. Chapter.

The

The Prophcie

The abhominacion of Israel.

When Ephraim spake, the heathen troubled: and he was exalted among the Israelites, but he is gone backe to Baal: therefore must he dye. And now they synne more and more: * of thei? spluer they make them molten ymages, after the ymaginacions of thei? owne bzaings, that is very ydols and yet all is nothing, but the worke of the craftsman. Notwithstanding, they preache of the same to such as ther sacrificeth: whoso wyl kysse the calves, offreth perfectly. Therefore they shal be as the moynynge cloude, and as the dewe that early passeth awaye, and lyke as duste that the wynde wynde taketh awaye from the floze, and as the smoke that goeth out of the chymney.

I am the Lorde God, whiche broughte the out of the lande of Egypte: that thou shouldest know no God but me only, and that thou shouldest haue * no sauour but onely me. I toke diligent hede of the in the wyldernesse, that dye lande. But when they were well fedde, and had ynough, they waxed proude, & forgot me: * therefore wyl I be vnto them as a lyon, and as a leopard in the wayes to * Assyrians. I wyl come vpon them, as a she beare that is robbed of her whelpes, and I wyl breake the stubburne hert of thei?. There wyl I deuoure them as a lyon yea, the wyld beasts shal teare them.

Irael, thyne iniquitie hath destroyed * but in me onely is thy helpe. Where are thy kyn ges now, that shuld helpe the in all thy ctytes? Yea, and thy Judges, of whome thou saydest: * gyue me a kynge and pynces: (well) I gaue the a kynge in my wrath, and in my displeasure wyl I take hym from the agayne. The wyckednesse of Ephraim is bounde together, and his synne lyeth byd. Therefore shall sorowes come vpon hym, as vpon a woman that traunyleth. An vndiscrete sonne is he, for he consydreth not that he shoulde not haue bene hable to haue endured in the tyme of his byrthe, had not I defended hym from the graue, and deliuered hym from death.

Death, I wyl be thy death: O hel, I wyl be thy styng: yet can I se no comforte, for when he is now the goodlyest among the brethren, & east wynde (euen the wynde of the Lorde) shal come downe from the wyldernesse, and dye vpon his condytes, and dypnke vpon his welles: he shal spoyle the treasure of all pleasaunt vessels.

As for Samaria, they shal be layde waste, and why: they are disobeyent vnto thei? god. They shal perishe with the swerde: thei? chyldren shal be slayne, and their women great with chyld shal be rpyte vpon.

The xiiii. Chapter.

The destruction of Samaria.

Irael, * turne the nowe vnto * Lorde thy God: * for thou hast taken a greete falle thowowe thy wyckednesse. Take these wordes wyth you when ye turne to the Lorde, and saye vnto hym: O forgyue vs all our synnes, receyue vs graciously, * and thā wyl we offer the bullockes of our lippes vnto

the: * Assur shal be nomore our helper, neyther wyl we ryde vpon horses any more. As for the workes of our handes, we wyl nomore call vpon them: for it is thou that art our God: thou the west euer mercy vnto the fatherlesse.

I (yf they wolde do thes) I shoulde heale thei? sores: yea with all my herte wolde I loue them: so that my wrath shulde cleane be turned awaye from them. Yea, I wolde be vnto Israel as the dewe, and he shoulde growe as the lylle and his roote shoulde breake oute as Libanus. His bzaunches shoulde spreade oute abrode, and be as fayre as the olyue tree, and smell as Libanus. They that dwell vnder his shadowe shuld come agayne, and growe vpon as the corne: and flozethe as the vyne. He shoulde haue as good a name as the wyne of Libanus.

Ephraim, what haue I to do with ydols any more? I wyl graciously heare hym, and leade hym forth. I wyl be vnto the as a grene fyre tree: vpon me shalte thou fynde thy frute.

* Whoso is wylle shal vnderstande this: and he that is ryght enstruct, wyl regarde it. * for the wayes of the Lorde are ryghteous, such as he godlye wyl walke in them.

As for the wycked, they wyl stumbe therein.

The ende of the Prophecye of Oseas.

The booke of the Prophete Joel.

The fyrste Chapter.

A prophete agaynst the Iewes. He exhorteth the priestes to prayer and fastynge for the myserye that was cominge at hande.

This is the worde of the Lorde that came vnto Joel the sonne of Phatuel. Heare, O ye elders: ponde thes well, all ye that dwell in the lande: Yf euer there happened such a thynge in youre dayes, or in the dayes of your fathers. Tell your chyldren of it, and let them shewe it vnto thei? chyldren, and so they to certifie youre posteritye thereof. Loke what the caterpyler hath left, that hath the grewhopper eaten vpon: what the grewhopper left that hath the locust eaten vpon: and what the locust hath left, that hath the blastynge consumed.

Make vpon ye dzonkardes, & wepe: moune al ye wyne sapper, bycause of your swete wyne: for it shalbe taken awaye from your mouth. Yea a mighty and an innumerable people shal come vpon into my lande: these haue teeth lyke the teeth of lyons, & chaf bones lyke the lionesses. * They shal make my vyneyardes waste, they shal pil of the barks of my fygtrees, strype them bare, cast them awaye, & make the bzaunches whyte.

Make thy mone as a virgyn doth that gyrdeth her selfe wyth sacke, bycause of her bydew growe. for the meate and dypnke offrynge shalbe taken

Taken awaye from the house of the Lorde, and the preastes the Lordes minystrers shall mourne. The felde shall be wasted, the lande shall be in a myserable case: for the corne shall be destroyed, & wyne shall come to confusyon, and p oyle utterly desolate. The husbandmen and p wyne gardeners shall loke pteouslye, and make lamentacion for the wheate, wine, and barley, and because the harvest vpon the felde is so clene destroyed. The grape gatherers shall make grete mone, when the vyneyardes and fyg trees be so utterly wasted. Yea al the pomegranates, palm trees, apple trees, and other trees of the felde shall wyther awaye. Thus the mery chere of the chyl dren of men shall come to confusyon.

¶ Gyde you, and make your mone, O ye pre- sters, mourne ye minystrers of the avtar go your waye in, and slepe in sackcloth, O ye officers of my God: for the meat and drynke offeryng shall be taken awaye from the house of your God. Proclayme a fastyng, cal the congregacyon, ga ther the elders, * And al the inhabytours of the lande togither into the house of the Lorde your God, and crye vnto the Lord: alas alas, for this daye. And why: the day of the Lorde is at hand, and cometh as a destroyer from the almyghtye shal not the meates be taken awaye before our eyes, the myrth also and ioye from the house of our God: The seed shall perishe in the ground, the garner shall lye waste, the fozes shall be broken downe, for the corne shall be destroyed. What a spghyng make the kyne: the bullockes are in very euill lykynge, because they haue no pasture: and the shepe are famyshe awaye.

¶ Lorde, to the wyll I crye: for the fyre hath consumed the goodly pastures of the wyldernes and the flambe hath burnt vp al the trees of the felde. Yea, the wyld beasts crye also vnto the Lord: for the water ryuers are dried vp, and the fyre hath consumed the pastures of the wyldenesse.

¶ The. ii. Chapter

The prophesyeth the commynge and crueltye of theyr ene- mies. An exhortacyon to moue them to conuerte.

Blowe out a trompet in Syon, and crye vpon my holpe hyll, that all suche as dwell in the lande, shall tremble at it, * for the daye of the Lorde cometh, and is harde at hande: a darke daye, a glomyng daye, a cloudye daye: yea and as a stormy daye, lyke as the moornyng spreadeth out vpon p hyl- les. Namely, a great and myghtye people: suche as haue not bene sence the begynnyng, neyther shall be after them for euermore: before him shall be a consumyng fyre, and behynde hym a burn- yng flambe. The lande shall be as a garden of pleasure before him: but behynde hym shall it be a verpe waste wyldernes, and there is no man that shall escape him: They are to loke vpon lyke barbed hozses, and runne lyke hozsemen. They shalpe vp vpon the hylls as it were the sound of charrettes: as the flambe of fyre that consu- meth the strawe, and as a myghtye people redy to the battayle.

¶ The folke shall be afrayde of hym, all faces shall be as blacke as a pottle: These shall run lyke

gyauntes, and leape ouer the walles lyke men of warre. Euery man in his going shall kepe his araye, and not go out of his path. There shall not one dryue an other, but eache shall kepe his owne way. They shall breake in at the wyndo- wes and not be hurte. They shall come in to the cite, and runne vpon the walles. They shall clyme vp vpon the houses, and shalpe in at the wyndowes lyke a thefe. The earth shall quake before him: yea the heuens shall be moued. * The Sunne and the moone shall be darkened, and the starres shall withdraue theyr shyne. The Lord shall thewe his voyce before his booste, for his boost is grete, stronge and myghtye, to fulfyl his commaundemente. This is that great and maruaylous fearfull daye of the Lorde. * And who is able to abyde it?

¶ Nowe therfore sayth the Lorde: * Turne you vnto me with al your hertes, wyth fastyng, we pyng and mournynge: rent your hertes and not your clothes: Turne you vnto the Lorde your God, * for he is a gracious and merciful, longe suffryng, and of great compassion: and ready to pardon wyckednesse: Then (no doubt) he also shall turne and forgyue, & after his chastenynge he shall let your encrease remayne for meate and drynke offerynges vnto the Lorde your God.

* Blow out with the trompet in Syon, pro- clayme a fastyng, call the congregacon, and ga ther the people togither: warne the congrega- cyon, gather the elders, byng the chyl dren and sucklynges togither. Lette the bydegrome go forth of his chambze, and p byde out of her clo- set. Let the prestes serue the Lorde betwxt the porche and the aulter wepyng, and sayinge: be fauourable, O Lorde, be fauourable vnto thy people, let not thyn heritage be brought to such confusyon, lest the heathen be lordes therof.

* Wherefore shulde they saye amonge the hea- then: where is nowe theyr God?

¶ Then shall the Lorde be gelouse ouer his land and spare his people: yea, the Lord shall answer and saye vnto his people: Beholde, I wyl sende you corne, wyne, and oyle, so that ye shall haue plentye of them: and I wylle nomore gyue you ouer, to be a reprofe among p hethen. Agayne, as for hym of the north, I shall dryue hym farre from you: and cast hym out into a drye & waste lande, his face towarde the east see, and his byn der partes towarde p uttermost see: The stinke of hym shall goo vp, and his fylthy corruptyon shall fall vpon hym selfe, because he hath dealt so proude. Feare not (O lande) but be glad, and reioyce: for the Lorde wyl do grete thynges. Be not ye afrayde neyther (O ye beasts of the felde) for the pastures shall be grene, and p trees shall beare theyr frute: the fyg trees and vyne- yardes shall gyue theyr encrease.

¶ Be glad then (O ye chyl dren of Syon) and reioyce in the Lord your God, for he hath giuen you a teacher of rightousnesse: * and he it is that shall sende you downe shoures of rayne, earlye and late in the first moneth: so that the garneres shall be ful of corne, and the prestes plenteous in wyne and oyle. And as for the peaces that the greshop

Joel. iiii. c. mat. xxiii. c.

Apoca. vi. c.

Deut. xiii. c. and. xx. a.

ps. lxxviii. a.

Joel. i. s.

D

ps. lxxix. b.

E

Leu. xxviii. a. Deut. xi. b. xxviii. b.

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grefshopper, locust, blaspunge, and caterpyller, (my great host whych I sent among you) haue eaten vp, I shall restore them to you agayne, so that ye shall haue ynough to eate, and be satysfied: and prayse the name of the Lord your god that so marueylously hath dealt with you.

C And my people shall neuer be confounded any more. Ye shall wel knowe, that I am in the myddell of Israel, and that I am y^e Lord your God yea, and that there is none other: and my people shall nomore be brought to confusyon.

Isa. xlii. a
eze. xxxvi. b
Actes. ii. b.

* After this wyll I poure out my spirite vpon all fleshe: and your sonnes and daughters shall prophesye: your olde men shall dreame dreames and your yong men shall se visions: yea in those dayes I wyll poure out my spiryte vpon seruantes and maydens. I wyll shewe wondres in heauen aboue, and tokens in the erth beneth: blood and fyre, and the vapoure of smoke. The sunne shall be turned into darkenesse, and the moone into bloode before the great and notable daye of y^e Lord come. And the tyme shall come, that * who soeuer calleth on the name of the Lord, shall be saued: For vpon the mounte Syon, and at Jerusalem, there shall be a saluacyon, lyke as the Lord hath promysed: yea, and amonge y^e other remnaunt, whome the Lord shall call.

Roma. x. b.

C The. iii. Chapter.

Of the iudgement of God, agaynst the enemyes of his people.

A Take hede: in those daies and at the same tyme, whē I turne againe the captiuitie of Iuda and Jerusalem: I shall gather al people together, and bryng them in the valley of Josaphat: and there wyll I reason with them bycause of my people & heritage of Israel, whō they haue scatred about in the nations, & parted my lande: yea, they haue cast lottes for my people, the younge men haue they set in the brode house, and solde the damels for wyne, that they might haue to drynke. * Thou Tyrus and Sydon, and all ye borders of the Philistines: what haue ye to do with me? Wyll ye despye me? well yf ye wyll nedes despye me, I wyll recompence you euen vpon your heed, and that ryght wozthely: for ye haue taken a waye my syluer and golde, my sayre and goodlye te wels, & brought them into your goddes houses. The chyldren also of Iuda and Jerusalem haue I solde vnto the Grekes, that ye myght bryng them farre from the borders of theyr owne countreys.

eze. xxi. a
eze. xxi. b
Amos. i. b.

Jeremy. l. c
Abdi. i. c.

Isay. ii. a.

Beholde therfore, I wyll rase them oute of the place where ye haue solde them, * and wyll rewarde you euen vpon your heed. Your sonnes and your daughters wyll I sel thorowe the handes of the chyldren of Iuda, and so they shall gyue them forth to sell vnto them of Saba, a people of a farre countrey, for the Lord him selfe hath sayde it. Crye out these thynges amonge y^e Gentyles, proclayme warre, wake vp the gyautes let them drawe nye, let them come vp all the lusty warrpours of them: * Make you swordes of your plowshares, and speares of youre speckles and sythes: Let the weake man say: I am stronge

Mustre you and come, all ye heathen rounde about gather you together: there shall the Lord laye all thy gyautes to the grounde. Lette the people aryle, and get them to the valley of Josaphat, for there wyll I syt, and iudge all heathen rounde about. * Laye to your sythes, for y^e harvest is rypp, come get you downe: the wynepresse is full: yea, the wynepresses runne ouer, for theyr wyckednesse is woren great.

In the valley appoynted there shall be many people: for the daye of the Lord is nye, in the valley appoynted. * The sunne and moone shall be darkned, and the stars shall withdraue their lyght. * The Lord shall roze out of Syon, and crye out of Jerusalem, that the heauens and the earth shall quake withal. But the Lord shall be a defence vnto his owne people, & a refuge for y^e chyldren of Israel. Thus shall ye knowe that I the Lord your God dwel vpon my holy mount of Syon. Then shall Jerusalem be holy, & there shall no straungers go thorowe her any more.

* Then shall the mountaynes droppe swete wyne, and the hylls shall flowe with mylke. Al the ryuers of Iuda shall haue water ynough, and oute of the Lordes house there shall flowe a spring, to water the brooke of * Sitim: but Egypt shall be layde waste: and Edom shall be desolate, bycause they haue dealt so cruelly wyth the chyldren of Iuda, and shed innocent bloode in theyr lande. Agayne, Iuda shall be inhabited for euermore, and Jerusalem from generacyon to generacyon: for I wyll not leaue theyr bloode vnauenged. And the Lord shall dwell in Syon.

C The ende of the prophesye of Joel.

The booke of the prophete Amos.

C The fyrst Chapter.

The tyme of the prophesye of Amos. The wordes of the Lord agaynst Azab, agaynst Tyre, agaynst Edom, and agaynst the sonnes of Ammon.

These are the sermonnes that were shewed vnto Amos, (whych was one of the shepherdes at Therman) vpon Israel, in the tyme of Dasiab * kynge of Iuda, and in the tyme of * Jeroboam the sonne of Joab kynge of Israel, two yere before the earth quake. And he sayde: * The Lord shall roze out of Syon, and shewe his voyce from Jerusalem so that the pastures of y^e shepherdes shall be in a myserable case, and the top of Carmel dried vp. Thus sayeth the Lord: for thre and foure wyckednesses of * Damascus, I wyll not spare her: bycause they haue thershed Galaad wyth yron flayles. But I wyll sende a fyre into y^e house of Hazael, the same shall consume y^e palaces of Benadab. Thus wyll I breake y^e barres of Damascus, and rote out the inhabiter from the seide of Auen: And him that holdeth the scepter out of y^e pleasaunte house: so that the people shall be dyuen out of sayre Siria: sayth the Lord. Thus sayth

sayth the Lorde. For thre and foure wickednes-
ses of Gaza, I wyl not spare her, bycause they
make the prysoners yet more captiue, and haue
byuen them into the lande of Edom. Therfore
wyl I send a fyre into þ walles of Gaza, which
shall deuoure her houses. I wyl rote out them
that dwell at Asdod, and hym that holdeth the
sceptre of Ascalon, and stretch out myne hande
ouer Accaron, that the remnaunt of the Philis-
tines shall perishe, sayth the Lorde.

Thus sayeth the Lorde: For thre and foure
wickednesses of the cite of Tyre, I wyl not
spare her: bycause they haue encreased the capti-
uitie of the Edomites and haue not remembred
the brotherly couenaunt. Therfore wyl I send
a fyre into þ walles of Tyre, that shall consume
her palaces. Thus sayth the Lorde: For thre and
foure wickednesses of Edom I wyl not spare
hym, bycause he persecuted his brother with þ
sword, destroyed his mothers wombe, bare ha-
tred very longe and so kept indignacion alway
by hym. Therfore wyl I sende a fyre into The-
man, which shall deuoure the palaces of Bosra.

Thus sayth the Lorde: for thre and four wic-
kednesses of the chyldren of Ammon, I wil not
spare them: bycause they crypt by þ womē great
wth chyldre in Galaad, to make the borders of
theyr landes the wyder. Therfore I wyl kyndle
a fyre in the walles of Rabbath, that shall con-
sume her palaces: with a great crye, in the dawe
of battayle, in tempest and in the dawe of storme
so that theyr kyng shall go into captiuitie, he and
his prynces togyther, sayth the Lorde.

¶ The. ii. Chapter.

Agayne Moab, Iuda, and Israel.

Thus sayeth the Lorde: For thre and
foure wickednesses of Moab, I wyl
not spare hym: bycause he brent the
bones of the kyng of Edom to ashes.
Therfore, wyl I sende a fyre into Moab, which
shall consume the palaces of Carioth: so that
Moab shall perishe wth noyse, and the sounde
of a shawme. I wyl rote out the Judge from a-
monge them, and slaye all his prynces with him
sayth the Lorde. Thus sayth the Lorde: for thre
wickednesses of Iuda I wyl not spare
hym: bycause he hath cast asyde the lawe of the
Lorde, and not kept his commaundementes: for
why? they wolde nedes be disceyued with the
lyes that theyr fathers folowed. Therfore
wyl I sende a fyre into Iuda, whiche shall con-
sume the palaces of Ierusalem.

Thus sayeth the Lorde: For thre and foure
wickednesses of Israel, I wyl not spare hym,
bycause he hath solde the ryghteous for moneye,
and the poore for shoes. They treade vpon poore
mens heedes, in the dust of the earth, and croke
the wayes of the meake. The son and the father
go to þ harlot, to dishonour my holy name, they
be byde euery anlitare, vpon clothes taken to
pledge, and in þ house of theyr gods they drynke
the wyne of the oppressed. Yet destroyed I the
Amorites before them, that was as hye as the
cedyres, & as strong as the oaks: notwithsta-
nding I destroyed his frute from aboue, and his

roote from vnder. * Agayne, I brought you out
of the lande of Egypt, and led you fourty yeres
thorow the wyldernes, that ye myght haue the
Amorites landes in possession I rayled vpon pro-
phetes amonge youre chyldren, and abstayners
amonge your ponge men. Is it not so, O ye chy-
ldren of Israel, sayth the Lorde? * But ye gaue þ
abstainers wyne to drynke: & ye, ye commaunded
the prophetes saying: Prophecy not. Behold, I
wyl crash you in sondre, lyke as a wayne cras-
sheth that is full of sheaues, so that the swyfte
shall not escape, neyther the stronge be able to do
anye thyng: no, the Spawnte shall not saue hym
owne lyfe. The archer shall not abyde, and the
swyft of fore shall not escape. The horsman shall
not saue his lyfe, and he that is as manly of sto-
make as a graunt, shall in that dawe be sayne to
runne his way naked, sayth the Lorde.

¶ The. iii. Chapter.

He teipoueth the house of Israel of wickednesse.

Hear, what the Lorde speaketh vnto
you (O ye chyldren of Israel) namely
vnto all the tribes whome I brought
out of Egypt, and sayde: * you onely
haue I excepted from all the generacions of the
earth: therfore I wyl vspite you in al your wic-
kednesses. May twayne walke togyther except
they be agreed amonge them selues? * Doeth a
lyon roze in the wood except he haue a prayr? Or
cryeth a Lyons whelp oute of his denne, excepte
he haue gotten somethyng? Doeth a byrdefall in a
snare vpon the erth where no fouler is. Taketh
a man his snare vpon the grounde afore he
catche somwhat? Crye they out Alarum with þ
trompet in the cite, and the people not afrayed?
Commeth there any plage in a cite, without it
be the Lordes doinge? Now doth the Lorde God
no maner of thyng, but he tellet his secret be-
fore vnto his seruantes the prophetes. When a
lyon roze, who wyl not be afrayed? Seinge
then that the Lorde God him selfe speaketh, who
wyl not prophesye.

Preache in the palaces at Asdod, and in the
palaces of the lande of Egypt, and saye: gather
you togyther vpon the mountaynes of Sama-
ria, so shall ye se great murder and violent op-
pression amonge them, for why? they regarde
not the thyng that is right, sayth the Lorde: they
gather togyther euill gotten goodes, and laye
vpon robbyrie in theyr houses.

Therfore thus sayth the Lorde God. Thus
lande shall be troubled and besyged rounde a-
bout, thy strength shall be pluckt from the, and
thy palaces robbed. Thus sayth the Lorde, lyke
as an herdeman taketh t wo legges, or a pece of
an eare oute of the Lyons mowthe: Euen so the
chyldren of Israel (that dwell in Samaria) ha-
uynge theyr couches in the corner, theyr beddes
at Damascus, shall be pluckt a waye.

* Heare, and beare recorde in the house of Ja-
cob (sayth the Lorde God of doostes) that when
I begynne to vspite the wickednesse of Israel,
I wyl vspite the anlitares at Bethel also: so that
the hornes of the anlitare shall be broken of, and
fall to the grounde,

Exo. xxi. 12.
Deut. xxi. 12.

Amos. vi. 1.
Jerem. xii. 13.

Deut. xxi. 12.
Exo. xxi. 12.

Job. xli. 1.

B

Isa. lxx. 1.
Jerem. xli. 1.

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As for the wynter house and sommer house,
I wyl smyte them downe: and the houses of p-
nery: pea, and many other houses shall perishe, &
be destroyed, sayth the Lorde.

The. iiii. Chapter.

Agaynst the gouernours of Samaria.

Hearke this worde ye sat kynne, that be
vpon the hyll of Samaria: ye that do
poore men wrong, and oppresse the ne-
dy, ye that saye to your lordes: bypnye
hyther, let vs bypnye. Therfore, the Lorde hath
sworne by hys holynesse. The dayes shall come
vpon you, that the enemyes shall carry you away
in shyppes, and your posteritie shall be carryed a-
waye vpon fysshers hokes. Ye shall get you out
at the gappes one after an other, euen the kyn-
ges palace shall you ouerthrow, to make a way
to escape, sayeth the Lorde.

Isa. xlii. a.
in reg. xlii. c.
Isa. xlii. c.
Isa. xlii. c.
Isa. xlii. b.

Ye came to * Bethel for to worke vnglacious-
nes: & haue encreased your synnes at Gilgal: ye
brought your sacrifices in the mornynge, & your
tythes vnto the thyrde daye. Ye made a thank-
offeryng of leuen, ye promysed freewyll offerynges,
and proclaymed them. Suche lust had ye, O ye
chylidren of Israel, sayth the Lorde God. Ther-
fore haue I gyuen you ydle teeth in all your cy-
ties, and scarcenesse of breed in all your palaces
yet wyl ye not turne vnto me, sayth the Lorde.
When there were but thre monethes vnto * har-
uest, * I withhelde the rayne from you: pea, I
rayned vpon one citie: and not vpon an other, one
pece of ground was moystured with rayne, and
the grounde that I rayned not vpon, was drye.
Wherfore two: pea thre citiees came vnto one, to
drynke water: but they were not satisfied, yet
wyl ye not turne vnto me, sayth the Lorde.

Dea. xi. b.
Isa. xlii. a.
Isa. xlii. a.
Isa. xlii. a.

I haue smitten you with drought & blastynge
and loke howe manye orchardes, vnyepardes,
fyg trees and olyue trees ye had: the caterpyller
hath eaten them vp. But yet wyl ye not turne
vnto me, sayth the Lorde. Pestilence haue I set
amonge you, * as I dyd in Egypte: your yonge
men haue I slayne wth the swerde, and caused
your howses to be taken captiue: I made y syn-
kynges sauoure of your tentes, to come vp into
your nostrels. Yet wil ye not turne vnto me, say-
eth the Lorde. Some of you haue I ouerthrowe,
* as I ouerthrowe Sodome and Gomorre: so y
ye were as a brande plucked oute of the fyre. Yet
wyl ye not turne vnto me, sayth the Lorde.

Erod. ix. b.

Gene. xix. c.
Isa. xlii. b.

Therfore, thus wyl I handle the agayne, O Is-
rael: pea, euen thus wyl I handle the. Make y
redy then to mete thy God, O Israel. For lo, he
maketh the moontayns, he ordeyneth the wynde
he the weth man what he is aboute to do: he ma-
keth the mornynge, and the darkenesse, he trea-
deth vpon the hye places of the earth: the Lorde
God of hostes is hys name.

The. v. Chapter.

Agaynst the captiuitie of Israel.

Hearke this worde, O ye house of Israel, &
why: I must make this mone for you.
The virgin Israel shall fall, & neuer ryse
vp agayne: she shall be cast downe vpon her owne
grounde, and no man shall helpe her vp. For

this sayth the Lorde God Where as there dwelt
a thousande in one cytie: there shall be left scarce
an hundred therein: and where there dwelt an. C.
there shall scarce ten be left in the house of Israel.
Neuerthelesse thus sayth the Lorde vnto y house
of Israel: Seke after me, and ye shall lyue, but
seke not after Bethel. Come not at Gilgal, and
go not to Bersaba: For Gilgal shall be carryed a-
waye captiue, and Bethel shall come to nought.
Seke the Lorde, that ye maye lyue: lest the house
of Joseph be brent with fyre and consumed, and
lest there be none to quench Bethel.

Ye turne the lawe to wormewood, and cast
downe ryghteousnesse vnto the grounde: * Ye
forsake the Lorde that maketh the. vii. starres &
the Moons, that turneth the nyght into daye, &
of the daye he maketh darknesse. * He calleth the
waters of the see, and poureth them out vpon y
playne grounde: y Lorde is his name. He rapeth
destruction vpon the myghty people, and bypny-
geth downe y stronge holde. But they owe hym
euill wyl: that reynoueth them openly: & whoso
tellethe them the playn trueth, they abhorre him.
For so moch then as ye oppresse the poore, & rob
him of his best sustenance: * therfore where as
ye haue buylded houses of square stone, ye shall
not dwell in them. Maruelous pleasaunt vinyar-
des shall you plant, but the wyne of them shall ye
not drynke: and why: as for y multitude of your
wickednesse & your stoute synnes, I know the
ryght well. Enemyes are ye of the ryghtous, ye
* take rewarde, ye oppresse the poore in iudge-
ment. Therfore the wyle must now be sayne to
holde his tyme, so wycked a tyme is it.

Seke after the thyng that is good, and not
euill, so shall ye lyue: pea: the Lorde God of hostes
shall be with you, accordyng to your owne desyre.
* Hate the euill, and loue the good: & syt vp ryght
agayne in the porte: (no doubt) the Lorde God
of hostes shall be merciful vnto the remnant of
Joseph. Yf no (sayth y Lorde God of hostes) ther
shall be mourning in al stretes: pea, they shall say
in euery strete: alas, alas. They shall cal the bul-
bandman to lamentacion, & such as can mourne
to mornynge. In al vynyardes there shall be
vnynesse, for I wyl come amonge you, sayth the
Lorde. Wo be vnto them that desyre the daye of
the Lorde. Wherfore wolde ye haue it? As for the
daye of the Lorde, it shall be darke and not clere.

Yea, lyke as when a man runneth from a lyon
and a beer meteth meteth hym: or when he com-
meth into the house, and leaneeth his hande vpon
the wall, a serpente byteth hym. Shall not the
daye of the Lorde be darke * and not clere? Shall
it not be cloudye, and no synne in it? I hate and
abhorre your holy dayes, and where as ye cense
me when ye come together, I wyl not accept it.
And though ye offere me burnt offerynges & meat
offerynges, yet haue I no pleasure therein. As for
your fatte thank offerynges, I wyl not looke
vpon them: A waye with that noyse of thy son-
ges. I wyl not heare thy playes of mulcke:
but se that equitie flowe as y water, and ryght-
eousnesse as a myghty streame. O ye house
of Israel, * gaue ye me offerynges and sacrificy-
ces,

esthose forty peres longe in the wylbernesse:
ye haue ye set vp tabernacles to pour * Moloch
and pinages of pour ydolles: pea, and the starre
of pour god Rempha, fygures whiche ye made
to worshyp them. Therfore wyll I cause pou to
be carped a waye beyonde Damascus, sayth the
Lorde, whose name is the God of hostes.

The vi. Chapter.

Agaynst the princes of Israel luyng in pleasures.

Who be to the proude welthy in Syon
to suche as thynke them so sure vpon y
mount of Samaria, which holde them
selues for the best of the worlde: & rule
the house of Israel, even as they lyst. So vnto
Calne, and se: and from thence gette you to He-
math the great ctyte, and so go downe to Bath
of y Philistines: be they better at ease then these
kingdomes, or the ordre of theyr lande wyder
then yours? Ye are taken out for the euill daye,
euen ye that syt in the scoole of wysfulnesse, ye y
pe vpon beddes of puerie, and vse poure wan-
tonnesse vpon your couches: ye that eate the best
lambs of the flock, and the fattest calues of the
proue: ye that synge to the lute, and in playinge
of instrumentes compare your selues vnto * Da-
uid: ye that drynke wyne out of goblettes, and
anoynt your selues with y best oyle, but no man
is sorow for Iosephs hurt. Therfore: now shal ye
be the fyrst of them, y shalbe led away captiue
and y lusty chere of y wysful shal come to an end

* The Lorde God hathe swozne euen by hym
selfe (sayth the Lorde God of hostes) I hate the
pyde of Jacob, and I abhorre hys palaces: and
I wyll gyue ouer the ctyte wyth all that is ther-
in: so that though there remayne ten men in one
house, they shal dye. So theyr nexte kynnsfolke
and the deed buryers shal take them and carye
awaye theyr bones, and saye vnto hym, that is
in the innermer house: is there yet any mo by the
And he shal answer: they are all gone, hold thy
tongue (shal he saye) * for they wolde not remem-
ber the name of the Lorde.

Beholde, the Lorde is mynded to smyte the
greate houses, so that they shal decaye: and the
lytle houses, that they shal cleave a sondre.
Who can runne with horses, or plowe with ox-
en vpon the harde rockes of stone. For why, ye
haue turned true Judgement into bytternesse &
the frute of ryghtousnesse into wormewood.

Pea, euen ye that reioyse in dayne thynge: ye
that saye: haue not we optayned hornes in oure
owne strength? Well, take hede, O ye house of
Israel, sayeth the Lorde God of hostes: I wyll
brynge a people vpon you, whiche shal trouble
you from the way that goeth towards Hemath
vnto the broke in the meddowe.

The vii. Chapter.

Of the captiuitie of Israel and Iuda.

He Lorde God shewed me such a vi-
sion, behold, there stode one y made
greshoppers, euen when the cozne
was thoryng forth after the kynge
had clypte hys shepe. Howe when
they undertoke to eate vp all the grene thynge
in the lande, I sayde: O Lorde God, be merciful

I beseeche the, who shulde elles helpe by Jacob y
is brought so lowe. So the Lorde was gracpous
therin, and the Lorde sayde: well it shal not be.
Agayne, the Lorde shewed me thys vpsion: be-
holde, the Lorde God called the fyre to punyssh
withal, and it deuoured the great depe: pea, it co-
sumed a parte alreadye. Then sayd I: O Lorde
God, holde thyne hande: for who shuld els helpe
by Jacob that is brought so lowe? So the Lorde
was merciful therin, and the Lorde God sayde:
wel, it shal not be. Mozeouer he shewed me this
vision: behold, the Lorde stode vpon a playstred
wall, and a masons trowell in his hande.

And the Lorde sayde vnto me: Amos, what
seest thou, I answered, a masons trowell. Then
sayd the Lorde: behold, I wyll laye the trowell a-
monge my people of Israel, and wyll nomoze o-
uerse them: but the hyrchapels of Isaac must be
layde waste, and the churches of Israel made de-
solate, * and for as y house of Jeroboam, I wyll
stande by agaynst it wyth the swerde. Vpon
this sent Amasiah the preeft to Bethel vnto Je-
roboam the kyng of Israel, saying * Amos ma-
keth the house of Israel to rebell agaynst the: y
land ca not a way with his wordes. For Amos
sayth: Jeroboam shal dye with the swerbe, and
Israel shal be led away captiue oute of theyr
owne lande. And Amasiah sayde vnto Amos:
Get the hence: (thou that canst se so wel) & fflye
into the lande of Iuda, get the there thy luyng
& prophecye there: & prophecye nomoze at Bethel,
for it is the kynges chappel, & the kynges court.

Amos answered, and sayde to Amasiah. As
* for me, I am neither prophet nor prophets son
but a keeper of cattell. Now as I was breakyng
downe mulberyes, and goinge after the cattell,
the Lorde toke me, and sayde vnto me: Go thy
waye, and prophecye vnto my people of Israel.
And therfore heare thou nowe the worde of the
Lorde. Thou sayest: prophecye not agaynst Isra-
el, and speake nothing agaynst the house of Isa-
ac: wherfore thus sayth y Lorde. Thy wyfe shal
be despyled in the ctyte, thy sones and doughters
shalbe slayne with the swerde, & thy lande shal
be measured oute wyth the lyne. Thou thy selve
shalt dye in an vncleane lande, * and Israel shal
be dyspuen out of hys owne countrey.

The viii. Chapter.

Agaynst the rulers of Israel. The Lorde sweareth, y he wyll
fulfyl the thynge which he hath determyned agaynst Israel

He Lorde God shewed me this vpsion
and behold, there was a maund wich
somer frute: and he said: Amos what
seest thou? I answered, a maunde wich
somer frute. Then sayde the Lorde vnto me: the
ende cometh vpon my people of Israel, I wil no
moze ouerse them. In that day shal the lages of
the temple be turned into sorowe, sayth y Lorde
God: many deed bodyes shal lye in euery place,
and be cast forth secretly. * Heare thys, O ye
that oppresse the poore, and destroye the nedye in
the lande, sayinge: When wyll the newe mo-
neth be gonne, that we maye sell vyttayle, and
the Sabbath, that we maye haue scarcenesse
of cozne

The Prophecie

of corne to make the busshell lesse, and the spcke greater: We shall sette vp false weyghtes, that we may get the poore vnder vs wth theyr money, and the nedv also for shoes: yea, let vs sell & chaffe for corne. The Lord hath sworne agaynst the pryde of Jacob: these workes of theyr wyl I neuer forget. Shal not the lande tremble, and all they that dwell therein, mourne for thys? Shall not theyr destruction come vpon them, lyke a water streame, and flowe ouer them as y^e floude of Egypt? At the same tyme (sayth the Lord God) I shal cause the sunne to go downe at noone: and the lande to be darke in the cleare daye. Your hye feastes wyl I turne to so: owe and pour songes to mourning: I wyl byrnyng sack cloth vpon all backes, and baldnesse vpon euery heed: yea, suche a mournyng wyl I sende them as is made vpon an only begotten sonne: and they shal haue a miserable ende.

Beholde, the tyme cometh (sayeth the Lord God) that I shal send an hungre into the earth, not the hungre of byeed, nor the thyrst of water: but an hungre to heare the worde of the Lord, so that they shal go from the one see to the other yea from the north vnto the east, running about to seke the word of the Lord, and shal not fynde it. In that tyme shall the fayre virgines and the ponge men perysh for thyrst: yea, euen they that sware in the execrable calfe of Samaria: & sayd as truly as thy God lyueth at Dan; and as trulye as thy God lyueth at Bersaba. These shall fall and neuer ryse vp agayne.

The .ix. Chapter.

Threatenynges agaynst Israel. No man can escape the hande of God.

I Sawe the Lord standing vpon the aultare, and he sayde: Smyte the doze cheke, that y^e postes may shake wth al. For their conetousnes shal fall vpon all theyr heedes, and theyr poste rytie shalbe slayne wth the swerde. They shal not flye a waye, there shal not one of them escape nor be deliuered. Though they were buryed in y^e hell, my hande shal fetch them from thence though they clyme vp to heauen: yet shal I cast them downe: though they hyde them selues vpon the toppe of Carmel, yet shal I seke them oute, and byrnyng them from thence: though they crepe downe fro my syght into the depe of y^e see, I shal commaunde the serpent, euen there to byte them. If they go away before theyr enemyes into captiuitie, then shal I commaunde the swerde, there to slaye them. Thus wyl I set myne eyes vpon them: for theyr harme, and not for theyr welth.

For when the Lord God of hostes toucheth a lande, it consumeth awaye, and all they that dwell therein, must nedes mourne: And whyr theyr destruction shal arysle as euery streame, & runne ouer them, as the floude in Egypte. He that hath his dwelling in heauē, and groundeth his tabernacle in the earth. He that calleth the waters as the see, and poureth them oute vpon the playne grounde: his name is the Lord. O ye chyldren of Israel, are ye not vnto me, euen as

the Egyptians, sayth y^e Lord: haue not I brought Israel out of the lande of Egypte? The Egyptians listynes from Capthor: and the Syrians from Cir: Behold, the eyes of the Lord are vpon the realme that synneth, to roote it cleane out of the earth. Neuer theles, I wyl not utterly destroy the house of Jacob, sayth the Lord.

For lo, thys I promysse, though I lyfte the house of Israel among al nacions (lyke as they vse to lyft in a spue) yet shal not y^e smallest grauell stone fal vpon the earth. But al the wyched doers of my people, that saye: Cuse, the plage is not so nye, to come so hastylye vpon vs: those shal peryshe wth the swerde. At that tyme wyl I buylde agayne the tabernacle of Dauid, that is fallen downe, and hedge vp y^e gappes and loke what is broken, I shal repayre it: yea, I shal buylde it vp agayn, as it was afore tyme that they maye possesse the remnaunt of Edom: yea, and all suche people as call vpon my name, wth them sayth y^e Lord which doth these thynges.

Beholde, the tyme cometh (sayth the Lord) that the plowman shal ouertake the mower, & treader of grapes him that soweth seede. The mountaynes shal droppe swete wyne, and the hylls shalbe frutesful, and I wyl turne the captiuitie of my people of Israel: they shal repayre the waste cities and haue them in possellio, they shal plant vynyardes, and drynke the wyne ther of, they shal make gardens, and enioye the frutes of them. And I wyl plant them vpon theyr own grounde, so that I wyl neuer roote them out agayne from theyr lande which I haue gyuenthem, sayth the Lord thy God.

The ende of the prophece of Amos.

The Booke of the Prophete Abdi.

The fyrst Chapter.

Agaynst Edom, and the trust that they had in y^e chelle.

Ihis is the vision that was shewed vnto Abdi. Thus barde the Lord God spokē vpon Edom. We haue hearde of the Lord that there is an embassage sent amonge the heythen: Up, let vs arysle, and fyght agaynst them. Behold, I wyl make the smal among the heythen, so that thou shalt be utterly despised. The pryde of thyne bert hath lyfte the vp, thou y^e dwellest in the strong holdes of stone, and hast made the an hye seate. Thou sayest in thyne herte, who shall caste me downe to the ground? But though thou wenest vp as hye as the Elge, and madest thy nest aboue amonge the starres: yet wolde I plucke y^e downe from thence, sayth the Lord.

If the theues and robbers came to y^e by night thou

The booke of the

Prophete Jonas.

The fyrst Chapter

Of the flight of Jonas when he was sent to preache.
A tempest ayleth and cauleth hym in the see for his
disobedience.



The worde of the Lorde came vnto
Jonas the sone of Amithay, say-
ing: Arise, and get thee to Ninive
that great cytie, and preach vnto
them, how that they wychednes

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111. c.
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111. c.

is come vpon befoze me. And Jonas made him re-
dy to flye vnto Tharlis from the presence of the
Lorde, and gat hym downe to Joppa: where he
foundede a shyp readye for to go vnto Tharlis, so
he payde his fare, and went aborde, & he myght
go with them vnto Tharlis, from the presence
of the Lorde. But the Lorde hurled a greate
wynde into the see, and there was a myghtye
tempest in the see, so that the shyp was in iopar-
dy of goynge in peces. Then the maryners were
afrayed: and cried euery man vnto his God: and
the goddes that were in the shyp, they cast into
the see, to lpyghten it of them. But Jonas gatte
hym vnder the hatches, where he layed hym
downe and slombzed.

So the master of the shyp came to hym, and
sayde vnto hym: why slombzest thou? Up, call
vpon thy Lod: & God (happelye) wyll thyneke
vpon vs, that we peryshe not. And they sayde
one to an other: come, lette vs caste lottes: that
we maye knowe, for whose cause we are thus
troubled. And so they cast lottes, & the lot fell
vpon Jonas. Then sayde they vnto hym: tell vs
for whose cause are we thus troubled? what is
thyne occupacion? whence comest thou? (and
whyther goest thou?) What coutrie man art thou? and
of what nacion? He answered them: I am an E-
bryue, and I feare the Lord God of beaues, which
made both the see and the drye lande. Then were
the men excedynglye afrayed, and sayde vnto
hym: why dydest thou? (for they knewe, that he
was fled from the presence of the Lorde, bycause
he had tolde them) and sayd moreouer vnto him
what shall we do vnto the, that þ see maye seale
from troubling vs? (for the see wrought & was
troublous) he answered them: take me, and cast
me into the see, so shall it let you be in rest, for I
wote it is for my sake: that this greate tempest
is come vpon you.

111. c.

111. c.

Neuerthelesse, the men assayed with rowynge
to brynge the shyppe to lande: but it wolde not
be, bycause the see wrought so: and was so trou-
blous agaynst them. Wherefore they cryed vnto
the Lorde, and sayde: O Lorde let vs not peryshe
for this mannes death, neyther laye thou inno-
cent blood vnto our charge: for thou, O Lord
hast done euen as thy pleasure was.

111. c.

So they toke Jonas and cast hym into the
see, and the see left ragynge. And the men feared
the Lorde excedyngly, doing sacrifices and ma-
kyng vowes vnto the Lorde.

The ii. Chapter.

Jonas is swallowed of a whale. The prayer of Jonas.

111. c.

thou takynge thy rest: shoulde the? not steale, tyll
they had ynough? Of the greauegatherers came
vpon the, wold they not leaue the some grapes?
But how shal they reape Esau, and leke out his
treasure? Yea the me that were sworne vnto the
shall dyspue the out of the borders of thyne owne
lande. They that be nowe at one with the, shall
disceyue the, and ouercome the: Euen they that
eate thy bread shall betray the, or euer thou per-
ceyue it. * Shal not I at the same tyme destroy
the wyle men of Edom, and those that haue vn-
derstanding from the mount of Esau? Thy gy-
auntes (O Themā) shal be afrayed, for thow
the slaughter they shal be all ouerthrowen vpon
the mount of Esau. Shame shal come vpon the
for the malysce that thou shewedest to thy *bro-
ther Jacob: yea, for euermore shalt thou perishe,
and that bicause of the tyme, when thou diddest
set thy selfe agaynst him, euen when þ enemyes
carried awaye his host, and when the aleauntes
came in at his portes, and cast iottes vpon Jeru-
salem, and thou thy selfe wast as one of them.

Thou shalt nomore se the day of thy brother,
thou shalt nomore beholde the tyme of his capti-
vitye, thou shalt nomore reioyse ouer the chyldre
of Juda, in the daye of theyr destruction; thou
shalt triumphe nomore in a tyme of theyr trou-
ble. Thou shalt nomore come in at the gates of
my people, in the tyme of theyr decay: thou shalt
not se theyr myserye in the daye of theyr fall.

Thou shalt sende out noman agaynst theyr
host, in the day of theyr aduersitie: neither shalt
thou stand waytynge any more at the corners of
the stretes, to murdye such as are fled, or to take
them prysoners: that remayne in þ day of theyr
trouble. For the daye of the Lorde is harde vpon
all the hepten. * Like as thou hast done so
shalt thou be delt withall: yea þ shalt be rewar-
ded euen vpon thy heed. For lyke wyse as ye haue
dronken vpon my holy hyll, so shall all the he-
pten drynke continually: yea, drynke shal they &
swalowe vp, so þ ye shal be as though ye had ne-
uer ben. But vpon the mount Sion shal the sal-
uacion be, and holines, these shal be holy, and the
house of Jacob shal possesse: euen those. * þ had
them selues afore in posselpon. Moreover, the
house of Jacob shal be a fyre, the house of Joseph
a flame, and the house of Esau shal be þ strawe
which they shal kyndle and consume, so that no-
thyng shal be left of the house of Esau, the Lord
hym self hath sayd it. They of þ south shal haue
the mount of Esau in posselpon: and loke what
lyeth vpon the ground, þ shal þ Philistines haue,
the playne feldes shal Ephraim & Samaria pos-
selle: & the mountaynes of Galaad shal Ben Ja-
min haue. And this host shal be the chyldren of
Israels prysoners. Nowe what foloweth from
Canaā vnto zarephath, and Sepharad, þ shal be
vnder the subiection of Jerusalem, & the cyties
of the south shal enherit it. Thus theyr escape
vpon the hyll of Syon, shal go vnto punyshe
the mounte of Esau, * and the kyngdome shal be
the Lordes.

The ende of the boke of the prophe-
cie of A. dy.

The Prophecy

But the Lord prepared a great fysh, to swallowe vp Jonas. So was Jonas in the belly of the fysh thre dayes, and thre nightes: And Jonas prayed vnto the Lord his God, out of the fyshes bellye, and sayd: * In my trouble I called vnto the Lord, and he herde me out of the belly of hell, I cryed, & thou heardest my voyce. Thou haddest cast me downe depe in the myddest of the see, and fflowdes compassed me about: yea, all thy waues and rowles of water went ouer me, I thought that I had ben cast away out of thy sight: But I will yet agayne loke toward thy holy temple.

The waters compassed me, euen to the very soule: the depe laye aboute me, & the wedes were wrapte about myne heed. I went downe to the botome of fpylles, & was barred in with earth for euer. But f, O Lord my God, hast brought vp my lyfe agayne out of corruption. When my soule fapnted within me, I thoughte vpon the Lord: and my prayer came in vnto the, euen in to thy holy temple. They that hold of vayne vanityes, wyl forsake his merrye. But I wyl do the sacrifice with the voyce of thankesgyuyng, and wyl pay that that I haue vowed, for whysaluacyon cometh of the Lord. And the Lord spake vnto the fysh, and it caste oute Jonas agayne vpon the drye lande.

The. iiii. Chapter.

Jonas is sent agayne to Ninue. The repentance of the kynge of Ninue.

When came the worde of the Lord vnto Jonas agayne, sayinge: * vp & get the to Ninue that greates ctyte, and preache vnto them the preachynge, whych I bad the. So Jonas arose and went to Ninue at the Lordes commaundement. Ninue was a greates ctyte vnto God, namelpe of thre dayes iourney. And Jonas went to, and entred into the ctyte: euen a dayes iourney, and cryed, sayinge: There are yet fourtye dayes, and then shall Ninue be ouerthrowen. * And the people of Ninue beleued God, & proclaymed fastynge, and arayed them selues in sackcloth, as well the great as f smal of them. And the tidynge came vnto the kynge of Ninue, whych rose out of hys seate, and vpd his apparell of, and put on sackcloth, and sat hym downe in ashes.

And it was cryed and comaunded in Ninue, by the auctoritie of the kynge and his lordes, sayinge: * se that neyther man, nor beaste, ore, or shepe taste ought at all: & that they neyther fede nor drynke water: but put on sackcloth both man & beast: & crye mightely vnto God: * Yea, se that euery man turne from his euyl waye, and from the wyckednesse that he hath in hande.

Who can tell? God maye turne, and repent, & cease from his ferece wrath, that we perishe not. And when God sawe theyr woekes, howe they turned from theyr wycked wayes: * he repented on the euyl, whych he sayde: he wolde do vnto them, and vpd it not.

The. iiii. Chapter.

Jonas is reproued of God.

Herfore Jonas was sore discont, & angry. And he prayed vnto f lord and said: O Lord, was not this my sayinge (I praye the) when I was yet in my coutry? therfore I hastid rather to dye vnto Charlis. * For I know wel ynough, that thou arte a mercyfull God, full of compassyon, long suffryng, & of great kyndnes, and repentest when thou shuldest take punishment: And nowe * O Lord, take my lyfe from me (I beseech the) for I had rather dye then liue. Then sayd the Lord: art thou so angry? And Jonas gat hym out of the ctyte, and sat downe on the east syde therof: & there made him a booth and sat vnder it in the shadowe, tyll he myght se what shulde chaunce vnto the ctyte.

And the Lord God prepared a wyld byne, whych sprang vp ouer Jonas, that he myght haue shadowe aboute his heed, to delpue him out of his payne. And Jonas was excedyng glad of the wyld byne. But vpon the next morowe agaynst the spyng of the dape, the Lord ordeyned a worme, whych smote the wyld byne, so that it wythered awaye. And when the sunne was vp, God prepared a feruēt east wynde: and the sunne bette ouer the heed of Jonas, that he fapnted agayne, and wisped vnto his soule that he myght dye, & sayd: It is better for me to dye, then to lyue. And God sayde vnto Jonas: Arte thou so angry for the wyld byne? And he sayd yea, very angry am I, euen vnto the death. And the Lord sayd: f hast compassyon vpon a wyld byne, wheron thou bestowdest no labour: nor madest it growe, whych sprang vp in one night, and perished in an other: And shulde not I then haue compassyon vpon Ninue that greates ctyte, wherein there are aboute an hundred and. xx. W. persons, that knowe not theyr right hand from the left, besyde moche cattell?

The ende of the prophecy of Jonas.

The booke of the Prophete Michas.

The fyrst Chapter.

Of the destruction of Samaria by cause of theyr ydolatre.

This is the worde of the Lord, that came vnto Michas the Mozaite in the dayes of * Jorhan & * Achaz and * Jechezkiah kynges of Iuda: whych was shewed him vpon Samaria and Jerusalem.

* heare all ye people, marke this well O earth, and all that therein is. Yea, the Lord God hym selfe be wytnes amonge you, euen the Lord fro his holy temple. For whys? * behold: f Lord shal go out of his place, & come downe, & tread vpon the hye thynges of f earth. The mountayns shal consume vnder hym, and the valleyes shal cleane asondre: lyke as waxe consumeth at the fyre, & as the waters run downward. And al this shal be for the wyckednes of Jacob, & the synnes of the house of Israel. But what is f wyckednes of Jacob?

col. Is not Samaria: which at þ his places of
Juda: Is not Jerusale? Therfore I shall make
Samaria an heape of stones in þ felde, to lay a-
bout the vynepearde: her stones shall I cast into
the vale, and discouer her foundacyons. All her
ymages shall be broken downe, and all her gar-
mentes shall be bzient in þ fyre: yee, all her ydoles
wyl I destroye: for why? * they are gathered
out of the hyre of an whoze, and into an whozes
hyre shall they be turned agayn, wherfore I wyl
mourne and make lamentation, bare and na-
ked wyl I go: I must mourne lyke the dragons
and take sorowe: as the Estriches, for theyze
wounde is past remedye. And why? It is come
into Juda, and hath touched the port of my peo-
ple at Jerusalem already. * Wepe not, lest they
at Geth perceyue it.

Thou at Bataphra, welter thy selfe in the
dust and ashes. Thou that dwellest at Saphir
get the hente with shame. The proude shall boist
nomore for very sorowe: and why? her neygh-
bour shall take from her what she hath. The re-
bellious cite hopeth that it shall not be so euell
but for all that, the plague shall come from þ lord
euen into the porte of Jerusalem. The greates
noyle of the charetes shall feare them that dwel
at Lachis, whych is an occasion of the sinne of
the daughter of Syon, for in the came vp þ wic-
kednesse of Israel. Yea, she sente her coursers
into the lande of Geth. The houses of lyes wyl
disceyue the kynges of Israel. And as for þ
thou that dwellest at Moza (I shall byng a
possessioner vpon the, & the plague of Israel shall
reache vnto Ddulla. Make the balde, & haue þ
because of thy tender chyldren: Make the cleane
balde as an Aegle, for they shall be carped away
captiue from the.

The seconde chapter.

Agaynst the synfull people.

Wo vnto them, þ ymagen to do harme
and deuyse vngaciousnes vpon their
beddes, to perfourme it in the clere day
for theyze power is agaynst god. When
they conet to haue lande, * they take it by vpo-
lence, they rob men of theyze houses. Thus they
oppresse a man for hys house, and euery man for
his heritage. Therfore, thus sayeth the Lorde:
Beholde, * agaynst this household haue I deu-
sed a plague, where out ye shall not plucke poure
neckes: Ye shall nomore goo so proude, for it
wyl be a perplous tyme. In that dape shall this
terme be vled, & a mournynge shall be made ouer
you on thys maner. We be vterly desolate, the
portyon of my people is translated. When wyl
be part vnto vs the lande, þ be hath taken from
vs. Neuerthelesse, * there shall be no man to de-
uide the thyz porcion in the congregacyon of the
Lorde. Tush, holde poure tounge (saye they) It
shall not fall vpon thys people, we shall not come
so to confusyon, sayth the house of Jacob. Is the
sprite of the Lorde so cleane awaye: or is he so
mynded? Truth it is, my wordes are frendly vn-
to them that lyue ryght: but my people doth the
contrary, therfore must I take part agaynst the
for they take away both cote and cloke from the

simple. Ye haue turned your selues to fight, the
wome of my people haue ye shut out from their
good houses, & taken away myne excellent gyf-
tes from theyze chyldren. Up, get you hence, for
here shall ye haue no rest. Because of theyze ydo-
latry, they are corrupte, & shall miserably perishe
If I were a fleshy fellow, and a preacher of lyes
and tolde them that they might lyt bibbing and
bollyng and be dzonken. O that were a prophet
for this people. But I wyl gather the in dede, O
Jacob, & dyue the remnaunte of Israel al togy-
ther. I shall cary them one w an other as a flock
in the folde, and as the cattel in theyze stals, that
they maye be disquyeted of other men. Who so
breaketh þ gappe, he shall go before. They shall
bryke vp the porte, and go in and out at it. The
kyng shall go before them, and the Lorde shall be
vpon the heade of them.

The. iiii. Chapter.

Agaynst the tyrannye of princes, and false prophetes.

And I sayd: heare, O ye heades of þ
house of Jacob, & ye leders of þ hous
of israel: * shuld not ye know, what
were lausful and right? But ye hate
þ good, & loue the euyl, ye plucke of
mens skines, & þ fleshe fro their bones: ye eate the
flesh of my people, & flay of theyze skyn: ye break
theyze bones, ye chop them in peces as it were in-
to a chaldyon, & as flesh into a pot. Now þ tyme
shall come, * & that when they cal vnto the Lorde
he shall not heare the, but hyde hys face from the
bycause that thozowe theyze owne ymaginacy-
ons, they haue delte so wyckedlye.

And as concernynge the prophetes þ dysceyue
my people, thus the Lorde sayeth agaynst them.
* When they haue any thing to byte vpon, then
they preach that al shall be wel, but if a man put
not some thing into theyze mouthes, they preach
of warre agaynst hym. * Therfore your visyon
shall be turned to night, and your prophesying to
darkenesse. The sunne shall go downe ouer those
prophetes, and the day shall be darke vnto them.
Then shall the visyon seers be ashamed, and the
sothsayers confounded: yea, they shall be sayne all
the packe of the to stop theyze mouthes, for they
haue not Godes word. * As for me I am ful of
strength, & of the sprete of the Lorde, ful of iud-
gemente & boldnes: to shewe the house of Jacob
theyze wickednes, & the house of Israel their syn.

O heare this ye rulers of the house of Jacob
and ye iudges of the house of Israel, ye that ab-
horre the thyng that is lausful, and wzeist aside
the thyng that is streyght. * Ye that buyld vp
Syon with bloode, and Jerusalem with doing
wzonge. * O ye iudges ye gyue sentence for gyf-
tes. O ye prestes, ye teach for lucre. * O ye pro-
phetes, ye prophesy for money. Yet wyl they be
taken as thole that holde vpo god, and say, Is
not the Lorde amonge vs? * Tush ther can no
misfortune happen vs. * Therfore shall Syon
(for poure sake) be plowed lyke a felde: Jerusa-
lem shall become an heape of stones, & the byl of
the temple shall be turned in to an hye wood.

The. iiii. Chapter.

Of the calling of the Gentyls, and conuersion of the Jewes.

DD. iiii. But

Dea. cxviii. b
Jerem. d. a
1 pf. lxxxi. a
Ezay. i. b.

Ezay. i. b.
Jerem. d. a
1 pf. lxxxi. a
1 pf. lxxxi. a

Ezay. cxiii. d

Dea. cxviii. b

Jerem. i. a.
Ezay. i. b.

Abac. ii. b.

Ezay. cxviii. b
Jerem. vi. b

Jer. cxviii. b
Jerem. i. c. b
1 pf. lxxxi. a
and. xxi. a
Luth. xxvii. c

The Prophecie

Isa. xxi. 9
Isa. xxi. a.

Isa. li. a.
Isa. xlii. a.

Isa. xlii. c.
Isa. li. a.
Isa. xlii. d.

Isa. xlii. b.
Isa. xlii. d.

Soph. iii. e.

Isa. i. c.

Isa. xlii. d.

Isa. xlii. b.

Isa. xlii. d.

Isa. xlii. a.
Isa. xlii. d.

In the latter dayes it wyl come to passe, that the hylle of the Lordes house shall be sette vpper then any mountens or hilles: Pea, & people shall pzeace vnto it, and & multitude of the Gentyles shall hast them thither, saying: Come, *let vs go vp to the hyl of the Lord, and to the house of the God of Jacob: that he maye teache vs hys wayes, and that we may walke in his pathes, *For the lawe shall come out of Syon: and the worde of God from Jerusalem, & shall gyue sentence among the multitude of the heathen, and reforme & people of farre countreyes: so that of theyr swerdes they shall make plough shares, and speches of theyr speares.

*One people shall not lyfte vp a swearde agaynst another: pea, they shall no moze learne to fyght: but euery man shall spt vnder his vine yarde, and vnder his fygtre, and no man to fray hym away: for the mouth of the Lord of hostes hath spoken it: Therfor where as al the people haue walked euery man in the name of his own God, we wyl walke in the name of our God for euer & euer. *At the same tyme, sayth the Lord wyl I gather vp the lame and & outcastes, and suche as I haue chastened, and wyl gyue yssue vnto the lame, and make the outcastes a great people: *and the Lord hym selfe shall be theyr kynge vpon the mount Syon, from this tyme forth for euer moze.

And vnto the (O thou towre of *Eder, thou stronge holde of the doughter Syon) vnto the shall it come euen the lordshipp and kyngdome of the doughter Jerusalem. Why then art thou nowe so heuy: is there no kynge in the: are thy counsellers away that thou art so payned, as a woman in her trauayle? And now (O & doughter Syon) be sozpy, let it greue the as a wyfe labouryng with chyld: for now must thou get the out of the cytpe, and dwell vpon & playne felde: Pea: vnto Babylon shalt thou go, there shalt thou be deliuered, *& there the Lord shall looke the from the hande of thyne enemyes.

Nowe also are there many people gathered togyther agaynst the sayinge: what, Syon is cursed, we shall se our luste vpon her. But they knowenot *the thoughtes of the Lord, they vnderstande not his counsaile, that shall gather them togyther as the sheues in the barne. Therfor get & vp, O thou doughter Syon, & thersly out the corne: for I wyl make thy bozne yzon: and thy clawes brasse, that thou mayst grynde in ny people: theyr goodes shalt thou appropriate vnto the Lord, and theyr substance vnto the ruler of the whole worlde.

The. v. Chapter.

Of the destruction of Jerusalem.

After that shalt thou be robbed thy selfe, O thou robbers doughter: they shall laye lege agaynst vs, and smyte the iudge of Israel with a rodde vpon the cheke, *And thou Berthelem Ephrata, art lytle amonge the thousandes of Juda, Out of the shall come vnto me whyche shall be the gouernour in Israel: whose outgoynge hath ben from the begynnyng and

from euerlastyng. In the meane whyle be plaggeth them for a season, vntyl the tyme that she (whiche shall beare) haue bozne: then shall the remnaunt of his brethren be conuerted vnto the chyldren of Israel. he shall stande faste, *and gyue fode in the + strength of & Lord, and in the victozy of the name of the Lord his God and when they be conuerted, he shall be magnified vnto the furthest part of the worlde.

Then shall there be peace so that the Assirian may come into your lande, & treade in your houses. We shall bypnyng vp. vii. shepherdes, and. viii. prynces vpon them: these shall subdue & land of Assur with the swearde, & the lande of *Arimod with theyr naked weapons: *Thus shall he deliuer vs fro the Assirian, when he cometh within our lande, & setteth his fote within our borders.

And the remnaunt of Jacob shall be among the multitude of people, as the dewe of the Lord and as the drops vpon & grasse, that tarreth for no man, & wayreth of no body. *Pea, the respyd of Jacob shall be among the Gentiles & the multitude of people, as the lyon among the beastes of the wood, and as the lyons whelp among a flocke of shepe: whyche (when he goeth thowrd) treadeth downe, teareth in peces, and ther is no man that can helpe. Thyne hande shall be lyft vp vpon thyne enemyes, and all thyne aduersaries shall perishe. The tyme shall come also, sayth the Lord, that I wil take thy horses from the, and destroye thy charrets. I wyl breake downe the cyties of thy lande, & ouerthrowe al thy stronge holdes. *Al witchcrafts wil I rote out of thy hande, there shall no mo soothsaynges be within the. *Thyne ydoles & thyne ymages wyl I destroye out of the: so that thou shalt no moze bow thy selfe vnto & workes of thyne owne handes. Thy groues wil I pluck vp by & rootes, & breke downe the cyties. Thus wyl I be auenged also vpon all the heathen that wyl not heare.

The. vi. Chapter.

An exhortation to be at the iudgemente agaynst Israel beyng vnkynnde. What maner of sacrifices do please God.

Ecken nowe what the Lord sayeth: *I wyl reprove the mountaynes and let the hylles beare thy voyce, O heare & runnymment of the Lord, & mountaynes, and & myghtye foundacyons of the earth: for the Lord wyl reprove, hys people, & reason wyth Israel. O my people, what haue I done vnto the: or wher haue I hurt the: giue me answere. *Bycause I brought the from the lande of Egypt, and deliuered the out of & house of bondage: *Bycause I made Moyses, Aarō & Miriam to leade the: Remembre (O my people) & what Balach the kyng of Moab had ymagyned agaynst the, & what answere that Balaam the sonne of Beor gaue him, from Setbin vnto Galgal, that ye may knowe the louynge kyndnes of the Lord. What acceptable thyng shall I offer vnto the Lord? Shall I bow my knee to the hye God? Shall I come befoze hym wyth burntofferpynges, and wyth calues of a yere olde hath the Lord a pleasure in manye thousande rammes, or innumerable streames of oyle? O, shall

Orshal I geue my fyrstborne for myne offe-
ces, and the frute of my bodye for the syn of my
soule: I wyl shewe the, O ma what is good, &
what the Lord requyret of þe, namely to do right
to haue pleasure in lounge kyndnesse, to be so-
wpe, and walke with thy God. * The Lordes
poyce cryeth vnto the cytie, and the man þe
be lamed conspydeth thy name (O Lord.) her-
ken what is your rod, and heare hym that war-
neth you. * Shoulde I not be displeased for the
vnyghtous good in the houses of the wycked,
and because the measure is minished: O shuld
Iustice the falle balaunces, and the bag of dis-
ceptfull weyghtes. amonge those that be full of
eyches vnyghtously gotten: where the citizen
deale with falschod, speake lyes, and haue disceit
full tonges in theyr mouthes?

Therefore I wyl take in hande to punyssh
the, and to make the desolate because of thy syn-
nes. * Thou shalt eate, and not haue ynough:
yea, thou shalt bynge thy selfe downe. Thou
shalt flye, but not escape: & those that thou wol-
dest saue, wyl I delpue to the * swerde. Thou
shalt sowe, but not reape: thou shalt presse out
olynes, but oyle shalt thou not haue to anoynte
thy selfe wthal: thou shalt treade out sweate
milk, but shalt drynke no wyne. Ye kepe the o-
balaunces of * Amri, and al the customes of the
house of Abab: ye folowe theyr pleasures, ther-
fore wyl I make the waste, & cause thy inhaby-
ters to be abhorred. O my people: & thus shalt
thou heare thyne owne shame.

The vii. Chapter.

A complaynt of the lytle nombre of pnyghtous. Agayn-
the trauhe oughte we not to holde with our grettest frendes.

Wis me: I am become as one that go-
eth a gleange in the harueste. There
are no mo grapes to eate, yet wold I
fayne (with all my herte) haue of the
best frute. * There is not a godlye vpon earth,
there is not one ryghteous amonge men. They
laboure all to shed blood, and euery man buteth
hys brother to death: yet they saye they do wel
whenthey do euyl. As the prince wyl so sayth
the iudge, that he may do hym a pleasure agayn
The great ma speaketh what his hert despyeth
and the hearers alowe hym. The best of them
is but as a thystle, and the mooste ryghteous of
them is but as a byer in the hedge. But when þe
daye of thy preachers cometh, that thou shalt be
vplited, then shalt they be wasted awaye. * Let
no man beleue his frende, nor put his confidence
in a brother. Kepe the porte of thy mouth from
her that lyeth in thy bosome, * for the sonne shal
put hys father to dishonour, the doughter shal
speke agaynst her mother, the doughter in lawe
agaynst her mother in lawe: and a mannes foes
shal be euen they of his owne household.

Neuerthelesse I wyl loke vp vnto the Lord
I wyl paciently abyde God my sauour: my
God shall heare me: * O thou enemye of myne,
reioyce not at my fall, for I shal get vp agayne:
and though I syt in darknesse, yet the Lord is
my lyght. I wyl beare the punishment of the
Lord (for why, I haue offended hym) tyl he syt

in iudgemēt vpon my cause, and se that I haue
ryght. He wyl bynge me forth to the lyght, and
I shall se hys ryghtousnesse.

She that is myne enemy shall loke vpon it
and be confounded, whych now sayth: * Where
is thy Lord God? Myne eyes shall beholde her
when she shall be troden downe as the clay in þe
streets. * The tyme wyl come, that thy gappes
shall be made vp, and the lawe shall go abrode:
and at that tyme shall they come vnto the from
Assur vnto the stronge cyties, & from the strong
cyties vpon the ryuer: from the one see to the o-
ther, from the one mountayne to the other.

Not withstanding, the lande must be wasted
because of them that dwell therein, and for the
frutes of theyr owne ymaginations. Therefore
fede thy people with thy rod, the flocke of thyne
heritage, which dwell desolate in the wood: that
they maye be fedde vpon the mount of Carmel.
Basā and Galaad, as aforesayd. Herueplous
thynges wyl I shewe them, * lyke as when they
came out of Egypte.

This shall the hepten se, and be ashamed for
all theyr power, * so that they shall laye theyr
hande vpon theyr mouth, and stoppe theyr eares:
* They shall lyke the duste lyke a serpente, and
as the wormes of the earth that treble in theyr
holes. They shall be afrayde of the Lord oure
God, and they shall feare the.

Where is there suche a God as thou: that par-
donest wickednesse & forgyuest the offences of þe
remnaunt of thyne heritage: he kepeth not his
wraoth for euer: and why? hys delpue is to haue
compassion: * he shal turne agayne, and be mer-
ciful to vs: he shal put downe our wickednesse,
and cast al our synnes into the botome of the see.
Thou shalt kepe thy truthe with Jacob, & thy
mercy for Abraham, lyke as thou hast sworne
vnto our fathers longe ago.

The ende of the prophete of Micheas.

The booke of the

Prophete Nahum.

The fyrst Chapter.

Of the destruction of Ninus, and of the delpue
saunce of Iherusalem.



NINUS is the heuy burthen of Ni-
nius, which Nahum of Alchos
dyd wyte as he sawe it. * The
Lord is a gelous God, and a
taker of vengeance is the Lord
and wrothfull. * The Lord tak-
eth vengeance of his enemy-
es, and reserueth dyspleasure
for hys aduersaries. * The Lord suffreth long
he is of greute power, and so innocent, & that he
leueth no man faultlesse before hym. The Lord
goeth forth in tempest and storme wether, the
cloudes are the dust of his feet. When he repro-
ueth the see, he dryeth it vp, & turneth þe floudes
to drye lande: Basan is desolate: Charnel and
the pleasure of Libanus wasteth awaye. The
mountaynes tremble for hym, the hylls con-
sume

DD. v.

iii. re. r. a.

Amos. ix. 2.

Pro. xiii. a.

Job. xxxix. d.

Gen. iii. c.

Jer. ix. d.

Deut. b. d.

Roma. ii. a.

Roma. ii. a.

Ex. xliii. b.

Jer. lxx. d.

The Prophecy

Jer. x. b
Esa. xxxv. a
Abac. iii. a
Sopb. iii. b

sume. At the sight of him the earth quaketh: yea the whole worlde, and all that dwell therein. *Who may endure before his wrath? Who is able to abyde his greym displeasure? His anger taketh on lyke fyre: and the hard rockes are clouen in sondre before hym.

C Full gracious is the Lorde, and a stronge holde in the tyme of trouble. He knoweth them that put theyr trust in him: when the floud renneth ouer, & destroyeth the place: and when the darknes foloweth styl vpo his enemyes. What doye ymagin then agaynst the Lorde on thys maner? (Tush, whē he hath ones made an ende there shall come nomore trouble.) For lyke as the thornes that styke togyther, and as the drye strawe: so shall the dyonkardes be consumed to gyther, euen when they be full. There come out of the such as ymagyn mischefe: and gyue vngacious counsaile agaynst the Lorde.

D Therefore thus sayeth the Lorde: Let them be as well prepared: yea, and as many as they can yett shal they be hewed downe, and passe away. And as for the, I wyll bere the, but not vterly destroye the. And now I wyll breake his rodde from thy backe, and burst thy bondes in sondre. But the Lorde hath gyuen a commaundement concerning the, that there shal come nomore seed of thy name. *The carued & casten ymages wil I roote out of the house of thy God. Thy graue shal I prepare for the, & thou shalt be cofounded.

Esa. x. b

The ii. Chapter

The destruction of the victories of the Chaldees agaynst the Assyries.

Esa. li. a
Rom. x. c.



A Holde *vpon y mountaynes come the fete of him that byngeth good tidinges: & preacheth peace. *Iuda, kepe thy holy dayes, performe thy promyses: for Belsai shal come nomore in the, he is vterly rooted out.

The scatterer shal come vpon agaynst the, and lay liege to the castel. Loke thou wel to the stretes make thy loynes strong, arme thy self with all thy myght: for the Lord shal restore agayne the glory of Jacob, lyke as the glory of Israel. The destroyers haue broken them downe, and marred the vyne bzaunches. The shylde of his gyautes glysteth, his men of warre are clothed in purple. His charrettes are as fyre, whē he maketh hym forwarde, and his speare shaftes are soked in venym. The charrettes rolle vpon the stretes, and welter in the hye wayes. They are to loke vpo lyke cresettes of fyre, & go swifely as the lyghtnyng. When he doth but warne his gyautes, they fal in theyr araye, & hastily they clyme vpon the walles: yea, the engins of the warre are prepared already. The water pottes shal be opened, and the rynges palace shal falle. The quene her selfe shal be led away captiue, and her gentyl women shal mourne as the doves, and grone with their bertes. *Nineue is lyke a pole full of water, but then shal they be fayne to flye stande, stande, (shal they crye) and there shal not one turne backe. Away w the syluer, away with the golde, for there is no ende of treasure. There shal be a multitude of all maner of costly

Job. xlii. b
Sopb. ii. a.

ornamētes. Thus must the be spoyled, empyed and cleane strypped out: that theyr bertes may be melted away, theyr knees tremble, all theyr loynes be weake, & theyr faces blacke as a poe.

Where is now the dwelling of the lyons, and the pasture of the lyons whelpes? where lyon and the lyonesse went w the whelpes, and no man frayed them away? But the lyon spoyled ynough for his yong ones, and deuoured for his lyonesse, he fylled his dennes w his praye, and his dwelling place with y he had rampshd. Beholde, I wyl vpon the sayth the Lorde of hostes, and wyl set fyre vpon thy charettes that they shal smoke withall, and the swearde shal deuoure the yong lyons. I wyl make an ende of thy spoyling from out of the earth, and y hope of thy messengers shal nomore be heard.

The iii. Chapter.

Of the fall of Nineue.



W *to the bloodthirstie cittle, whiche is all full of lyes and robberye, and wyl not leane of from rampshynge. There a man maye here scourging, ralsynge, the noyse of the wheles, the cryng of the horses, and the rollynge of the charettes. There the horsemen get vp with naked swerdes and glystnyng speares: there lyeth a multitude slayne, and a great heape of deed bodies: there is no ende of deed corpes. yea, men fal vpon theyr boddes. And that for the greete and manyfolde whordome, of the saye & beautiful harlot which is a maistrisse of wytecraft: yea, and selleth the people thozowe her whordome, and the nations thozowe her wytecraft.

*Beholde, I wyl vpon the (sayth the Lord of hostes) and wyl pul thy clothes ouer thy herd that I may the we thy nakednesse among y beythen, & thy shame among the kingdomes. I wil cast dyrt vpon the, to make the be abhored, and a galyng stocke: yea, all they that loke vpo the shal starte backe, and saye: Nineue is destroyed.

Who wyl haue pytie vpon the? where shal I seke one to comfort the? Art thou better then the great cytie of *Alexandria? that laye in the waters, and had the waters rounde aboute it: which was strongly fced and walled with the see? Ethiopia and Egypt were her strength and that excedyng great, aboue measure. Affrica and Libia were her helpers, yet was she bypnen awaye and brought into captiuitie, her yonge children were smytten downe at the heed of euery strete, the lottes were cast for the moost ancient men in her, and all her myghtye men were bound in cheynes. Euen so shalt thou also be broken, and hyde thy self, & seke some helpe agaynst thyne enemye. All thy stronge cyties shal be like fygtrees with rype fygges: which when a man shaketh, they shal fall into the mouth of y eater.

Beholde, thy people within y, are but women the portes of thy land shal be opened vnto thine enemyes, and the fyre shal deuoure thy barres. Drawe water nowe agaynst thou be besieged, make vp thy stronge holdes, go into the clays, temper the moister, make stronge byrche: *Yet fyre shal consume the, the swearde shal destroye the

che

the yea as the locust doth, so shall it eate the vp. It shall fall heuily vpon the as the locusts: yea ynder heuily shall it fall vpon the, euen as the grethoppers. Thy marchauntes haue ben nombred with the starres of heauen, but now shall they spede abrode as the locusts, and flye they waye. Thy lordes are as the grethoppers: and the captaynes as the multitude of grethoppers which when they be colde, remayne in f hedges: but when the Sunne is vp, they flye away, and no man can tell where they are become. They sheperdes are as slepe (Thynge of Assur) thy worthies are layde downe, thy people is scatred abrode vpon the mountaynes, and no man gathereth them togyther agayne. Thy wounde can not be hyd, thy plage is so soze. All they that heare thys of the, shall clappe they handes ouer the. For what is he, to whome thou hast not alwaye bene doyng hurte?

We not dye. O Lorde, thou hast ordeyned them for a punishment, and set them to reprove the mighty. Thyne eyes are cleane, thou mayst not se euyl, thou canst not beholde the thyng that is wycked. * Wherefore then dost thou loke vpon the vngodly, and holdest thy tounge when wycked deuoureth the man that is better then hym selfe? Thou makest men as the fyre in the see, and lyke as the creppynge beastes, that haue no guyde, they take vp al with their angle, they catche it in they nette, and gather it in they parne: wherof they reioyce and are glad. Therfore offe they vnto they nette, and do sacrifice vnto they parne: by cause that thozowest they porcyon is become so fat, and they meat so plenteous. Wherefore, they cast out they net agayne and neuer cease to slaye the people.

The ii Chapter.

Of the vision of the prophet. Agaynst pollung, couetousnesse and ydolatre.

The ende of the prophete of Naum.

The booke of the
Prophete Abacuc.

The fyrst Chapter.

A complayne agaynst Israel.

Ihis is the heuy burthen, which the Prophet Abacuc dyd se. O Lorde, * how long shall I crye & thou wylt not heare? * howe longe shall I complayne vnto the, suffrynge wronge, & thou wylt not helpe? Why lettest thou me se werpnesse and labour?

* Tyrannye and violence are before me, power ouergoeth ryghte: for the lawe is tozne in peces and there can not right iudgement go forth. And why the vngodlye is more set by then the ryghtuous: this is the cause, that wronge iudgement proceedeth. * Beholde amonge the heathen, and loke well, wonder at it, and be abashed: for I wyl do a thyng in your tyme, whych thoughe it be tolde you, ye shall not beleue. * For lo, I wyl rase vp the Caldees, that bytter & swyfte people: whiche shall go as wyde as the lande is to take possyion of dwellynge places, that be not they owne. A grymme and boysterous people is it, these shall yt in iudgement & punyche. They horses are swyfter then the cattes of the mountayne, and byte sozer then the wolues in the encynge. They bozemen come by greates heapes from farre, they flye bastele to deuoure as the Aegle. They come all tospoyl, oute of them cometh an eastwynde, whych bloweth and gathereth they captaynes, lyke as y lande. They shall mocke the kynges, and laugh ppyntes to scozne. They shall not let by any strong holde, for they shall laye ordynauce agaynst it, and take it. Then shall they take a freche corage vnto them: to go forth and to do more euyl, and to ascrpe the power vnto they god.

But thou O Lorde my God: my holy one, thou arte from the begynnynge, therefore shall

Istode vpon my watche, and set me vpon my bulworke, to looke and se, what he wolde say vnto me, & what aunswere I shalde gyue hym that reproved me. But the Lorde answered me, and sayde: Wryte the vision playnlye vpon thy tables, that who so cometh by, may reade it. * For y vision is yet farre off for a tyme, but at y last it shall come to passe, and not fayle. * And though he tary, yet wayte y for hym, for in very dede he wyl come, and not be slacke.

Behold, the vnrpyghteous thynketh hym self in sauegarde, as in a strong holde: * but the iust shall lyne by his saythe. Lyke as the wyne dysceynerth the dzonkarde: euen so the proude shall fayle, & not endure. He openeth his desyre wide vp as the hel, * and is as vnslayable as death. All heathen gathereth he to hym, and heapeth vnto hym all people.

But shall not all these take vp a prouerbe agaynst hym, and mocke hym with a bye worde and saye? Wo vnto hym that heareth vp other mennes goodes. Howe longe wyl he lade hym selfe wyth thycke claye? Howe sodenlye wyl they stande vp, that shall byte, and awake, that shall reare the in peces: yea, thou shalt be they praye? * Seynge thou hast spoyled many heathen: therfore shall the remnaunte of the people spoyl the: by cause of mens bloode, and for the wronge done in the lande, in the Citie, and vnto all them that dwell therein.

* Wo vnto hym, that couetously gathereth euyl gotten goodes into his house, that he maye set his nest on hye, to escape from the power of mysfortune. Thou hast deuyled the name of thyne owne house, for thou hast slayne to muche people, and haste wylfully offended: so that the vey stones of the wall shall crye out of it, and the tymbre that lyeth betwyxte the ioyntes of the buyldynge shall answer. * Wo vnto hym that buyldeth the towne with bloode, & mayntayneth the citie with vnrpyghteousnesse. Shall not the Lorde of hostes byng this to passe that the labourers of the people shall be brente with a greate fyre, and that the thyng where vpon

D
Act. xlii. a
Psalm.
Eccl. xlii. a

Daniel. ii. b.
Deut. x. b.

Isaiah. i. b.
Isaiah. xlii. b.
Deut. x. b.

Isaiah. xlii. b.

Isaiah. i. b.

Isaiah. i. b.
Isaiah. i. b.

Isaiah. i. b.

Isaiah. i. b.
Isaiah. i. b.

The Prophecie

Exo. ix. 1.
Ru. iij. 17.
Esa. xl. 5.

the people haue weried them selues, shal be lost: * For the earth shal be full of knowledge of þe Lordes honoure, lyke as the waters that couer the see.

Gen. ix. 26.

Who be vnto hym that gyueth his neyghboure drynke, puttynge in gal, and makynge hym dronken, * that be maye se his priuities. Therefore with shame shalt thou be defyled, in stede of honour Drynke thou also, tyll thou stombe with all: for the cuppe of the Lordes ryght hande shal compasse the aboute, and shamefull spynge in stede of thy worschyppe. * For the wronge that thou hast done in Libanus shal ouerwhelme the and the wilde bestes shal make the asfayde: bycause of mennes bloode, and for the wronge done in the lande, in the cite, and vnto al luche as dwell therein.

Jerem. l. 1.
Abd. l. 1.

What helpe then wyl the ymage do, whome the workeman hath falslypned: O the vayne cast ymage, wherby cause the craftelman putteth his trust, therfore maketh he domme ydols. Who vnto hym þe sayeth to a pece of wood: aryse and to a dumme stone, stande vp: For what instruction maye suche one gyue? Beholde, it is layde ouer with golde and siluer, and there is no breath in it. * But the Lord in his holy temple is he, whom all the worlde shulde feare.

Isa. xl. 5.

The. iii. Chapter.

A prayer of the prophete Abacuk for the ignorant.

Q Lord, when I hearde speake of the I was asfayde. The worke þe thou haste taken in hande, shalt thou persourme in his tyme, O Lord: & when thy tyme commeth, thou shalt declare it. In thy very wrath thou thynkest vpon merce, God commeth from Chemã, and the holpe one from the mounte of Paran: Selah.

His gloze couereth the heauens, and þe earth is full of his prayse. His thynne is as the sunne, & beames of lycht go oute of his handes, there is his power byd. Destruction goeth before hym and a pestilent sycknesse goeth from his sete.

Amos. ix. 2.

He standeth and mesureth the earth. He loketh, and the people consume awaye, the mountaynes of the worlde fall downe to pouldre, and the hilles are layne to howe them selues, for his goynges are euerlastynge and sure.

I sawe that the paupers of the Moziang, and the tentes of þe land of Madian were vered for werynesse. Wast thou not angry, O Lord in þe waters? was not thy wrath in the floudes, and thy displeasure in the see? yes, when thou sattest vpon thy horse, and when thy charettes had the victorie. Thou shewdest thy bowe openly, lyke as thou haddest prompted wyth an othe vnto the trybes. Selah.

Gen. xli. 1.

Thou dyddest deuyde the waters of the earth. When the mountaynes sawe the, they were asfayde, the waterstreame went awaye, the depe

Isa. xl. 5.

me a noyse at the lisyngge vp of thyne hande. The sunne and moone remayned still in theyr habitation. Thyne arrowes went out glistynge and thy speares as the thynne of the lycht shynynge.

Isa. xl. 5.

* Thou trodest downe the lande in thyne angre and dyddest thershe the heathen in thy displea-

sure. Thou camest forth to helpe thy people, to helpe thyne annoynted. Thou smotest downe þe heed of the house of the yngodlye, and discomreddest his foundacyons, euen vnto the necke hym. of Selah.

Thou dyddst stryke the thowse with his sceptre the heedes of his playne people, whiche come as a storme wynde to scatter me abrode, and are glad when they maye eate vp the poore secretly. Thou makest a way for thyne horses in the see euen in the myddest of the great waters. When I heare this, my body is vexed, my lippes tremble at the voice therof, my bones corrupt, I am asfayde where I stande. O that I might rest in the daye of trouble, that I myght goo vp vnto our people, whiche all are ready prepared.

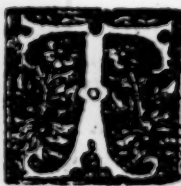
For the fygtrees shal not be grene: and the vynes shal beare no frute. The labour of the olyue shal be but lost, and the lande shal bynge no corne: the shepe shal be taken out of the folde and there shal be no cattell in the stalles. But as for me, I wyl be glad in the Lord, and wyl reioyce in God my saupour. * The Lord God is my strength, he shal make my feete as the feete of hartes: and he whiche gyueth the victorie shal bynge me to my hye places, syngynge vpon my psalmes.

The ende of the prophecie of Abacuk.

The booke of the Prophete Sophonny.

The fyrst Chapter.

Threatenynges agaynst Iuda and Ierusalem bycause of theyr podelttee.



This is þe worde of the Lord, whiche I came vnto Sophonny: the sone of Chusi, the sone of Gedolia: the sonne of Amariah the sonne of Hezekiah, in the tyme of * Josiah, the sonne of * Amon kynge of Iuda.

I wyl gather vp al thynges in þe land (sayeth the Lord) I wyl gather vp man and beast: I wyl gather vp the foules in the ayre, and the fische in the see (to the great decaye of þe wycked) and wyl utterly destroye the men oute of the lande, sayeth the Lord.

I wyl stretch out myne hand vpon Iuda, and vpon all such as dwell at Ierusalem. Thus wil I rote out þe remnant of Baal from this place, and the names of the * Remurys and prestes, peas, and such as vpon theyr house toppes worshyppe howe them selues vnto the hoste of heu which sweare by the Lord, & by theyr Walchon also: whiche starte abacke from the Lord, and neyther seke after the Lord, nor regardec hym.

* Be still at the ptesence of þe Lord God for the day of þe Lord is at hand: pea the Lord hath prepared a daye of offering, and called his gesses therto. And thus shal it happen in the daye of þe Lordes daye of offering. I wyl visyte þe pynces the kynges chyldren: and all suche as weare straunge clothynge. In the same daye also wyl I visyte al those that treade ouer the threshold,

so proudly, whych fyll they? Lordes house with robbery and falsed. At the same tyme (sayeth the Lorde) there shal be herde a great crye from the * fyre porte, & an howlyng from the other porte, and a great murther from the hylls.

Howe ye that dwell in the myll, for all the mar chaunte people are gone, and all they that were laden with syluer, are roted out.

At the same tyme wyl I seke thowwe Jerusalem wyl lanternes, and vsyte them that contynue in they? dregges, and save in they? bet tes: * Cusch, the Lorde wyl do neyther good nor euell. They? goodes shal be spoyled, and they? houses layde waste: & they shal buyde houses, and not dwelle in them, they shal plante vine yardes, but not drynke the wyne therof.

For the great * dawe of the Lorde is at hande, it is harde by and cometh on a pace. Horrible is the tydynges of the Lordes dawe, then shal the graut crye out: for that day is a dawe of wraath, a dawe of trouble and heynesse, a dawe of utter destruction and mysery, a darke and glomyng dawe, a cloudy & stormy dawe, a day of the nople of trompettes & thawmes, agaynst the stronge cyties and hye towres. I wyl bynng the people into such veracyon, that they shal go aboute lyke bynde inenne, bycause they haue synned agaynst the Lorde. They? bloode shal be shedde as the dust, and they? bodys as pmyre. * Ne yther they? syluer nor they? golde shal be able to deliuer them in that wraathfull dawe of p Lorde but the * whole lande shal be consumed thoww the fyre of hys gelousye: for he shal soone make cleane ryddaunce of all them that dwell in the lande.

The.ii. Chapter,

The mouth to retorne to God, prophesyinge vnto the one destruction, and to the other deliuerance.



Wampne poure selues & seache, O thou nacyon, that hast no desyre to the lawe, or pthynge go forth that God hath concluded, & or the tyme come wherin man shal passe away as the duste: or the fearfull wraath of the Lorde come vpon you: yea, or the dawe of the Lordes soze displeasure come vpon you. Seke the Lorde al ye make herted vpon earth, ye that worke after his iudgemente: seke ryghteousnesse. * seke lowlynesse: that ye may be defeded in the wraath full dawe of the Lorde: * For Gaza shal be destroyed, and Ascalon shalbe layde waste. They shal cast out Alood at the none dawe, & Accaron shal be pluckt vp by the rootes.

W vnto you that dwell vpon the see cooste ye murtherous people: the worde of the Lorde shal come vpon you. O Canaan thou lande of the Philistines, I wil destroye the, so that there shal no man dwelle in the any more, and as for the see coost, it shal be herdennes cotages and shepfoldes: yea, it shal be a porcion for such as remaine of the house of Iuda, to fede ther vpon. In the houses of Ascalon shal they rest towarde nyght for the Lorde their God shal visyte them, and turne a waye they? captiuitie. * I haue herde the despyte of Moab, and p blasphemyes of the

chyliden of Ammon, how they haue shamfully & intreated my people, and magnified the selues within the borders of they? lande. Therefore, as truly as I lyue (sayth the Lorde of hostes the God of Israel) Moab shal be as Sodome, and Ammon as Gomorra: euen dwe thorne hedges, salt pyttes, and a perpetuall wyldernesse: The resydue of my folke shal spyle them, the remnaunte of my people shal haue them in possession. * Thys shal happen vnto them for they? pryde, because they haue delt so shamefully with the Lorde of hostes people, and magnified them selues aboue them. The Lorde shal be grymme vpon them, * and destroye all the goddes in the lande. And al the fles of the heathen shal worshyp hym, euery man in hys place.

Ye Mozians also shal perishe with my sword yea, he shal stretche out his hande ouer y north, and destroye Assur. * As for Ninine, he shal make it desolate, dwe and waste. The flockes and all the bestes of the people shal lye in the myddest of it: pellicanes and storkes shal abyde in the vpper postes of it, foules shal syng in the wyndowes, and rauens shal sit vpon p balkes, for the borders of Cedre shal be ryuen downe. This is the proude and carelesse cytie, that laid in her bert. * I am, and there is els none. O how is she made so waste, that the bestes lye therein: Whoso goeth by, mocketh her, and pynnteth at her wyl hys synger.

The.iii. Chapter,

Agaynst the gouerners of Jerusalem, of the callynge of all the Gentyls. A comferte to the resydue of Israel.



W to that abhomyable, fylthy, and cruell cytie: which wyl not heare, nor be reformed. Her truste is not in the Lorde, neyther wil she holde her to her God. Her rulers within her, are as roynng * lyons: her iudges are as & wolues in the euenynge whiche leaue nothynge behynde them tulle the morowe. Her prophetes are lyght persones and vnfaithfull men, her prestes vnhalowe the sanctuary, and do wronge vnder the pretence of the lawe. But the iust Lorde that doth no vneyght, was amonge them, euery moynynge he wynged them his lawe clearly, and ceased not. But the vngodly wyl not learne to be ashamed. Therefore wyl I roote oute this people, and destroye they? towres: yea, and make they? streates so voyde, that no man shal go therein. They? cytyes shalbe broken downe, so that no body shal be lefte, nor dwell there any more.

I layde vnto them: O feare me, and be contente to be reformed. That they? dwellynge shulde not be destroyed, and that there shoulde happen vnto them none of these thynnges, wher with I shal visite them. But neuertheles, they stande vpearly, to folowe the fylthines of there owne ymaginacions. Therefore, ye shal wayte vpon me (sayth the Lorde) vntyll the tyme that I stande vp: for I am determined, to gather the people, and to bynng the kyngdomes togyther, that I may powre oute myne anger, yea all my wraathful * displeasure vpon them. * For all the world shal be consumed wyl the fyre of my gelousye

The Prophecie

gclouſpe. And then wyl I clenſe þ lyppeſ of the people, that they may euerychone call vpon the name of the Lord, and ſerue hym with one ſhulder. Suche as I haue ſubdued, and my chyldren alſo whom I haue ſcattered abrode, ſhall bypnye me preſentes beyonde the waters of Ethiopia.

Jerem. l. b

In that tyme ſhalte thou no more be confounded, bycauſe of all the ymagynacions, where-
thowowe thou haddeſt offended me: for * I wyl take away the proude booteſ of thine honour from the, ſo that thou ſhalte no more triumph, bycauſe of my holy byll. In the alſo wyl I leaue a ſmall poore ſymple people. Whych ſhall truſte in the name of the Lord. The remnaunt of Iſrael ſhall do no wyckedneſſe, nor ſpeake lyes: neyther ſhall ther any diſceytfull tunge be found in theyr mouthes. For they ſhall be fedde, and take theyr reſt, and no man ſhall make them a-
frayde. Guee thankes, O daughter Syon, be ioyfull, O Iſrael: reioyce and be gladde from thy whole hert, O daughter Ieruſalem, for the Lord hath taken awaye thy punyſhment, and turned backe thyne enemyes. The kyng of Iſrael, euen the Lord hym ſelfe is wyth the: ſo þ thou nedeſt no more to feare any miſfortune.

In that tyme it ſhall be ſayde to Ieruſalem: feare not, and to Syon: let not thyne handes be ſlacke, for the Lord thy God is wyth the, it is he that hath power to ſaue: he hath a ſpecyall pleaſure in the, and a maruelous lone to warde the: yea, he reioyceth ouer the with gladneſſe.

Suche as haue ben in heuineſſe, wyl I gather togyther, and take out of thy congregacyon: as for the ſhame and reprooſe that hath bene layde vpon the, it ſhall be farre from the. And lo, in that tyme wyl I deſtrope al thoſe that were the

Jer. l. iii. b

* I wyl helpe the lame, and gather vpon the caſt awaye: yea, I wyl get them prayſe and honour in all landes, where they haue ben put to ſhame. At the ſame tyme wyl I bypnye you in, and at the ſame tyme wyl I gather you. I wyl get you a name and a good repoſte amonge al people of the erth, when I turne backe your captiuitie be fore your eyes, ſayeth the Lord.

The ende of the prophecie of Sophonye.

The booke of the Prophecie Aggeus.

The fyrſte Chapter.

The tyme of the prophecie of Aggeus. An exhortacion to buylde the temple agayne.

1. Cor. vi. c.
Dan. v. c.
and. vi. a

1. Cor. ii.
iii. b. iii. b



In the ſeconde yere of king * Da-
rius, in the fyrſt moneth, þ fyrſt
day of the moneth, came þ word
of the Lord (by the prophecie Ag-
geus) vnto * zoſobabel the ſonne
of Salathiel þ prince of Iuda,
and to Jeſua the ſonne of Joſedech the hye preſt
ſayeng. Thus ſpeaketh the Lord of hoſtes, and

ſayeth. This people doth ſaye. The tyme is not
yet come to buylde vpon the Lordes houſe. Then
ſpake the Lord by the Prophecie Aggeus, and ſayde. * Ye pour ſelues can fynde tyme to dwell in ſyled houſes, and ſhall this houſe lye waſte? Coſidre nowe pour owne wayes in pour hertes (ſayeth the Lord of hoſtes) * Ye ſowe much, but ye bring litle in: ye eat, but ye haue not ynough: ye bypnycke but ye are not fylled: ye decke pour ſelues but ye be not warme: and be that earneth any wages, putteth it in a broken purſe.

Thus ſayeth the Lord of hoſtes. Conſydre pour owne wayes in pour hertes, get you vpon the mountayne, ſetche the wood, and buylde vpon the houſe: that it maye be acceptable vnto me, and that I may ſewe myne honour, ſayth the Lord. Ye looked for muche and lo it is come to litle, and though ye bypnye it home, yet do I blowe it away. And why ſo? ſayeth the Lord of hoſtes.

* Euen bicauſe that my houſe lyeth ſo waſte, & ye runne euery man vnto his owne houſe. Where fore þ heauē is forbydden to geue you any dewe and the earth is forbydden to geue you encreace. * I haue called for a drought, both vpon the land, and vpon the mountaynes, vpon corne, vpon wyne and vpon oyle, vpon euery thing that the ground bypnygeth forth, vpon men and vpon cat-
tell, yea, and vpon al handye labour.

Nowe when zoſobabel the ſonne of Salathiel, & Jeſua the ſonne of Joſedech the hye preſt with the remnaunt of the people, herd the voyce of the Lord theyr God, and the wordes of the prophecie Aggeus (lyke as the Lord theyr God had ſente hym) the people dyd feare the Lord. Then Aggeus the Lordes aungell ſayde in the Lordes meſſage vnto þ people. * I am wyth you ſayeth the Lord.

* So the Lord waked vpon the ſpíríte of zoſobabel the prince of Iuda, and þ ſpíríte of Jeſua the ſonne of Joſedech the hye preſt and the ſpírít of the remnaunt of all the people: that they came and laboured in the houſe of the Lord of hoſtes theyr God.

The ii. Chapter.

The ſweth that the goodlyneſſe of the ſeconde temple ſhall excede the fyrſt, bycauſe of the comyng of Chriſt.



Vpon the xxiii. daye of the. vi. moneth in the ſeconde yere of kyng Darius, the. xxi. day of the ſeuenth moneth, came the worde of the Lord by the prophecie Aggeus, ſaying: ſpeake to zoſobabel the ſonne of Salathiel, prince of Iuda, and to Jeſua the ſonne of Joſedech the hye preſt, and to the reſy-
due of the people, and ſaye. * Who is left among you, that ſawe thys houſe in her fyrſte be wyte?

But what thynke ye nowe by it? Is it not in your eyes, euen as though it were nothyng? Reuertheleſſe, be of good chere. O zoſobabel (ſayeth the Lord) * be of good comforte, O Jeſua thou ſonne of Joſedech hye preſt: take good hertes vnto you alſo all ye people of the lande, ſayeth the Lord of hoſtes, and doo accordyng to the worde (* for I am wyth you, ſayeth þ Lord of hoſtes) lyke as I agreede with you, when ye came

Jer. l. iii. b

Aggeus. l. i.

The Booke of the
Prophete zacharye

The fyrste Chapter.

¶ The moneth the people to returne to the Lorde, and eschewe
the wyckednesse of theyr fathers. Be presy-
gured Chyriste and his apostles.

In the eyghte moneth of the seconde
yeare of kynge Darius, came the
worde of the Lorde vnto zacharye
the sonne of Barachias, the sonne of
Addo, the Prophete, sayinge: The
Lorde hath ben sore displeased at youre forefa-
thers. And sape thou vnto them: thus sayth the
Lorde of hostes: * Turne ye vnto me (sayeth
the Lorde of hostes) and I wyll turne me vn-
to you, sayth the Lorde of hostes. * Be ye not
lyke youre forefathers, vnto whome the pro-
phetes cryed afoze tyme sayinge. Thus sayeth
the Lorde God of hostes: * Turne you from
your euyl wayes, and from your wycked yma-
gynacions. * But they wolde not heare nor re-
garde me sayeth the Lorde. What is now be-
come of youre forefathers, and the prophetes?
are they yet styll alpye? But dyd not my wor-
des and statutes (whyche I comaunded by my
seruauntes the prophetes) touche your forefa-
thers? Upon this, they gaue answer and sayd:
lyke as the Lorde of hostes deuyld to do vnto
vs, accordynge to our owne wayes and ymagi-
nacions, euen so hath he delt wyth vs.

¶ Upon the xxiii. day of the xi. moneth, which
is the moneth Sebah, in the second yere of Da-
rius, came the worde of the Lorde vnto zacharye
the sonne of Barachias, the sonne of Addo the
prophete, sayinge, I sawe by nyght, and lo, ther
sate one vpon * a redde horse, and stode styll a-
monge the myrre trees, that were benethe vpon
the grounde, and behynde him were there redde
speckeled, and whyte horses. Then sayd I, O
my Lorde, what are these? And the aungel that
talked wyth me, sayde vnto me. I wyll shewe
the what these be. And the man that stode a-
monge the myrre trees answered and sayde.
These are they whome the Lorde hath sente to
go thozowe the worlde. And they answered the
aungel of the Lorde, that stode amonge the myr-
re trees, and sayde. We haue gone thozowe the
worlde: and beholde, all the worlde dwelleth at
ease, and are carelesse.

¶ Then the Lordes aungell gaue answer and
sayd: O Lorde of hostes, how longe wylt thou
be vnmereyfull to Ierusalem, and to the cytyes
of Iuda? * With whome thou hast ben dysplea-
sed nowe these thre scoze and ten yeres. So the
Lorde gaue a louyng and a confortable answer
vnto the aungell that talked wyth me. And the
aungell that communed wyth me, sayde vnto
me: Crye thou, & speake. Thus sayth the Lord
of hostes. I am excedyng gelouse ouer Je-
rusalem and Syon, and sore dyspleased at the
carelesse heathen: For where as I was but a
lytle angrie, they dyd theyr best that I myghte
destrope them. Therefore, thus sayth the Lord:
I wyll

mat. xxiii. 8

Jer. ccc. 8
Ezra. iii. 6

Jer. xliii. 8
ps. lxxviii. 8

Isa. xliii. 8
Ezra. x. 6

Jer. xliii. 8

zacha. vi. 8
Apoca. vi. 8

Jer. ccc. 8
and, ccc. 8
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

¶ The ende of the prophete
of Aggeus.

The Prophecie

Jech. viii. a. * I will turne me agayne in mercy towards Jerusalem, so that my house shall be builded in it, sayeth the Lord of hostes, yea, and the plummet shall be layde abroad in Jerusalem, sayeth the Lord of hostes.

D Crye also, and speake, thus sayeth the Lord of hostes. My cities shall be in good prosperitie agayne, the Lord shall yet comforte Syon and chole Jerusalem: Then lyft I up myne eyes and sawe, and behold, foure hornes. And I said vnto the anngell that talked with me, what be these? he answered me. * These are the hornes whiche haue scattered Juda, Israel, and Jerusalem abroad. And the Lord shewed me four carpenters. Then sayde I: what will these do? he answered and said. These are the hornes whiche haue so strowed Juda abroad, that no man durst lyfte up his heade: But these are come to fraye them awaye: and to cast oute the hornes of the Gentyles: whiche lyfte up theyr horne ouer the lande of Juda, to scatter it abroad.

The. ii. Chapter.

The remynge of Jerusalem and Juda,

A Lyft up myne eyes agayne, and looked: and beholde, * a man with a measure lyne in his hande. Then sayde I: whyther goest thou? and he sayd vnto me: To measure Jerusalem, that I may se how longe and how brode it is. And beholde, the anngell that talked with me, wente bys waye forth. Then wente there out an other anngell to mete hym, and sayd vnto hym: Runne speake to this yonge man, and saye: Jerusalem shall be inhabited without any wal, for the very multitude of people & cattel that shalbe therein. * Yea, I my selfe (sayth the Lord) will be vnto her a wal of fyre rounde aboute, & will be honoured in her.

B O get you forth, & flye from the lande of the north, sayth the Lord, yea * whome I haue scattered in to the foure wyndes vnder heauen, sayth the Lord. Save thy selfe, O Syon: thou that dwellest with the daughter of Babylon, for thus sayth the Lord of hostes. After that glorious power hath he sent me oute to the hye then, whiche spoiled you * for who so toucheth you, shall touche the apple of my owne eye. Beholde, I will lyfte up my hande over them: & so that they shall be spoiled of thole: whiche afore ferried them, and ye shall knowe, that the Lord of hostes hath sente me.

C Be glad, and reioyce, O daughter of Syon for lo, * I am come to dwell in the myddeste of the, sayth the Lord: at the same tyme there shal many heathen cleue to the Lord, and shall be my people. Thus will I dwell in the myddeste of the, and thou shalt knowe that the Lord of hostes hath sente me vnto the. The Lord shall haue Juda in possession for his parte in the holy grounde and shall chole Jerusalem yet agayne. * Let all the people be still before the Lord, for he is rylen out of his holy place.

The. iii. Chapter.

Of the laste and hys estate of Chyr, vnder the figure of Ihesus the mess. A prophete of Chyr.

A And he shewed me Ihesus & he was standynge before the anngell of the Lord, * and Satan stood at his ryght hand to resyste hym. And the Lord sayd vnto Satan: the Lord reprove the (thou Satan) yea, the Lord that hath chosen Jerusalem, reprove the. Is not this a bande taken oute of the fyre? Howe Ihesus was clothed in vncleane rayment, and stode before the anngell whych answered and sayde vnto those that stode before hym: Take awaye the fowle clothes from hym. And vnto hym he sayde: Beholde, I haue taken awaye thy synne from the and will decke the with chaunge of rayment. He sayde moreouer, set a sayre myter vpon his heade. So they sette a sayre myter vpon his head, and put on clothes vpon him, and the angel of the Lord stode there. Then the angel of the Lord testified vnto Ihesus, and spake: thus sayeth the Lord of hostes. If thou wilt walke in my wayes, and kepe my watche: thou shalt rule my house, and kepe my courtes, and I will gyue the place amonge these & stand here. Heare (O Ihesus) thou hys priest, thou and thy frendes that dwell before the for they are wondrous people. Beholde, I will bypunge forth the brynche of my seruaunt: for lo, the stone that I haue layde before Ihesus: vpon one stone shalbe leuen eyes. Beholde I will hew hym out (sayeth the Lord of hostes) and take awaye the sinne of the land in one day. Then shal every man cal for his neighbour vnder the vine and vnder the figg tree, sayeth the Lord of hostes.

The. iiii. Chapter.

The vlyon of the golden candelstyk and the exposition thereof.

A And the anngell that talked with me came agayn, and waked me up, as a man that is rayled out of hys slepe and sayd vnto me: what seest thou? And I sayd I haue looked, & beholde a candelstyk al of golde with a boult vpon it and his seuen lampes therein, & vpon euery lampe seuen stalkes. And * two olpue trees ther by, one vpon the ryghte syde of the boult, and the other vpon the lefte syde. So I answered, and spake to the anngell that talked with me: sayeng, O my Lord what are these? the anngell that talked with me answered and sayde vnto me: knowest thou not what these be? and I sayde: No my Lord he answered & sayde vnto me: This is the worde of the Lord vnto zorobabel, sayeng: * fleyther thowowe an hoste of me, nor thowowe strenght, but thowowe my spyrte, sayeth the Lord of hostes. What arte thou O great mountayn, before zorobabel: thou must be made euen. And he shall bypunge up the fyrst stone, so that men shal crye vnto hym good lucke good lucke. Moreouer, the worde of the Lord came vnto me, sayeng. * The handes of zorobabel haue layde the foundation of this house: hys handes shall also finyshe it, * that ye may knowe both that the Lord of hostes hath sente me vnto you. For he that hath bene de spyled a lytell season, shal reioyce, when he seeth the synne wryge in zorobabels

probabels hand. The seuen eyes are the lordes which go thorow the whole world. Then answered I, and sayde vnto hym: what are these two olpue trees vpon the ryght and left syde of the candlestycke? I spake mozeouer, and sayde vnto hym: what be these two olpue bzaunches, which thoro the two golden pypes emptye them selues into the gold? He answered me and sayde: knowest thou not what these be? And I sayd: no, my Lorde. Then sayde he: * These are the two olpue bzaunches, that stande before the ruler of the whole earth.

The .v. Chapter.

The vsurper of the spenge booke, spynnyng the rule of theues, and such as abuse the name of God by the vsurper of the measure is spynnyng the byrnyng of Iuda to Babylon.

I turned me, lyftynge vp myne eyes and looked, and beholde, a flynge booke. And he sayde vnto me: what seest thou? I answered: I se a flyng booke of twenty cubytes longe, and ten cubytes bryde. Then sayde he vnto me: This is the curse that goeth forth ouer the whole earth: for all theues shall be iudged after this booke, and all wearers shall be iudged accordyng to the same, and I will bring it forth (sayth the Lord of hostes:) so that it shall come to the house of the theefe, and to the house of hym that falsely sweareth by my name: and shall remayne in his house, and consume it, with the tymbre and stones thereof. Then the Angell that talked with me went forth, and sayd vnto me: lyft vp thynne eyes, and se what is this that goeth forth? And I sayde: what is it? He answered: this is a measure goinge out. He sayde mozeouer: Euen thus are they (that dwell vpon the whole earth) to lye vpon: And beholde, there was lyft vp a talent of leade: and lo, a woman sat in the myddest of the measure. And he sayde: this is vngodlynesse. So he cast her into the myddest of the measure, and threw the lompe of leade into y mouth of the measure.

Then lyft I vp myne eyes, and looked: and beholde, there came out two women, and y wynde was in theyr wynges (for they had wynges like the wynges of a stork) and they lyft vp the measure betwixte the earthe and the heauen. Then spake I to the aungel that talked with me: whither will these beare the measure? And he sayde vnto me: into the lande of * Synear to buylde them an house, whiche when it is prepared, the measure shall be set there in his place.

The .vi. Chapter.

By the foure charrettes he despybeth the prosperite of foure kynngdomes.

Mozeouer, I turned me, lyftynge vp myne eyes, and looked, and beholde, there came foure charrettes, oute, from betwixte two hylls, whiche hylls were of bzaile. In the fyrste charet were * redde hoxses, in the seconde charet were blacke hoxses, in the thyrde charette were whyte hoxses, in the fourth charet were hoxses of dyuers colours, and stronge.

Then spake I, and sayde vnto the Aungell that talked with me: O lorde, what are these? The Aungell answered, and sayde vnto me: * These are the iiii wyndes of y heaut, whiche be come for to stande before the ruler of all the earth. That with the black hoxse went into the lande of the north, and the white folowed them, and the speckled hoxses wente forth towards the south. These hoxses were verpe stronge, & went out, and sought to goo and take theyr ionnepe ouer the whole earth. And he sayd: get you hie, and go thorow the world. So they went thorowout the world. Then cryed he vpon me, and spake vnto me, saying: behold: these that go towards the north, shall still my wyath in y north countrey.

And the worde of the Lorde came vnto me, sayinge: Take of thy pyssoners that are come from Babylon: namely, helдай, Tobiah, and Idaia: and come thou the same day, and go vnto the house of Josiah, the sone of Sophony. They take golde and siluer, and make crownes therof, and set vpon the heed of Iesua, the sonne of Iosedech the hie preeft, & speake vnto hym. Thus sayeth the Lorde of hostes: Beholde, the man whose name is * the bzaunche: and he that shall sprynge vp after hym, shall buylde vp the temple of the Lorde: pea, euen he shall buylde vp the temple of the Lorde. * He shall beare the prayse, he shall syt vpon the Lordes trone, and haue the dominion.

* A preeft shall he be also vpon his trone and a peaceable counsayl shall be betwixt them both. And the crownes shall be in y temple of the Lord for a remembraunce vnto Helem, Tobiah, Idaiah and Hen, the sone of Sophony, and such as be farre of, shall come and buylde the temple of the Lorde, that ye maye knowe, howe that the Lorde of hostes hath sent me vnto you. And this shall come to passe, yf ye will hearken diligently vnto the voyce of the Lorde your God.

The .vii. Chapter.

The estimation of fastynge without mercy, the despylyng of charitie, and the obduracye of the people.

It happened also in the fourth yere of kynge Darius, that the worde of the Lorde came vnto zacharye in the fourth daye of the nynt moneth, whiche is called Casien: what tyme as Sarasar and Rogomelech and the men that were with them sent vnto Bethel for to praye before the Lorde, and that they shulde saye vnto the preeftes, whiche were in the house of the Lorde of hostes, and to the prophetes. Shoulde I wepe in the * fyfth moneth, and abstayne as I haue done nowe certayne yeres? Then came the worde of the Lorde of hostes vnto me, sayinge: Speake vnto all the people of the land, & to the preeftes, and saye: wher ye fasted & mourned in the fyfth & vii. moneth (now this is x yeres) dyd ye fast vnto me? when ye dyd eate also and drynke, dyd ye not eate and drynke for youre owne selues? Are not these the wordes, whiche the Lorde spake by his prophetes afore tyme when Ierusalem was yet enhabryed, and

Welthy

The Prophecie

welthp, she and the cyties roide about her: whē there dwelt men, both towarde the south and in the playne countreys.

And the worde of the Lorde came vnto zacharie, saying: Thus sayeth the Lorde of hostes: * Execute true iudgement: shewe mercy and longunge kyndnesse: every man to his brother.

Do the wyddowe, the fatherlesse, the stranger and poore no wronge: and let no man ymagyne euill agaynst his brother in his herte. * Neuerthelesse, they wolde not take hede, but touned their backs, and stopped theyr eares, that they shoulde not heare: yea, they made theyr hertes as an adamant stone, lest they shoulde heare the lawe and wordes: * whyche the Lorde of hostes sent in bysholpe spirite by the Prophetes afore tyme.

Wherefore the Lorde of hostes was verye wroth at the. And this is it come to passe * that lyke as he spake and they wolde not heare, euen so they cryed, and I wolde not heare (sayeth the Lorde of hostes: but scattered them amonge all Gentyles, whome they knewe not. Thus the lande was made so desolate, that there trauailed no man in it neyther to nor fro: for that pleasant lande was utterly layed waste.

The. viii. Chapter.

Of the returne of the people vnto Ierusalem, and of the mercy of God towards them: Of good wordes, the calling of the Gentyles.

So the worde of the Lorde came vnto me, sayinge: Thus sayeth the Lorde of hostes. I was in greates gelousye ouer syon: yea, I haue bene verpe gelous ouer her in a greates displeasure, thus sayeth the Lorde of hostes. I wyll tounne me agayne vnto syon, and wyll dwell in the myddest of Ierusalem: * so that Ierusalem shall be called a faythfull and true cytie, the hyll of the Lorde of hostes. Yea, an holpe hyll.

Thus sayth the Lorde of hostes. There shall yet olde men and women dwell agayne, in the stretes of Ierusalem. Yea, and suche as go with traues in their handes for very age. The stretes of the cytie also shall be full of yonge boyes, and damselfs, playing vpon the stretes.

Thus sayth the Lorde of hostes: yf the residue of this people thynke it to be vnpowable in these dayes: * shoulde it therfore be vnpowable in my syght, sayth the Lorde of hostes? Thus sayth the Lorde of hostes: Beholde, I wyll deliuer my people from the lande of the east and west, and wyll bypunge them agayne: that they maye dwell at Ierusalem. * They shall be my people, and I wyll be theyr God, in truthe and ryghtousnesse.

Thus sayeth the Lorde of hostes: let your handes be stronge, ye that now heare these wordes by the mouth of the prophetes whyche be in these dayes, that the foundation is layed vpon, the Lorde of hostes house, that the temple maye be buylded. For why? * before these dayes, neyther men nor cattell coulde wyne anye thyng, neither myght any man come in and out in rest, for trouble: but I let euery man go agaynst his

neighbour.

Neuerthelesse, I wyll now intreate the residue of this people nomore as afore tyme, sayeth the Lorde of hostes: * but they shall be a seede of peace, the vyneparde shall geue her frute, the ground shall geue her encrease, and the heauens shall geue theyr dewe: and I shall cause the remnaunte of this people, to haue all these in possession. And it shall come to passe, that lyke as ye were a curse amonge the hepythen (O ye house of Iuda, and ye house of Israel) Euen so wyll I deliuer you, that ye shall be a blessing: feare not but let your handes be stronge.

For thus sayeth the Lorde of hostes: lyke as I deuylded to punysh you: what tyme as your fathers prouoked me vnto wrath, sayth the Lorde of hostes, and spared not. Euen so am I determined nowe in these dayes for to do well vnto the house of Iuda and Ierusalem, therfore feare ye not. Now the thynges that ye shall do are these: * Speake euery man the truthe vnto his neighbour, execute iudgement trulpe and peaceablenesse within your portes, none of you ymagyne euill in his herte agaynst his neighbour, and loue no false othes: for all these are the thynges that I hate, sayth the Lorde. And the word of the Lorde of hostes came vnto me, sayinge: thus sayth the Lorde of hostes: The fast of the fourth moneth, the fast of the fyfth, the faste of the seuenth, and the fast of the tenth, shall be ioye and gladnesse, and prosperous byfeastes vnto the house of Iuda: only loue the truthe and peace.

Thus sayeth the Lorde of hostes: There shall yet come people: and the enhabytours of many cyties, and they that dwell in one cytie, shall go to an other, saying: * Up, let vs go and praye before the Lorde, let vs seke the Lorde of hostes, I wyll go with you: yea, moche people and myghty hepythen shall come and seke the Lorde of hostes at Ierusalem, and to praye before the Lorde. Thus sayth the Lorde of hostes: In y tyme shall .x. men (out of all maner of language of the Gentyles) take one Jewe by the hemme of his garmente, & saye: we wyll go with you, for we haue herde, that God is among you.

The. ix. Chapter.

The churcyon of the Gentiles. The comynge of Chrysostome on an alle.

The worde of the Lorde shall be receyued at Adyache, and Damascus shall be his offryng: for the eyes of all men and of the trybes of Israel, shall loke vnto the Lorde. The borders of Hemah shall be harde therby: Cyrus also and Sidon, for they are very wyle: * Cyrus shall make her self stronge heape vpon splacer as the lande, and golde as the clape of the stretes. Behold, the Lord shall take her in, and haue her in possession: * he shall smite downe her power into the see, and she shall be consumed with fyre. This shall Ascalon se, and be afrayed. * Gaza shall be very sorow, so shall Accaron also, bycause her hope is come to confusyon. For the kynge of Gaza shall perishe: and at Ascalon shall no man dwell,

Strangers

Zach. viii. a.
Jer. xxi. a.
Job. xxi. a.
Jer. vii. a.

Jer. vii. c.

Jer. xxi. d.

Jer. xxi. b.

Ez. i. d.

Mat. xix. d.

Jer. xxi. f.
Apoca. xxi. c.
Deby. viii. c.

Aggi. i. a.

Strangers shall dwell at Iddod, and as for the pride of the Philistines, I shall roote it out. * They bloode wyl I take awaye from theyr mouth, and theyr abominacions from amonge theyr teeth. Thus they shall be lefte for our God: yea they shall be as a prince in Iuda, & Ierusalem lyke as a Jebulste. And so wyl I compass my house rounde about with men of war, goinge to and fro: that no oppresour come vpon them any moze. For that haue I sene now wyl myne eyes.

* Reioyse thou great Ipe, O daughter Syon, be glad, O daughter Ierusalem. For lo, I kyng cometh vnto the, euen the ryghtous and sauour: lowlye and simple is he, he rydeth vpon an asse, and vpon the foale of an asse. I wyl rote out the charctres from Ephraim, and the horse from Ierusalem, the battayle bowes shall be destroyed. He shall geue the doctrine of peace vnto the hepten, * and his dominion shall be from the one see to the other, and from the floudes to the ende of the worlde.

Thou also thou owe the bloude of thy coneuant, shalt let the prisoners out of the: pytte wherein is no water. Tourne you now to the stronge holde ye that be in prison, and longe soze to be deliuered. And this daye I wyl byng the worde, that I wyl rewarde the double agayne. For Iuda haue I bent out as a bowe for me, & Ephraim haue I fylled. Thy sonnes, O Syon, wyl I rayse vp agaynst the Grekes, and make the as a gyaunte swerde, the Lorde God shall be sene aboue them, and his dartes shall go forth as the lyghtnyng. The Lorde God shall blowe the trompette, and shall come forth as a storme out of the south.

The Lorde of hostes shall defende them, they shall consume and deuoure and subdue the with synge stones. They shall dynke and rage as it were thou owe wyne. They shall be fylled lyke balsens and the hornes of the altar. The Lorde theyr God shall deliuer them in the daye as the flocke of his people. For the precious stones of a diademe, they shall be set vp ouer hys lande. O how prosperous and goodly a thyng shall that be: The corne shall make the yong men chereful and the newe wyne the maydens.

The. x. Chapter.

The people is moued to requyre the doctrine of truthe of the Lorde. The Lorde promyseth to vpsyte and comforte the house of Israel.

Rape the Lorde then by tymes to geue the latter rayne, * so shall the Lorde make bynghte cloudes, and geue you rayne ynough for all the increase of the felde. For dayne is the answer of ydols. The soothsayers se lyes, and tell but dayne dreames, the comfort that they geue is nothyng worth. Therefore go they astraye lyke a flocke of shepe, and are troubled, because they haue no shepherdes. My wrathful displeasure is moued at the shepherdes, and I wyl vpsyte the gootes. For the Lorde of hostes wyl graciously vpsyte his flocke the house of Iuda, and holde them as a goodly fayre houle in the battayle. * Out of Iuda shall come the helmet: the nape, the battayle-

bowe, and all the princes togyther. They shall be as the gyautes, whiche in the battayle treade downe the myze vpon the stretes. They shall fyght, for the Lorde shall be wylth them, so that the horsemen shall be confounded.

I wyl comforte the house of Iuda, and preserve the house of Ioseph. I wyl turne them also, for I pytie them, and they shall be like as they were, when I had not cast them of. For I the Lorde am theyr God, and wyl heare them. Ephraim shall be as a gasit, and theyr hert shall be cherefull as thou owe wyne: yea, theyr chyldren shall se it, and be glad: and theyr herte shall reioyse in the Lorde. I wyl blowe for them and gather them togyther: for I wyl redeme them. They shall encrease, as they increased afore. I wyl sowe them amonge the people, that they maye thynke vpon me in farre countreyes: they shall lyue with theyr chyldren, and turne agayne I wyl bynge them agayne also out of the lande of Egypt, and gather them out of Assiria. I wyl cary them into the lande of Gilead, and to Libanus, and they shall want nothyng. He shall go vpon the see of trouble, and smyte the see waues so that all the floudes shall be dyled vp. The proude bostyng of Assur shall be cast downe, and the sceptre of Egypte shall be taken awaye. I wyl comfort them in the Lorde, that they maye walke in his name: sayth the Lorde.

The. xi. Chapter.

The destruction of the temple. The care of the faythful is comytted to Christ by the father. A greuous bysion agaynst Ierusalem and Iuda.

When thy dozes, O Libanus, & the fyre I maye consume thy cedretrees. Houle ye fyretrees, for the cedre is fallen: yea all y proude are wasted awaye. Houle (O ye oketrees of Basan) for the mighty strong wood is cut downe. Men maye heare the shepherdes mourne, for theyr gloze is destroyed. Men may heare the lyons welpes roze, for the pride of Iordan is wasted awaye.

Thus sayeth the Lorde my God: fede the shepe of the slaughter, whiche shall be slayne of those that possesse them: yet they take it for no synne, but they that sell them save: The Lorde be thanked, I am ryche: yea theyr owne shepherdes spare them not. Therefore wyl I nomoze spare those that dwell in the lande, (sayeth the Lorde) but lo, I wyl deliuer the people, euerye man into hys neyghbours hande, and into the hande of his kyng: that they maye smyte the lande, and out of theyr handes I wyl not deliuer them.

I my selfe fedde the slaughter shepe (a poore flocke verely) and toke vnto me two staves, the one is called loupng kyndnesse, the other is called destroyer, and so kepthe the shepe. The shepherdes I put out of offyce in one monethe, for I myght not a waye with them, neyther had they any delpte in me. Then sayd I: I wyl fede you nomoze * the thyng that dyeth, let it dye: and that that wyl perishe, let it perishe: and let the remnaunte eate, euerye one the fleshe of hys neyghbour. I toke also my loupnge meke staffe

pp. ii. and

Isay. x. 24
Eze. xlii. 2

Apo. xlii. 2.

The Prophecie

and brake it, that I myght dissuall the *con-
naunt whyche I made with al people. And so it
was broken in that daye.

E Then the poore symple shepe þ had a respecte
vnto me, knewe thereby that it was the worde
of the Lord. And I sayd vnto them: yf ye thinke
it good, bynge hyther my price: yf no, then leue.

So then they weped downe thyrte syluer
pens, the value that I was prysed at. And the
Lorde sayde vnto me: cast it vnto the potter (a
goodly price for me to be valued at of them) and
I toke þ xxx. syluer pens and cast them to the pot-
ter in the house of the Lord. **Tha** brake I myne
other staffe also, (namelye destroyer:) That I
myght loose the brotherhood betwixt Iuda and
Israel. And the Lorde sayde vnto me: Take the
also the staffe of a folys shepherde: for lo, I wyll
rayse vp a shepherde in the lande, whyche shall
not seke after the thynges that be losse, nor care
for suche as go astray, he shall not heale the wou-
ded, he shall not noryshe the thyng that is whole:
but he shall eate the flesch of suche as be fat, and
teare theyr clawes in peces.

Ydolys shepherde that leaueth the flocke:
The swerde shall come vpon his arme, and vpo
his ryght eye. His arme shall be cleane dreyed vp,
and his ryght eye shall be soze blynded.

The xii. Chapter.

Of the destruction and buyldyng agayne of
Ierusalem.

Isa. l. c.
Mat. xvi. c.
Ier. li. b

Isa. l. c.

Amos. i. a

The heuye burthen whiche the Lorde
bath deuyssed for Israel. Thus sayth
the Lorde *whiche spred the heauens
abzode, layed the foundation of the
earth: and giueth man the breath of
lyfe. Beholde, I wyll make Ierusalem a cuppe
of surfette, vnto al the people that are rounde a-
bout her. *Yea Iuda hym selfe also shall be in the
siege agaynst Ierusalem. At the same tyme wil
I make Ierusalem an heuy stone for all people,
so that al suche as lyft vp, shall be tozned and rent
and all the people of the earth shall be gathered
to gyther agaynst it.

In that daye, sayeth the Lorde: I wyll make
al horses abashed, and those that ryde vpo them
to be oute of theyr wyttes. I wyll open myne
eyes vpon the house of Iuda, and smyte all the
horses of the people with blyndenesse. And the
princes of Iuda shall saye in theyr hertes: The
inhabiters of Ierusalem shall gyue me consolati-
on in the Lorde of hostes theyr God. In that
tyme wyll I make the princes of Iuda lyke an
hote burnyng ouen with wood, and lyke a cres-
set of fyre amonge the strawe, so that they shall
consume all the people rounde about them, both
vpon the ryght hande and the lefte. Ierusalem
also shall be inhabyted agayne: namelye, in the
same place where Ierusalem standeth.

The Lorde shall preserue the tentes of Iu-
da lyke as afore tyme, so that the gloze of the
house of Dauid, and the gloze of the citizins of
Ierusalem shall be but lytle regarded, in com-
paryson of the gloze of Iuda. In that daye shall
the Lorde defende the cytizens of Ierusalem, so

that the weakest amonge them shall be as * Da-
uid: and the house of Dauid shall be lyke as gods
house, and as the angell of the Lorde before the.

At the same tyme wyll I go about to destroye
all suche people as come agaynst Ierusalem.
Moreover, vpon the house of Dauid, and vpon
the cytizens of Ierusalem *wyll I poure out the
spryte of grace and compassio, so that they shall
loke vpo me, whom they haue pearsed, and they
shall bewepe hym as men mourne for theyr on-
ly begotten sonne: yea and be soze for hym as
men are soze for theyr fyrst chyld.

Then shall there be a great mournyng at
Ierusalem: lyke as the lamentation at Adem
non in the felde of Haggadon. And the lande
shall be waple euery kyndred by them selues alone
and theyr wyues by them selues. The kyndred of
the house of *Nathan them selues. The kyndred
of the house of Dauid them selues alone, & their
wyues by them selues. The kyndred of the house
of Leui them selues alone, and theyr wyues by
them selues. The kyndred of the house of Semei
them selues alone, and theyr wyues by them sel-
ues. In lyke maner all the other generacions,
euery one by them selue alone, and their wyues
by them selues.

The xiii. Chapter.

Of the well of grace and truthe. Of the cleane tyd-
daunce of ydolatre: and of false prophetes.

In that tyme shall the house of Da-
uid and the citizins of Ierusalem haue
an open well, to wash of synne and
vncleennesse. And then (sayth þ Lord
of hostes.) *I wyll destroye the na-
mes of the ydolles out of the lande: so that they
shall nomore be put in remembraunce.

As for the false prophetes also, and the vn-
cleane spryte, I shall take them out of the land
so that yf anye of them prophete anye more,
his owne father and mother that begat hym,
shall saye vnto hym. Thou shalt dye, for thou
sprakest lyes vnder the name of the Lorde: yea,
his owne father and mother that begat him shall
wounde hym, when he prophete. And then
shall those prophetes be confounded, euery one
of his vison when he prophete: neyther shall
they weare sakclothes any more, to disceyue me
withall. But he shall be fayne to saye: *I am
no propete: I am an husbnde man, for so am
I taught by *Adam fro my yowth vp. And yf
it be sayde vnto hym: how came these woundes
then in thyne hādes? he shall answer. Thus am
I wounded in the house of myne owne frendes.

Aryse, O thou swerde, vpon my shepherde,
and vpo the prince of my people, sayth the Lord
of hostes. *Smyte the shepherde, and the shepe
shall be scattred abzode: And so I wyll tourne
myne hande to the lytle ones. And it shall come
to passe (sayeth the Lorde:) that in all the lande
two partes shall be rooted out, *but the thyrd
part shall remayne therein: And the same thyrd
parte wyll I bynge thzowe the fyre, and wyll
cleyse them as the syluer is cleynd: yea, and trye
them lyke as golde is tryed.

Then shall

* Then shall they call vpon my name, & I wyl
 kepe them: I wyl save: it is my people. And
 they shall save: Lorde my God

The. xlii. Chapter.

*The wastynge of the church under the figure of
 Jerusalem. Of the kynghome of the Lorde.*

Behold, the daye of the Lorde cometh
 that thou shalt be spoyled and robbed,
 for I wyl gather together all the hea-
 then to fyght agaynst Jerusalem, so þ
 the cytie shall be wone, the houses spoyled, & the
 women despyled. The halfe of the cytie shall go a-
 waye into captiuitie, and the residue of the peo-
 ple shall not be caried out of the cytie. After that
 shall the Lorde go forth to fyght agaynst those
 heathen, as me vs to fight in the day of battel.
 Then shall hys sete stande vpon the mount Oli-
 uete, that lyeth vpon the east syde of Jerusalem
 And the mount Oliuete shall cleue in two, east-
 ward and westward, so þ ther shall be a great
 haleye, and the halfe mount shall remoue toward
 the north, and the other toward the south. And
 ye shall flye vnto þ valey of my hylls, for þ va-
 leye of the hylls shall reach vnto Mal. Pea, flye
 shall ye like as ye fled for the earthquake in the
 dayes of Osiab kynge of Iuda. And the Lorde
 my God shall come, and all sayntes wth hym.
 In that day shall it not be lyght, eyther cleare or
 dymyne. * Thys shall be that special daye which
 is knowen vnto the Lorde, neither daye nor night
 but aboute the euynge tyme it shall be lyghte.
 * In that tyme shall there waters of lyfe runne
 out from Jerusalem: the halfe parte of them to-
 ward the east see, and the other halfe toward
 the uttermost see, and shall continue both somer
 and wynter. * And the Lorde hym selfe shall be
 kynge ouer all the earth

At that tyme shall there be one Lorde onely, &
 hys name shall be but one. Men shall go aboute
 the whole earth, as vpon a felde from Gibeā to
 Rennō, and from the south to Jerusalem. She
 shall be set vp, and inhabited in her place: fro Wē
 Jamins porte, vnto the place of the fyrst porte,
 and vnto the corner porte: and from the towre
 of Hananiel, vnto the kynges wyne presses.
 There shall men dwel, and there shall be nomore
 cursynge, but Jerusalem shall be safely inhaby-
 ted. This shall be the plage, wherewith þ Lorde
 wyl smyte al people, that haue fought agaynst
 Jerusalem. Namely, they shall consume
 awaye, though they stand vpon theyr sete, theyr
 eyes shall be corrupt in theyr holes, & theyr tong
 shall consume in theyr mouth.

In that daye shall the Lorde make a greate
 sedition among them, so that one mā shall take
 another by the hande, and lape hys handes vpon
 the handes of his neyghboure. * Iuda shall fyght
 also agaynst Jerusalem, and þ goodes of all the
 heathen shall be gathered togyther rounde about:
 golde and syluer, and a very great multitude of
 clothes. And so shall thys plage go ouer horses,
 mules, camels, asses, and all the bestes þ shall
 be in the hoost, lyke as ponder plage was. Eue-
 ry one þ remayneth then of al the people, whych
 came agaynst Jerusalem, shall go by earlye, to

worshyp the kynge (euen the Lorde of hostes)
 * and kepe the feast of tabernacles. And loke
 what generacyn vpon the earth goeth not to
 Jerusalem for to worshyp the kynge (euen the
 Lorde of hostes) vpon the same shall come no
 rayne. Vt the kynred of Egypt go not by, and
 come not, it shall not rayne vpon them neyther.

Thys shall be the plage wherewith þ Lorde
 wyl smyte all the heythen, that come not by to
 kepe þ feast of tabernacles: pea, thys shall be the
 synne plage of Egypte and the synne plage of
 al people that go not by to kepe the feast of ta-
 bernacles.

At that tyme shall the rydynge gere of þ ho-
 ses be holy vnto þ Lorde, & the kettles in þ Lo-
 des house shall be lyke the basens before the au-
 ter: pea, al the kettles in Jerusalem and Ju-
 da, shall be holy vnto the Lorde of hostes
 and al they that slaye offsprynge, shall
 come and take of them: & dyghte
 them therein. And at that
 tyme there shall be no
 mo Cananites in
 þ house of the
 Lorde of
 hostes.

**The ende of the Prophecie
 of zachary.**

**The booke of the
 prophete Malachy.**

The fyrst Chapter.

A complaynt agaynst Israel and her prestes.



In heuere burthen whych the
 Lorde theteth agaynst Israel
 by Malachy. I haue loued you
 sayeth the Lorde, & yet ye say:
 Wherin hast thou loued vs?
 * Was not Esau Jacobs bzō-
 ther sayeth þ Lorde: * yet haue
 I loued Jacob, and hated Esau: * pea, I haue
 made hys hylls wast, and hys heritage a wyl-
 derneße for dragons. And though Edom sayde:
 well, we are destroyed, we wyl go buyde by a-
 gayne the places that be wasted, yet (sayth the
 Lorde of hostes) * what they builded, that brake
 I downe so that it was called a cursed lāde, and
 a people, whome the Lorde hath euer ben angry
 wthall.

Your eyes haue sene it, & ye your selues must
 confesse, that the Lorde hath brought the lande
 of Israel to great honoure. * Shulde not a sōne
 honoure hys father, and a seruaunt hys mayster?
 * Vt I be now a father, where is myne honoure?
 Vt I be þ Lorde, where am I feared: sayeth the
 Lorde of hostes.

Howe to you prestes, that despyse my name.
 And vt ye saye: wherein haue we despyled thy
 name? In this, þ ye offre vncleane bread vpon
 myne auter. And vt ye wyl saye: wherein haue
 we offered any vncleane thinge vnto the? In this
 pp. iii. that

*Leu. xxi. 1.
 Au. xxi. 1.
 iii. cld. v. 2
 ii. agac. i. 1.*

Gen. xxi. 6.

*Roma. ix. 10.
 Jos. xxi. 1.*

Abdia. 1. 8

Exo. xx. 1.

Deu. xxi. 1.

The Prophecye

that ye say the aulter of the Lord is not to be regarded. If ye offer the blynde, is not that euyl? And if ye offer the lame and sycke, is not that euyl? *Yea, offer it vnto the pynce, shall he be contente wth the, or accept thy person, sayeth the Lord of hostes.

Leui. xxi. c.
Ezer. xlii. c.

E And nowe make your prayer before God, that he maye haue mercy vpon vs: for such thinges haue ye done. Shall he regarde your personnes, thynke ye, sayth the Lord of hostes? Yea, what is he amonge you, that wyl do so muche as to shut the doores: or to kyndle the fyre vpon myne aulter for nougth? *I haue no plesure in you, sayeth the Lord of hostes: *and as for the meat offering, I wyl not accept it at your hand. *For from the rpyng vpon of the sunne vnto the goynge downe of the same, my name is great amonge the Gētyls: yea in every place shal there sacrifice be done, and a cleane meat offering offered vnto my name: for my name is great amonge the heathen sayeth the Lord of hostes. But ye haue vnhallowed it, in that ye say, y aulter of the Lord is not to be regarded, and the thyng that is set there vpon not worthe to be eaten.

Bene. xiii. a

Esa. i. b

Isal. xlii. a

D Now saye ye: It is but labour and trauayle and thus haue I thought scozne of it, (sayth the Lord of hostes) offeringe robbery, yea, the lame and the sycke. Ye haue brought me in a meat offeringe, shuld I accepte it of your hande, sayeth the Lord? Cursed be the dyssembler, which hath in hym a lye one that is a male, & when he maketh a vow, offereth a spotted one vnto y Lord. For I am a greatte kynge (sayeth the Lord of hostes) and my name is fearful amonge the heathen.

The. ii. Chapter.

Threatenynge agaynst the prestes beynge seducers of the people.

A And nowe (O ye prestes) thys comaundement toucheth you: yf ye wyl not heare it, nor regarde it, to giue y glo ry vnto my name, sayeth the Lord of hostes. *I wyl sende a curse vpon you, and wyl curse your blessinges: yea, curse them wil I, yf ye do not take hede. Beholde, I shall corrupte your seed, and cast donge in your faces, euen the donge of youre solempne feastes, and it shall cleaue fast vpon you. And ye shall knowe, that I haue sente thys commaundemente vnto you: that my *couenaunt whiche I made wth Leui, myght stande sayeth the Lord of hostes.

Deu. xxi. b

Deu. xxi. c.

B I made a couenaunt of lye and peace wth hym, thys I gaue hym, that he myght stande in awe of me: and so he did feare me, and hadde my name in reuerence. The law of truth was in his mouth, and there was no wyckednes founde in hym lyppes. He walked wth me in peace & equitie, and dyd turne many one awaye from theyr synnes. *For in the prestes lyppes shuld be sure knowlege, that men maye seke the lawe at hym mouth, for that messenger of the Lord of hostes. But as for you, ye are gone cleue out of the

Isa. xlii. b.

wape, and haue caused the multitude to be offended at the lawe: *ye haue broken the couenaunt of Leui, sayeth the Lord of hostes. Therefore wyl I also make you to be despyled, and to be of no reputacion amonge al the people, because ye haue not kepte my wayes, but haue bene par cyall in the lawe.

*Haue we not all one father? Hath not one God made vs? *why doth every one of vs then despyle hym owne brother, and so breake the couenaunt of our fathers? Nowe hath Iuda offended: yea, the abhominacion is done in Israel and in Ierusalem: for Iuda hath despyled the Sanctuary of the Lord, whiche he loued, & hath kepte the doughter of a straunge God. But the Lord shall destroye the mā that doth thys: (yea, both the master and the scholer) out of the tabernacle of Jacob, wth hym that offereth vpon meat offeringe vnto the Lord of hostes. Nowe haue ye brought it to thys poynte agayne, that the aulter of the Lord is couered wth teares, weping and mournynge: so that I wyl nomore regard the meat offeringe, neyther wyl I receyue or accepte any thyng at your handes. And yet ye saye wherfore? Euen because that where as y Lord made a couenaunt betwxt the and thy wyfe of thy yowth, thou hast despyled. *Yet is the thyne owne companion and marped wyfe.

So dyd not the one, and yet had he an excellent spyrite. What dyd then the one? He soughe the seed promysed of God. Therefore loke well to your spyrite, and let no man despyle the wyfe of hym yowth. Yf thou hatest her, *put her away sayeth the Lord God of Israel, & gyue her clothyng for the scozne, sayth the Lord of hostes. Loke wel then to your spirite, & despyle her not. Ye greue the Lord wth your wordes, and yet ye saye: where wylthall haue we greued hym. In thys t hat ye saye. All that do euell are good in the syght of God, and such please hym. O els where is the God that punyssheth.

The. iii. Chapter.

Of the messenger of the Lord John Baptist of the dape of the Lord, and of Eliab.



E holde, *I wyl sende my messenger, whych shall prepare the way before me: and the Lord: whome ye wolde: shall come to hym teple, yea: euen the messenger of the couenaunt whome ye longe for.

Beholde, he cometh sayeth the Lord of hostes. But who maye abyde the dape of hym comynge? Who shal be able to endure, whē he appeareth? For he is lyke a goldsmithes fyre, and lyke washers sope. He shall set hym downe to trye & to clense the spluer, he shal purge the chyl- dzen of Leui, & purifye them lyke as golde & spluer, y they maye byrnyng meat offeringes vnto the Lord in rpyghteousnes. Then shall y offeringe of Iuda & Ierusalem be acceptable vnto the Lord lyke as from the begynnynge & in the peeres afore tyme, I wyl come and punyssh the you, and I my selfe wyl be a stoppe wptnesse agaynst the wytyches: agaynst the aduoutters, agaynst falle swa-

math. xxi. c.
Ezer. xlii. c.
Isa. xlii. c.

swearers: yea, and agaynst those that wzonge-
fully kepe backe the wydelynge outye: whyche
were the wyddowes & the fatherlesse, & oppresse
the straunger, and feare not me sayeth þe Lorde
of hostes. For I am the Lorde that chaunge not.
and ye, (O chyliden of Jacob) wyll not leaue of
ye are gone a wape from myne ordynaunces,
and sence the tyme of poure forefathers haue ye
not kepte them.

*Turne ye now vnto me, and I wyll turne
me vnto you, sayeth the Lorde of hostes, ye say:
wherin shal we turne? Shulde a mā vse falschid
and dyscepte wyth God as ye vse falschid & dys-
cepte wyth me? yet ye saye v herein vse we dys-
cepte wyth the? * In Cythes and beaueofferyn
ges. * Therfore are ye curled wyth penury, be-
cause ye dyssemble wyth me, al the sozte of you.

*Brynge euery Cythe into my barne, that
there maye be meate in my house: and proue me
wythal (sayeth the Lorde of hostes) yf I will
not open the wyndowes of heauē vnto you, and
poure you out a blessing wyth plenteousnesse.
Yea, I shal reprove the cōsumer for your sakes
for he shal not eate vp the frute of your grounde
neither shal the vyneyarde be baren in the feld
sayeth the Lorde of hostes: In so much that all
people shal saye, that ye be blessed, for ye shal be
a pleisant lande sayeth the Lorde of hostes.

Ye speake harde wordes agaynst me, sayeth
the Lorde. And yet ye saye: What haue we spo-
ken agaynst the? Ye haue sayde.

It is but lost labour, to serue God: * What
profyte haue we for keepynge hys commaunde-
mentes, and for walkynge humblye before the
Lorde of hostes? * Therfore maye we say, that
the proude are happye, & that they whych deale
wyth vngodlynesse, are set vp: for they tempte
God, and yet escape.

But they that feare God, saye thus one to
another: The Lorde consydereth and heareth it.
Yea, it is before hym a memoriall booke wyrt-
ten for such as feare the Lorde, and remēbre hys

name: And in the daye that I wyll make (sayeth
the Lorde of hostes) they shal be myne owne pos-
session: and I wyll fauoure them, lyke as a man
faouret hys owne sonne, that doeth hym ser-
uice. Turne you therfore, & consydre what dys-
ference is betwixt the righteous and vngodly.
betwixt hym that serueth God, and hym that
serueth hym not.

The. iiii. Chapter.



Marke, the daye cometh that
shal burne as an ouen: and all the
proude, yea, and al suche as do wy-
kednesse, shal be strawe and the
day that is for to come, shal burne
them vp (sayeth the Lorde of hostes) so that it
shal leaue them neyther roote nor bzaunche.

But vnto you that feare my name, shal that
Sunne of ryghteousnesse aryse, and health shal
be vnder hys wynges: ye shal go forth, and mul-
tiplie as þe fat calues, ye shal treade downe the
vngodly: * for they shal be lyke the asshes vnder
the soles of your fete in þe daye that I shal make
sayeth the Lorde of hostes.

Remember the lawe of Moyses my seruaunt
* whych I cōmytred vnto hym in Oreb for all
Israel wyth the statutes and ordynaunces: Be-
holde, I wyll sende pou * Elias the prophet
before the comynge of the daye of the
great and fearful Lorde. * he shal
turne the hertes of the fathers

to theyr chyliden, &
the hertes of
theyr
chyliden
to theyr fa-
thers, & I come
not & smyte the erth
wyth cursynge.

The ende of the prophecie of Malachy,
and consequently of all the
Prophetes.

psal. xviij. a

psalm. i. b.

den. iiii. v. a

math. xi. b.
xvi. b.

luke. i. a

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The thyzde booke of Eldras.

The fyrste Chapter.

Josias holdeth Pascheouer. After hys death is Jechonias hys sonne made kynge in his steade: whos f. kynge of Egypte putted out, and setteth in his brother Joachim. Jerusalem is destroyed: and Sedechias is taken.

And Josias held f. feast of Easter in Jerusalem vnto the Lorde & slewe the Pascheouer the. xliii. daye of f. fyrste moneth. He set f. prestes also in order (accozdyng to theyr daylye curses) beyng arayed in longe garmetes in the temple of the Lorde. And he spake vnto the Leuytes the holpe mynysters of Israel, that they shulde halowe them selues vnto the Lorde, to set the holy Arke of the Lorde, in the house f. kynge Salomon the sonne of Dauid had buylded, and sayd: Ye shal nomore beare the Arke vpon your shulders. Nowe serue your Lorde and take the charge of his people of Israel, after your vyllages and your trybes: accozdyng as kynge Dauid the kynge of Israel, hath ordeyned, and accozdyng as Salomon hys sonne hath honozable prepared: pee, loke that ye all do serupce in the temple accozdyng to theyr ordynge & dyscretyon of the pynypall mē whych are appoynted out of the tribes, to do serupce for the chyldzen of Israel. * Kyll the Pascheouer, and prepare offerynges for your brethren, and do accozdyng to the commaundement of the Lorde, whych was geuen vnto Moyses. And vnto the people f. was founde, Josias gaue. xxx. thousande of shepe lambs, kyddes, and goates, and thre thousand oxen. These the kynge (of hys kynglye lyberaltee) gaue vnto the people, accozdyng as he had promysed: and to the prestes for the Pascheouer, he gaue two thousande shepe, and an hundred oxen. Mozeouer Jechonias, and Semelias, and Nathanaell, hys brethren, and Hasabias, Jehiel, & Josabab gaue them to the pascheouer, fyue thousande shepe, and fyue hundred bullockes.

And when these thynges were broughte to passe, the prestes and the Leuytes stode goodly in theyr ordze, & had the vncleued bread thowre out the trybes. And after f. ordynge of f. pynypall men in the trybes, they offered vnto the Lorde in the syght of the people, accozdyng as it is wyrtten in the booke of Moyses, and so they roasted f. Easter lambe as accozdyng was. As for the thankeofferynges and the other, they dyght in the kettels & pottes, and set them before the people with good wyll, & afterwarde before them selues & the prestes. For the prestes offered the fat vntill the tyme was expyred, but f. Leuytes prepared for them selues & for theyr brethren the chyldzen of Aaron. The holpe syngers also, the chyldzen of Asaph stode in theyr order, accozdyng as Dauid deuysed. So dyd Asaph, zachary, & Jothum, which were appoynted by the kynge. Mozeouer the porters & doze keepers stode by the doozes and that dyligently, so that none went out of hys standynge and serupce: for theyr brethren (the Leuytes) prepared for them.

Thus were all thynges perfourmed, that belonged to the offerynge of the Lorde. In that daye they helde the Pascheouer and offered thankeofferynges besyde the sacryfyce of the Lorde accozdyng to the commaundement of kynge Josias.

So the chyldzen of Israel whiche were then present helde an honourable Pascheouer, and the feast of swete breade seuen dayes longe. Pee, suche a Pascheouer was not kepte in Israel from the tyme of the prophete Samuel. And all the kynges of Israel, helde not suche an Easter as this whych kynge Josias held, and the prestes the Leuytes, the Jewes, and all Israel, of al the that were at Jerusalem. And in the eyght tene yere of the raygne of Josias was this Pascheouer kepte. And wyth a perfecte herte dyd kynge Josias order all hys woorkes, before the Lorde, and the thynges that were wyrtten of hym in tymes paste, concernyng those that synned and were vngodly agaynst the Lorde before al people: & that sought not the worde of the Lorde vpon Israel. * After all these actes of kynge Josias,

Pharao the kynge of Egypt went vp & came toward Carmis by Euphrates, & Josias went to mete hym. Then sent f. kynge of Egypt to Josias, sayng: what haue I to do with the kynge of Juda? I am not sent of f. Lorde to fyght agaynst the, for my warre is vpon Euphrates, go f. thy way home agayne in al f. hast. And Josias wolde not turne agayne vpon his charet, but vnder-toke to fyghte agaynst hym, & harkened not vnto f. worde of the prophet, whych he told hym out of the mouth of God, but pytched battayle agaynst hym in the felde of Mageddo. And the pynces pleased to kynge Josias. Then sayde f. kynge vnto his seruautes. Carry me away out of the battayle, for I am sore wounded. And immediately his seruautes toke hym away out of the fronte of the battayle. Then sat he vpon the seconde charet, came to Jerusalem, dyed and was buryed in hys fathers sepulchre. And in all Jery they mourned for Josias, pee, f. rulers also w theyr wyues made lamentacion for hym vnto this day. And this was done euer styl in Israel.

These thynges are wyrtten in the booke of the stozes of the kynges of Juda, namely al the actes and woorkes of kynge Josias, hys kyngly power & maiesty, hys vnderstandynge in f. lawe of God, & what he dyd, pee, thynges whiche are not wyrtten in the boke of the kynges of Israel and Juda. * And the people toke Jechonias the sonne of Josias, & made hym kynge in steade of Josias his father, when he was. xxxiii. yere olde. And he raygned ouer Israel. iii. monethes. And f. kynge of Egypte put hym downe, f. he shulde not raygne in Jerusalem, and rayled vpon a tace of the people: namely, an hundred talentes of syluer and one talent of golde. The kynge of Egypt also made Joachim hys brother kynge of Juda, and Jerusalem. As for them of the kynges counsell wythe the kynge hym selfe and zaraceles hys brother, he toke them and carped them awaye prisoners into Egypte.

Fyue and twenty yere olde was Joachim when he was made kynge in the lande of Juda

As a li

and

iii. regd.
xxiii. f.
ii. Paralip
xxv. d

iii. re. xxiii. f.
ii. pa. xxv. d

The .iii. booke

and Jerusalem, and he dyd euell befoze the Lord. After this Nabuchodonosor the kynge of Babylon came vp, & bound hym with bandes of yron & carped hym vnto Babilon. Nabuchodonosor also toke al the vessels þ were halowed in the temple of the Lord, & all the Jewels, & carped them vnto Babilō, & brought them into his owne temple at Babilō. Of his vnclemnes & vngodlines it is wyrtten in the boke of the actes of the kyn- ges. And Joachim his sone raygned in his stead he was made kynge beyng. xviij. yere olde, and raygned but. iij. monethes and. x. dayes in Jerusalem, and dyd euell befoze the Lord. So after a yere Nabuchodonosor sente and caused him to be brought vnto Babylon wpth the holy vessels of the Lord & made Sedechias his brother kynge of Iuda and Ierusalē, when he was xxi. yere olde, and he raygned. xi. yere.

And he dyd euell also in the syght of the Lord and cared not for the wordes that were spoken vnto hym by the prophete Jeremy, at þ mouth of the Lord. And where he had made an oth vn to king Nabuchodonosor, he forsooke him selfe and fell fro hym haupnge a styfnecke & a herte, & transgressed all the statutes & ordynances of þ Lord God of Israel. The rulers also & the hea- des of the people of the Lord dyd muche euell, & became vngodly, more then the heathē, beyng deyled in all maner of abhomyacions: Pea, & deyled the holy temple of the Lord at Ierusa- lem. And the God of theyr fathers sent his mes- saungers vnto thē, to turne them backe: and to cal them agayne from theyr synnes: for he wold spare haue spared them for his holy tabernacles sake. Neuertheles, they had bys messaungers in derisyon: and loke what God spake vnto them by bys prophetes, they made but a sporte of it. Thys drewe on so lōge tyl the Lord was wroth with bys people for theyr vngodlynes, & tyl he caused the kynges of the Chaldees to come vp, which sette theyr pōge men with theyr swearde yee, euen in the compasse of theyr holy temple, & spared no body, nether pōg nor olde, nether may den nor pong mā, but they were al delpyered in- to the powre of the kynges of the Chaldees, & al the holy vessels of the Lord & the kynges trea- sures toke they and carped them vnto Babilō. * As for the house of the Lord, they went vp in to it, and bzente it, and bzake downe the walles of Jerusalem, set fyze vpon her towers, destroy- ed all her noble buyldynges & brought them to naught, and þ people that were slayne wpth the swearde, they carped vnto Babilon.

Thus became they prisoners and boundmen of the kynge of Babilō, tyl they were delpyered & raygned for themselves, * whē the wordes of þ Lord were fulfilled, whyche he promysed them by the mouth of the prophete Jeremy, and tyl the lande had her rest: namely all the tyme þ it laye wall, had it rest and quyetnes. lxxvii. yeres.

The .ii. Chapter.

¶ Cyrus geteth licence to the Jewes to retorne to Ieru- salem, and restozeth the temple. After that are there letters sente to Artaxerxes: whiche accuse the Jewes for buyldyng of the temple: and so is the buyldyng dysposed of vntyll the seconde yere of Darius.



¶ Dwe * when kynge Cyrus raygned ouer the Persians, & whē the Lord wolde perfourme the worde that he had promysed by the mouth of the prophete Jeremy: þ Lord rayled vp the sprete of Cyrus, þ kynge of the Persians: so þ he caused his wyrtpyng to be proclaimed thozow out bys whole realme, saying: Thus sayeth the kynge of Persias: The Lord of Israel that bye Lord hath made me kynge of the lande, and com- manded me to buyld hym an house at Ierusa- lē in Jewry. If ther be any nowē of your people the Lord be wpth hym, & go vp with him to Je- rusalem. And all they that dwel rounde aboute that place shal helpe them, whether it be w gold wpth syluer, wpth gyftes, with horses and ne- cessary catel, & al other thinges þ are brought w a fre wyl to the house of the Lord at Jerusalem.

¶ Then the pryncypall men out of the trybes & byllages of Iuda, and Ben Jamin stode vp: so dyd the prestes also and the Leutes (whome þ Lord had moned) to go vp, & to buyld þ house of the Lord at Ierusalē. And they that were about them helped thē with all maner of gold, and syl- uer, and catel also, & with many lyberall gyftes, and this dyd many one, whose mynde was ste- red vþ therto. * Kynge Cyrus also brought forth the vessels, and ornementes, that were halowed vnto the Lord (which Nabuchodonosor þ kynge of Babylon had carped awaye from Jerusalem and consecrated them to bys Idol, and ymage) and delpyered them to Methridatus, bys trea- surer, and by hym they were delpyered to Sala- manasar the debyte in Jewry. And thys was þ nombze of them. ii. M. and. iiii. C. syluer boules xxx. syluer basens. xxx. basens of gold. ii. M. and. iiii. C. vessels of syluer, and a. M. besyde. Al the vessels of golde & syluer were. v. M. viii. C. and lx. These were nombzed vnto Salamanasar, & to them þ were come agayne wpth him to Ieru- salem out of þ captiuite of Babilō. * Nowe in þ tyme of kynge Artaxerxes the kynge of Persia, these mē: Balemus & Bithridatus, Sabellius Rathimus, Balthemus, Semelius the scribe, and other that dwelt in Samaria & in other pla- ces vnder þ dominion therof, wrote a letter vnto kynge Artaxerxes, wherin they cōplayned vn- to the kynge of them in Jewry & Ierusalē. The letter was made after thys maner. Syr, thy ser- uauntes Rathimus, the stozy wyrtter, Sabelli- us the scribe, & other iudges of the court in Ce- losiria, and Phenices. Be it knowen & manifest to our lord the kynge, þ the Jewes whyche are come vp from you vnto vs into the rebellious and wycked cytie begynne to buyld it agayne, & the walles about it, & to set vp the temple a newe. Nowe yf this cytie and the walles thereof be set vp agayne they shal not onely refuse to geue ty- butes and taxes, but also rebel vtterly agaynst the kynge. And for so muche as they take this in hande nowē aboute the temple, we thoughte it reason, to thyncke no scozne of it but to shewe it vnto our Lord the kynge, and to certifie hym therof: to the intente that yf it please the kynge, he maye cause it to be soughte in the bookes of olde

that thou shalt fynde such warnynge wy-
th. I haile vnderstande þe thys crite hath alwaie
bene rebellious and dyssobedient, that it hath
suborned kynge & crite, & that þe Jewes whiche
dwelt therein, haue bene a rebellious, obdurate
disobedient, & fygthynge people, for the whiche
cause thys crite is walled. Wherefore now we
certeyn oure lord the kynge, that þe thys crite
be buylded and occupied agayne, and the wal-
lytherof let vp a newe, thou canst haue no pas-
sage into Celosyria and Phenices.

Then wrote the kynge to Rathimus, the
stoy wyrtter, to Balthenius, to Sabellius, the
scribe, & to the other officers & dwellers in Si-
ria, and Phenices, after thys maner: I haue red
the ppyll whiche thou sentest vnto me, & haue
commaunded to make diligent searche, & haue
found, þe cite hath euer refused kynge, & that
the same people are dyssobedient, and haue cau-
sed muche warre, & that myghty kynge haue
raygned in Jerusalem, whiche also haue capled
vnto the of Siria, and Phenices. Wherefore I
haue commaunded those people, þe they shal not
buyld the crite, þe they make nomore in it, and
that they proceed no farther with the buyldynge
for so muche as it myghte be the cause of warre
and dysspleasure vnto kynge.

Nowe when Rathimus & Sabellius the
scribe & the rulers in the lande had red the wy-
rtynge of kynge Artaxerxes, they gat them to-
gether, and came in all the haste to Jerusalem
with an host of horsemen, and with much peo-
ple of foote, and forbad them to buyld. And so
they left of from buyldynge of the temple, vnto
the seconde yere of kynge Darius.

¶ The. iij. Chapter.

*¶ Darius made a feast. The thre sentences of the thre
kynge men, of the wyrtynge of the thre is declared.*

Darius made a great feast vnto
his seruantes, vnto all his court, &
to all the officers of Medea and Per-
sia, yee, to all the debtyes and rulers þe
were vnder hym, from India vnto Ethiopia an
hundred and xxvii. countrees. So whē they had
eaten & dronke, beyng satysfied, and were gone
home agayne. Darius þe kynge went into his cha-
ber, layde hym downe to slepe, and so awaked.

Then þe thre yonge men, þe kepte the kynge's per-
son, & watched his body, comoned amonge them
selues, and spake one to another: let euery one of
vs saye some thyng & loke whose sentēce is wy-
ser & more excellent then the other, vnto hym shall
kynge Darius geue great gyftes, & cloth hym w
purple, he shal geue hi vessels of golde, to dynt
in, clothes of golde & couerynges: he shall make
him a costly charet & bryble of gold, he shall geue
him a bonet of whylespake, & a chayne of gold a
bout his necke: yee, he shal be þe seconde & pryncy-
pal next vnto kynge Darius, & that because of
his wisdom, & that he called the kinges kynsmā.

So euery one wrote his meanynge, sealed it
and layde it vnder the kynge's pelowe, & sayde:
when the kynge aryseth, we wyll geue hym our
wyrtynge, and loke whose worde the kynge &
þe lordes indge to be the mooste wyselpe

spoken, the same shall haue the vyctorye. One
wrote: Wyne is a stronge thyng. The seconde
wrote: The kynge is stronger. The third wrote
Women haue yet more strengthe, but about all
thynges the trouth beareth away the vyctorye.
Nowe when the kynge was rylen vp, they toke
the wyrtynge & deliuered the vnto hym, & so
he red the. Then sent he forth to call all þe schefe
lordes, & all the debtyes & rulers of þe countrees of
Media & Persia. And whē they were set downe
in the countre, the wyrtynge were red before
them. And he commaunded to call for the yonge
men þe they myght declare the meanynge the
selues by mouth. So when they were sent for, &
came in, the kynge sayde vnto them: Geue vs, &
make vs vnderstande what the thynges are þe
ye haue wyrtten. Then began the fyrst (whiche
had spoken of the strengthe of wyne) & sayde: O
ye men: wyne is meruelous stronge, & ouercom-
meth them þe dynt it: it decaueth the mynde
& byngeth bothe the prynces & the kynge to
dotage & vanite. Thus doeth it also to the bond-
man & wyth the fre, wyth the pope & cyche: it ta-
keth a way the vnderstandynge, & maketh them
carelesse and care, so that none of them remem-
bereth any þepryete, or det, or dutye. It caueth
a mā to thynke also þe thyng that he doeth is
honest & good: and remembereth not that he is a
kynge, nor that he is in anarchye, and that he
ought not to do suche thynges. Moreouer when
men are dynt wyne, they forget all frendshipp
all brotherly saythfulness & loue, but as soon as
they are dronken, they drawe out þe sword & wil
fyghte: and whē they are layde downe from the
wyne, & so rylen vp agayne, they can not tel what
they dynt: indge ye nowe is not wyne þe strongest.
For who wolde els take in hand to do such thyng-
ges? And whē he had spoke this he held his tōg.

¶ The. iij. Chapter.

*¶ The declaration of the thre laste sentences of the yonge
men: propounded in the chapter before: of whiche the laste
is, that wyne beareth þe vyctorye in all thynges & is mooste
commended and almyghty: Darius wyrtten referreth to all the
rulers vnder hym, that they shoulde abyde for Sabellius, to the
buyldynge of Jerusalem.*

Then the seconde (whiche had sayde: þe
kynge was stronger) began to
spake, sayenge: O ye men, are not
they the strongest & mooste excellent, þe
conquere the land and the see, and al
that is in the see & in the earth? Nowe is the king
loide of all these thynges, and hath domynyon
of them all, and loke what he commaundeth, it is
done. If he send his mā forth a warfare, they go
and bryake downe pylles, walles, and towers.
They are slayne, and (slaye other men) them sel-
ues, and ouerpass not þe kynge's worde. If they
get þe vyctorye, they byng the kynge al þe ppyll.
Likewise the other þe medle not wyth warres &
fyghtynge, but cpyll the grounde: whē they reape
they byng trybute vnto þe kynge. And if þe kynge
alone do but commaund to kyl, they kyl: If he co-
maunde to forgeue, they forgeue: If he commaunde
to smyte, they smyte: If he byd byue awaye,
they byue awaye: If he commaunde to buyld, they
buyld: If he commaunde to bryake downe, they
bryake downe: If he commaunde to plant, they plant.

The thynde booke

25 The comen people and the rulers are obedyent vnto hym. And the kynge in the meane season sytteth hym downe, eateth and dryncketh and taketh his rest: then kepe they watch round about the kynge, and not one of them dare get hym oute of the waye, to doo hym anye busynes: but must be obedyent vnto the kynge at a word. Judge ye now. O ye men howe shuld not be gotten aboute, vnto whom are they obedyent? And when he had spake thus, he held his tounge. The thynde, whose name is zoobabell, whiche had spoken of women, and of truth beganne to saye after this maner: O ye me it is not a great kynge, it is not the multitude of men, neyther is it wyse that excelleth: who is it then that hath the lordshipp ouer them? haue not women borne the kynge, and all the people that rule those thinges? haue not women borne them and brought them vp, that plante the wyne, wheroute the wyne cometh? they make garments for all men, they geue honoure vnto all men, & without women can not men lyue. If they gather golde and syluer and all precious thynges, & se a well fauored womā, they leaue altogether and turne they: eyes onely vnto the womā, and gaze vpon her, and haue more desyre vnto her, then vnto a syluer & golde, or any maner of precious thyng. **A** man leaueth his father that brought hym vp, leaueth his owne natural countrey, and cleaueth vnto the womā, yee, he leopardeyth his lyfe wth the womā, and remembreth neyther father, nor mother, nor countrey. Wth this then ye must nedes knowe that women haue domynyon ouer you.

Gene. 11. b.
Mat. 23. a.
1. Cor. 11. b.
Eph. 5. g.

Doth it not greue you? A man taketh his swerde, and goeth his waye to steale, to kyl, to murther, to sayle vpon the see, & seyth a Lye and goeth in the darcknes: and when he hath stolen, dysscaued & robbed, he byngeth it vnto his loue Agayne, a mā loyeth his wyfe better the father or mother: yee, many one ther be, that run out of they: wyttes, & become bondmen for they: wyues sake, many one also hath perished haue ben slayne, and haue synned because of women.

D And nowe beleue me I knowe a kynge, whiche is great in his power, & all landes stande in awe of hym, and no man dare laye hande vpon hym: yett dyd I se, that Apame, (the daughter of the great kynge Bartacus) the kynges concubyne, sat helpe the kynge vpon the ryghe hand, & toke of his crowne from his head, and set it vpon hy: owne head & smote a kynge wth her left hand. Moreouer the kynge looked vpon her with open mouth yf she laughed vpon hym, he laughed also, but yf she toke any displeasure w him: the kynge was fayne to flatter her, and geue her good wordes, till he had gotten her fauoure agayne.

O ye me, are not women then stronger? Great is the earth, & grete is the heauen. Who doth these thinges? Then the kynge & the princes looked one vpon another. So he beganne to speake of the truth: O ye men: are not women stronger? Great is the earth, grete is the heauen, wyft is a course of the lunne, * he compasseth the heauen rounde aboute, & fetcheth his course agayne to his owne

place in one day. Is he not excellent & doth this? Yee, great is the earth, & stronger then all thynges. All the earth called vpon the truth, the heauen prayeth it, all wykes shake and tremble at it, and wth it is no vnyghteous thyng. Wth it is vnyghteous: the kynge is vnyghteous: women are vnyghteous: all the chyldren of men are vnyghteous: yee, all they: wykes are vnyghteous, & there is no truth in the: in they: vnyghteousnes also shal they be destroyed and perishe. As for the truth: it endureth, and is alwaye strong: it lyeth and conquereth for euer more: wth it wthout ende.

The truth accepteth no persons: it putteth no difference betwixte ryche or poore, betwixte the myghtie or symple, but doth ryght vnto euery mā, whether they be euil or good, & al me are loyngly dealt wthall in the workes of it. In the iudgement of it, there is no vnyghteous thyng, but strength kyngdome & power & maiestie for euer more. Blessed be a God of truth. And wth a he helde his tounge, & al the people cryed & sayd: Great is the truth, & aboue al. The sayd a kynge vnto hym: Aske what a Doyle, more then is appointed in the wyrtynge, and I shal geue it the: for thou art founde wyser then thy companyons: thou shalt syt next me, and be my kynsman. The sayde he vnto the kynge: Remembre thy promysse and vowe, whiche thou hast vowed and promysed (in the daye when thou cammest to thy kyngdome) to buylde vp Ierusalem, and to sende agayne all the vessels, and Jewels that were taken awaye out of Ierusalem: whiche Cyrus separated, when he offered in Babilon, and wolde sende the agayne. And thy mynde was to buylde vp the temple, which the Edomites bzent, when Ierusalem was destroyed by a Chaldees. This onely (O kynge) is a thyng that I requyre: this is thy maiestie, which I desyre and aske of the: thou performe the vowe, which thou with thyne owne mouth hast made vnto a kynge of heauen.

Then Darius the kynge stode vp, and kysed hym, & wrote a letter vnto all the chieues and shreues, to al the lordes and nobles, that they shulde conuey hym for the, and all them that wolde go vp wth hym. He wrote a letter also vnto al the shreues that were in Celosyria, and Phenices, and vnto Lybanus, that they shulde drawe Cedre trees from Lybanus vnto Ierusalem, to buylde the cytye wthall. Moreouer, he wrote vnto all the Jewes that were gone out of his realme into Jewry because of the fredome, yno officer nor ruler, nor shreue, shuld come to they: dores, and that all they: lande whiche they had conquered, shulde be fre & not trybutarye: And that the Edomites shulde geue ouer the cytyes & villages of the Jewes, whiche they had taken in yee, and that they shulde yearly geue twentye talltes to the buyldyng of a temple, vntill the tyme that it were synished, & to the dayly halowynge of the bzent offerynges (as it is commanded) ten talentes yearly also: And that all they: which come fro Babilon to buylde a cite, shuld haue fre lybertye: they: & they: chyldren, and all the prestes. He wrote the greatnes also and commaundment

that þe holpe garment shulde be geuen them
when they mynyfired: and wrote that comaū-
dementes shulde be geuen to the Leuites, vntyl
the daye, that the house were synysed, and Jeru-
salem buylded vp, & commaūded þe all they that
watched the cytie shulde haue theyr porcyons &
hayes. He gaue ouer all the vessels that Cyrus
had separated from Babylō: and all that Cyrus
had geuen in commaūdemēt, the same charged
he also: that it shulde be done, and sent vnto Je-
rusalem. Nowe when thys poynt mā was gone
forthe, he turned his face toward Jerusalemye, &
prayed the kyng of heauen, and sayd: * Of the
commeth the vyctory, of the commeth wysdom
and clearenes, & I am thy seruauant. Blessed art
thou whiche hast geuen wysdome: the wyll I
praye O Lorde, thou God of our fathers.

And so he toke the letters, & wente vnto Ba-
bylō. And when he cam there, he tolde this vnto
all his byethē that were at Babylō, and they
prayed the God of theyr fathers, that he had ge-
uen them refrethynge & lybertie to go vp and to
buyld Jerusale & the temple (wherein the name
of the Lorde is called vpon) and they reioysed w
instrumentes and gladnes seven dayes longe.

The v. Chapter.

¶ After þe returne to Jerusalem are nombred. They begynne
to laye the foundacyon of the temple: but are let by the meanes
of emperours: so is þe buylding dyspyd of by þe space of .ii. peres.

¶ After thys were the pyncypall men of all
the vyllages chosen in the trybes & kynre-
des, that they shoulde go wyth theyr wy-
ues and chyldren, wyth theyr seruantes & may-
dens wyth all theyr catel & substance. And Da-
rius the kyng sent wyth them a .ii. hoysmen, to
conney them safelye vnto Jerusalem: and they
myght were glad, playnge vpon instrumentes
and synngynge. And these are þe names of the mē
which went vp out of the vyllages, accordynge
to the trybes. Of the prestes, the sonne of Jhe-
chias, the sonne of Aaron: Jelus the sonne of Jo-
achim the sonne of * zojobabel, & sonne
of Salathiel, (of the kynred of Dauid, out of þe
kynred of Phares of the trybe of Juda) whiche
spake wonderfull thynges vnder Darius the
kyng of Persia in þe second yere of his raygne
in the .iiij. moneth of Nisan.

¶ These also were of Jewry, whiche came vp &
cam agayne vnto Jerusalem out of the capty-
tyte that Nabuchodonosor the kyng of Babilō
had brought vnto Babylō. And every mā
brought hys porcyon agayne in Jewry: hys cytie,
they that came wyth zojobabel, wyth Jelus, Re-
hemias, Baraias, Raclaias, Clemens, Emma-
nus, Mardocheus, Beelserus, Meechpha, Ro-
phus, Othorus, Emonias, one of theyr pynces.

¶ And the nombze of them accordynge to theyr
kynredes and rulers were. The chyldze of Pha-
ris, two thousand, an hundred & .lxxii. The chy-
ldze of Jees, .iii. .iiij. an. C. and .lvii. The chyldze
of Jemo, an. C. xlii. The sonnes of Jelus, and
his wyfe, a thousande .iii. C. & two. The sonnes
of Jemu, two thousande .iii. C. and thre score.
The sonnes of Choroaba, two hundred and fyue
The sonnes of Bamea, an hundred, and epyghte
and fortye. The sonnes of Rebech, four hundred

and thre. The sonnes of Archad, .iiii. hundred, &
xxvii. The sonnes of Cham, xxxvii. The sonnes
of zojobar, two thousande, and seven and fortye.
The sonnes of Adina, four. C. and thre score &
one. The sonnes of Adarectis, an. C. and epyghte.
The sonnes of Cialo, & zelas an. C. & feue. The
sonnes of Azor, four. C. & nyne & thretye. The
sonnes of Jedarbone, an. C. & two & thretye. The
sonnes of Hananias, an. C. & thretye. The sonnes
of Aloni, .x. C. The sonnes of Marlor, four. C.
& xlii. The sonnes of zabarus, xlv. The sonnes of
Sepholemon an. C. & thre & twentye. The sonnes
of Repopas, lv. The sonnes of Jechanatus, an.
C. and .lviii. The sonnes of zebathanus, an. C.
and two & thretye. The sonnes of Crearpatros,
(which is called also Enobadies, & Modias) .iii.
C. & xxiii. Of them of Gramos & Gabea, an. C.
& xxi. Of them of Besselon, and Ceage, xlv. Of
them of Bastarus, an. C. & xlii. Of them of Be-
chenobes, lv. Of the sonnes of Liptis, there were
an. C. & lv. Of the sonnes of Labonius, .iii. C. &
vii. & fyfetye. Of the sonnes of Sychem, .iii. C. &
lxx. Of the sonnes of Suada, & Elimon, .iii. C. &
lxxviii. Of the sonnes of Ericus, .ii. .iiij. an. C. &
xlv. The sonnes of Anaas, .iii. C. and .lxx.

¶ The prestes: The sonnes of Jeddus. The
sonnes of Euthur: the sonnes of El Jasib, .iii. C.
& lxxii. The sonnes of Emerus, .ii. C. & lii. The
sonnes of Kasarius, .iii. C. & lvii. The sonnes of
Carea, .ii. C. & seven and twentye. The Leuites:
The sonnes of Jelus in Cadubell, and Banus, &
Serebias, and Edeas, seuentye and four.

¶ The whole nombze of these from .xii. yeres
was, .iii. .iiij. C. & lxxii. Of the sonnes, daugh-
ters, and wyues, the whole somme was, .iii. .iiij.
ii. C. & xlii. The sonnes of the prestes þe prayed
God in the temple: The sonnes of Blaph, of who
there were an hundred & xxviii. But þe doctre-
pers were: The chyldzen of Elmenus. The chy-
ldzen of Aler: The chyldzen of Amon, The chy-
ldzen of Acuba, Topa. The chyldzen of Cobi, an
hundred and xxix. in all.

¶ The prestes that serued in the temple. The
sonnes of Hel, the sonnes of Gaspha, the sonnes
of Tobloche, the sonnes of Caria, the sonnes of
Sub, the sonnes of Helin, the sonnes of Sabana,
the sonnes of Armacha, the sonnes of Acub, the
sonnes of Altha, the sonnes of Cetha, the sonnes of
Aggab, the sonnes of Obape, the sonnes of Ana-
ny, the sonnes of Canna, the sonnes of Gedda,
the sonnes of Anne, the sonnes of Radyn, the so-
nnes of Desand, the sonnes of Rechoda, the son-
nes of Cateha, the sonnes of Goza, the sonnes of
Ozul, the sonnes of Synona, the sonnes of Atra
the sonnes of Hasten, the sonnes of Asyana, the
sonnes of Hanev, the sonnes of Haplyn. The
sonnes of Accua, The sonnes of Agita, The
sonnes of Azui, The sonnes of Kanon, The son-
nes of Phalalon, The sonnes of Weeda, The
sonnes of Sula, the sonnes of Cared, The son-
nes of Barcus, The sonnes of Sarea, the son-
nes of Coeli, & sonnes of Rasit, & sonnes of Agi-
sta, & sonnes of Bedon: Salomon hys sonnes, &
sonnes of Alaphot, & sonnes of Phazida, & sonnes
of Celi, the sonnes of Dedon, the sonnes of Gad-
Aaa iiii dabel,

The thyzde booke

Dabell, the sonnes of Zaphen, the sonnes of Ag-
gia, the sonnes of Sacharet, the sonnes of Sa-
bathem, the sonnes of Sharoneth, the sonnes of
Sallit, the sonnes of Ama, the sonnes of Sa-
sus, the sonnes of Addus, the sonnes of Suba, &
sonnes of Enra, the sonnes of Rabotis, the son-
nes of Phasphat, the sonnes of Malmon. All
these mynystrs in the Sanctuary, and were ser-
uauntes of Salomon: euen. iiii. C. lxxii.

D These folowynge are they, that wente vp
from Chelmei at Chelarsa (whose princes were
Carmelam and Careth) and myghte not shewe
for the theyr cytyes & kynredes, howe they were
of Israel: the sonnes of Dalarus, & sonnes of Tu-
ben, the sonnes of Rechodaicus. Of the preastes
that executed þe offyce of the preasthode, & were
not founde: The sonnes of Obia, the sonnes of
Achilos, the sonnes of Addin, whych marped one
of the daughters of Pharlegē, and were named
after hym. The wytyng of the same kynred
was sought in the regester of theyr generacyn,
but it was not founde, & therfore were they so-
bydden to execute the offyce of the preasthode.
Unto them sayd Nehemias, and Astharas that
they shulde haue no porcion in the Sanctuarie,
till there rose vp an hye preaste, that were wel
instructe in the playne clearenesse and truth. Of
al Israel (besyde seruauntes and maydens) there
were. xlii. M. ii. C. & xl. Nowe were there of ser-
uauntes & maydes. vii. M. iii. C. & xxxvi. Of syn-
gynge men & syngynge women there were two
hūdzd and. lxxv. Foure hūdzd &. xxxv. Camels
Seuen thousande, and. xxxvi. horses. Two hū-
dzd. M. xlv. Mules. ffyue. M. and. xxv. Asses.

E Theyr heades also and the rulers in the try-
bes, when they came to Jerusalem, and wolde
buyde and set vp the temple of God agayne in
hys place, they gaue (after theyr babilite) vnto
þe temple, to þe treasure, and to the seruyce of the
Sanctuarie. xii. M. poundes of golde, fyue thou-
sande of syluer, and an hundred preastes garme-
tes. And so dwelte the preastes and the Leuytes
and the people that went out to Jerusalem, and
in the countrey there aboute, the syngers also &
þe porters, euery one of Israel in hys owne lāde.

1. Esd. iii. a

* So when the seuenthe moneth came: and
when the chyldren of Israel were euery man at
hys busynesse, they came all wyth one assente in
to the court whiche was before the Eastdore.
And there stode Iesua þe sonne of Iosedec, & hys
brethren the preastes, and zojobabell, the sonne
of Salathiel, and hys brethren, settynge vp an
auter, to offre burntelacrifyces vpon it, as it is
wypten in the lawe of Moyses.

1. Esd. vi. f
2. Esd. vi. f
11. mach. i. c

There came people also of other coutries &
the heathen out of all landes, to set vp the alter
in his place, and offred sacrifyces and burntel-
acrifyces vnto the Lorde in the moynynge. And
to theyr helde the feast of tabernacles, * as it is
commanded in the law. And dayly offred they
as accorpyng was, and made the sacrifyces ap-
poynted, the offerpynges also of the Sabotbes,
and of the newe Moones, and all holpe feastes.

1. Esd. iii. b

* And all they that bowed offerpynges vnto the
Lorde, begane at the newe Moone of the seuthe

moneth to offre vnto God, for the temple of the
Lorde was not yet buylded. And they gaue vnto
the masons & carpeters, monye, meate, & drynke
wyth chearfulnesse, vnto them of Sydon, also &
Tyre, they gaue carres, & they shuld cary Cedre
trees, from Lybanus to be lopstes, and beames
and that they shulde make hyppes in the haue-
of Joppe, accorpyng as it was appoynted and
ordeyned by Tyrsus kynge of the Persians.

And in the secōde yere, they came into the
temple of God, at Jerusalem. * In the secōde
moneth began zojobabell the sonne of Salathi-
el, & Iesua the sonne of Iosedec, & their brethren
the preastes and Leuytes: and al they that were
come vnto Jerusalem out of þe captinite of Ba-
bylon, & layed the foundacio of the temple, in the
newe Moone of the secōde moneth in the secōde
yere, & they were come into Jewry & Jerusalem.
And they apoynted þe Leuytes (that were aboute
xx. yere old) vnto the seruyce of the Lorde, so Je-
sua and hys sonnes, and hys brethren, al the Le-
uytes stode together, and perfourmed the lawe
and ordynance in the house of the Lorde.

And the preastes stode, and had theyr gar-
mentes & trompettes, and the Leuytes, the son-
nes of Asaph, had cymbales, geuyng thanks
and prayes vnto the Lorde, accorpyng * as Da-
uid the kynge of Israel had ordeyned.

And the songe that they dyd synge vnto the
Lorde, was after this maner. * O synge vnto þe
Lorde, for he is gracious, & hys goodnesse vpon
Israel endureth for euer. And al þe people blewe
out wyth trompettes, & sāge wyth loude voyce
pray synge the Lorde together, in the rearyng
vp of the house of þe Lorde. * There came also
amonge the preastes & Leuytes the rulers and el-
ders accorpyng to the trybes & kynredes (suche
as had sene the house afore) to the buyldynge of
this temple wyth great crye, & great moynynge
many also wyth trompettes & great ioye: In so
muche, that the trompettes myghte not well be
herdefor the wepyng & moynynge. For the com-
mune people blewe goodly vpon þe trompettes.

* Then came the enemyes of the trybes of Ju-
da and Ben Jamin, to knowe what that tro-
pettynge & noyce of shawmes myght be. And they
perceyved þe it was theyr which were come agay-
ne out of captinite, & wolde buyld the temple vp
a newe vnto the Lorde God of Israel. So they
went to zojobabell, and Iesua, and the rulers of
the vyllages, & sayde vnto the. Shal we buyld
wyth you also? For we likewise haue heard your
Lorde, & we walke after the same maner from
the dayes of Asbasereth the kynge of Assyria,
which brought vs hyther. Then zojobabell and
Iesua, & the rulers of þe vyllages of Israel, sayd
vnto them: It is not mete, þe shulde buyld the
temple of our God wyth vs, we our selues alone
wyl buyld vnto the Lorde, lyke * as Tyrsus the
kynge of the Persians hath commanded vs.

But the heathen in the land layde them sel-
ues agaynst those that were in Jewry, helde vp
the buyldynge from them, layed mayntayn the
preuylpe, stoppede suche as broughte any thinge
to them, forbad them to buyld, & bynded those
that

that made them passage, that the buyldynge shulde not be synnyshed: and thys continued so longe as kynge Cyrus purd: and so they put of the buyldynge, for the space of two peares, vntyll the raygne of kynge Darius.

The vi. Chapter.

Aggeus and zacharye prophete. They buyld the temple wth out let or hinderance: by the commaundement of Darius.

Notwithstanding: in the second peare of the raygne of Darius. * Aggeus, and zacharye the sonne of Addo, propheted vpon them in Jewry, and Jerusalem, in the name of God of Israel: * Then zoroabel, the sonne of Salathiel, and Jesua, the sonne of Josedei stode vp & beganne to build the house of the Lorde at Jerusalem, when the prophetes of the Lorde helped them. At the same time came Silennes the vnderthene in Siria, and Phenices, wth the lanlozdes and hys companions, and sayde vnto them, Who hath hidde & commaunded you to buylde the house to make the rooffe and al other thinges agayne? And who are the woꝝke men: that buyld them? Neuertheles, the elders of the Jewes had suche grace of the Lorde, that they wolde not be lette (though they were prouoked thereto) but buylded on styll: vntill the tyme that kynge Darius were certified thereof, and an answer receaued from hym. The letter that these men sente vnto kynge Darius was after thys maner

Silennes the vnderthene in Siria, and Phenices, and the lanlozdes wth theyꝝ companyons, whych are hed rulers in Siria, and Phenices, send theyꝝ salutacion vnto Darius þe kyng. We certyfy the Lorde the kyng, that we came into the lande of Jewry and went to Jerusalem where we found them buylding the great house of God, and the temple, wth greate costly free ston, and wth goodly tymber for the walles yee, they make greate haste wth the woꝝke, and helpe one another, & it goeth forth the prosperously in theyꝝ handes, and with great diligence & woꝝhip it is made. Then asked we the elders who had commaunded the, to make vp þe house and the buyldynge: and thys we dyd, to the entente that we myghte certify the perfectly, and wyte vnto the, the names of those that were þe rulers of the woꝝke. So they gaue vs thys answer: we are the seruautes of the Lord, whych made heauen and earth, and as for thys house, * it hath bene buylded and set vp afore tyme by þe great and myghtie kyng of Israel. But when our fathers prouoked God vnto woꝝch, & sined agaynst the God of Israel, * he gaue them ouer into the power of Nabuchodonosor kyng of Babilon the kyng of the Chaldees whych brake downe the house and bent it, and carped awaye the people þe prisoners vnto Babilon. * Neuertheles, in the fyrst peare that kynge Cyrus reigned at Babilon, Cyrus the kyng wrote & commaunded, to buyld vp the house agayne, and al the ornaments that Nabuchodonosor carped away from Jerusalem vnto Babilon, and appoynted vnto hys owne temple, these broughte Cyꝝ forth agayne, and deliuered them to zoroabel and to Salmanasar, the vnderthene: commaundynge them, that they shulde byng those same ornaments agayne to Jerusalem, into þe temple & begynnynge from þe tyme forth, to buyld þe temple agayne, in hys owne place. Then Salmanasar layde the foundacyon of the Lordes house at Jerusalem, & ever sence they haue buylded, and yet is not ended. And therefore, O kyng þe thou thynkest it good, let it be sought in the lybraries and rolles of kynge Cyꝝ. If it be founde then, that it is done wth the counsell and consente of kynge Cyꝝ, and þe our lord the king be so minded, let him writ vnto vs therof.

Then commaunded kynge Darius to seke in the lybraries: and so at Egbatanis in a little cyt of Medea there was founde suche a wytyng. In the fyrst year of the raygne of Cyꝝ the same kyng Cyꝝ commaunded þe house of the Lorde at Jerusalem shulde be buylded agayne, and odours there to be made contynually vnto the Lorde, whose hyght shalbe .x. cubytes and the bredthe .ix. cubites, and .iiii. square wth thre hewen stones, wth a losse of timber of the same countrey: yee, with a newe loft, and the expences therof to be geuen of the house of þe kyng Cyrus, and the ornaments of golde & siluer that Nabuchodonosor toke out of the house of the Lorde at Jerusalem, shalbe set agayne in the temple at Jerusalem, where they were afore. Silennes also the vnderthene in Siria, & Phenices, the prynces, and theyꝝ companions: & the other þe head rulers in Siria & Phenices, shal not medle nor haue any thing to do wth þe place.

Cyrus haue commaunded also, that they shal buylde the house of the Lorde hole vp: and haue ordayned them, to helpe those that be come out of captiuyte: tyll the house of the Lorde be synnyshed: and out of the trybute and taryng that is yearly rayled vp in Siria & Phenices, diligently to geue them a certayne summe of the offering of the Lorde: and the same to be deliuered vnto zoroabel the offycer, that he ther wthall may ordayne oren, rammes, lambes, and corne, salt wyne, and oyle, and that contynually euer ye after the expences: whych the prestes þe be at Jerusalem, shewe to be made daylie, thys shalbe geuen vnto them without delaye, & they may offer sacryfices dayly to the best God, for the kyng and for hys seruautes and to praye for theyꝝ lyues. Let it be proclaymed also on euery syde, & whosoener breaketh or despyseth this commaundement of the kyng, shalbe hanged vpon a galowes (made of hys owne good) and al his goodes shalbe seasoned vnto þe king. The Lorde therfore whose name is there called vpon roote out, and destroy al the kynges, and people that undertake by violence to hinder þe same, or to deale vncurtously wth the house of þe Lord at Jerusalem. Darius the kyng haue ordayned þe these thinges shalbe done wth all diligence.

The vii. Chapter.

The temple is synnyshed and despoiled, and the feast of the vnleuened breade is holden. Then Silennes the vnderthene in Siria, and Phenices, & the other landlozdes

As v wth

The thynde booke

wyth theyr companions, obeyed the thynges that kynge Darius had ordeyned, and were diligent in the holy woorkes, and were felowhelpers with the olde rulers of the Jewes. And so þe woork of the Sanctuary went forth and prospered, when Aggeus, and zachary prophesied. And they performed all thynges thowowe the commaundement of the Lorde God of Israel, and after the deuyce of Cyrus, Darius, and Artaxerxes kynges of Persia.

B And thus was our house synysed vnto the xliii. daye of the moneth Adder in the. vi. yere of kynge Darius. And the chyldren of Israel, the prestes and Leuites, and þ other that were come out of captiuitie: and such as were iopned vnto them, did accordyng as it is wrytten in the booke of Moses. And in þ dedycacyon of the temple, they offered an. C. Oxen, two hundred rammes. iiii. C. lambes, and. xii. goates, for the synnes of all the people of Israel, after the number of the trybe of Israel. The prestes also and the Leuites stode araped in theyr prestly garmetes, after the tribes, ouer all the woorkes of the Lorde God of Israel, accordyng to the boke of Moses, and the porters by all the doores.

C And the chyldren of Israel (wyth those that were come out of captiuite) helde the passouer the fourtene daye of the fyrst moneth, when the prestes and the Leuites were sanctified. They that came oute of captiuite were not all sanctified together. But the Leuites were sanctified together, and so all they that came out of captiuite, kyllled the Easter lambe for their brethren for þ prestes and for them selues. And the chyldren of Israel, that came out of captiuitie and escaped from all the abhomyacions of the heathen, soughte the Lorde, and kepte the feast of the vnleuened breade seuen dayes longe, eating and drynkyng and were mery before the Lord that the Lord had turned the deuyce of the king of Assyria, and comforted theyr handes to the woorkes of the Lorde God of Israel.

The. viii. Chapter.

C Esdras causeth the people to assemble and come together: and then readech them the lawe. They kepe the feast of the tabernacle.

A 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.



And after hym when Artaxerxes the kyng of the Parthians raygned there wente vnto hym Esdras the sonne of Sarias, the sonne of Azarias, þ sonne of Helchiah, the sonne of Salu, the sonne of Sadoch, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sonne of Soccus, the sonne of Abisu, the sonne of Phineas, the sonne of Eleazer, the sonne of Aaron the fyrst prest. Thys Esdras wente by from Babylon (for he had good vnderstandyng in the lawe of Moses, that was geuen of the Lorde God of Israel, to be taught and done in dede.) And the kynge fauoured him, and byd hym great woorth and honoure, after all his despyres. There wente by wyth hym also certayne of the chyldren of Israel, of the prestes, of þ Leuites, of the syngers, porters, & mynysters of the temple at Jerusalem.

In the seuenth yere of the raygne of kynge

Artaxerxes, in the. v. moneth, that is in þ. vii. yere of the raygne, they wente frome Babylon in the new moneth of the. v. moneth and came the hye waye to Jerusalem after his commaundement, lyke as the Lorde hath prospered theyr journey. For in these Esdras gat greete instructyon, that he shuld leane none of the thynges he bynde, whych are in the lawe and commaundementes of God. And he taught hole Israel all ryghteousnes and iudgementes.

Then came the Secretaries of kynge Artaxerxes, & deliuered the wyrtynge (that were come from Artaxerxes the kyng) to Esdras the prest and reader of the lawe of the Lorde. And thys is the coppe of the letter: Kynge Artaxerxes sendeth his gretynge vnto Esdras the prest and reader of the lawe of the Lorde. Offrende thypp and good wyll, I haue ordeyned and charged yf there be any of the Jewes, of the prestes and Leuites in my realme, whych despayth and is content to go wyth the vnto Jerusalem, that he maye do it. Therefore, yf any be mynded to be are the company, let the come together, and go wyth the lyke as I am contente & my seuen frendes, my councelers to se what they do at Jerusalem and in Jewrye, and kepe the thynges accordyng as thou hast, in the lawe of the Lorde, and to hyng the gyftes vnto God the Lorde of Israel, that I and my frendes haue promysed to Jerusalem, and al the syluer & golde that is in the country of Babylon, vnto the Lorde to Jerusalem wyth the thing that is geuen for the people in the Lordes temple at Jerusalem: Pee, that þ same syluer and golde maye be gathered, and oxen, Rammes, shepe, and goates, and othe that belonge to these thynges: and that they may offer sacryfices vnto the Lorde, vpon the altar of theyr Lorde whych is at Jerusalem.

And what soeuer thou and thy brethren wyll do wyth the syluer and golde, that do after thy mynde, accordyng to the commaundement of the Lorde thy God, & lyke wyll wyth the holye vessels that are geuen the, for the seruyce of the house of þ Lord thy God & other thynges what soeuer is necessary for the woork of the temple that shalbe geuen of the kynges treasure, shoke what thou wyth thy brethren wyll do with the golde & syluer, that do after the wyl of the Lorde. And I kynge Artaxerxes haue commaunded the keepers of the treasures in Syria and Phenicie that whatsoeuer Esdras the prest and reader of the lawe of the Lorde doth wyte, it shalbe geuen him, tyll an. C. talentes of siluer, and of gold in lyke maner. Of coyne also an. C. measures & tyll an. C. vessels of wyne, and othe plenteous thynges without number. Let al thynges be done after the lawe of the prest God, that the wrath of God arysse not in the realme of the kyng & of his sonnes. I commaund you also that ye require no tax nor tribute of the prestes, Leuites, syngers, & mynistres of the temple, nor of the wyrters, & that noman haue auctorite to medle any thing against the. And for þ Esdras let thou iudge & arbiterers in the hole lande of Syria & Phenicie, after the wyl of God, & leane

as such as are ignorant in the lawe of God the
Lord, and let all them that offende agaynst the
lawe, be punished: whether it be with death, or
payne, to be cōdemned in mony, or to be banished.
Then sayde Eldas the wyrtier: * Blessed be
the God of our fathers, that hath geue so good
counsaile and wyll into the herte of the kynge to
magnifye his house that is at Jerusalem, and
hath made me to be accepted in the syght of the
kynge, of his counsell, of his frendes & of his no-
bles. And so I was set fast in my mynde, accor-
dyng as the Lord my God helped me: & chose
me out of Israel to go with me. * And these are
the names of the chylde: the kynges and houses of
the fathers: that went wyth me to Babilon
one of the kynges of the house of Artaxerxes. Of
the sonnes of Phares: Gersonus. Of the sonnes
of Simeon: Amelus. Of the sonnes of Da-
uid: Arus; the sonne of Cecilia:
Of the sonnes of Phares: zachary, and with
him there turned agayne an. C. and. l. men. Of
the sonnes of the captayne of Moab: zary, &
with him. ii. C. l. men. Of the sonnes of zachary:
zecholias, zechol, and wyth hym. ii. C. l. men.
Of the sonnes of Salamaasias, Gorbolis, & x.
wyth hym: Of the sonnes of zaphacia, zaryas,
zhele, and wyth hym. lxx. Of the sonnes of
Job: Abias, zehel, and wyth hym. ii. C. & xlii
men. Of the sonnes of Baania, Bahmoth, the
sonnes of Josaphia, and wyth hym an hundred
and the score men. Of the sonnes of Beer, zacha-
rie, zebel, and wyth him two hundred and. viii
men. Of the sonnes of Eled, Johannes, Eze-
cham, and wyth hym an hundred and tennemen.
Of the sonnes of Adoniam, those that were
left, and these are they: names. Eliphalam: the
son of Gebel, and Semelas, and wyth him. lxx
men. All these called I together by the water
of Chia where we pitched our tente thre dayes: &
there I mustred them.

* As for the sonnes of the prestes and Leuy-
tes, I founde none there. Then sente I vnto E-
leazar, & Eccelom, and Mahiam, & Malobam
and Canaathan, and Samea, & Josibimathā,
Gumagā, zachary, Mosolamun (these were the
elders and men of experyence) and I sent them
to sayde: they shulde come vnto Loddis, which
was by the place of the tresury, and commaun-
ded them that they shulde speake vnto Loddis
and to his brethren, & to those that were in the
tresury, to sende vs such men: as myght ex-
ecute the prestes offyce in the house of the Lord
our God; and wyth the myghtye hande of oure
Lord God, they brought vnto vs men of good
experyence, from amonge the sonnes of Moosy
us, the sonne of Levi, the sonne of Israel, Sebe-
iam, and the sonnes and his brethren: Albin, &
Anin, of whom there were. xliii. From among
the chylde of the sonnes of Cananeus, & their
sonnes were. xx. men. And of them that serued
in the temple, whom David had ordeyned, and
the pryncypall men & mynysters for the worke
vnto the Leuytes in the temple two. C. xx. men.
* Then commaunded I a fastpage vnto the

ponge men before the Lord, that I myght be-
lyue of hym a prosperous iourney, & a good way
for vs: pee, for vs for our chylde and for the
Castell, because of the laynges of the temple, and I
durst not requyre of the kynge men of house and
of foote: to comye vs safely agayne to our cōtry-
es, for we had sayde vnto the kynge, that the po-
wer of the Lord our God shulde be wyth them
that seke hym wyth they: hōly herte. And these
four, we soughte God oure Lord earnestly be-
cause of these thynges, and he was mercifull vnto
vs, and hearde our prayer: And I seperated
from among the rulers of the people, and from
the prestes of the temple. xii. men and Seberia,
and Asania, and x. men of they: brethren wyth
them. And weyed them the golde and the syluer
and all the prestly ornaments of the house of
our God, whiche the kynge and his counsaile and
his prynces and whole Israel had geuen. And
when I had weyed it, I gaue them an. C. l. talen-
tes in syluer vessel, an hundred talentes of golde,
and of golden vessel, seven tymes twentye
and vessels of other metall (pee, of good metall)
xii. glysterynge as the golde, and sayd vnto the
pe are hōly vnto the Lord, and the vesselles are
hōly, and the golde, and the syluer is promysed
vnto the Lord God of oure fathers.

We dyligente nowe, and kepe it, vntill the
tyme that ye deliuer it to the rulers of the peo-
ple, to the prestes, to the Leuites, and to all
oppall men of the cyties of Israel in Jerusalem,
and in the chamber of the house of our God.

* So the prestes and Leuites whych recei-
ued of me the golde, the syluer, and the vessel,
broughte it vnto Jerusalem into the temple of
the Lord. And from the cytyer of Chia, we byke
vp the twelue daye of the fyrst moneth, tyll we
came to Jerusalem. And when the thyrde daye
was past, they weyed golde and syluer was de-
liuered in the house of the Lord the fourth daye,
vnto Marimoth the sonne of Jos: the prest, and
wyth hym was Eleazar the sonne of Phineas,
and wyth them were Josabbus the sonnes of
Zafnet, Medias and the sonne of Banus, & cer-
tayne of the Leuytes to the number and to the
weyght, and the weyght of them was wyrtten
by the same tyme. As for those that were come
out of captiuite, they offered sacrifice vnto the
Lord the God of Israel: euen twelue oxen for
all Israel. lxxvi. rammes lxxii. shepe. xii. goa-
tes for synne, twelue kyne for a thankoffering
all to the sacrifice of the Lord. And the kinges
commission deliuered they vnto the stewardes
and deputies of the kynge, and to the vnder-
shereues in Celocrya, and Phenyses.

* Nowe when those thynges were done the
rulers came vnto me, and sayde: The generacy-
on of Israel, the prynces, the prestes and Leui-
tes, the straunge people and indwellers of the
lande haue not put a waye they: vncleynesse,
from the Cananites, Hethites, Phereites, from
the Moabites, Egyptians, and Edomites. For
both they and they: sonnes haue mingled them-
selues with the daughters of them, and the hōly
seed is myxt with the outlandye heathen
and

The thyzde booke

¶ Since the beginning of the raigne haue & cul-
 lers & heades bene partakers of their wickednes
 ¶ As some as I haue herde these thynges, in-
 1. ed. 1. a. medially I rent my holpe garments: & pulled
 out the beere of my heade and my bearde & late
 me downe sorrowfull and heuy. So al they that
 were moued cho:ome the woide of & God of Is-
 rael, came vnto me, and sat by: full of heuyne
 vntill the euynge laccypte. Then stode I vp
 from laccyng, hauing rent clothes and the holy
 garmente, knelt downe vpon my knees, helde
 out my handes vnto the Lord, & sayde: O Lord
 I am confounded and ashamed before thy face,
 for oure synnes are become many vpon our hea-
 des: and our wyckedneses are exalted vnto the
 heauen, for spence the tyme of oure fathers, we
 are in greete synne vnto thys daye. And for the
 synnes of vs and oure fathers, we wyth our bre-
 thren and wyth our preastes haue bene deliue-
 red vnto the kynges of the earth: into the sword
 and into captiuite, and became a spoyle wyth
 confusion and shame vnto this day. And nowe
 O Lord God, howe greete is thy merce that
 we haue gotten of the: in that thou hast lefte vs
 a name and a root in the place of thy Sanctua-
 ry: to discouer oure lpgote in the house of the
 Lord oure God, and haste geuen vs meate at
 all tymes of oure mynystracion. And when we
 were in captiuite we were not forsaken of the
 Lord oure God: but he made the kynges of Per-
 sia gracious, & fauorable vnto vs: so that they
 gaue vs bytapes, and meate, pee, and leane to
 buyde vp the temple of our Lord God agayne
 to repaire the wasted places of Sion: & to dwel
 in Jewye and Jerusalem. And nowe O Lord
 what shal we saye: haupnge all these thynges
 in possession: For we haue broken thy comma-
 ndementes: which thou gauest vnto vs by the
 handes of thy seruantes the prophetes saying
 The land that ye go vnto and that is geuen you
 for an heritage to haue in possession, is defyled
 with the vncleennesse and fylthynesse of the hea-
 then and with their abhominacions haue they po-
 luted it altogether. Therefore, shal ye not ioyne
 poure daughters vnto theyr sonnes, nor marie
 poure sonnes vnto theyr daughters. No: euer
 ye shal not seke to make peace wyth them, that
 ye maye encrease and eat the best, in the land, and
 that ye maye deuise the enheritaunce of the lād
 vnto poure chyldren for euer moore. As for the
 thing that nowe happened vnto vs, it cometh
 all for our wycked wo:ches and greete synnes
 yett hast thou geuen vs such a roote that we are
 come agayne into oure lande, and we are so wy-
 ked that we haue broken thy statutes & comma-
 ndementes agayne: and myngled oure selues
 with the vncleennes of the outlandish heathen.
 O Lord art thou angry wyth vs? Wylte thou
 rote vs cleane out: that our rote & name remay-
 ne no moze? O Lord God of Israel thou art true
 for our rote endureth yett vnto this present day
 And behold, nowe are we before the in our syn-
 nes, nowe can we not stande before the in them.
 ¶ And when Eliazas wyth hys praper hadde
 knowledged the synne, weppinge and lping flat

upon the ground before the temple, there gather-
 ed vnto hym frome Jerusalem a greete mul-
 tude of men and women, of yong men, and may-
 dens, for there was a very great weppinge, and
 mourninge in the congregacion. So when Je-
 chonias the sonne of Iehelp one of the chyldren
 of Israel cryed, he sayde vnto Eliazas: we haue
 synned agaynst the Lord, because we haue ma-
 ried outlandish women of the heathen, flow-
 art thou ouer al Israel. We wyll sweare an oth
 therefore vnto the Lord: that we shal put away
 all our wyues which we haue taken of the hea-
 then, wyth theyr chyldren, lyke as it is appoynt-
 ed the by our fore elders. Stand vp then, open
 thou it & declare it plainly vnto vs, accordyng
 to the lawe of the Lord, for & matter belongeth
 vnto the and we wyll helpe the, quyte thy selfe
 manly. So Eliazas arose, and toke an oth of the
 rulers, of the preastes, and of the Leuites and of
 Israel, to do after these thynges: and they swore

The ix. Chapter.

¶ After Eliazas had red the lawe, the people put away
 theyr weeping wyues: and then returned euer man into
 his owne dwellinge.

¶ Then Eliazas stode vp from the court
 of the temple, wythout, and went
 into the chamber of Ionathas the
 sonne of Nabasus, and remayned
 there & dydeat no meate, nor dornk
 dryncke: for the multyde of the wyckednes of &
 people. And there was made a proclamacion in
 all Jewye and at Jerusalem, for al such as were
 gathered at Jerusalem oute of captiuite that
 whosoever came not to Jerusalem wythin two
 or thre dayes (accordyng to the iudgemente of
 the old Lordes of the counceyl) his goodes shuld
 be taken from him, and be excluded from the co-
 gregacion of the captiuite. And in thre dayes
 were all they of the trybe of Juda and Ben Ja-
 min gathered together at Jerusalem, the thwe-
 tie daye of the. ix. moneth, And the whole mul-
 tytude sat trymblyng in the court of the tem-
 ple for it was wynter. So Eliazas rose vp, and
 sayde vnto them, ye haue done vncyphredouslye
 in & ye haue taken outlandish wyues, to mar-
 age, & so to encrease the synnes of Israel. And no
 we knowlege the same, & gene prayse vnto the
 Lord God of our fathers, & personne hys wil
 depart ynge from the heathen of the lande, and
 from the outlandish wyues. Then cryed & hole
 multytud wyth a loud voyce, and sayd: lyke as
 thou hast spoken, so wyll we do: but forsomuche
 as the people are manye, and the wynter heare,
 we maye not stande without the house. Agayne
 thys wo:che is not a thyng that can be finisshed
 in a day or two. For we be many, that haue sin-
 ned in these thynges. O:deyne therefore that the
 rulers of the multytude, & they that dwel wyth
 vs, and as many as haue outlandish wyues &
 the preastes also and iudges of euery place may
 stande in the tyme appoynted, tyll they swage
 the wo:ath of the Lord in thys busines.

¶ Then Ionathas the sonne of Ezeiel, and O-
 zias & Thecam receaued the charge of this mat-
 ter, and Bozozanus, and Leius, & Sabathus
 helped them thereto. After thys, all they stode
 up

up that were come oute of captiuyte. And Eldras the preast chose vnto hym the pryney pall men from among þ fathers accordyng to they names, & in the newe moneth of þ. x. moneth they sat together, to examine this matter And so the matter was a determynyng (concernyng the men that had outlandyshe wyues) vntill the newe moneth of the first moneth. And of the prestes that had myrte them selues wyth outlandyshe wyues there were found. * Of the sonnes of Iesu, the sonnes of Iosedec, and hys brethren. Ma- zeas, Eleazer, Jozibus, & Joadeus, whych offe red them selues to put awaye they wyues and to offer a rame for their ignoraunce. And of the sonnes of Semeri, Masleas, and Elies, & Jee- lech, Azarias. Of the sonnes of Jocer, Limosi as, Hylmaen, Nathanea, Justio, Jeddus, & Cal- las. And of the Leuites, Josabbus, Semeis, & Colnis, Caletas, Facteas, Colnas, & Elionas. Of the syngers of the Sanctuary. Eliarib, za- karus. Of the porters, Shallumus, and Tolba- nes. And of Israel, of the children of Jozo, Osi and Remias, & Geddias, and Melchias, Miche- lus, Eleazarus, Jemmebias, and Bonas. And schyldren of Jolania. Chanias, zachary, Feiz- relus, Joddus, Erimoth, and Elias. And of the sonnes of Jarhoim, Eliadas, Liasamus, and zo- chias, Larimoth, Sabbit, & Thebedias. And of the sonnes of zebe, Johannes, Amanias, zab- dias, and Emmeus. And of the sonnes of Ban- dus, Olamus, Maluchus, Jeddus, Jasub, Ala- bus, & Jeremoth. And of the sonnes of Addi, Ra- atus, & Moosias, & Caleus, & Raanas, Maasi- us, Mathathias, Besel, Banus, & Manasse. And of the sonnes of Raue: Rones, Afeas, Melchias, Saneas, Simo Ben Jamim, Mal- chus, and Marras. And of the sonnes of Asom- Carianeus, Mathathias, Banus, Eliphalach- Manasse, Semei. Of the sonnes of Banus Jerem, Woodias, Abzamas, Joell, Baneas, Pellaas, Jona, Marymoth, Eliasib, Mathan- nus, Eliasis, Ozias, Dielus, Semedius, zam- bys, and Joseph. Of the sonnes of Robeus Ide- lus, Mathathias, Sababus, zeheda, Sedmi, Jellus, and Baneas. All these had taken oute landyshe women to mariage, & they put them a waye with they chylidren. The prestes and Le- uytes, and all they that were of Israel, dwelte at Jerusalem and thowout all the lande, in þ newe moneth of the seventh moneth, and the chil- dren of Israel were in they dwellynge: And the whole multitude came together, vpon the floore at the Eastsyde of the holpe porte of the temple. And they spake vnto Eldras þ hye prest and reader, that he wold hyng the lawe of Mo- ses: whych was geuen of the Lorde God of Is- rael. So Eldras the hye preaste broughte the lawe vnto the whole multitud, to man and wo- man, to all the preastes that they myght heare the lawe. * In the newe moneth of the vii. moneth And he red in the floore that is before þ holy port of the temple, from the morning early vnto the eveninge, before men and women. And they ap- plied they mynde all vnto the lawe. And Eldras the prest and reader of the lawe

stode vpon a pulpet of wodde, whych was made therfore, and vpon hys ryght hand there stode by hym Mathathias, Sanius, Ananias, Azarias, Urias, Ozechias, & Balsamus vpon hys left hand stode Kaldus, Misael, Malachi- as, Abuschas, Sabus, Rabadias, and zachary. Then toke Eldras the booke before the whole multitude, for he was the pryncipal and had in moost honour of them al. And when he had red out the lawe, they stode al streyght vpon they fete. So Eldras prayled the Lorde the most hy- est God, the Almyghty God of hostes. And al the people answered: Amen: and helde vp they handes, fell downe flat vpon the earth, & pray- led the Lorde. And Jesus, Beneas, Sarebias, Jaddimus, Accubus, Sabbathus, Calithes, Azarias, Jozadus, Ananias, and Hilius, the Leuites lift they handes vwarde and bowed they faces to the grounde, & prayled the Lorde. Those were they whych taught the lawe of the Lorde, & red the lawe of the Lorde in the congre- gacyon: and euery man set them before that vn- derstode the lawe. Then spake Atharates vnto Eldras the hye preast and reader, and to the Le- uites that taught the multitude, saying: Chys daye is holpe vnto the Lorde, and all they that had hearde the lawe wepte. So Eldras sayde: * Depart your way then, and eate the best and dryncke the swetest, and send giftes vnto them that haue nothing: for this day is holy vnto the Lorde, & be ye not sorry, for the Lorde wyl bring you to honour. Then went they they way eue- ry chone, and dyd eate and dryncke, and wer me- ry, and sente rewardes vnto them that had no- thing, that they also myght eate wyth gladnes for they were exceadynge reioysed thowowe the wordes that were redde vnto them in the lawe. And so they were all gathered together at Jeru- salem to holde the feast, accordyng to the coue- nant of the Lorde God of Israel.

The ende of the thirde booke of Eldras.

The forth booke

of Eldras

The fyrste Chapter.

The people is rejoyced for they vnspayed sinnes, God wyl another people of these will not be refoirmed.



The second booke of the prophet A
* Eldras (the sonne of Saari
as, the sonne of Azarias, the so-
ne of Melchia, the sonne of Sal-
lu, the sonne of Sadoc, þ sonne
of Achitob, the sonne of Achia,
the sonne of Phinees, the sonne
of Hely, Amerias, the sonne of
Azarias, the sonne of Marymoth, the sonne of
Saratias, the sonne of Uzi, the sonne of Boccus
the sonne of Abizu, the sonne of Phineas, þ sonne
of Elazar, the sonne of Aaron, (of the trybe of
Leui) whych was prysoner in the lande of Me-
des, in þ raygne of Artaxerxes kynge of Persia
* And

The fourth booke

Exa. lvi. a

* And the worde of the Lorde came vnto me saying: go thy waye and shewe my people their synfull dedes: and theyr chyldren theyr wyckednes whych they haue done agaynst me, that they maye tell theyr chyldres chyldren the same for the synnes of theyr fathers are increased in them. And why? they haue forgotten me, & haue offered vnto straung goddes. Am not I euen he that broughte them out of the lande of Egypte from the house of bondage? But they haue provoked me vnto wrath, & dyspplied my counsels. Shall thou oute then thy heare of thy heade and caste alleuell ouer them, for they haue not bene obedyent vnto my lawe.

* Nu. xxi. d

Jo. i. b. i. g

Exo. xiii. g

Exo. xiii. e

Exo. xiii. b

Nu. xxi. a

Exo. xiii. d

Nu. xxi. a

Sapp. xvi. e

Nu. xxi. b

* Exa. b. a

Exo. xiii. b

Leu. xxi. b

* Exa. i. b

It is a people wythout learnynge and nourture. Howe longe shall I forbear them, vnto whome I haue doone somuche good? * Manye kynnes haue I destroyed for theyr sakes. * Pharaoh with his seruantes and al his powre haue I smytten downe & slayne: Al thenacions haue I destroyed and rooted out befoze them, and in the East haue I broughte two landes and people to naught, euen Tyre and Sidon, and haue slayne al theyr enemyes. Speake thou therfoze vnto them sayinge: Thus sayeth the Lorde. * I led you thorow the see: and haue geuen you sure stretes, sence the begynnynge. * I gaue you Moyses to be youre Captayne, and Aaron to be the preast: * I gaue you light in a pillar of fyre: and greate wonders haue I doone amonge you: yet haue ye forgotten me: sayth the Lorde.

Thus sayeth the Almyghtye Lorde: I gaue you quaples to eate, & tentes for youre socourt. Neuertheles ye murmured: and ascribed not the victorie of your enemyes vnto my name: yee, & same day do ye yet murmur. Where are the benefites, that I haue done for you? When ye were hongrye in the wylernes, & dyd ye not crye vnto me? Why haste thou broughte vs into this wylernes to kyl vs? It had bene better for vs to haue serued the Egipcians, then to dye in this wylernes. Ther had I pytie vpon your mournynges. And gaue you Manna to eate. * Ye did eate Angels fode. * When ye were thurstye, dyd not I heve the hearde stone, and caused water to flowe thereoute? For the heat I couered you wyth the leaues of the trees. A good pleasaunt fat lande gaue I you: I caste oute the Canytes the Phelystes & Philistines befoze you. * What shall I do more for you sayth the Lorde?

Thus sayth the Almyghtye Lorde: when ye were in the wylernes, in the water of the Amorytes, beinge a thyrst, and blasphemynge my name, I gaue you not fyre for youre blasphemys but cast a tre into the water, and made the riuer swete. What shall I do vnto y, O Jacob? Thou Juda woldest not obeye me. * I wyll turne me to another people, and vnto those wyll I geue my name, that they may kepe my statutes. Seinge ye haue forsaken me. I wyll forsake you: When ye desyre me to be gracious vnto you, I shall haue no mercye vpon you. * When ye call vpon me: I wyll not heare you. For ye haue dyspplied youre handes wyth bloude, and your fete are swyfte to commyt mans slaughter, Ye haue

not forsaken me (in amater) but your owne selues, sayth the Lorde.

Thus sayth the Almyghtye Lorde: haue I not praped you, as a father his sonnes, as a mother her daughters, & as a nurse her yong babes that ye wolde be my people, & I shulde be youre God: that ye wolde be my chyldren, & I shulde be youre owne father? * I gathered you together as an henne gathereth her chekenes vnder her wynges. But now what shall I do vnto you? I shall cast you out from my face. * When you offre vnto me, I wyll turne my face frome you for youre solempne feaste dayes: youre new mones, and your circumcisions haue I forsaken. I sente vnto you my seruantes the Prophetes whom ye haue taken & slayne, & tozney theyr bodies in peces whose bloud I wil require of your handes sayth the Lorde. Thus sayth the Almyghtye Lorde: your house must be desolate: I wil cast you out as & wind doth the strawe, your chyldre shal not be frutful, for they haue dyspised my commaundement: and done the thyng that is euell befoze me: Your houses wyll I geue vnto a people that shal come, and * they that neuer heard me shal beleue in me: and they vnto whom I neuer shewed token: shall do the thyng that I commaund the. They haue sene no prophetes, yet shall they cal theyr synnes to remembraunce, & knowleg them. I report me vnto the grace I wil do for the people which is come, whose chyldren reioyse i gladnes, & though they haue not sene me wyth bodelye eyes, yet in spete they beleue the thyng that I saye. And nowe brother, behold what great worship, & se the people & commeth from the east, vnto whom I wyll geue the duke dome * of Abraham: Isaac, and Jacob, of Oseas, Amos, and Hychas, of Joel, Abdy, Jonas, Naum, and Abacuc, of Sophonye, Aggeus Zachary, and Malachy (whych is called also an angel, or messenger) of the Lorde.

The ii. Chapter.

The Synagoge sendeth saues wyth her owne chyldren. The Gentiles are called.

Thus sayth the Lorde: I brought this people oute of bondage, I gaue them my commaundementes, by my seruantes & prophetes: whych they wold not hear, but dyspised my counsels. The mother that bare them, sayth vnto them: Go your way ye chyldren, for I am a wyddowe and forsaken. I brought you vp wyth gladnes, but wyth sorrowe and heauynes haue I lost you: for ye haue synned befoze the Lorde your God, and done the thyng that is euell befoze hym. But what shall I nowe do vnto you? I am a wyddowe and forsaken: go your waye O my chyldren, and aske mercy of the Lorde. As for me O father, I call vpon the for a witness ouer the mother of these chyldren which wold not kepe my couenaunt, & thou bringe them to confusion: & theyr mother to a spoyle, that she beare homore. Let theyr names be scatered abroade amonge the heathen. Let them be put out of the earth, for they haue thoughte scoyme of my couenaunt.

Who be vnto the Assur, thou that hydest the wyrghteous

unrighteousnes by the. Thou wycked people remembre what I dyd vnto Sodome, and Gomorre, whose lande is turned to pytch and ashes: Euen so wyl I do vnto al the, that heare me not, sayth the almyghty Lord. Thus sayth the Lord vnto Edoas: tell my people, & I wil geue them the kyngedome of Ierusalem, which I wolde haue geuen vnto Israel: They? glozy also wyl I take vnto me: and geue them the euerlastyng tabernacles, which I had prepared for those. The tree of lyfe shalbe vnto them a swete smellynge opntement: they shal nether labour nor be wery. So ye poure waye, and ye shall receaue it. Pray for your selues a few dayes that they maye dwell therein.

Howe is the kyngedome prepared for you therfore watch. Take heauen and erth to wytnes for I haue broken the euell in peces, and created the good, for I lyue sayth the Lord. Mother embrace thy chyldren, and bynge them vp wyth gladnes: make they? fete as fast as a pyl-ler, for I haue cholen the sayth the Lord.

And those that be deade wyl I rayse vp agayne from they? places, and bynge them out of the graues. For I haue knowen my name in Israel. Feare not thou mother of the chyldren for I haue cholen the sayth the Lord. And for thy helpe I shal sende the my seruantes Esay and Jeremy, after whose counsell I haue sanctyfyed and prepared for the. xii. trees with diuers frutes, and as many welis: flowing with mylke and hony, & vii. mountaynes, wherupon there growe roses & lylies, wherin I wyl fyll my chyldren with ioye. Execute iustyce for the widdow be iudge for the fatherles, geue to the poore, defende the comfzrtles, clothe the naked: heale the wounded, and sycke: laughe not a lame man to scoone, defend the crepel, and let the blynd come into the lpyght of my clerkes: whersoeuer thou fyndest & dead, take them and bury them, and I shal geue the, the fyrst place in my resurrection holde styll & my people and take thy rest

for thy quietnes is come. Rede thy chyldren, & thou good nurse, stablyshe they? fete. As for & seruantes whom I haue geuen the, there shall not one of them perishe, for I wyl seke them fro thy nombze, were not thy selfe.

For when the daye of trouble and heauyness cometh, other shall wepe & be sorrowfull, but thou shalt be mery and plenteous. The heathen shalbe gelous but they shalbe able to do nothig agaynst the, sayth the Lord. My handes shal soute the, so that thy chyldren shal not se the fyre euerlastyng. Be ioyful, & thou mother wyth thy chyldren, for I wil delpyer the sayth the Lord. Remembre thy deade chyldren, for I shal bring them out of the earth, & shewe mercy vnto them for I am mercyfull, sayth the Lord Almighty. Embrace thy chyldren, vntyll I comie and shewe mercy vnto them, for my welles runne ouer: and my grace shal not fayle.

I Edoas receaued a charge of the Lord vpon the mounte Oreb, that I shulde go vnto Israel. But when I came vnto Israel they set me at naught, and dyspyled the commaundemente

of the Lord. And therfore I laye vnto you, O ye heathen that hear and vnderstand. Loke for your shepharde, he shall geue you euerlastyng rest, for he is nye at hande, that shal come in the ende of the worlde. Be redy to the rewarde of & kyngedome, for the euerlastyng lpyghte shal shyne vpon you for euermore. Fle the shadowe of thys worlde, receaue the ioyefulnes of youre glozy. I testyfie my sauour openly: O receaue the gyft that is geuen you, and be glad, geuinge thanckes vnto hym: that hath called you to the heauenly kyngdome.

Arple vp, and stande faste: beholde, the nombze of those that be seald in the feast of & Lord whych are departed from the shadowe of the worlde, and haue receaued glozyous garmentes of the Lord. Take thy nombze O Syon, and shut vp the purfeyd, whych haue fulfilled the lawe of the Lord. The nombze of the chyldren whom thou longest for, is fulfilled: be seche the power of the Lord, & the people which haue bene called from the begynnyng, maye be halowed.

* I Edoas sawe vpon the mounte Syon a greate people whom I coulde not number, and they al prayled & Lord with songes of thanckes geuyng. And in the myddest of them ther was a yong ma of an hye stature, more excellent the all they, & vpon euery one of they? heades be set a crowne, and was euer hyer and hyer, whych I marueled at greatly. So I asked the Angell, and sayde: Sy: what are these? he answered & sayd vnto me: These be they, that haue put of & mostall clothynge, and put on the immortal and haue testyfyed and knowleged the name of God. Howe are they crowned & receaue the rewarde

Then sayde I vnto the Angell: what ponge person is it, & crowne them, and geueth them the Palmes in they? handes? So he answered, and sayd vnto me it is the sonne of God, whom they haue knowleged in the worlde. Then began I greatly to comende them, that stode so styf for the name of the Lord. And so the angel sayd vnto me: Go thy way, and tel my people, what maner of thynges: and howe greate wonders of the Lord thy God, thou hast sene.

The. iii. Chapter.

The wonderous woekes whiche God dyd for the people are recyted. Edoas marueled that God sufferd the Babilonians to haue rule ouer his people, which yet are synners also.

In the. xxx. year of the fall of the cite I was at Babilon, and lay troubled vpon my bed, & my thoughtes came vponer my herte: for I sawe the desolacion of Sion, and the plenteous wealth of them that dwelte at Babilon, & my spyt was soze moued, so & I begane to speake fearfull wordes to the most hyest, and sayde O Lord Lord, thou spakest at the begynnyng whi thou plantedst the earth (& that thy selfe alone) and gauest commaundemente vnto the people, and a bodye vnto Adam, whych was a creature of thy handes, and hast byrthed in hym the byrth of lyfe, and so he lyued before the, & thou leddeste hym into Paradyce: whych garden of pleasure thy rpyghte hande had plained, & euer the earth was made: And vnto hym thou gauest

The fourth booke

commandement to loue thy wape whyche he transgressed, & immediatly thou appoyntedste death in hym, & his generacions. Of him came nacyns: trybes, people, and kynredes, oute of number. * And every people walked after their owne wyll, and dyd nyce thynges befoze the: & as for thy commandementes they dispised the. * But in processe of time thou broughtest the water froude, vpon those that dwelt in þ world and destroyedst the. And lyke as the death was in Adam, so was the water froude also in these. Neuertheles one of them thou leftest, namelpe Noe, wyth his housholde, of whome came all ryghteous men. And it happened þ when they þ dwelt vpon the earth, beganne to multiplye, & had gottē many children, and were a great people, they begā to be more vngodly then þ fyrste. Howe when they all lyued so wyckedly befoze the, * thou dyddest chose the a man frome amonge them: whose name was Abraham: him thou louedst, and vnto hym only thou shewedst thy wyll, and madest an everlastyng cōuenant wyth hym, promysinge him that thou woldest neuer forlake his seide. * And vnto him thou gauest Israhac: vnto Israhac also thou gauest Jacob, and Esau. As for Jacob, thou dyddest chose hym, and put back Esau. * And so Jacob became a great multitude.

And it happened that when thou leddest his seede oute of Egypt: thou broughtest them vp to the mount Syon, & downe the heauens setting fast the earth, mooung the ground makynge the depthes to shake, and troublinge the worlde. And thy glory went thowowe four portes of fyre, and earthquakes, and wyndes & colde: that thou myghtest geue the lawe vnto the seide of Jacob, and dyligence vnto the generacion of Israhel. And yet tokest thou not away frome them that wycked herte, that thy lawe myght bypnyng forth frute in them. For the fyrst Adam bare a wycked herte, transgressed: and was ouercome, and so be al they that are borne of hym. * Thus remayned weakenes wyth the lawe: in the hertes of the people, wyth the wyckednes of the roote: so that the good departed awaye and the euell abode still. So the tymes passed awaye, and the peares were broughte to an ende. * Then dyddest thou rayle the vp a seruaunt called Dauid, * whome thou commaundedste to buylde a cytye vnto thy name, and to offre vp incense and sacrifyce vnto the therein. Thys was done now many peares. Then the inhabytors of the cite forsoke the, & in al thynges dydeuen as Adam and al his generacions had done, for they also had a wycked herte.

And so thou gaueste thy cytye ouer into the handes of thyne enemyes. Are they of Babilon then better and moze ryghteous then thy people that they shall therfore haue the domynyon of Syon? For when I came there and sawe their vngodlynesse, and so greate wyckednesse: that it coude not be nombred: yee, when my soule sawe so many euell doers (in the xxx. yere) my herte sayled me, for I sawe, howe thou sufferdest them in suche vngodlynesse, and sparedste

the wycked doers, but thyne owne people hast thou roted oute, and p̄serued thyne enemyes, and thys hast thou not shewed me.

I cannot perceaue howe thys happeneth. Do they of Babilon then better: then they of Syon? Is there any other people that knoweth the sayunge that people of Israhel? What generacyon hath so beleued thy cōuenantes, as Jacob? And yet they? rewarde appereth not, and they? labour hath no frute. For I haue goone heare and there thowowt the heathen, and I se that they be ryche and welthy, and thynke not vpon thy commandementes: Wepe thou therfore our wyckednes now in the balaunce and they? also that dwell in the worlde, and so shal thy name be no where founde but in Israhel. Where is there a people vpon earth, that hath not synned befoze the? What people hath kept thy commandementes? Thou shalt fynde that Israhel by name hath kepte thy p̄ceptes: but not the other people and heathen.

The. iiii. Chapter.

The Angel reprooueth Elzas, because he seemed to enter into the profounde iudgements of God.



And the Angell that was sent vnto me (whose name was Urpel) gaue me an answer and sayde: thy herte hath taken to much vpon it in this worlde and thou thynkest to comprehend the wape of the byeste. Then sayde I: Yee, my Lorde. And he answered me, and sayde I am sente to shewe the thre wayes and to sette forth the symplytudes befoze the, whereof yt I canst declare me one, I wyll shewe the also the way, that thou desyrest to se. And I shall shewe the frome whence the wycked herte cometh. And I sayde: Tell on my Lorde. Then sayd he vnto me: Go thy wape, wepe me the weyght of the fyre, or measure me the blaske of the wynde, or call me agayne the dape that is passe. Then answered I, and sayde: What man borne, is able to do that? Why requirerest thou such of me? And he sayde vnto me: Yf I shuld aske the how depe dwellynge are in the see? Or howe greate watersprynge are vpon the fyrmamente? Or howe greate watersprynge are in the begynnyng of the depe? Or whych are the outgorgynge of Paradyce? Peradventure thou woldest saye vnto me: I neuer went downe yet into the depe or hell, neyther dyd I ever clyme vp to heauen. Neuerthelesse now haue I asked the but onely of fyre, and wynde, and of the dape, where thowowe thou hast trauayled, & from the which thou canst not be seperated, and yet canst thou geue me none answer of them.

He sayde moze ouer vnto me: Thyne owne thynges, and such as are growen vp wyth the canst þ not know: howe shuld thy vessel then be able to comprehend the wape of the byest, and now outewardely in the corrupte worlde, to vnderstande the corrupcyon that is euident in my syghte? Then sayd I vnto him: It were better that we were not at all: then that we shulde lyue in wyckednes, and to suffre, & not to know wherfore. He answered me and sayde: I wente in a wo

in a wood, and the trees take such a deuice, & sayd: Come let vs go, and fyghte agaynst p see that it maye departe awayne before vs, and that we maye make vs yet moore woddess.

The floudes of p see also in lyke maner take thys deuice, and sayde: Come let vs go vp, and fyghte agaynst the trees of the woode that we maye make oure lande the wyder. The thoughte and deuice of the wood was but vayne and nothyng worth, for the fyre came & consumed the wood: The thought of the floudes of p see, came lyke wyse to noughte also, for the lande stode vp and stopped them.

When thou were iudge nowe betwixt these two, whom woldest thou iustifye, or whom woldest thou condemne? I answered & sayde: Merely it is a folysh thought that they both haue deuyled for the grounde is geuen vnto the wood, and p see also hath thys place to beate thys floudes. The answered he me, and sayde: Thou hast geuen a ryght iudgemēt, why iudgest thou not thy selfe also? For lyke as the grounde is geuen vnto the woode, and the see to his floudes, euen so they p dwell vpon earth maye vnderstande nothyng but that whych is vpon earth: and he that dwelleth aboue the heauens, may onely vnderstande the thynges that are aboue the heauens. Then answered I, and sayd: I beseeche the, O Lord let me haue vnderstanding: for it was not my mynd to be curyous of thy hye thynges, but of such as we dayly meele withal, namelye wherfoze that Israel is blasphemed of the heathē, & for what cause the people (whom thou hast euer loued) is geuen ouer, to be punyshed of vngodly nations: and why the lawe of oure fathers is brought to noughte and the wyrtten couenantes come to none effecte, and passe awaye out of the worlde as the greshoppers, & oure lyfe is a very feare, & we are not worthy to optayne mercye. What wilt thou do then vnto thys name, whych is called vpon ouer vs? Of these thynges haue I asked question.

Then answered he me, and sayde: The more thou searchest, the more thou shalt marnell, for the worlde hasteth fast to passe awaye, & cannot comprehend the thynges that are promysed for the ryghteous in tyme to come, for this worlde is full of vnyghteousnes and weakenes.

But as concernynge the thynges whereof thou askest me, I will tell the. The euell is sown, but the destruction therof is not yet come. If the euell nowe that is sown, be not turned vpsyde downe, and if the place where the euell is sown, passe not awaye, then can not p thyng come that is sown wyth good. For the corne of euell seede hath bene sown in the hert of man fro the begynnyng, and howe muche vngodlynes hath he brought vp vnto thys tyme: and howe much shall he yet byrnyge for the vntill he come into the barne.

And nowe by thy selfe, whē p corne of euell is cut downe, howe greate a barne shall it be? I answered and sayde: Howe & when shall these thynges come to passe? Wherfoze are oure prayes se we and euell? And he answered me, say-

enge: Hast not thou sa much vpon the best, for thy hastynes to be aboue him is but vayne, thou makest to much ado. Wd not the sonles also of the ryghteous aske questyon of these thynges in their holynes, saying: How longe shall I hope of this fashion: When cometh the frute of my barne and my reward? And vpon thys Jeremi-el the Archangel gaue them answer, and sayde: Euen when the nombze of the seedes is fylled in you, for he hath weyed the worlde in p balauce: in measure & nombze hath he measured the time and moueth it not vntil the same measure be ful fylled. Then answered I & sayd: O Lorde Lord nowe are we full of synne, & for our sake paraventure it is not, that the barne of the righteous shall not be fulfylled, because of the synne of the that dwell vpon earth.

So he answered me & sayd: Go thy waye to a woman wyth chylde, & aske of her, when she hath fulfylled her nyne monethes, if her chyldebed may kepe the byrth any longer within her. The sayd I: No Lorde, that can she not. And he sayde vnto me: In hell the secreete places of soules are lyke the preue chambze of a woman that traunapleth, and maketh hast, when the tyme of necessitye of the byrth is at hande: Euen so doth she hast to deliuer it if it is comytted vnto her. Loke what thou desyrest to se, it shall be shewed the fro the begynnyng. Then answered I, and sayde: If I haue founde grace in thy syght and if it be possible, & if I be mete therfoze, shewe me then whether there be mo to come the is past, or moze past then is for to come. What is past, I knowe but what is for to come, I knowe not.

And he sayde vnto me: Stande vp vpon the ryght syde, & I shall expounde p similitude vnto the. So I stode and behold, an whote burnynge ouen went ouer before me: & it happened p when the flame was gone by, the smoke had the vpper hande. After thys there wente ouer before me a watery cloud, & sent downe much rayne wyth a storme: & when p stormy rayne was past p dropes remainyd styll. The said he vnto me: lyke as the rayne is moze then p dropes, & as fyre exceedeth p smoke, eue so the measure of the thynges that are past hath the vpper hande. Then went the dropes and the smoke aboue: and I prayde & sayde: maye I lye (thynkest thou) vntill that tyme? Or what shall happen in those dayes? he answered me, and sayd: As for the tokens wherof thou askest me, I maye tel the aparte: but as touchynge thy lyfe, I maye not shewe the, for I am not sent therfoze.

The. v. Chapter.

Eldras and the Angell comen together.



Euerthelesse, as concernynge the tokens, marke this: Beholde, the dayes shall come, that they which dwell vpon earth, shall be taken in a greate nombze, and the waye of the truthe shall be byd, & the lande shall be barrē from sayth: but iniquyte shall haue the vpper hande, lyke as thou hast sene nowe, and as thou hast heard longe ago. And the lande that thou seyst nowe to haue rule, shalt thou shortly se wast. But pf

Abb God

apoc. vi. b.

mat. xxiii.

The fourth boke

God graunte the to lyne, thou shalt se after the thynde trumpet that þe sunne shall sodenly wyne agayne in the nyghte, and the mone thre tymes in the daye, & bloude shall drop out of the wood, and the stone shall geue hys voyce, & the people shall be vnquyet: & euen he shall rule, whome they hope not, & dwell vpon earth, & the foules shall flyt & þe Sodomytish see shall cast out his fyre, & make a noyse in þe nyght, whych many shall not knowe, but they shall all heare the voyce therof.

There shall be a confusyon also in many places, & the fyre shall be oft sent agayne, & the world beastes shall go theyr way, and monstrous women shall bare monstres, and salte waters shall be founde in the swete: one frende shall fyghte agaynst another: then shall wyte & vnderstandyng be hyd and put asyde into theyr secrete places, & shall be sought of many, & yet not be founde: then shall vnrightheousnes & voluptuousnes haue the vpper hande vpon earth. One lande also shall aske another, & saye: Is rightheousnes gone thorowe the? And it shall say: No. At the same tyme shall men hope, but nothyng optayne: they shall laboure, but theyr wayes shall not prosper.

To thewe the such tokens I haue leue and yf thou wilt praye agayn, and wepe as now, and faste seuen dayes, thou shalt heare yet greater thynges. Then I awaked, & a fearefulness went thorowe all my bodye, & my mynde was feble & carefull, so that I almost souned wythall. So þe Angel that was come to talke wyth me, helde me, comforted me, and set me vp vpon my fete.

And in the seconde nyghte it happened, that Salathiel the captayne of the people came vnto me, sayinge: Where hast thou bene? and why is thy countynance so heuy? Knowest thou not that Israel is commytted vnto the in the lande of theyr captiuitie? Up then and eate, & forsaake vs not, as the shepherde that leaueth hys flocke in the handes of the wycked wolues. Then sayde I vnto hym: Go thy wayes from me & come not nye me: and he herde it, and as I sayde: so wente he hys waye from me. And I fasted seuen dayes, mournynge and weppynge, lyke as Ariel the angel commaunded me. And after seuen dayes it happened that þe thoughtes of my hert were very greuous vnto me agayne, and my soule receaued the sperte of vnderstandynge, and I began to talke wyth the moost hygheste agayne, & sayd: O Lorde Lorde, of euery wood of the earth and of all the trees therof, thou hast chosen the one onely vyneparde: and of all landes of the whole worlde, thou hast chosen the one vit, & of floures of the grounde, thou hast chosen the one lylpe: & of all the depthes of the see: thou hast fylled the one ryuer: and of al bylded cyties thou hast bellowed Hyon vnto thy selfe: & of al the foules þe are created, thou hast named the one doue, and of all the cattell that are made thou hast prouyded the one shepe: & amonge al the myltitude of folkes: thou hast gotten the one people, and vnto thys people whome thou louedest, thou gaueste a lawe, that is proued of all.

And now, O Lorde, why hast thou geuen thys one people ouer into manys? And vpon the

one root thou hast prepared o ther, and why hast thou scatered the one onely people amonge many, whych treade them downe, yee, whych haue euer withstande thy promyses, and neuer beleued thy couenauntes.

And thoughte thou were enemy vnto thy people, yet shuldest thou punyssh them wyth thyne owne handes. Nowe when I had spoken these wordes, the Angel that came to me the nyght afore was sente vnto me, and sayde vnto me: Heare me, and herken to the thyng that I saye and I shall tell the more. And I sayde: Speake on my Lorde. Then sayd he vnto me: Thou art sore vexed and troubled for Israels sake. Louest thou that people better then him that made the? And I sayde: No Lorde: but of very grete and compassion haue I spoken. For my raynes payne me euery houre, because I wolde haue experyence of the waye of the mooste hygheste, and to seke out parte of hys iudgemente. And he sayde vnto me: that thou mayeste not. And I sayde: Wherefore Lorde? Wherunto was I borne then? Or why was not my mothers chyldbed then my graue? So had I not sene the myserye and trouble of Jacob, and the trauayle of my people of Israel?

And he sayde vnto me: Rombze the thynges that are not yet come: gather me together þe droppes: that are scatered abrode, make me the floures grene agayne, that are wythered, open me the thyng that is closed: and byng me forth the windes, that are shut vp, shewe me þe ymage of a voyce, and then shall I declare the thyng, that thou labourest to knowe. And I sayde: O Lorde Lorde, who maye knowe these thynges, but he that hath not hys dwellinge wyth men. As for me, I am vnwysse: how may I the speake of these thynges wherof thou askest me.

Then sayde he vnto me: lyke as thou canst do none of these thynges that I haue spoken of euen so canst thou not fynde out my iudgemente or in the ende, the loue that I haue promysed vnto my people. And I sayde: Beholde, O Lorde, yet arte thou nye vnto them that haue no ende: and what shall they do that haue bene before me, or we that be now, or they that shall come after vs? And he sayde vnto me: I wyl lyken my iudgement vnto a ryng. Lyke as there is no slacknesse of the last, euen so is there no swyftnesse of the fyrst. So I answered and sayde: couldest thou not make those (that haue bene made, and be now, and that are for to come) in one, that thou myghtest shewe thy iudgemente the soner? Then answered he me, and sayde: The creature maye not haue aboue the maker, neyther maye the worlde holde them at once, that shall be created.

And I sayde: Howe hast thou sayd then vnto thy seruaut, þe thou lpyng maker, hast made the creature lpyng at once, & the creature bare it: euen so myghte it now also beate them þe present, at once. And he sayd vnto me: Aske the chyldbed of a womā, & say vnto her: If þe byngest forth the chyldren, why doest thou it not together, but one after another? Praye her therfore to byng

to bringe forth .x. children at once. And I ſaide
ſhe can not, but muſt do it one after another.

Then ſayde he vnto me: Euen ſo haue I ge-
uen a childebed vnto the earth: for thoſe that be
ſowen vpon it by proceſſe of tyme. For lyke as a
ponge childe maye not bringe forth the thyng-
ges that belonge to the aged: euen ſo haue I or-
dained the worlde whych I made.

And I asked and ſaide: Seynge thou haſt
nowe geuen me away, I will ſpeake befoze the,
for our mother of whom thou haſte tolde me is
yet ponge, and nowe ſhe draweth nye vnto age.
He aunſwered me and ſayde: Aſke a woman y
beareth children, & ſhe ſhal tell the. Saye vnto
her: wherefoze are not they (whome thou haſte
nowe brought forth) like thoſe y were befoze y
but leſſe of ſtature? And ſhe ſhal aunſwere the:
They that be bozne in y yowth of ſtrength, are
of one ſayppon, & they y are bozne in the tyme of
age, (when the childebed ſayleth) are other wyſe.
Conſider nowe thy ſelfe, howe that ye are leſſe
of ſtature, then thoſe that were befoze you, and
ſo are they that come after you, leſſe then ye: as
the creatures which nowe begin to be olde, and
haue paſſed ouer the ſtrength of yowthe. Then
ſaide I: Lorde I beſeeche the, yf I haue founde
fauoure in thy ſpyghte, ſhe we thy ſeruaunte, by
whome doeſt thou viſet thy creature?

The. vi. Chapter.

The Angel instructeth Eſdras, and geueth hym
aunſwere to his queſtions.



And he ſaide vnto me: In the begin-
nyng when y grounde was made
befoze the worlde ſtoode, or euer the
wyndes blew, befoze it thondred,
& lyghtened or euer the foundaciōs
of Paradiſe were layde, befoze the faire floures
were ſene, or euer y moueable powers were ſta-
blyſhed, befoze the innumerable multitude of
Angels were gathered together, or euer y bygh-
neſſes of the ayre were liſted vp, afore the mea-
ſures of the firmāt were named, or euer y chim-
neys in Sion were hote, & or the preſent yeaeres
were ſought out, & or euer the inuencions of the
ynowde ſpyne, were put aſyde, befoze they were
ſealed y now gather ſaith for a treaſure: the did
I conſider & ponder al theſe thynges, & all they
were made thozow me, & thozow none other:
by me alſo they be ended, & by none other. Then
aunſwered I & ſaide: which ſhal be the parting
aſunder of t he times? Or when ſhal be the ende
of the firſte, & the begynnynge of it y foloweth.
And he ſayde vnto me: From Abraham vnto
Iſaac, when Iacob & Eſau, were bozne of him,
Iacobs hande helde firſte the hele of Eſau: for
Eſau is the ende of this worlde, and Iacob is
the begynnynge of it that foloweth. The hande
of man betwixt the hele and the hande. Other
queſtion (Eſdras) aſke thou not.

I aunſwered then & ſaide: O Lorde Lorde,
yf I haue founde fauoure in thy ſpyght, I beſeech
the ſhe we thy ſeruaunte the ende of thy tokens
wherof thou ſhe weſt me parte the laſt nighte.
So he aunſwered and ſaide vnto me: Stande
vpon thy fete, and heare the perfect voyce &

ſounde. There ſhall come a greate moeyon, but
the place wher thou ſtandeſt ſhal not be moued.
And therfoze when thou heareſt the wordes be
not afraid, for of the ende ſhall the worde and
foundation of the earth be vnderſtande. And
why? the worde therof trebleth and quaketh
for it knoweth, y it muſt be chaunged at the end.
And it happened, y when I had herde it, I ſtoode
vpon my fete: and herkened, & beholde, there
was a voyce, that ſpake, & the ſounde of it was
like the ſounde of many waters, and it ſaide:
Beholde, the dayes come, that I will begynne
to drawe nye, & to viſet them that dwell vpon
earth, & wyll begynne to make inquiſycon of
the, what they be that haue burnt equite with
vnrigheteouſnes, & when y lowe eſtate of Sion
ſhal be fulfilled: & whē y worlde, y ſhal vaniſh a-
way: ſhal be ouerſealed, the wil I do theſe tokēs.

The bookes ſhal be opened befoze the firma-
ment, & they ſhall ſe all together, & the children
of a yeaere olde ſhall ſpeake wyth their voyces:
the women wyth childe ſhall bringe forth vnty-
mely children of thre or foure monethes olde, &
they ſhall lye: & be raiſed vp: and ſodenly ſhall
the ſowen places appere as y vnſowne, the ful-
loze honſes ſhal ſodenly be founde emptye, and
the trompete ſhall geue a ſounde, whiche when
euer ye mā heareth, they ſhal be haſtely afraid.
* At that tyme ſhall frendes fighte one againſt
another lyke enemyes, and the earthe ſhall ſtan-
de in ſeare with them.

Mich. v. 1
Mat. 24

The ſpringes of the welles ſhall ſtand ſtill, &
in. iiii. houres they ſhal not renne. Wholouer re-
mayneth from all theſe thynges y I haue tolde
y, ſhal eſcape, and ſe my ſaluacion, & the ende of
poure worlde. And the men that haue receaued
ſhal ſe it they y haue not taſted death from their
byrth: & the bert of the indwellers ſhal be chaun-
ged, & turned to another meanyng, for euē ſhal
be put out, & dyſceate ſhal be quenched. As for
faith, it ſhal ſhortly, corrupciō ſhal be overcome
& the truth, which hath bene ſo long wout frut,
ſhal be declared. And it happened whē he talked
w me, y I looked demuerly vpon him befoze whō
I ſtoode, & theſe wordes ſaide he vnto me: I am
come to ſhe we y, the time of y night ſo to come.

Yf thou wilt praye yet moare, and faſte
ſeuē dayes agayne: I ſhal tell the moare thyng-
ges, and greater then befoze: for thy voyce is
hearde befoze the hyghēſt for why? the myght-
tie hath ſene thy ryghteous dealyng, he hath
ſene alſo thy chaſtitie, which thou haſt had euer-
ſence thy yowthe & therfoze hath he ſente me to
ſhe we the all theſe thynges, & to ſaye vnto the.
Be of good comforte, and feare not, & haſte not
with the tymes that are paſte to thincke vaine
thynges, & make not haſte of the latter tymes.

And yf happened after this, that I wepte
agayne, & faſted ſeuē dayes in like maner, that
I myght fulfil the thre weekes: whiche he tolde
me. In the viii. night was my bert vexed with
in me agayne. And I began to ſpeake befoze y
hyghēſt: for my ſpyrit was greatly ſet on fier, &
my ſoule was in diſtreſſe, & I ſaide: O Lorde, y
ſpakeſt vnto thy creature from the begynnynge

B b b ii / euen

The. iiii. booke.

** Gen. 1. a* (euen the fyrst daye) and sayedst: * Let heauen and earth be made, and thy word was a perfect worcke. And then was there the sperte, and the darcknesse were yet on euery syde, and scilicet: there was no mans voyce as yet from y. Then commaundest thou a fayre lighte to come forth oute of thy treasures, that thy worcke myghte appeare and be sene.

Upon the second day thou madest the sperte of the firmament, and commaundest it to part a sunder, & to make a diuision betwixte y waters, y the one part myghte remaine aboue, and the other beneth. Upon y. iii. day thou broughtest to passe, y the waters were gathered in the vii. part of y earth. vi. partes hast thou dried vp and kepte them, to thyntente that men mighte sow & occupy husbandry therein. As sone as thy worde went forth, the worcke was made. For immediatly there was great innumerable frut and many diuerse pleasures and desyres of temptation, floures of changeable colour & smell, and this was done the. iii. daye.

** Gen. 1. b* * Upon the. iiii. daye thou commaundest that the sunne shulde geue his hyne, and the moone her lpght: y starres dydst thou set in ordre and gauest the a charge, to do scrupce euen vnto ma y was for to be made. Upo y. v. day y saidst vnto the. vii. parte * (wher y waters were gathered) y they shulde byngge forth dyuers beastes, foules & fishes. And so it came to passe, that the dome waters: and without soule brought forth liuyng beastes, at the commaundement of God that all people myghte prayse thy wonderouse worckes. Then dydst thou preserue two soulles, y one thou calledst Enoch: & the other Leuiathan, and didst seporate the one from the other for the. vii. parte (namely where y water was gathered together) myght not holde them both vnto Enoch thou gauest one part, which was dyed vp y. iii. daye, y he shuld dwel in the same part, wherin are a. ii. hylls. But vnto Leuiathan thou gauest the. vii. part, namely y moyst and hast kepte hym to deuoure what thou wylt and when. Upon the. vi. day thou ganest commaundement vnto y earth, y before the, it shuld byngge forth beastes, catell, and all y crepe, and (besyds this) Adam also, whom y madst lord of all thy creatures. Of him come we all, and y people also, whome thou haste chosen specyally vnto thy selfe. All this haue I sayde nowe and spoken before the, that I myghte shewe how y the worlde is made for oure sakes. As for the other people whych also come of Adam y haste sayde y they are nothyng, but be lyke a spytle, & hast lykened the abundaunce of them vnto a dozop (y falleth) from the rofe of the house.

And nowe, O Lorde: the heathen whyche haue euer bene reputed as nothing, haue begon to be Lordes ouer vs, and to deuour vs: but we thy people (whome thou haste called the fyrste bozne, thy only begottē, and thy foruent louer) are geuen into theyr handes and power. Yf the worlde nowe be made for our sakes, why haue we not the inheritaunce in possession with the worlde. Howe longe shall this endure?

The. vii. Chapter.

The Angel sheweth vnto as many thynges to come.



And it happened after that I had spokē out these wordes there was sente vnto me an Angell, whych had bene by me also the nyghtes afore and he sayde vnto me: Up & as, and heare y wordes: that I am come to tel the. And I said speake on Lord my God. Then sayde he vnto me. The see is set in a wylde place that it myghte be deape and greete, but the entraunce is narrowe and small lyke a ryuer.

For who wolde go into the see, to looke vpon it, and to rule it? Yf he went not thowow y narrowe, howe myghte he come into the brode?

Item an other: A cyprie is buylde and set vpon a broade felde, and is full of all goodnesse the entraunce is narrowe and sodayne, lyke as yf there were a fyre at the ryghte hande, and a depe water at the lefte, and as it were onely one strait pathe betwixt them both so smale that there coulde but one man go there.

Yf thys cyprie nowe were geuen vnto an heyre and he neuer wente thowow the parlous waye, howe wold he receaue hys inheritaunce? And I sayde: It is so Lorde. Then sayde he: Euen so is Israel also a porcion. And why? for theyr sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thyngge Judged that was done. Then were the entraunces of the worlde made narrowe, full of sorowe and trauayle. They are but fewe and cuell, full of pavelles and labour. For the entraunces of the fore worlde were wide and sure, and broughte immortall fruite.

Yf they nowe whyche are entred into this worlde, maye not comprehend these strait and vaine thynges, much lesse maye they comprehend & vnderstand the secret thynges. Why disquietest thou thy selfe then seing thou art but a corruptible man? And what woldest thou knowe where as thou art but mortall? And why haste thou not receaued into thyne herte the thyngge that is for to come, but that is present?

Then sayde I: O Lorde Lorde, * thou haste ordeyned in thy lawe, that the ryghteous shulde inherete these thynges, but that the vnlawfull and vngodly shulde perishe. Reuerthelesse, the ryghteous shall suffer strait thynges, and hope for wyde: for they that haue lyued vngodly and suffered strait thynges, shall not le the wyde.

And he sayde vnto me: There is no iudge aboue God, and none that hath vnderstanding aboue y hyghest. For there be many y perishe, because they dispise the lawe of God y is set before them. For God hath geuen strait commaundement to such as come, that they knowe what they do, and howe they shulde lyue: and yf they kepte this, they shulde not be punished.

Reuerthelesse, they were not obedient vnto him, but spake agaynst hym: ymagined vayne thynges, and purposed to synne, and sayde moouer, y there was no God, and y God regarded it not. His wayes haue they not knowen, y his lawe

lawe haue they dyspyssed, and denyed bys promyses: in his statutes and ordynances haue they not bene faythfull and steadfast, and haue not perfourmed his woꝛkes.

And therfore Eldras: vnto the full, plenty and to the empty, emptinesse. Beholde the time shall come, that these tokens which I haue told the, shall come to passe, and the byrde shall aperc and the earth that nowe passeth awaye, shall be shewed: and whosoever is deliuered fro the euell, shall be my wonders. For my sonne Iesus shall openly declared, with those that be with hym & they that remaine: shall be my in foure hundred yeres.

After these same yeres shall my sonne Christ dye, and all men that haue lyfe, and the worlde shall be turned into the olde sylence seuen dayes, lyke as in the foze Judgements so that noman shall remaine. And after seuen dayes, I worlde that yet a waked not, shall be raised vp, and shall dye corrupt. And the earthe, shall restore those that haue slept in her: and so shall the dust those that dwell in sylence, and the secret places shall deliuer those that be commytted vnto them. And the moost hyghest shall be openly declared vpon the seate of Judgemente, and all miserie shall vanishe awaye and longe sufferynge shall be gathered together. But the Judgement shall continue, I truth shall remaine, and sayth shall waxe strong, I woꝛke shall folowe, & I reward shall be shewed: I ryghteousnes shall watch, and the vnryghteousnes shall beare no rule.

Then sayde I: * Abraham prayed fyrst for the Sodomites, & Moses for the fathers that synned in the wyldernesse, & he that came after him for Israel, in I tyme of Achas, & Samuel: and * David for the destruccyon, and Salomō for them that came into the sanctuary, & I heli as for those that receaued rayne, & for the dead that he myghte liue, & Ezechias, for the people in the tyme of Sennacherib: and dyuerse other in lyke maner, whych haue prayed for many.

Euen so nowe, seying the corrupt is growen by, & wyckednes increased, and the ryghteous haue prayed for the vngodly, wherfore shall it not be so nowe also?

He answered me, and sayde: This present worlde is not the ende, there remaineth muche honoure in it, therfore haue they prayed for the weake. But the daye of dome shall be I ende of this tyme, & the begynnyng of the immortalite for to come, wherein al corrupcyon is vanisshed all voluptuousnes is lowed al my belefe taken away, righteousnes growen, & the verite sprōg by. Then shall no man be able to saue him that is destroyed, nor oppresse him I hath gotten the victorie. I answered then, & sayd: This is my first and last sayng: I it had bene better, not to haue geuen the earthe vnto Adam: or els when it was geuen hym, to kepe hym that he shulde not synne. For what profyt is it for men nowe in this presente tyme to lyue in heynesse, and after death to loke for punishment? O thou Adam, what haste thou done? For thought it was thou that synned, thou art not fallen alone

but we al that come of the. For what profyt is it vnto vs, yf there be promysed an immortal tyme: where as we medle wyth deadly woꝛkes? And yf there is promised vs an euerlasting hope, where as oure selues are euell and wayne and that there are layde vp for vs dwellynge of helthe and fredome, where as we haue lyued euell, and that the woꝛthyppe of the hyghest is kepte to defende them whych haue led a paciente lyfe, where as we haue walked in the most wycked wayes of all? And that there shall be shewed a Paradise, whose fruyte indureth for euer, where in is fredome and medycyne, where as we shall not goo in: for we haue walked in vnpleasaunte places: And that the faces of the whych haue abstayned, shall shyne aboue the starres, where as oure faces shall be blacke and darcke? For whyle we lyued and dyd vnryghteously, we considered not, that we shulde suffre deathe.

Then answered he me, and sayde: This is the consyderacyon and thoughte of the bat-tayle, whych the man hath vpon earthe: that yf he be ouercome, he shall suffre as thou hast sayd. But yf he get the victorie, he shall receaue the thyng that I saye. For this is the lyfe, wherof Moses spake vnto the people, whyle he lyued, sayng: * Chuse the lyfe that thou mayest lyue: * Deu. xxx. d. Neuerthelesse, they beleued him not, neither the Prophetes after hym.

So, now me whych haue spoken vnto them, that heynesse shulde not reache vnto them, to thez destruccyon, lyke as ioye is for to come ouer those that haue suffered them selues to be intourmed in saluacyon.

I answered then and sayde: I knowe Lord, that the hyghest is mercyfull, in that he hath the mercye vpon them, whych are not yet in the worlde, and vpon those also that walke in hys lawe: and that * he is paciente and longe sufferynge towarde those that haue synned in thez woꝛkes, and that he is lyberall to geue where as it requyeth: and that he is of greates mercye, for he multiplied his louing kindnesse towarde those that are presente, and that are paste, and to them whiche are for to come.

For yf he mutyllpe not his mercyes, the worlde shall not be made Ipyng, with those that dwell therein. He geueth also, for yf he gave not of his goodnes that they whiche haue done euell, myghte be eased, from thez wyckednes, the ten thousand part of men shuld not be made Ipyng. And yf I Judge forgaue not those that be healed with his worde, & yf he wold destroy the multitude that strineth, there shuld be very fewe left in an vnnumerable multitude.

The. viii. Chapter.

Eldras prayeth God rather to loke vpon his owne mercye: then vpon the synnes of the people.



And he answered me, saynge: The mooste hyghest made this worlde for many, but the worlde to come for fewe. I wyll tell the a symple tude, Eldras: As when thou askest the earthe, it shall

Ab b iii saye

The.iiij.booke.

Math. xx. 1
and. xxi. 1

saye vnto the, that it groweth muche moulde
whereof earthen vesselles are made, but lytle of
it that gold cometh of. Euen so is it with the
wozke of thys worlde. * There be many crea-
ted, but fewe shal be p̄serued. Then answered
I & sayde: Then swalowe vp the wytte (thou
soule) and deuoure the vnderstādyng, for thou
arte agreed to berken & to geue care, & wyllyng
to prophesy: for thou haste no longer space ge-
uen the, but onely to lye. O Lorde, wylt thou
not geue thy seruauit leaue, that he may pray
before the, and that thou mayst geue seed vnto
oure herte, and buyde oure vnderstandyng
that there may come fruite of it: and that euery
one whiche is corrupte, and beareth the state &
and place of a man, may lye?

For thou art alone, and we al are one wozke
māshpp of thy handes, lyke as thou hast sayde
& like as the body is fashyned nowe in the mo-
thers wombe, & geuest the membris & thy crea-
ture is p̄serued in fyre & water: & nyne moone-
thes doth thy wozke suffer thy creature which
is fashyned in her: but the thyng that p̄ser-
ueth, and it that is p̄serued shal bothe be kept
together: and when tyme is, the wombe deliue-
reth the thyng that is kepte and growen in her.

For thou haste commaunded the bestes to
geue milke vnto the frut, that the thyng which
is created and fashyned, may be noysshed for
a tyme: & then thou dysposest & ordrest it wpth
thy mercye, byngest it vp with thy ryghteous-
nesse: nuturest it in thy lawe, and refourmest it
with thy vnderstādyng, mortifiest it as thy cre-
ature, & makest it liuyng as thy wozke. Seyng
then that I destrouest him, which with so great
labours is created & fashyned thow wth thy cō-
maūdemēt, I couldest lyghtly ordayne also, I
the thyng whiche is made myght be p̄serued.

And this I spake now of all men in general
as thou knowest: but of thy people, for whose
sake I am soz: & of thine inheritaunce for whose
cause I mourne: & of Israell, for whō I am wo-
ful: and for Jacob: for whose sake I am greued
therfore begin I to pray before I, for my selfe &
for the, for I se the fal of vs: euen of vs, ydwell
vpōerth. But I haue herd I swiftnesse of I iudge
which is to come: therfore heare my voice, & vnder-
stāde my wordes: & I shal speake before the.

This is the begynnynge of the wordes of
Eldas, before he was receaued: O Lorde thou
that dwellest in euerlastyngenesse, whose eyes
are lyfte vp in the ayre, whose scoole is excea-
dyng hye, whose gloze and magestye may not
be comprehended, before whom the hoostes of
heauen stande with tremblng, whose keepyng
is turned in wyne and fyre, whose word is true
whose talkyng is steadfast, whose commaun-
dement is stronge, whose ordynauce is fear-
ful, whose lookes dyeth by the depthes, whose
wzath maketh the mountaynes to melte away
and whose truth beareth witness: O heare the
prayer of thy seruauit, and marcke with thyne
eares the petition of thy creature.

For whyle I lye I wyl speake, & so longe
as I haue vnderstandyng, I wyl aunswere O

looke not vpon the synnes of the people whiche
serue in the truthe. Haue no respecte vnto the
wycked studeys of the heathen, but to the dy-
spre of those that kepte thy testymonys wpth
sozowes. Thynke not vpon those that haue
walked fapnedly before the, but vpon them,
whych with wyl haue knowne thy feare.

Let it not be thy wyl to destroy them, whiche
haue had beastly maners, but to looke vpon the
that haue clearly taught thy lawe. Take thou
no indignacyon at them, whiche are whorise the
beastes: but loue them, & alway put theyr trust
in thy righteounes and gloze: for we and oure
fathers haue all the same syknes & disease, but
because of our synnes I shal be called merciful.

For yf thou hast mercy vpon vs, thou shalt
be called merciful, where as we haue no wo-
rkes of ryghteounes: for the ryghteous whiche
haue layde vp manye good wozkes together,
shall oute of the p̄ dedes receaue rewarde. For
what is man, I thou shouldest take dyspleasure
at him? O what is I corruptible mortal gene-
ration, I thou shouldest be so rough toward him.

* For of a truthe there is no man among the
that be bozne, but he hath dealt wyckedly, and
among the saythfull there is none whiche hath
not done amysse. For in this (O Lorde) thy rig-
teousnesse and thy goodnesse shal be prayd &
declared, yf thou be merciful vnto them, whiche
are not ryche in good wozkes.

Then answered he me, and sayde: Some
thynges hast thou spoken a ryght, & accordyng
vnto thy wordes it shal be. For I wyl not vere-
ly consyder the wozkes of them, whiche haue
sinned before the death, before I iudgement, be-
fore destruction: but * I wyl reioyse ouer the
wozke & thought of the righteous. I wyl re-
membere also I pylgrymage, I holpe makynge &
I reward. Lyke as I haue spoken nowe, so shal
it come to passe. For as I husband man soweth
much seed vpon the ground, and planteth many
trees, and yet alwaye the thyng that is sown
or planted is not al kept safe, neyther doth it al
take roote: Euen so is it of them that are sown
in the worlde, they shal not all be p̄serued.

I answered then and sayd: yf I haue founde
grace, then let me speake lyke as the husbāde
manes seede perysheth, yf it receaue not rayne
in due season, or yf there come to muche rayne
vpon it: Euen so perysheth man also whiche is
created with thy handes, and is like vnto thine
owne Image, and to thy selfe, for whose sake
thou haste made all thynges, and lykened hym
vnto the husbādmans seede. Be not wzoth at
vs, O Lorde: but spare the people & haue mercy
vpon thyne owne inheritaunce O be merciful
vnto thy creature.

Then answered he me, and sayde: Thynges
present are for I present, & thynges to come
for such as be to come. For I lackest yet moche
seyng thou mayest loue my creature aboue me.
I haue oftymes drawen ny vnto the, but neuer
to I vnrightheous. In this also I art maruelous
before the yf in that thou haste humbled thy
selfe, as it becometh the, and hast not regarded
thyne

thyne owne selfe, that thou art had in suche honour amonge the rpyghteous. Therfore shall grete wretchednesse and myserye come vpon them þ in the latter tyme shal dwel in þ world, because they haue walked in great pryde.

But vnderstande thou for thy selfe, & seke oute glory for such as be lyke the: for vnto you is paradyse opened: the tree of lyfe is planted, þ tyme to come is prepared, plenteousnesse made ready, a cytie is buylded for you, and rest is prepared: yee, perfecte goodnesse and wysedome.

The rote of euil is marked from you, the wea benesse and moth is byd from you, & into hel shal corruption in forgetfulnesse. Sorowes are banished away: & in þ ende is shewed þ treasure of immortalytie. And therfore aske þ no more questis concernyng þ multitude of the that perish. For they haue takē liberte, despised þ dyest thought scozne of his law, & forsaķ his wayes.

Moreouer, they haue troden downe hys rpyghteous, & * sayde in they herte, that there is no God: yea, and that wittingly: for they dy. For lyke as the thyng that I haue spoken of, is made ready for you: Euen so is thyre and payne prepared for the. For it was not his wil þ men shulde come to naught: but they whiche he created, haue despled the name of hym that made them, and are vntthankfull vnto hym, whiche prepared lyfe for them. And therfore is my iudgement nowe at hande. These thynges haue I not shewed vnto all men, but vnto fewe namelpe vnto the and suche as be lyke the.

Then answered I & sayde: Beholde, O Lord nowe hast þ shewed me the multytude of the to kens, which thou wylt begyn to do at the laste: but at what tyme & when þ hast not shewed me.

The ix. Chapter.

¶ Eldras hath vspous shewed vnto hym.

I answered me then, and sayde: Declure thou the tyme dpygentye in it selfe, when thou seest that one parte of the tokens come to passe, whiche I haue tolde the before, so shalt thou vnderstande, that it is the very same tyme wherein the byeste wyl begynne to vplet þ world, which he made. And whē there shal be an erthquake & vpyre of the people in the world, then shalt þ wel vnderstande þ the most byeste spake of those thynges, from the dayes that were before the, euen frō the begynnyng.

For lyke as all that is made in the world be by the begynnyng and ende, and the ende is ma nifest: Euen so the times also of the byest haue playne begynnynges in wonders, and sygnes, and the ende in woorkyng and in tokens. And every one that shal be saued, and shal be able to escape by his woorkes and by sayth: wherein ye haue byered, shal be preserued from the sayde perpysh and shal te my sauour in my lande, and within my borders. for I haue halowed me frō the world. Then shall they be in carefulnesse, whiche nowe haue abused my wayes, and they that haue caste them oute dyspytefullpe, shall dwell in paynes.

For lyke as in they lyfe haue receaued be

nefptes, & haue not knowne me, and they that haue abhozred my lawe, whyle they had yet fre dome, and when they had yet open leysure of a mendmente & conuersyon, and vnderstode not but dyspyled it: the same muste knowe it after deathe in payne. And therfore be thou nomore careful, howe the vngodly shal be punished, and howe the righteous shal be saued, and whose the world is: and when it is. Then answered I: & sayde: * I haue talked before, & nowe: I speake & wyl speake also hereafter, that there be many mo of them whiche perpysh, then shal be saued, lyke as the floude is greater then the droppes.

And he answered me, sayinge: lyke as the felde is, so is also the seede: as the floures be, so are the coloures also: suche as the woorkeman is, such is the woork: and as the husbandman is him selfe, so is his husbandry also, for it was the tyme of the world.

And when I prepared for them that are nowe, or euer the world was made, wherein they shulde dwell, then was there no man that wythstode me. Nowe when every one was, and the maker also in the world which is nowe prepared, and the moneth that ceaseth not, and the lawe whiche is vnslerarcheable: they maners were corrupte. So I consydered the world, & beholde, there was perpyl, because of the thoughtes, that were come into it. And I saw, and spared them greatly, and haue kepte me a wyne berrye of the grapes, & plante, from among many generacyons. Let the multitude perpysh then, whiche are growen vp in vayne: & let my grape and wyne berrye be kepte: euen my plante for wyth great labour haue I made it vp.

Reuerthelesse, yf thou wylte take vpon the yet leue dayes mo (but þ shalt not fast in them) go thy way then into the felde of floures, where no house is builded: and eate only of the floures of the felde, tast no fleshe, drynke no wyne, but eate praye vnto the byeste continually: so wll come, and talke with the.

So I wente my waye and came into the felde whiche is called Ardath (lyke as he commaunded me) and there I sat amonge the floures, & dyd eate of the herbes of the felde, and the meate of þ same satisfied me. After leuen dayes I sat vpon the grasse, and my herte was vbered within me lyke as afore: & I opened my mouth and began to talke before the byeste, and sayde O Lord, thou that shewest thy selfe vnto vs, * thou haste declared & opened, thy selfe vnto our fathers, in the wylderneffe, in a place where no mā dwelleth, in a barren place, when they came out of Egypte, and thou spakest sayng: Heare me O Israel, and marke my wordes thou seede of Jacob. Beholde, I sowe my lawe in you, & it shal bying frute in you, & ye shal be honoured in it for euer. For our fathers whiche receaued the lawe kepte it not, & obserued not thy ordynances & statutes, and the frut of thy law was not declared: for it might not: for why? it was thine * For they preceaued it, perpyshed because they kepte not the thyng that was sown in them.

It is a custome when þ ground receaueth seed
Bbb iii of the

iii. q. viii. b.

* Exo. xix. d
and. xxi. a
Deu. xiii. b.

Deu. xxxii. f

The. iiii. booke.

of the see a ship, or a vessel meate & drinke, that when it perissheth or is broken wherin a thing is sown, or wherin any thyng is put: & thynges also perissheth & are broken: which are sown or put therein. But vnto vs it hath not hapned so, for we haue receaued the lawe, perissheth in synne: and oure herte whyche also receaued the lawe: notwithstandinge, * the lawe perissheth not: but remayneth in his labour.

* Chap. x. a
ii. C. vii. a

iii. C. x. d

And when I considered these thynges in my herte after this maner, I looked aboute me with myne eyes, and vpon the ryghte syde, * I sawe a woman, whyche mourned sore, made greate lamentacyon, and wepte wyth lowde voyce: her clothes were rente in peeces, and she had ashes vpon her heade.

Then let I my thoughtes go, that I was in, and turned me vnto her, and sayd: wherefore wepest thou? Why artest thou so sore and discomforted? And she sayde vnto me: Syr let me bewaile my selfe, and take yet more sorowe: for I am sore vexed in my minde, and broughte vnto lowe. And I sayde vnto her: What ayleth thee? Or who hath done any thyng to thee? tell me: She sayde: I haue bene vnfructful and barren, and haue had an husbnde thyrtie yeares. And these thyrtie yeares I doo nothyng elles daye and nyghte, and all houres: but make my prayer to the best. After thyrtie yeares God herde me thy handmayden, and looked vpon my myserye, considered my trouble, and gaue me a sonne, and I was glad of hym, so was my husband also and all my neyghbours, and we gaue greate honoure vnto the myghte. And I nourished him with great trauayle. So when he grewe vp and came to the tyme, that he shulde haue a wyfe, I made a feaste.

The. x. Chapter.

* Chap. x. a
ii. C. vii. a

A



And it happened, that when my sonne wente into his chambze, he fell downe, and dyed: then ouerthwe we all the lyghtes, & all my neyghbours rose vp to comforte me.

Then toke I my rest vntill the seconde day at nyght: & when they had al rested, & they myght comforte me, I rested & also rose vp by nyghte, & fled, & am come hether into this felde as I sest & am purposed not to come in the cty, but to remaine here & nether to eat nor drynke, but continuallye to mourne and faste, vntill I dye.

Then let I my medytatyns and thoughtes fall that I was in, & spake to her in displeasure: Thou folowest the woman: seest thou not oure heuynesse and mournynge, and what happeneth vnto vs? howe syon oure mother is all wooful and sore: and howe she is cleane broughte downe and in mysery: seing we be all nowe in heuynesse and make hurt more (for we be all sore woofull.) As for I heuynesse & thou takest: it is but for one sonne. Demaunde the earth and she shall tel the: & it is she whyche ought (by reason) to mourne, for the fall of so many that growe vpon her.

For frome the begynnynge all men are borne of her, and other shall come: and beholde

they walke almost all into destruction, and many of them shall be rooted oute.

Who shulde then (by reason) make moare mournynge then she, that hath losse so greate a multitude: and not thou whyche arte sore: but for one. But yf thou woldest say vnto me: My mournynge is not lyke the mournynge of the earth: for I haue losse the fruyte of my bodye, whyche I bare with heuynesse: but the earth is accordyng to the maner of the earth, and the presente multitude goeth agayne into her as it is come to passe: Then saye I vnto the: lyke as I haste borne, with trauayle and sorowe, euen so the earth also frome the begynnynge geueth her fruyte vnto man, for hym that made her. And therfore wythholde thy sorowe and heuynesse by thy selfe, & loke what happeneth vnto the beare it strongly. For if thou iudgest the marche and ende of God, to be righteous and good, and receaueste his counsaile in tyme, thou shalt be comended therein. Goo thy waye then into the citie to thy husbnde.

And she sayde vnto me: that wyll I not do: I wyll not go into the cty: but here wyll I dye. So I communed moze with her, and sayde: do not so, but be counsailed, & folowe me, for howe many falles hath syon? We of good comforte because of the sorowe of Ierusalem. For thou seest that oure Sanctuarie is layed wast, oure altare broken, oure temple destroyed, our playnge of instrumentes and singynge layde downe the thanckesgyuynge put to silence, oure myght is vanyshed awaye, the lyghte of oure candlestykke is quenched, the Arcke of the conuynant is taken from vs, al oure holpe thynges are defyled, and the name that is called vpon ouer vs, is dishonoured: oure chyldren are put to shame our pzeastes are brente: our Leuytes are caried awaye into captiuitie: our virgins are defiled, and oure wyues rauished: our ryghteous men spoiled: and our chyldren destroyed: our yong men are broughte in bondage, and oure strong worthyes are become weake: and syon (which seale is the greatest of al) is loosed by her wordes: for she is deliuered into the handes of them that hate vs.

And therfore wake of thy great heuynesse and put awaye the multitude of sorowes: that the myghte maye be mercysful vnto the: & that the best maye geue thee rest from thy labour and trauayle. And it happened, that when I was talkynge wyth her, her face dyd shyne and glister, so that I was afrayed of her and woked what it might be. And immediatly she cast out a great voyce, verie fearfull, so that the earth shoke at the noyse of the woman: and I flosed, & beholde, the woman appered vnto me nomore: but there was a ctye buylded, and a place was shewed from the grounde and foundacyon.

Then was I afrayed, and cryed, with a loud voyce, and sayde: Where is Ariel the Angell? which came to me at the fyrst? For he hath sed me to come in many consideracyons & thyghtes, & myne ende is turned into corrupcyon: and my prayer to rebuke. And as I was speakynge

speaking these wordes, he came vnto me, and looked vpon me: and I laye as one that had bene deade, and myne vnderstandyng was altered, and he toke me by the ryght hande, and comforted me, and set me vpon my fete, and sayde vnto me: what ayleth the? and why is thine vnderstandyng vaxed? and the vnderstandyng of thy herte? and wherfore arte thou sorpe? And I sayde: Because thou haste forsaken me, and I haue doone * accordyng vnto thy wordes, I went into the felde, and there haue I sene thynges that I am not able to expresse. he sayd vnto me: Stande vp, and be manlye, and I shall geue the exhortacion.

Then sayde I: speake vnto me my Lorde, forsake me not, lest I dye in vayne: for I haue sene that I knewe not, and heard that I do not knowe. O, shall my vnderstandyng be disceryned, and my mynde? But nowe I beseeche the that thou wylt shewe thy seruauit of this world. he answered me then, and sayd heare me, and I shall enfourme the, and tell the wherfore thou art afrayed, for the hyst hath opened many secret thynges vnto the.

he hath sene that thy wayes are ryght, and that thou takest sorowe contynuallye for thy people: and makest great lamentacion for syon: and therfore vnderstande the visyon, which thou sawest a litle while ago after this maner. Thou sawest a woman mournyng, and thou hast comforted her: neuer thelesse nowe seest the likenesse of a woman nomore, but a though test there was a cytie buylded: and lyke as she tolde the of the fall of her sonne: so this is an answer. The woman whome thou sawest is syon: and where as she tolde the, that she hath ben chastyt peres vnfrutefull and barren, those are the chastyt peres wherin there was no offering made in her.

But after chastyt peres, Salomon builded her and offred, and then bare the barren a sonne. And where as she tolde the: that she noz shewed hym wyth laboure, that was the dwellynge of Ierusalem. But where as she tolde the her sonne dyed when she came into her chambze, that is the fall of Ierusalem. And thou sawest her lykenesse howe she mourned for her sonne: what els happened vnto her, I haue shewed the. And nowe God seeth, that thou art sorpy in thy mynde, and suffrest fro thy herte for her, & hath be shewed the her clerenesse, & the fayrenesse of her beauty.

And therfore I bad the remain in the felde where no house is buylded. For I knewe that the hyst woulde shewe thes vnto the: therfore I commaunded the to goo into the felde, where no foundation nor building is. For in the place where the hyst wyl shewe his cytie, there shal be no mans buyldyng. And therfore feare not, and let not thyne herte be afrayed, but goo thy waye in, and se the glorious saye buyldyng, and howe greate it is and howe great thou thinkest it, after the measure of thyne eyes. & then shalt thou heare as muche as thyne eares may comprehend. For thou arte blessed aboue many other: and art called with the hyst as the fewe

But to morowe at nyght thou shalt remayne here: and so shall the biggest shewe the visyons of hygh thynges, which we wyl do vnto them that dwell vpon earth, in the last dayes. So I slept the same nyght, lyke as he comaunded me.

¶ The xi. Chapter.

In this chapter and in the two nexte ensuyng the interest of certain visyons, and of the interpretacions thereof.

Then sawe I a dreame: and beholde, there came vp from the sea an Aegle whiche had twelue wynges, and thre heades: And I sawe and beholde, he spredde hys wynges ouer all the earth, and all the windes of the ayre blew in them, & so they were put together agayne.

And I behelde, and oute of his fetthers there grew out other lytle contrarie fetthers, & bedes rested, the head in the myddst was greater then the other, yet rested it with the respydue.

Mozouer I sawe, that the Aegle flew with hys wynges, and raygned vpon earth, & ouer all them that dwelt vpon the earth: And I saw that all thynges vnder heauen were subiecte vnto hym, and no man spake agaynst him no not one creature vpon earth. I sawe also the Aegle stode vp vpon hys clawes, and gaue a sounde with hys fetthers, and a voyce saynge after this maner: watche not all together, slepe euery man in his owne place, and watche for a tyme, but let the heades be preserued at the last. neuer thelesse, I sawe, that the voyce went not oute of hys heades, but from the myddest of his bodye. And I nombred his contrarie fetthers, and beholde, there were eyght of them. And I looked, and beholde vpon the ryght syde there arose one fetther: and raygned ouer all the earth. And it happened, that when it raygned, the end of it came, and the place thereof appered nomore. So the nexte folowynge stode vp, and raygned and had a great tyme: and it happened, when it raygned, the end of it came also lyke as the first so that it appered nomore.

Then there came a voyce vnto it, and sayde: heare thou that hast kept in the earth so longe this I saye vnto the: before thou begynnest to appeare nomore. There shal none after the attayne vnto thy tyme. Then arose the thirde and raygned as the other afore, & appered nomore also. So went it with all the respydue one after another, so that euery one raygned, and their appered nomore. Then I looked, and beholde in processe of tyme the fetthers that folowed were set vp vpon the ryght syde, that they myghte rule also: and some of them ruled, but within a while they appered no more: for some of them were set vp, but ruled not. After this I looked and beholde, the twelue fetthers appered nomore and the two wynges, and there was no moare vpon the Aegles body, but two brades that rested and syre fetthers. Then saw I also that the syre fetthers were parted in two, and remained vnder the head, that was vpon the ryght syde: for the foure contynued in theyr place. So I looked, and beholde: they that were vnder the wynges, thought to set vp them selues, and to haue

Abbv the

The. iiii. booke.

the rule. The was there one set vp but shortly it appered nomore, and the seconde was lone awaye then the fyrste. And I beheld, and loo, the two thoughte also by theim selues to raygne, & whē they so thought, behold, ther awaked one of the heades that were at rest: namelpe, it that was in the middell, for that was the greater of the two heades. And then I sawe, that the two heades were fylled wth hym, & the heade was turned with them, & were by hym, & dyd eat vp the two vnder wynges & woulde haue raygned

C But thys heade put the hole earthe in feare and bare rule in it, ouer all those that dwelte vpon earthe with muche labour, and he had the gouernaunce of the worlde, ouer all the foules that haue bene. After this I looked, and beholde the head & was in the myddell, sodaynly appered nomore, lyke as the wynges, then came the two heades, whiche ruled vpon earth, and ouer those that dwelte therein. And I behelde, and lo the heade vpon the ryghte syde deuoured & was vpon the lefte syde. And I heard a voyce which sayde vnto me: loke before the, and conspyde & thynge that thou seest. Then I sawe and beholde as it were a Lyon that roareth, rennyng hastyly out of the wood, and he sent oute a mannes voyce vnto the Aegle, and saide: heare thou: I wyll talke with the, & the byghest shall say vnto the: Is it not thou that haste the victoize of the foure beastes, whom I made to raygne vpon earth and in my worlde, & that the ende of their tymes myght come thowowe them?

D And the fourthe came, and ouer ranne al the beastes that wer paste, and had power ouer the worlde with great fearfulness, & ouer the hole compasse of the earthe with the moste wyched labour, and so longe tyme dwelte he vpon the earthe with dyscreite, and the earthe haste thou iudged not with truth. For thou hast troubled the meke: thou hast hurte & peacable and quyet: thou haste loued lypers, & destroyed the dwellinges of them that brought forth the frute, and hast caste downe the walles of suche as dyd the no harme. Therefore is thy wyngfull dealynge and blasphemie come vp vnto the highest: & thy pryde vnto the myghty. The best also hath looked vpon the proude tymes, & beholde they are ended and they: abhominacions are fulfilled. And therfore appere no more thou Aegle, and thy horrible wynges, & thy wyched fethers, & thy vngreuous heades, & thy synful clawes, and all thy vaine body, & the earth may be refreshed, & come agayne to her selfe: when she is deliuered from thy violence: & that she maye hope for the iudgement and mercye of hym that made her.

The. xii. Chapter.

A And it happened when the Lyon spake these wordes vnto the Aegle I sawe, and beholde, the heade that afore had the vpper hande, appered no more: neyther dyd the fourte wynges appere any more, that came to hym and were set vp to raygne: & they: kyngdome was small and full of vyroure. And I sawe & beholde they appered nomore, and the whole body of &

Aegle was bzent, and the earthe was in greete feare. Then I awaked oute of the trance of my mynde, & from great feare, and sayde vnto my spiryte: Loo, this hast thou geue me in that thou searchest oute the wayes of the best: loo, yet am I wery in my mynde, and verpe weake in my spiryte, and lytle strength is there in me, for the greete feare that I receyued this nyght. Therefore now I wyll beseeche the best that he wyll comfort me vnto the ende: & I sayde Lord Lord, if I haue founde grace before thy syght and if I am iustified wth the before many a ther, & if my prayer be come vp before thy face comforte me then, and shewe me thy seruante the interpretacon and plain dyfference of this horrible syght, that thou mayst perfectly comforte my soule: for thou hast iudged me worthy to shewe me the last of tymes.

And he sayde vnto me: this is the interpretacon of this syght. The Aegle whome thou sawest come vp from the sea, is the kyngdome whiche was sene in the visyon of thy brother Daniel, but it was not expounded vnto him: for now I declare it vnto the. Beholde, the dayes come, that there shall ryse vp a kyngdome vpon earth, and it shall be feared aboue all kyngdomes that were before it. In the same kyngdom shall twelue kynges raigne one after another. For the seconde shall begynne to raygne & shall haue more tyme then the other twelue: & this doo the twelue wynges signifye, whiche thou sawest. As for the voyce & spake, and that thou sawest goo oute from the heades, but not from the body: it betokeneth, that after & time of the kyngdome there shall aryse greete stryunges, and it shall stande in parell of fallynge. Neuerthelesse, it shall not yet fall, but shall be set into his begynnyng. And the eyght vnder wynges whiche thou sawest hange vnto the wynges of hym, betoken, & in hym there shall aryse eight kynges, whose tyme shall be but smal, and their peres shal pisse, and two of them shall perishe. But when the myddell tyme cometh, there shall be foure kept in the tyme, when bys tyme begynneth to come, & it maye be ended, but two shall be kepte vnto the ende.

And where as thou sawest thre heades resting: thys is the interpretacon. In bys laste shall the best rayse vp thre kyngdomes, & call many agayn into them, and they shall haue the dominion of the earth, and of those & dwell therein, with much labour aboue all those that were before them. Therefore are they called & heades of the Aegle: for it is they that shall bring forth his wychednesse agayn, and & shall perforce and synne his laste. And where as thou sawest that the great heade appered nomore, it signifyeth: that one of them shall dye vpon his bed and yet with payn, for the two & remain shall slayne with the sword. For the sword of & one shall denoute the other, but at the laste, shall be fall thowow the sword hym selfe.

And where as thou sawest two vnder wynges vpon the heade that is they, whome the best hath kepte vnto they: ende: thys is a small kyngdome,

kyngdome & full of trouble. The Lyon whome thou sawest risynge vp, oute of the wood, and roaryng and speakynge vnto the Aegle, and rebukynge hym for his vnrpyghteousnesse, is the wynde whiche the hyghest hath kepte for them and for theyr wyckednesse vnto þe ende þe shall reioyne them, & rent them asundre before them for he shall let them luyng before the iudgement, and shall rebuke theim: for the resydue of my people shall be delpyer with trouble, these þe be preserued ouer myne endes: and he shall make them ioyfull, vntill the comynge of the daie of iudgement: wherof I haue spoken vnto þe from the begynning. This is the dreame þe thou sawest: and this is þe interpretacion. Thou only hast bene mete to know the secret of the hyst.

Therefore wyte all the seithynges that thou haste sene in a booke, and hyde theim, and teach them the wyse in the people, whose bertes thou knowest maye comprehend and kepe these secretes. But wyte thou here thy selfe yet seuen dayes mo, that it maye be shewed the whatsoeuer it please th the hyghest to declare vnto the: and with that he went his waye.

And when all the people perceyued, that the seuen dayes were past, & I not come again into the cytie, they gathered them al together, from the leest vnto the moste, and came vnto me, and sayde: what haue we offended the: & what euell haue we done agaynst the, that thou forsakest vs, and syttest here in this place: for of all the people, thou only art lefte vs, as a grape of the vyne, and as a candle in a darcke place, & as an haueu & shippe preserued from þe tempest. Haue we not elleg aduersytie ynough, but thou must forsake vs: Were it not better for vs: that we had bene byrente wyth Syon: for we are not better then they that dyed there: and they wept with loude voyce. Then answered I them, and sayde: Be of good comforte, O Israel, & be not heyr thou house of Jacob: for the hyghest hath you in remembraunce, & the myghtye hath not forgotten you in temptacion. As for me I haue not forsaken you, neyther am I departed from you: but am come into thys place to praye, because of the myserye of Israell, that I myghte seeke mercy for the lowe estate of your Sanctuarie. And now go your waye home euery man and after these dayes wyll I come vnto you. So the people went theyr waye into the cytie, lyke as I commaunded them: but I remayned still in the felde seuen dayes, as the Aungel had me, and dydeat only of the floures of the felde, and had my meate of the herbes in those daies.

¶ The. xliij. Chapter.

And it happened after the seuen dayes that I dreamed a dreame by nighte. And beholde, there arose a wynde from the sea, that it moued al the floures therof. And I looked, and beholde, the man was stronge, and increased with the cloudes of heauen: and when he turned his countynance to consyder, al the thynges trembled that were sene vnder hym: and when the voyce went out of his mouth, all they byent þe hearde hym lyke

as the earth when it feleth the fyre.

After these I sawe, and beholde, there was gathered together a myltitude of men oute of nombre, from the foure wyndes of the heauen, to fyght agaynst the man that came out from the sea. And I looked and beholde, he graued him selfe a great mountayn, and stowe vp vpon it. But I wold hau: sene þe border or place wherout the hyll was grauen, and I could not.

I sawe after these, that all they which came to fyght agaynst hym, were soze afrayed & yet they durste fyght. Neuerthelesse, when he sawe the fearcenesse & vpolence of þe people he neither lyfte vp his hande nor helde a swearde nor any weapon: but onely (as I sawe) he sente oute of his mouth as it had bene a blasfe of fyre & oute of his tong he caste out sparkes & stormes: & they were all myrte together: the blasfe of fyre, the wynde of the flammes, & the great storme, and fell with a rushe vpon the people, whiche was prepared to fyght, & byent them vpeuery chone so that of the innumerable multitud there was nothyng sene, but only duste and smoke. When I sawe this, I was afrayed.

Afterwarde sawe I the same manne come downe from the mountayne, and callynge vnto hym another peaceable people, and there came muche people vnto hym: some were glad some were sorre, some of them were bound, so þe they were carped and brought forth.

Then was I spcke thorow great feare, and I awaked, and sayde: thou hast shewed thy seruauant all thy wonders, from the begynnyng and haste counted me worthy, that thou myghtest receyue my prayer: the we me now yet the interpretacion of this dreame. For thus I consydre in my vnderstandynge: woe vnto them þe shalbe lefte in those dayes, and much moze woe vnto them that are not lefte behynde, for they that were not lefte were in heynnesse.

Nowe vnderstande I the thynges that are layde vp in the latter dayes whiche shall happen vnto them, and to those that are not lefte behynde. Therefore are they come into greates paylles and many necessyties lyke as these dreames declare. Yet is it easer, that he whiche suffereth hurte, come in these, then to passe a waye as a cloude oute of the wynde, and nowe to see the thynges that shall happen in the laste.

Then answered he me, and sayde: The interpretacion of the fyght shal I shewe the, and I wyll open to the, the thyng that thou hast requyred. For thou haste spoken of them that are lefte behynde, & this is the interpretacion. He that taketh a way the parrell in that tyme, hath kepte hym self. They that be fallen into harme are suche as haue woakes and say the vnto the mooste myghtye. Knowe thys therfore, that they whiche be lefte behynde, are moze blessed then they that be deade. Thys is the meanynge of the visyon: Where as thou sawest a man comynge vp from the depe of the see, the same is he whome God the hyghest hath kepte a great season: whiche by his owne selfe shall delpyer his creature

The.iiij.booke.

mat. xliiii. a

creature and he shall orde them that are left be hynde. And where as thou sawest, that out of his mouth there came a blast of wynd, fyre and storme: and howe that he lyft vp nether sword nor weapon, but that the rushing in of hym destroyed the hole multitude, that came to fyght against hym: it signifieth, that the dayes come when God wyl deliuer them þat are vpon earth and in a traunce of mind shal he come vpon the that dwel in the earth. And one shal undertake to fyght agaynst another, one cite agaynst another, one place agaynst another, * and one people agaynst another one realme agaynst another. **¶** When this cometh to passe, the shal tokens coe þat I shewed þe before: & then shal my sonne be declared, whome thou sawest clyme vp as a man. And when all the people heare his voyce, euery man shal in theiꝝ owne lande leaue the battayl that they haue one agaynst another. and an innumerable multytud shal be gathered together as they that be wylling to come, & to ouercome hym by fyghtyng. But he shall stande vpon þe toppe of the mounte Syon. Nevertheless, Si-on shall come, and shal be shewed, be yng prepared and buylded for all men like as thou sawest the hyi grauen forth without any handes. But my sonne shall rebuke the people, that are come for theiꝝ wyckednesse, with the tempeste: and for theiꝝ enellymagynacions: and theiꝝ paynes wherewith they shal be punished, are lykened vnto the flamme: and without any labour shal he destroye them, euen by the lawe, which is compared vnto the fyre.

iii. Regum. xvi. a.

And where as thou sawest, that he gathered an other peacable people vnto hym: those are the ten tribes which were carped a way prisoners out of theiꝝ owne lande, * in the tyme of Oseas the kyng, whom Salmanaſar the king of Assyria toke prisoner, and carped them ouer the water, and so came they into another lande.

But they gaue them thys counsaile, that they shulde leaue the multytude of the heathen and to go forth into a farther countrie, where neuer mankynde dwelt: that they myght there kepe theiꝝ statutes, whiche they neuer kepte in theiꝝ owne lande. And so they entred in at the narrow passages of the water of Euphrates, &

Exo. xlii. c
Jona. iii. b

so God shewed tokens for them, * and held styll the floud tyl they were passed ouer, for thow the countrie, there was a great way: namely of a yere, and a halfe iourney for the same region is called Assareth. Then dwelt they there vntil the latter tyme: & when they come forth agayn the hyghest shal holde styll the springes of the streame agayn. that they may go thow, therfore sawest thou the multytud with peace. And they that be left behynd of thy people, are those that be founde within my border. Nowe when he destroyeth the multytud þat is gathered together, he shall defende his people þat remayne, and then shal he shewe great wonders.

Then sayde I: O Lorde Lorde, shewe me this, wherfore haue I sene the man commynge vp from the deape of the see? And he saide vnto me: Lyke as thou canste neyther see oute nor

knowe these thynges that are in the depe of the sea, euen so maist thou not se my sonne, or those that be with hym, but in the tyme of the daye. This is the interpretacyon of þe dreame whiche thou sawest, therfore thou only arte lyghtened for thou hast forsaken thyne owne lawe, & applyed thy dylgence vnto myne, and sought it. * Thy lyfe haste thou ordered in wylledome, and * haste called vnderstandynge thy mother, and therfore haue I shewed the, the treasure of the hyghest. After the dayes, I wyl shewe þe more and talke with þe more at large: yea, heuyn and wondrous thynges wyl I declare vnto the.

Then wente I forth vnto the felde, geuyng praiſe and thankes greatly vnto God, because of this wonders whiche he dyd in tyme, and because he gouerneth the same, and suche as is in tyme, and there I sat the dayes.

The.iiii. Chapter.

God appereth to Esayas in the bush, & sheweth him what he shal do



Don the thirde day I sat vnder an Oke tree, then came there a voyce vnto me out of the bush and said: Esayas Esayas: And I sayde: here am I Lorde, and stood vp vpon my feete. Then

spake he vnto me: * in the bush dyd I appere vnto Moyses, and talked with hym when my people serued in Egypte. And I sent hym, and led my people out of Egypt, and brought hym vpon the mount Syon, wher I helde hym by me a longe season, and tolde hym my wondrous woꝝkes, and shewed hym the secretes of the tymes and the end, and commaunded hym sayng These woꝝdes shalt thou declare, and not hyde them: And nowe I saye vnto the, that thou lay vp in thyne herte the dreames þat thou hast sene, and the interpretacyons whiche I haue shewed the, for thou shalt be receyued of all, thou shalt be turned, and remayne with my counsell, and with suche as be lyke the, vntyll þe tymes be ended. For the woꝝlde hath losse his yowth, and þe tymes begynne to waxe olde. For the tyme is decayed into twelue partes, and ten partes of it are gone alreedy, and halfe of the tenth parte yet remayneth there þat whiche is after the halfe of the tenth parte.

Therfore prepare and orde thy house, and reforme thy people: comfort such of them as be in trouble: and tell nowe of the destruccyon, let go from the, moztall thoughtes: caste away þe burthens of man: put of the weake nature: laye vp in some places the thoughtes þat are most deuyn vnto the, and haste the to fflye from these tymes: for suche euell & wyckednesse as thou hast sene nowe happen, shal they do muche woꝝse.

* For the weaker þe woꝝlde and the tyme is the more shal synne and wyckednesse increase in them þat dwell vpon earth. For the truth is fled farre away & lesing is hard at hande. For nowe hasteth the visyon to come, þat thou hast sene.

Then answered I before the, and sayde: Beholde Lorde, I wyl goo as thou hast commaunded me, and reforme þe people whiche are present. But they þat shal be boꝝne afterwarde, who

who wyl exhorze or rebuke theim? Thus the worlde is set in darkenes: and they þ dwell ther in are without lychte, for thy lawe is kyndled: because no man knoweth the thynges that are done of the, or þ shalbe done. If I haue founde grace before the, sende the holy ghoſte into me and I shall wyte all that hath bene done in the worlde ſyns the begynning whiche was wyrtten in thy law, þ men maye ſynde þ path, and þ they which wyl lyue in þ latter daies, may lyue

And he answered me ſaying: Go thy waye gather the people together, and ſaie vnto them that they ſeke the not for forty daies, but loke thou gather many bore trees, and take with þ Harea, Dabzia, Selemia, Ecanus, and Aſiel: theſe fyue whiche are redy to wyte ſwiftly, & come hether, and I ſhal lycht a candle of vnderſtandynge in thyne hert, whiche ſhall not be put oute tyll the thynges be perfourmed whiche þ ſhalt begyn to wyte. And then ſhalt þ declare ſome thynges openly vnto the perfecte, & ſome thynges ſhalt thou ſe we ſecretly vnto þ wyſe. To morow this houre ſhalt þ begyn to wyte.

Then wente I forth (as he commaunded me) and gathered all the people together & ſayd heare theſe wordes, O Iſraell: Dure fathers at the begynnynge were ſtraungers in Egypt from whence they were deliuered, and receiued the lawe of lyfe: whiche they kepte not, whiche ye alſo haue traſgreſſed after them. Then was this lande, & the lande of Syon parted emonge you by lot to poſſeſſe. But your fathers and ye your ſelues alſo haue done vnrightheouſneſſe, and haue not kept the wayes whiche the hyghſt commaunded you. And for ſomuch as he is a righteous Iudge, he toke from you in tyme the thyng that he had geuen you. And now are ye here and your brethren emonge you. Therefore ſo be that ye wyl ſubdue your owne vnderſtandynge, and reforme your herte ye ſhal be kept alſue, and after death ſhall ye optaine merce. For after death ſhall the iudgement come, when we ſhal lyue agayn: & then ſhall þ names of the righteous be manifeſt, and the workes of þ vngodly ſhal be declared. Let no man therefore come now vnto me, nor aſke any queſtion of me theſe fortye dayes.

So I toke the fyue men (as he commaunded me) and we wente into the felde, and remayned there. The nexte daye a voyce called me ſaying Eldras: open thy mouth, and drynke þ I geue the. Then opened I my mouth, and beholde: he reached me a full cuppe whiche was full as it were with water, but the colour of it was lyke fyre. And I toke it and drancke. And when I had dronke it, my hert had vnderſtandynge and wylsome grewe in my brest: for my ſpyrete was kept in remembraunce, and my mouth was opened and ſpake nomore. The hyghſt gaue vnderſtandynge vnto the fyue men, þ they wrote the þe thynges of the nyghte, whiche they vnderſtoode not. But in þ nyghte they dyd eate bread as for me I ſpake in the daye and helde not my tonge by nyghte. In fortye dayes, they wrote two hundred and foure bookes.

And it happened when the forty dayes wer fulfilled, þ the hyghſt ſpake, ſaying: The firſt that thou haſte written ſpake openly þ the wor thy and vnderſtandynge may reade it. But kepe the lxx. laſte, þ thou mayeſt ſewe it onelye to ſuche as be wyſe emonge thy people. For in them is þ ſpyng of vnderſtandynge the fountayn of wiſdome & the ſtreame of knowlage. And I did ſo.

The xv. Chapter.

The punyſhmente that euell people ſhall haue: whiche God commaunded Eldras to ſhewe vnto them.

Behold, ſpake thou in the eares of my people the wordes of prophecy which I wyl put in thy mouth, ſayeth the Lorde: and cauſe them to be written in a letter, for it is the truth. Feare not the ymaginacyons agaynſt the. Let not the vnſaythfulneſſe of them trouble the, þ ſpake agaynſt the. For all the vnſaythfull ſhal dye in they: vnſaythfulneſſe. Behold, ſaith the Lorde I wyl bynge plagis vpon the worlde, the ſweard, hunger, death, and deſtruction, for wyckedneſſe hath the vpperhand in all þ earth and they: ſhamfull workes are fulfilled.

Therefore ſayeth the Lorde: I wyl holde my tonge nomore vnto they: wyckedneſſe, whiche they do ſo vngodly: neyther wyl I ſuffre them in the thynges, that they deale withall ſo wyckedly. Beholde, * the innocent bloud of þ righ teous complayn continually: & therefore (ſaith the Lorde) I ſhal ſurely auenge: & receyue vnto me all the innocent bloud from amonge them.

* Behold, my people is led as a flocke of ſhepe to be ſlapy. I wyl not ſuffre them now to dwell in Egypte but wyl bynge theim oute with a mighty hande & a ſtretched out arme, and ſmite it with plagis as afore and wyl deſtrope all þ lande of it. Egypt ſhall mourne and the foundacyons of it ſhal be ſmytten with the plage & punyſhmente that God ſhall bynge vpon it.

They that tyll the grounde ſhal mourne, for they: ſeedes ſhal be deſtroyed thowowe the blaſtyng and haile, & an horrible ſtar. Alſo worth þ worlde and them þ dwell therein, for þ ſweard & they: deſtruction draweth nye, & one people ſhal ſtand vnto fyght agaynſt another & ſweardes in they: handes. For men ſhal be vntedfaſte & ſome ſhal doo vyolence vnto other: they ſhal not regard they: kyng and prynces, the wayes of they: doinges and handlynges in they: power. A man ſhal deſyre to go in the cytie and ſhal not be able. For becauſe of they: pryde þ cyties ſhal be broughte in feare, the houſes ſhal ſhake & men ſhal be afraid: A man ſhal haue no pite vpon his neygbboure, but one ſhal prouoke another vnto battayle to ſpoile they: goodes, becauſe of the hunger of breade, and becauſe of the greate trouble.

Beholde, I gather and call together all the kynges of the earth, whiche are from the vppry ſyng, from the South, from the Eaſt, and Lybanus to turne vnto them, and reſtore the thynges þ they haue geuen the. Like as they do per this daye vnto my choſen, ſo wyl I do alſo, and recompeneſe them in they: boſome. Thus ſaith the Lorde God: My ryght hande ſhal not ſpare the

Apoc. 1. b. and. xiv. a.

ſa. xlii. c. roma. viii. b. i. Cor. xiii. a.

B

The. iiii. booke.

the synners, and my sword shall not cease ouer them that shed innocent blood vpon earth. The fyer is gone out from his wrath, & hath consumed the foundations, of the earth, & the sinners lyke the strawe that is kindled. Wo worth the that synne, and kepe not my commaundementes, sayth the Lord: I wyl not spare them. So pour wape ye chyldren from violence, desyle not my Sanctuary: for the Lord knoweth all them & synne agaynst hym, and therfore deliuereth he them vnto deathe and destruction: For now are the plagues come vpon the worlde, & ye shall remayn in them. For God shall not deliuer you because ye haue synned agaynst hym.

Behold, an horrible visyon cometh from the East, where generacions of Dragons shall come out, & the people of Arabies with many charetes, and the multitude of them shall be as the wynde vpon the earth that all they whiche heare them ragynge in theyr wrath, maye feare and be afrayd and as the wilde bores out of the wodde, so shall they go oute, and with great power shall they come, and stande fyghtynge with them: and shall waste the porcyon of the lande of the Assyrians.

And then shall the Dragons haue the vpper hande, and not remembre their byrth, and shall turne about swarig together in a great power to persecute them. But these shall be afrayed, & kepe silence at theyr power, & shall flee, and one out of the lande of the Assyrians shall be sege the and consume one of them, & in their hoste shall be feare and drede, & stryfe amonge theyr kynges.

Behold, cloudes from the East, and from the North, vnto the South, and they are very horrible to loke vpon, full of wrath and storme. They shall smite one vpon another: & they shall synne at the great starre vpon earth and theyr starre, & the bloude shall be from the sword vnto the helpe: and the smoke of man vnto the Camelles lytter: And there shall be greafe fearfulness & trembling vpon earth, & theyr se the wrath, shall be afrayde, & a trembling shall come vpon the.

And then there shall come great raines from the South, & from the North, & parte from the West, & from the stormy winde from the East and shall put them vp again, & the cloud which he raised vp in wrath, & the starre to cause feare toward the East and West wynde shall be destroyed: and the great cloudes shall be lyfte vp, and the myghtye cloudes full of wrath and the starre that they may make all the earth afraid and them dwell therein, and they maye poure out ouer all places an horrible starre, fyer and hyle, and flyng swordes, and many waters: that all felde maye be full, and all ryuers, and they shall breake downe the cyties & walles, moynaynes and hylles, all trees, wodde, & the grasse of the medowes, & all their frute. And they shall go stedfast vnto Babilon, & make her afraid: they shall come to her and be sege her: the starre and all wrath shall they poure out vpon her.

Euen shall the duste and smoke go vp vnto the Heuen and all theyr be about her: shall be walle her: and they that remayn vnder her shall

do seruice vnto them that haue put her in feare. And thou Asya, that comfortest thy selfe also vpon the hope of Babilon, & arte a worshyp of her persone: Woe be vnto the & wretch, because thou haste made thy selfe like vnto her, & haste dect thy daughters in whoredome, & they might triumph & please thy louers, which haue alway desyred to comit whoredome with the: thou hast folowed the abhomyable cytie in all her workes and inuencions.

Therefore sayeth God: I wyl sende plagues vpon the, wedowhed, pouerte, hunger, warres and pestilence, to wast thy houses with destruction and death, & the glozy of thy power shall be dreyed vp as a floure, when the beate ryseth that is sent ouer the: Thou shalt be sycke as a poore wyfe that is plagued & beaten of women: so that thy myghtye & louer shall not be able to receyue the. Wolde I hate the sayth the Lord: yf thou haddest not alwaye slayne my chosen, exaltynge the stroke of thy handes, & sayde ouer theyr death, when thou wast drunken: set forth the bewtye of thy countenance.

There warde of thy whoredome shall be recompenced the in thy bosome, therefore shalt thou receyue warde.

Lyke as thou hast done vnto my chosen, (sayeth the Lord) euen so shall God do vnto the, & shall deliuer the into the plage. Thy chyldren shall dye of hunger, and thou shalt fall thorow the sword. Thy cyties shall be broken downe: and all thyng shall perishe with the sword in the felde. They that be in the mountaynes shall dye of hunger, & eat theyr owne fleshe, & drinke theyr owne bloude for very hunger of breade & thirst of water. Thou unhappy shalt come thorow the see, and receyue plagues agayn.

In the passage they shall caste downe the slayne cytie, and shall rote oute one parte of thy lande: and consume the porcyon of thy gloze. They shall treade the downe lyke stuble, and they shall be thy fyre, and shall consume the: thy cyties and thy lande, thy wodde and thy frutefull trees shall they burne with the fyre. Thy chyldren shall they carpe awaye captiue, and loke what thou haste, they shall spoyle it, and marre the bewtye of thy face.

The. xvi. Chapter.

The heathen shall be punished.

Woe be vnto the Babylon & Asia, & woe be vnto the Egypt and Siria gyde youre selues with clothes of lacke and heare, and mourne your chyldren, be sozry, for your destruction is at hand. A sword is set vpon you, and who wyl turne it backe? A fyre is kindled amonge you, & who wyl quenche it? Plagues are sente vnto you, & what is he that wyl dryue the awaye? May any man dryue awaye an hongry Lyon in the woode? Or may any man quenche the fyre in stuble when it hath begunne to burne? Maye one turne agayne the arrowe, & is shot of a stronge archer? The myghtye Lord sendeth the plagues, and what is he that wyl dryue them awaye? The fyre is kindled and gone forth in his

hys wrath, and what is he that wyl quench it? he shall caste lyghtenynge: and who shall not feare? he shall thonder and who shall not be afrayed? The Lorde shall threaten, and who shall not utterly be beaten to poulder at his ptesence? The earth quaketh, and the foundacyon therof the see aryleth vp wyth waues from the depe & the floudes of it are vnquyet and the fishes therof also befoze the Lorde, and befoze the glozy of hys power. For stronge is hys ryghte hande & holdeth the bowe, hys arrowes that he shoteth are sharpe, and shall not mysse, when they begynne to be shot into the endes of the worlde.

Beholde, the plagis are sente, and shall not turne agayne, til they come vpon earth. The fyre is kyndled and shall not be put out, tyl it consume the foundacyons of the earth. Lyke as an arrowe whych is shot of a myghty archer, returneth not backward: euen so the plagis that shall be sent vpon earth, shall not turne agayne. Who is me, who is me, who wyl delyuer me in those dayes? The begynnynge of sorowes and great mournynge: the begynnynge of deth and great death, the begynnynge of warres, and the powers shall stande in feare: the begynnynge of euels and they shall trymble every one. What shall I do in these thynges: when the plagis come? Behold hunger, and plage, trouble, & angurthe are sent as scourges for amendement. But for all these thynges they shall not turne from theyr wickednes, nor be alwaye myndefull of the scourges.

Beholde, vntayles shall be so good chepe vpon earth, that they shall thynke them selues to be in good case, & euen then shall myschefe grow vpon earth, warres, dearth, & greate dysquyetnes. For many of them that dwell vpon earth shall perishe of hunger, and the other that escape the hunger, shall the swerde destroye, and the dead shall be cast out as donge & there shall be no man to conforzte them. For the earth shall be wasted, and the cyties shall be cast downe, there shall be no man left to tyll the earth and to sowe it. The trees shall geue frute, and who shall plucke them of and gather them? The grapes shall be ripe, and who shall treade them? For al places shall be desolate of men, so that one man shall desyre to se another, or to heare hys voyce. For of one whole cytye there shall be ten left, and two in the felde: whych shall hyde them selues in the thicke bushes, & in the clyffes of stones, lyke as when there remaine thre or foure olyues vpon the olyue tre, or as when a vyneparde is gathered, there are left some grapes of them that dylygently sought thorow the vyneparde.

Euen so in those dayes there shall be thre or four left for them that search theyr houses with the swerde. And the earth shall be left wast and the felde therof shall ware olde, and her wayes that al her pathes shall growe ful of thornes because noman shall traunple there thorow. The daughters shall mourne, haunynge no byde gromes: the womē shall make lamentacion, haunynge no husbundes, theyr daughters shall mourne haunynge no helpe of theyr byde grome. In the warres shall they be destroyed, and theyr husbundes

shall perishe of hunger. Ope seruantes of the Lorde heare these thynges, and marke them.

Beholde, the worde of the Lorde, & receaue it: beholde the plagis draw nye, and are not slake in taryng. Lyke as a traunplyng womā whych after the nyne moneth byyngeth forth a sonne, when the houre of byrth is come an houre two or thre afore the paynes come vpon her body, and when the chylde cometh to the byrth, they tary not the twyncklynge of an eye. Euen so shall not the plagis be slake to come vpon earth, and the worlde shall mourne and sorowes shall come vpon it, on euerye syde. O my people heare my worde: make you redy to the battell: and in all euil beue as pylgryms vpon earth. * he p sellet h, Coz. vii. d let hym be as he that steth his way, and he that byeth as one that wyl lease.

Who so occupyeth marchaundyce: as he that wyndeth not, and he that buydeth: as he that shall not dwell therein, he that soweth, as one that shall not reape: he that twyseth the vyneyard as he that shall not gather the grapes, they that mary, as they that shall get no chylde, & they that mary not: as the wyddowes: and therefore * they that laboure, labour in vayne. For straungers shall reape theyr fruytes, and spole theyr goodes, ouerthorowe theyr houses, take theyr chylde, captiue, for in captiue and hunger shall they get chylde. And they p occupy their marchaundise w robbery, how longe decke they theyr cities, their houses: theyr possessions, and persons: the more wyl I punysh them for theyr synnes: sayth the Lorde. Lyke as an whoze eueryeth an honest woman, so shall ryghteousnes hate iniquyte, when she decketh her selfe, & shall accuse her to her face: when he cometh that defedeth, whych shall make inquisition for al synne vpon earth. And therefore be ye not lyke therunto, nor to the workes thereof: for or ener it be longe: iniquyte shall be taken awaye out of the earth, and ryghteousnes shall raygne among you.

Let not the synner say, that he hath not synned: for coles of fyre shall burne vpon hys head whych sayth befoze the Lorde God and hys glozy: I haue not synned. Beholde the Lorde knoweth all the workes of men, theyr ymagynacions, theyr thoughtes, and theyr hertes.

* For he spake but the word: let the earth be made, & it was made, let the heauē be made and it was made. In hys worde were sterres made and he knoweth the number of the. He searcheth the grounde of the depe, and the treasures thereof: he hath mesured the see, & what it containeth he hath shut the see, in the myddest of the waters, and wyth hys worde hath he hanged the earth vpon the waters. He spredeth out the heauē like a vawte, vpon the waters hath he found it. In the desert and drye wyldernes hath he made sprynges of water, and poles vpon the toppe of the mountaines, that the floudes myght power downe from the stony rokes to water the earth. He made man, and put his hert in the myddest of the bodye, and gaue hym bzyeth, lyfe, and vnderstandynge, pee, and the sprete of the Almyghty God, whych made all thynges, and hath lea-

chrd

The booke

ched the grounde of all the secretes of the earth.

He knoweth your ymagynacions and inuencions, and what ye thynke when ye synne and wolde hyde your selues. Therfore hath the Lord searched and sought out all your workes, and he shall bewraye you all. And when youre synnes are broughte forth, ye shalbe ashamed before men, and youre owne synnes shalbe youre accusers in that daye. What wyl ye do (oz how wyl ye hyde youre synnes before God, and his Angelles) Behold, God him selfe is the iudge feare hym, leaue of from youre synnes, and forget youre vnrpyghteousnes, and meble no more wylth them: so shall God leade you forth: and deliuer you frome all trouble. For behold, the heate of a great multitude is kindled ouer you and they shall take awaye certayne of you, and feede the ydle wylth Idols, and they that consent vnto them, shalbe had in dyspylon, laughed to scozne, and troden vnder foote.

For vnto the places there shalbe a place and in the nexte cytyes a greate insurreccyon, vpon those that feare the Lord. They shalbe lyke mad men, they shal spare no mā, they shal spoyle and wast such as feare the Lord, their goodes shal they take from them: and shut them out of their houses. The shall it be known who are my chosen, and they shalbe tried as the gold in the fyre heare, O ye my beloued, sayth the Lord: beholde, the dayes of trouble are at hande, but I wyl deliuer you from the same. Be not ye afrayed, dispayre not, for god is youre captayne.

Who so kepeth my commaundementes and preceptes (sayeth the Lord God) let not youre synnes waye you downe, and let not youre vnrpyghteousnes be left vp. Who be vnto them that are subdued vnto theyr synnes, and tangled in theyr wyckednesse: lyke as a felde is hedged in wylth bushes, and the path therof couered with thornes, and that no man may traualy thow and so is he taken, and cast in the fyre and bent

byethren that were of hys kynred. And though he were yonger then all the trybe of Reubyn, yet dyd not he behaue hym selfe chydlyshelye in hys workes. And when all the other wente to the golden calves, which Jeroboham the kynge of Israel had made, he hym selfe alone fledd all theyr companies, and gat hym to Jerusalem vnto the temple of the Lord, and there worshipped the Lord God of Israel, saythfully offering of all his fyrste frutes and tythes, so that in the thyrde yere he mynystred all the tythes vnto the strangers and conuertes. These and such lyke thynges dyd he obserue accordyng to the lawe of God, when he was yet but yonge.

But when he was a man, he toke out of hys owne trybe a wyfe called Anna, and of her he begat a sonne, whome he called after hys owne name, and taught him from hys youth vp, to feare God, and to refrayne from al synne.

Nowe when he wylth hys wyfe, hys sonne and wylth all hys kynred was come into captiuite vnto the cytye of Ninine, what tyme as they al did eate of the meates of the heathē, he kept hys soule, and was neuer defyled in theyr meates. And forsomuch as he was myndfull of the Lord in all hys herte, God gaue hym fauoure in the syghte of Salmansar the kynge, which gaue hym power to go where he wolde, and so had he lyberte to do whatsoeuer hym lyst.

So wente Tobias vnto all them that were in dyspylon, and comforted them, and gaue them wholsome exhortacions. And when he came to Ragas, a cytye of the Medes, hauyng ten talents of syluer of thynges wherwylth the kynge had honoured him & sawe amonge a great company of people of his kered, one Gabiel which was of hys owne trybe beyng in necessyte he gaue hym the sayde weyght of syluer vnder an hande wytyng.

After a longe season when Salmansar the kynge was deade, and Sennacherib hys sonne reigned in hys steade: which hated the chyldren of Israel. Tobias went dayly thowtweoute all his kynred, and comforted them, and gaue hys goodes to euery one of the, as much as he might he fed the hungry, clothed the naked, and buryed the deade and slayne and that diligently.

And when Sennacherib the kynge came agayne & fled out of Jewrye what tyme as God punished hym for hys blasphemie and in hys wrath slew many of the chyldren of Israel. Tobias buried their bodies. But when it was told the kynge, he commaunded to slaye him, & toke awaye all hys goodes. Neuertheles, Tobias & hys sonne and wylth hys wyfe fled hys waye & was hys naked, for there were many that loued him. But after .xlv. dayes the king was slaynt of his owne sonnes. Then came Tobias agayne to hys house, and all hys goodes were restoyred to hym.

The ii. Chapter.

Tobias byddeth such of his frendes as feare God to a banquet oz feast. He is reproued of his frendes. He feareth God more then the kynge. He recommeth hym by the perm. of God and sufferance of God. Hys kynfolkes mocke hym.

After

The ende of the fourth booke of Esdras.

The booke of Tobias.

The fyrst Chapter.

Tobias beinge taken prysoner, forsaketh not the lawe of truth. He receyue and chargeth of Tobias, & the maners of hym in hys youth. He taketh Anna to wyfe, by whome he hath a sonne named Tobias. He socoureth Gabiel wylth monye. He and his are saynt to fle, but after the death of Sennacherib they retorne agayne.

A



Tobias was of the trybe and cytye of Reubyn, which lyeth in the hye countreyes of Galile about Naalon, the waye towarde the west hauyng the cite of Sephet vpon the lefte syde. Though he was taken prysoner in the dayes of Salmansar kynge of the Assyrians, neuertheles beinge in captiuite, he forsake not the waye of truthe. In so much that whatsoeuer he myghte get, he parted it dayly wylth hys felowe prysoners and

After those thynges vpon a solempne day of the Lord, Tobias made a good feaste in his house, and sayd vnto his sonne: Go thy waye and bring hether some of our tribe, such as feare God, that they maye make mery with vs. And when he was gone, he came agayne, & tolde his father, that one of his children of Israel lay slayne vpon the strete. And immediatly he leapt fro his table lefte the feast, came fast vnto the dead carcase, toke him and bare him preuile into his house, & when the sunne was downe he myghte safely burye hym. And when he had buryd the carcase, he did eate his meate with ioy, & feare, remembryng the wordes, that the Lord sayde by the Prophete Amos: your hye feastes shalbe turned to sorow and heynesse.

But when the Sunne was downe, he went his waye and buried hym. Then all his neyghbours reprovied hym, sayng: It is not longe sence it was commaunded to slay the: because of this matter, & hast scarce escaped the danger of death, & buryest thou the deade agayne? Nevertheless, Tobias fearyng God more then theyng, tooke the bodies of the slayne, & buryd them in his house, & buryed them at mydnyght.

It happened vpon a daye, that he had buried the deade, & was werpe, came home, & layd hym downe by the wall and slepte. And while he was a slepe, there fell downe vpon his eyes darke dunge out of the swalows nest, so that he was blinde. This temptaciō did God suffer to happē vnto him, that they whych came after myghte haue an example of his pacience lyke as of holpe Job. For in so much as he euer feared God from his yowth vp, and kept his commaundementes, he grudged not agaynst God, that the plague of blindness chaunced vnto him, but remained steadfast in the feare of God, and thanked God all the dayes of his lyfe.

For lyke as blessed Job was had in derisyon of kynnes, euen so was he laughed to scorn of his elders and kynfolk, whiche sayde vnto him: where is thy hope, for the which thou hast done almes, & buryed the deade? But Tobias rebuked them, & spake: Saye not so, for we are the children of holy men, and looke for the lyfe, whiche God shall geue vnto them that neuer turne theyr belefe from hym. Anna his wyfe wente dailye to the weayng worke: and looke what buyng she coulde get with the labour of her handes, she brought it. And it happened that she toke a kynd and brought it home.

And when her husbāde hearde it crye, he sayd: looke that it be not stold, restore it agayne to the owners: for it is not lawfull for vs to eate or to touche any thyng of theste. Then was his wyfe angrie and sayd: Nowe is thy hope become vayne openly, and thy almes dedes are manifeste. With these and suche lyke wordes dyd she caste hym in the tette.

¶ The.iii. Chapter.

¶ The prayer of Tobias. Sara the daughter of Raguel is sclaundered of her fathers seruantes. The prayer and sayngs of Sara. And also the innocēcy and chastyty of her. The prayers of Tobias and Sara are prayes.

When Tobias toke it heuily, & with teares: beganne to make his prayer sayng: O Lord, thou arte ryghteous, & all thy iudgementes are true: all thy wayes are mercy, faithfulness and iudgement. And nowe O Lord: be mynde of me, and take no vengeance of my synnes, nether remember my misdeades, nether the mysdeades of my elders. For we haue not bene obediēte vnto thy commaundementes, therfore are we spoyled, brought into captiuitie, into death, into derision, & shame vnto all nacions, amonge whome thou hast scattered vs. And nowe O Lord, thy iudgementes are great: for we haue not done accordyng to thy commaundementes, nether haue walked innocēte before the. And nowe O Lord, deale with me accordyng to thy wyl, and commaunde my sprete to be receaied in peace, for more expedient were it for me to dye, then to lyue.

At the same tyme it happened that Sara the daughter of Raguel at Ragas a city of Mesopotamia was sclaundered of one of her fathers hand-maydens: namelye, that she shulde haue had seuen husbādes, which as sone as they were gone in vnto her, were slayne of the deuell called Asmodeus. Therefore, when she reprovied the mayden for her faute, she answered her sayng: God let vs neuer se sone nor daughter of the more vpon earth, thou killer of thy husbādes. Wilt thou slay me also, as thou hast slayne seuen men? At this voyce went Sara into an hye chamber of her house, and thre dayes & thre nyghtes she nether eate nor dranke, but continued in prayer and besoughte God wyth teares that he wolde deliuer her from this rebuke.

Vpon the thirde daye it chaunced, that when she had made an ende of prayer, she prayed the Lord sayng: Blessed be thy name, O God of oure fathers, whych when thou arte wroth: thou wilt mercy, & in time of trouble thou shal geue the liues of them, & call vpon the. Vnto the O Lord turne I my face, vnto the lifte I vp myne eyes, I beseeche the O Lord, lose me oute of the bondes of this rebuke, or elles take me utterly awaye from of the earth. Thou knowest Lord that I neuer had desire vnto mā, & that I haue kepte my soule cleane from all vnclenly luste, I haue not kepte companye wyth those & passe their tyme in sport, nether haue I made my selfe partaker with them & walke in light behauiour. Neuerthelasse an husbāde haue I consented to take, not for my pleasure, but in thy feare.

Nowe parauenture ether haue I bene unworthy of them, or elles were they vnmete for me, for thou happily hast kept me to another husbāde. For why: thy counsell is not in the power of man. But whosoever loueth the and serueth the aryghte, is sure of this, that yf his lyfe be tempted and proued, it standeth in the tryng and yf he endure in pacience, he shall haue a reward and be hyghly crowned: and yf he be in trouble, than God (no doubte) shal deliuer him and yf his lyfe be in chastenyng, than he shall haue leaue to come vnto thy mercy.

¶ For thou

The booke.

For thou hast no pleasure in our dampnation: & why? after a storme thou makest the weather fayer & styl: after weppenge & heuines thou geuest great ioye. Thy name O God of Israel be prayesd for ever. At þe same tyme were both their prayers herde in the syght of the maiestie of the hiest God. And Raphael the holy Angel of the Lord was sent to helpe them both, whose prayers came at one tyme together before God

The. iiii. Chapter.

¶ Tobias thynkyng to dye, geueth a goodly exhortacion and monicion to his sonne.

When Tobias thought his prayer to be heard, & he might dye, he called vnto him his sonne Tobias and sayd vnto hym: My sonne, heare the wordes of my mouth, & laye the in thine herte as a foundacyon. When God taketh awaye my soule, bury thou my bodye & holde thy mother in honour all the dayes of her lyfe. For þou oughtest to remember what and howe great paines she suffred for the in her wombe. And whē she hath also fulfilled þe tyme of her life, bury her beside me. Haue God in thy thought all the dayes of thy lyfe, and beware lest at any tyme þe consent vnto synne, & lest thou lett off the commaundementes of þe Lord our God. Geue almes of thy goodes, and turne neuer thy face from the poore: & so shall it come to passe that the face of þe Lord shall not be turned away from þe. Be mercifull after thy power. If þe haue much, geue plenteously: if thou haue litle, do thy dyligence, gladly to geue of þe litle. For so gatherest thou thy selfe a good reward in the day of neccesitye. For mercy deliuereth fro all synne & from deathe, & suffereth not þe soule to come in darknes. A greate comforte is mercy before þe hygh God, vnto all them that shewe it.

My sonne, kepe the wel from all whoredome & (besyde thy wyfe) se that no faute be knowen of the. Let neuer pryde haue rule in thy mynde nor in thy worde, for in pryde beganne all destruction. Whosoeuer worketh anye thyng for the, immediatly geue hym hymselfe, & loke that thy byrd seruantes wages requayne not by the ouer nyghte. Look that thou neuer do vnto another man, the thyng that thou wouldest not another man shulde do vnto the. Eate thy bread with the hongrye and poore, and couer the naked wyth thy clothes. Set thy bread and wyne vpon the burpall of the ryghteous, & do not thou eate and dryncke thereof wyth the synners. Aske euer counsell at the wyse.

Be alwaye thankefull vnto God, and beseeche hym that he wyll order thy wayes, & that what sorner thou deuysest or takest in hande, it maye remaine in him. I certifie the also my sonne, that (when thou wast yet but a babe) I deliuered ten talentes of siluer vnto Gabelus, at Rages a cytie of the Medes, and bys hand wyrtynge haue I by me. And therefore seeke some meanes, howe thou mayest come by him, and receaue of hym the sayde weyght of syluer and geue him his hande wyrtynge agayne.

My sonne, be not afrayde: truthe it is, we leade heare a poore lyfe: but greate good shall we haue, yf we feare God, and departe from all synne: and do well.

The. v. Chapter.

¶ The obedience of yonge Tobias to his father, whiche is sente into Rages. An Angell accompanyeth with him in his iourney.

When answered Tobias bys father, and sayd: father: all that thou hast commaunded me, wyll I do & that dyligently. But howe I shall requyre this money I can not tell. Whether doth he knowe me, nor I hym. What tokē shall I geue him? And as for the waye whether I neuer kneweit. Then bys father answered hym, & sayde: I haue his handewyrtynge by me which when thou shewest hym, immediatly he shall paye the. But go thy waye now, & get the some saythfull man to go with the for an hyre, that thou mayest receaue the monye, whyle I am yet lyuyng. Then went Tobias out, & vpo the strete he founde a fayre yonge man standyng, gyrded vp, and as it were one ready to take his iourney. And he knew not that it was an Angell of God, but saluted hym and sayde: From whence arte thou, thou good yonge man. He answered: Of the chyldren of Israel.

And Tobias sayde vnto hym: knowest thou the waye þe leadeth vnto the countrie of the Medes? He answered I knowe it well, & all those stretes haue I gone oft tymes, and haue lodged with our brother Gabelus, þe dwelleth i Rages a citie of the Medes, which lieth vpo the mount Egbatanis: Tobias sayde vnto hym: I pray the tary for me, tyl I haue told my father these thynges. Then wente Tobias in and tolde his father all. At the whiche his father meruayled and prayde, that he wolde come in vnto hym.

Nowe when the Angell came in, he saluted him, and sayd: Joye be with the for ever moare. And olde Tobias sayde: what ioye can I haue that syt here in darknesse, & se not the lyght of heauen? The yonge man sayd vnto hym: Be of good chere, God shall helpe the shortly. And Tobias sayde vnto hym: Canst thou byrge my sonne to Gabelus, vnto the cytie of Rages in Medea? And when thou comest agayne, I shall paye the thy byrge. And the Angell sayde vnto him: I shall leade thy sonne & byrge him to the agayne. Then Tobias answered hym: tell me I pray the, of what house or of what tribe art thou? The Angell Raphael sayd vnto him: Askest þe after þe kynred of an byrreling, or sekest þe a guyde for thy sonne to go wyth hym? But þe I make þe not careful, I am Azarias the sone of great Hananias. And Tobias answered þe arte come of a great kynred: but I pray the be not displeased, þe I desyre to know thy kynred. The angel said vnto him: thy sone shall I leade forth safelye, & byrge him hole to the agayne.

Then answered Tobias and sayd: wel go on poure waye, and God be in your iourney, & his Angel bear you company. So when they had prepared al thinges, þe they wolde take with them in thei iourney: Tobias had bys father and his mother

his mother fare well, and they wente on theyr dapes bothe together. Nowe when they were gone, his mother beganne to wepe, and sayde: The state of oure age haste thou taken awaye, & sente hym frome vs. Wolde God that mony had neuer ben, for the whyche thou haste sente hym awaye. If we had bene contente wyth our pouertye, this had bene great ryches vnto vs. We saw oure sonne here. Then sayde Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, and thynne eyes shall se hym. For I truste, that the good Angel of God shall beare him compayne, and order wel all the thynges that he doth: so that he shall come to vs agayne with ioye. At these wordes his mother left of from wepyng, and helde her tonge.

The. vi. Chapter.

¶ Yonge Tobias is deliuered from the fyth by the Angel, The Angel exhorteth Tobias to take Sara to his wyfe.

Then sayde the Angell Raphael vnto him heare me & I wyl tell the what they be, of whō the deuyl hath power. Namely, they that receaue mariage of luche & falschyd, & they shute God out fro them, & fro theyr hert & geue the selues to their owne lust, euen as it were an horse and mule, whyche haue no vnderstandynge: vpon luche hath the deuyl power. But when thou takest her, & arte come into the chāber, withholde thy selfe from her thre dapes, and geue thy dyligence vnto nothyng but vnto prayer w her. And in the fyrste nyght, rost the lyuer of the fythe, & the deuyl shall be driuen awaye. The seconde nyght make thou be receaued into the company of the holy patryarkes. The thyrde nyght shalt thou optayne the blessing of God so that whole chyldren shall be borne of you. After the thyrde nyght take the mayden in the feare of God: and more for the desire of chyldren, the for any fleschly luste: that in the seed of Abraham & mayest optayne the blessing in chyldren.

The. vii. Chapter.

¶ Yonge Tobias and the Angel come to the house of Raguel, & requyeth Raguel's daughter to wyfe, and obtayneth her.

Then wente on his waye, & a dogge folowed hym, and the fyrste nyght they abode by the water of Tygrys. Then wente he oute to washe hys feete, and beholde there came forth an horrible fyth to deuoure him. Of whom Tobias was afrayde: and cryed with a lowde voyce, sayinge: Lorde, he commeth vpon me. And the Angell sayde vnto hym: Take hym by the gyll, and drawe him to the. And he dyd so, and drew hym vpon the lande. And the fythe beganne to leape at his feete.

Then sayde the Angell vnto him: take oute the bowels of this fythe, & as for the herte, the gaul and the lyuer, kepe them by the. For these thynges are necessary & good for medycine. Tobias dyd so, & roasted the fythe, & they toke hym with them in their iourney: & residue they salted, as much as was sufficient for them, tyl they came to Rages a cytie of the Medes. The Tobias asked the Angell, & sayde vnto him: I pray & brother Azaria tell me whereto are these thynges good of the fythe & thou haste bydden me kepe.

The Angell aunswered hym, and sayde: If thou layest a pece of the herte vpon the coales, & smoke therof driuer awaye all maner of euill spites, whether it be from man or from womā so that from thenceforth the same shall come no more vnto them. The gaul is good to annoint or to stryke the eyes withall, where as there is any blemish in them, so that they shall be whole.

And Tobias sayde vnto hym, where wylt thou & we remayne? The Angell aunswered and sayde: Here is a nye kynsman of thynne, one Raguel by name, which hath a daughter called Sara, & hath nether sone nor daughter but her. All this good belongeth vnto the & thou must marry her, & therfore desire her of her father, & he shall geue her the to wyfe. The answered Tobias & sayd: As I vnderstand, he hath bene married vnto. vii. husbādes, & they al are dead: & I haue herd say & the deuyl slewe the. I am afrayd therfore, lest such thynges happē vnto me also: whyche if it came to passe (seyng I am the only sonne of my father & my mother) I shuld buryng them in their age with sorowes to their graues.

Then went they into Raguel, whych receaued them ioyfully. And whē Raguel looked vpon Tobias he sayd vnto Anna his wyfe. How lyke is this yonge mā vnto my systers sone? And when he had spokē this he sayd whence be ye good byethen? They sayde Of the trybe of Nephtaly, oute of the captiuitie of Nineue. Then sayd Raguel vnto them: knowe ye my brother Tobias? They said: yee, we know him wel. And whē they had spoken much good of him, & Angel sayd vnto Raguel Tobias of whome thou askest is this yonge mans father.

Then Raguel bowed him selfe downe: and wepte, toke him aboute the necke, & kyssed him, & sayd: Gods blessing haue I my sonne, for thou arte the sonne of a good vertuous man. And Anna his wyfe, & Sara his daughter wepte also. Now when they had talked together, Raguel bad kyll a wether, & to make a feast: And when he prayed them to syt downe to dynner, Tobias sayd: I wyl nether eate nor drynke here this day except I first graunt me my petition, & promise me to geue me thy daughter Sara. When Raguel herde this, he was astonied: for he knewe, what had happened vnto the other. vii. men, & went in vnto her, & he began to feare, if it shalde chaunce vnto him also in lyke maner.

And whyle he stode so in doubte, & gaue the yonge man no aunswere, the Angel sayde vnto hym: feare not to geue hym thy daughter, for vnto this man I seareth God, belongeth thy daughter to wyfe, therfore might none other haue her.

Then sayde Raguel: I doubte not but God hath accepted my prayers and teares in hys sight, and I trust he caused you to come vnto me for the same intente, that thys daughter of myne, myghte be marryed in her owne kynred, accordynge to the lawe of Moles.

And nowe doubte thou not, but I wyl geue her vnto the: soo he tooke the righte hande of hys daughter, & gaue her into the ryghte hande

The booke.

of Tobias, and sayde. The God of Abraham, the God of Isaac, and the God of Jacob, be wyth you, ioyne you together, and fulfyll bys blessinge in you. And they toke a letter & made a wrytynge of the mariage: And then made they merce, and prayled God.

And Raguel, called Anna his wyfe vnto him, and bad her prepare another chambze, and thether he brought Sara his daughter, and she wepte. Then sayd he vnto her: Be of good cheere my daughter, the Lorde of heauen geue the loye, for the heauynesse that thou haste suffered.

The. viii. Chapter.

The Angell byndeth the deuyl. Tobias exhorteth his wyfe to prayer: and they praye thre dayes before they lye together.

After that they had supped, they broughte the yonge man into her. Then thoughte Tobias vpon the wordes of the Angell: & tooke out of his bagge, a pece of the leuer of the fishe, and layd it vpon the hote coles. So the Angell Raphael toke holde of the deuyl, & sente hym awaye, & bounde hym in the wyldernesse of the pyer Egypte. Then spake Tobias vnto the virgin, & sayd: Up Sara, let vs make oure prayer vnto God to daye, to morowe, and euermore: for these thre nyghtes wyl we reconlyse oure selues wyth God, and when the thyrde holpe nyghte is paste, we shal ioyne together in the dutye of maryage. For we are the chyldzen of holy men, and we may not come together, as the heathen, that knowe not God.

Then stode they vp bothe together, and besought God earnestly, that he wold preserue them. And Tobias sayde: O Lord God of our fathers, prayled be thou of heauen and earth of the see, welles and fountes, and of al thy creatures that be therein. Thou madest Adam of the
* Gen. ii. a. * moule of the earth, & gauest hym Eua for an helper. And now Lord thou knowest that it is not because of voluptuousnesse that I take this sylter of myne to wyfe but onely for the loue of children, in whome thy name be blessed for euer. And Sara sayd haue mercy vpon vs (O Lord) haue mercy vpon vs: & let vs bothe come hole and sounde together to a good arge.

And aboute the cocke crowynge it happened, that Raguel called his seruauntes, & they wente with him to make a graue. For he sayde it is chauned now vnto him paradiuenteure, as it dyd vnto the other seuen men, that went in vnto her. Now when they had made the graue, Raguel came agayne to his wyfe, and sayd vnto her: sende one of thy maydens, to loke yf he be deade, that I maye burie hym afoze the lyghte daye: So she sente a mayden to se, which when she came into the chamber, founde them hole & sounde, slepyng together. And so she came agayne, and broughte good tidynge. Then Raguel and Anna his wyfe prayled the Lord, and sayde: Prayled be thou O Lord God of Israel for it is not happened vnto vs, as we thoughte. For thou haste dealt mercifully with vs, and putt awaye from vs the enemye that persecuted vs, & haste shewed merce vnto ponde: who be-

loued. O Lord cause them to magnifye & more perfectlye, and offer the sacrifice of thy praise, and of their healt: that al people maye knowe that thou onely arte God in all the earth.

And immediatlye, Raguel commaunded his seruauntes to fil the graue yf they had made with earth afoze it was lyghte, & bad his wyfe prepare a feaste, and to make ready all thinges that were necessarye for meate, to such as went by the waye. He caused two fat kyne also, and foure wethers to be slaine and meates to be prepared for all his neyghbours and frendes. And Raguel charged Tobias to remayne with him two weekes. As for al the good yf he had, he gaue Tobias the halfe of it, & made this wrytynge, that the halfe which remained, shulde fall vnto Tobias after they death.

The. xi. Chapter.

The Angell goeth to Gabelus at the desyre of Tobias: whych deliuereth the letter, and receaueth the monye.

Then Tobias called vnto hym the Angell whom he thoughte to haue bene a man, and sayde vnto hym: Brother Azaryas, I praye the herken vnto my wordes: yf I shulde geue my selfe to be thy seruaunte, I shal not deserue thy prouydence. Neuer thelesse, I beseeche the yf thou wylte take the beastes & the seruantes, & go vnto Gabelus in Rages the cytye of Medes, & deliuer hym his hande wrytynge, & receaue the mony of hym, & praye hym to come to my maryage. For thou knowest thy selfe, yf my father dothe nombe the dayes: & yf I tarie one daye to longe, he wyl be soze in his mynde. Nowe seyst thou how earnestlye Raguel hath requyred me, so that I can not save hym naye.

Then toke Raphael foure of Raguels seruauntes, and two camels, and wente vnto Rages the cytye of the Medes: & when he had founde Gabelus, he gaue him his hande wrytynge, and receaued all the monye. He tolde hym also of Tobias the sonne of Toby, howe all thynge had happened, & caused hym to come wyth hym to the maryage. Nowe when he came into the house of Raguel, he founde Tobias sitting at the table: & he leaped vp, & they kissed one another: and Gabelus wepte, & prayled God, and sayde: the blessinge of the God of Israel, haue thou for thou arte the sonne of a right vertuous and iuste man, & of one that feareth the God, and geneth great almes. And blessing haue thy wyf and youre elders, that ye maye se your children & youre childers chyldzen, vnto the thyrde and fourth generacion, & youre seed be blessed of the God of Israel, whych he ragyneth wylde with oute ende. And when they all had sayde Amen: they wente to the feaste, but wyth the feare of the Lorde helde they the feaste of the maryage.

The. x. Chapter.

Tobias and his wyfe are sad for the taryng of theyr sonne, Raguel sendeth agayne Tobias with his wyfe.

Nowe whyle yonge Tobias made long taryng by reason of y marriage his father was ful of care and heauynesse, and thought what shuld be the cause, that my sonne taryeth so long? O wyf

Why shulde he be kepte so long there? Par-
adventure Gabelus is dead, and no man wyl
geue him the mony. Thus beganne he to be ve-
ry sorrowful, he and Anna his wyfe with him,
and beganne to weepe bothe together, because
their sonne was not come againe vnto them at
the daye appointed. As for his mother, she we-
pte with dyscomfutable teares and sayde: Al-
lome my sonne: Oh what ailed vs to sende the
awaye into a straunge countrey, thou lycht of
oure eyes, thou staffe of oure age, thou comfort
of oure lyfe, thou hope of our generacyon: Se-
inge all the thynges y we haue are onely in the
we shulde not haue sente the awaye from vs.

Then Tobys comforted her, and sayde:
holde thy tonge, and be not discomforted, oure
sonne is hole and sounde: the man that we sente
hym wythall is faythfull ynoughe. Neuerthe-
lesse, he might in no wise be comforted but day
lye wente oute, looked aboute, and went aboute
all the stretes, whereby he thoughte he shulde
come againe: that (if it were possible) he might
se him commynge a farre of. But Raguel said
vnto his sonne in lawe: Dary heare, & I shall
sende a messenger vnto thy father Tobias to
tell him that thou arte in good health. Tobias
said vnto him: I am sure, y my father, & my mo-
ther counte every day, & y their hertes are soye.

So when Raguel prayed Tobias wyth
manye wordes, and wold in no wyse heare him
he deliuered Sara vnto him, & the halfe parte
of all his good, in seruantes, and hande may-
dens, in sheepe, in Camels, and in kyne, & much
mony, & so sente him awaye fro him with peace
and ioye, and sayde: The holye Angell of the
Lorde be with you in poure iourneys, & bypnye
you forth safe and sounde, that ye may finde al
thynges in good case wyth poure elders, & that
myne eyes maye se poure chyldren afoze I dye.
So the elders embraced the daughter, kyssed
her, and let her go, exhorteinge her to honoure
her father and mother in lawe, to loue her hus-
band, to rule wel her household, to kepe her house
in good order, and to shewe her selfe fawtlesse.

¶ The. xi. Chapter.

¶ Yonge Tobias leuynge hys wyfe and household in the
citye, cometh befoze with the Angell. The dreame of
his mother looking after her sonne. He is ioyfully receaued
of his father and mother. Sara cometh seuen dayes after.

They were now goynge home
warde agayne, vppon the. xi. daye,
they came to Charra, whiche lyeth
in the halfe waye towarde Ninue.
And the Angell sayd: Brother To-
bias, thou knowest howe thou hast left thy fa-
ther: therfore yf it please the, we toweyll go
befoze, & let the household wyth thy wyfe & the
cattell come softe and fayer after vs. And when
Tobias was contente y they shulde go befoze,
Raphael sayde vnto him: Take of the gaule of
the spyde wyth the, for it shal be necessarye. So
Tobias toke of y gaule, & they went their way.
But Anna the mother of Tobias sat dayly by
the waye syde vpon the toppe of an hyll, frome
whence she might se farre about her. And while
she was waytynge there, for hys commynge,

she looked a farre of and at none she perceaued her
sonne commynge, and ranne & told her husband
sayinge: Beholde thy sonne cometh. And Ra-
phael said vnto Tobias: As soone as thou com-
meste into the house, immediatly worshype the
Lorde thy God, and geue thanckes vnto him:
then go to thy father, and kisse him, and stricke
hys eyes ouer with the gall of the spyde, y thou
hast brought with y. For be sure, that his eyes
shall streyghte waye be opened, and thy father
shall se the lycht of heauen, and shal reioyce at
the syght of the. Then the dog y had bene with
them in theyr iourney, ranne befoze, & came as a
messenger, and wagged his taile for gladnesse.

So the blynde father arose, and beganne to
runne and strombled with hys feete, and gaue a
seruaunte hys hande, ranne to mete hys sonne,
receaued hym, and kyssed hym, he and his wyfe
and they beganne to wepe for ioye.

Nowe when they had worshipped & thanked
God, they sat downe. Then toke Tobias of y
fishes gal, & annointed his fathers eyes: & taried
halfe an houre, & then began the blemyshe to go
out of his eyes, like as it had bene y whyte skyn
of an egge: which Tobias toke, and drew from
his eyes: and immediatly he receaued his sight.

Then they prayled God, he and hys wyfe
and al they that knew him. And Tobias sayd:
O Lorde God of Israel, I geue the prayse and
thanckes, for y hast chastened me, and made me
hole. And loo nowe I do se my sonne Tobias.
After seuen dayes came Sara his sonnes wyfe
also hole and sounde wyth all the household &
cattell, with Camels and muche moneye of hys
wyues, and with the moneye that he had recea-
ued of Gabelus, & he tolde hys father & his mo-
ther all the benefytes, whych God had done for
hym, by the man that led him. Achyo: also and
Rabath, Tobias sister sonnes came, and were
glad, and reioled with hym, by reason of all the
good that God had shewed vnto hym. And so
for the space of seuen dayes they made merye, &
and were ryghte ioyfull euerychone.

¶ The. xii. Chapter.

¶ Yonge Tobias rekened vnto his father the pleasures
that the Angell dyd hym. He offered vnto the Angell halfe
the goodes that he brought wyth hym.

Then Tobias called hys sonne vnto
him and sayde: What may we geue
this holy man, that went with the?
Tobias answered hys father and
sayde: Father, what rewarde shall
we geue him? O: what thyng can deserue his
benefytes? He hath bene my guide, and brought
me safe agayne: he receaued the mony from Ga-
belus, he caused me to get my wyfe, he dyone the
cuel spyde from her, he hath bene an occasyon
of gladnesse to her father, and mother: he deli-
uered me, that I was not deuoured of the spyde:
he hath made the to se the lycht of heauen, yea,
we al haue receaued great good of hym. Howe
shulde we worchely deserue these thynges vnto
hym? But I praye the my father, y thou wylte
desire him, yf haplye he wyl vouchsafe, to take
with hym the halfe of al that we haue brought.

So the father and the sonne called hym,

¶ cc iii toke

The booke.

toke him aspyde, and beganne to pray hym, that he wolde be contente to take in good worth the halfe parte of all that they had broughte.

When sayde he secretly vnto them. Praise ye the God of heauen, and geue thankes vnto him befoze all men lypunge, for he hath shewed his mercye vnto vs. It is good to hyde the kynges secreete, but to shewe and prayse the woorkes of God, it is an honourable thing. Prayer is good with fastyng, and mercye is better then to hoorde vp treasures of golde. For mercye deliuereth from death, clenseth synne, and causeth to finde euerlasting lyf. But they þo sinne & vnrigh- teousnesse, are the enemies of their owne soule.

Wherfoze I tell you the truthe, and wyll hyde nothyng from you. When thou prayedest with teares, and buryedest the dead, and leste thy dyner, & hyddest the dead in thy house vpon the daye time, that thou myghtest burye the in the nyght: I offered thy prayer befoze the Lord. And because thou wast accepte and beloued of God, it was necessarye, that temptacyon shuld trye the. And nowe hath the Lord sente me to heale the & to deliuer Sara thy sones wyfe fro the euil sprete. For I am Raphael an Angel, one of the seuen that stande befoze God.

When they hearde this, they were soze a- frayed, and trembled, and fel downe vpon their faces vnto the ground. Then sayde the Angel Peace be with you, feare not. Where as I haue bene with you, it is the wyl of God: geue praise

and thankes vnto hym.

* Ge. xliii. a
Jubi. xliii. c

You thought that I dyd * eate and dryncke with you, but I vsemeate that is inuysible, & dryncke that cannot be seene of men. Nowe therfore is the tyme that I muste turne agayne vnto him, that sente me: but be ye thankeful vnto God, and tell oute all his wonderous woorkes.

And when he had spoken those wordes, he was taken awaye oute of thei syghte, so that they sawe him nomoore. Then fell they downe flat vpon their faces, by the space of thre houres, & prayed God, when they arose vp they tolde all hys wonderous woorkes.

The. xliii. Chapter.

¶ Tobias the elder geueth thankes vnto God.

When olde Tobias opened his mouth and prayed the Lord and sayde: Create arte thou O lord for euermore, and thy kyngedome worlde without ende: for thou scourgest & healest, thou ledest vnto hel, and byngest out agayne: & there is none that maye escape thyne hande. O geue thankes vnto the Lord, ye chyldren of Israel, & praise him in the syghte of the heathen. For among the heathen whych know hym not hath he scattered you, to the intent þe shalde shewe furthe hys meruelous woorkes, and cause them for to know, that there is none other God I myghte but he. He that cha- tenech vs for oure mysdoes, & for his owne mer- cy sake shal he saue vs.

Consyder then, howe he hath dealte wth you, and prayse hym with feare and drede, and magnifye the euerlastyng kyng in your wo:

kes I wyll prayse hym euen in the lande of my captiuitie, for he hath shewed his maiestie vnto a synfull people. Turne you therfoze O ye sinners, & do righteousnes befoze God, & be sure þe wyl shewe his mercye vpon you. As for me, and my soule, we wil reioyce in God. O praise the Lord all ye hys chosen, holde the dayes of gladnesse, & be thankfull vnto hym, O Jeru- salem þe cytie of God, the Lord hath punyshed the for the woorkes of thyne owne handes. O praise the Lord in thy good thynges, & geue tha- kes to the euerlastyng God, þe maye buylde vp his tabernacle agayne in the, þe maye call agayne vnto the, al such as be in captiuitie, and þe thou mayest haue ioye for euermore. With a fayer light shalt thou shyne, and al the endes of the world shal honour þe. The people shal come vnto the from farre, they shal bynge gyftes, and worshyppe the Lord in the, and thy lande shal they haue for a Sanctuarie, for they shal call vpon the great name in the.

Cursed shall they be that dyspyle the, and all that blaspheme the, shal be condempned: but blessed shall they be that buylde the vp. As for the thou shalt reioyce in thy chyldren, for they all shal be blessed, and gathered together vnto the Lord. Blessed are they all that loue the and that be glad of thy peace. Praise thou the Lord O my soule, for the Lord oure God hath deli- uered his citie Jerusalem from al her troubles. I wyll counte my selfe happye, yf my seed re- mayne to se the clearnesse of Jerusalem. The gates of Jerusalem shal be buylde wyth Sa- phyre, & Smaragde, and all the compass of her walles w precious stones. Al her stretes shal be paved w white marble stone, & in al the streets shal Alle luya be songe. Praise be the Lord, whiche hath exalted her, þe his kyngdome maye be vpon her for euermore. Amen. And so Tobias made an ende of his talkyng.

The. xliii. Chapter.

¶ Tobias prophesyeth the destruction of Ninue. & to whom returneth to Raguell after the desesse of hys father & mother.



And after þe Tobias had gotten his sight agayne, he lpyed. xlii. yeres, & sawe his chylders chyldren. Nowe when he was, C. & ii. yere old, he died: & was buried honourablye in Ninue. For whē he was. lvi. yeres of age he lost the syghte of his eyes, & whē he was lx. yere old, he gat his syghte agayne. The resydue of hys lyfe led he in ioye, and increased well in the feare of God, and departed in peace. But in the houre of his death he called vnto him his sonne Tobias, & vii. yonge spryngaldes hys sonnes & chyldren, & sayde vnto them: The destruccyon of Ninue is at hande, for the worde of the Lord cannot fayne: and our brythre þe are scattered out of the land of Israel, shal come thether agayne. And þe hole lāde of it þe hath ben wast, shal be fil- led: & the house of God þe was bzent in it, shal be buylde agayne: & all such as feare God, shal re- turne thether: þe heathen also shal for sake thei- ydolles and come to Jerusalem, & dwel there, & all the kynges of the earthe shal be glad of her, and worshyppe the Lord God of Israel.

And therfoze

And therfore my chyldren, heare poure father: serue the Lorde in the truth, seke after his wyll, and do the thyng that pleaseth hym. Commaunde your chyldren, that they do right true almes: be myndeful of God, and euer to be thankefull vnto hym in truth, & with al theyr power: heare me now therfore my chyldren, and abyde not heare: but in what dape soeuer ye haue buryed your mother besyd me, get you from hence. For I se that the wyckednesse of it shall byynge it to destruccyon and ende.

After the death of hys mother, Tobias departed awaye from Ninue, with his wyfe and chyldren, & wyth his chylders chyldren, & came agayne to his father & mother in lawe, & found them hole & in good age, & toke the care of them. And he closed their eyes, & was heyre vnto Ragules goodes, & sawe the fyfte generacion, and hys chylders chyldren. And when he was. xcix. yere of age, he dyed in the feare of the Lorde, & his kynfolkes buryed hym. And all hys poste rite continued in a good lyfe, & holy couersacion so that they were loued & accepted both of God and man: and of all the people of the lande.

The ende of the booke of Tobys.

The booke of Iudyth,

The fyfte Chapter.

The buyldyng of Egbathanis. The victorie of Nabuchodonosor against Arpharat. The messengers of Nabuchodonosor are dyspyssed.



Arpharat the kyng of the Medes subdued manye people vnto hys dominion, and buylded a noble stronge cytye, whych he called Egbathanis: The walles of it made he of fre stone, foure squared, seuentye cubites hyghe, and thyrtye cubites brode. He made towres there vpon an hundred cubytes hye. But vpon the foure corners euery syde was twentye foote broad. He made the portes in the heygth, lyke as the towres. This kyng trusted in hys myghty hoost, and in his glourous charettes.

So in the tweluenth yere of his raygne, it happened that Nabuchodonosor the kyng of the Assyrians (whych raygned in the great cytye of Ninue) foughte agaynst Arpharat, and ouercame him in the great felde called Bagau, betwixt Euphrates & Tygrys, and Jadasan in the felde of Egypt the kyng of the Elykes.

Then was the kyngedome of Nabuchodonosor exalted, and his hert was lyfte vp: and he came vnto all them that dwelt in Elypta, in Damascus, in Libanus, & vnto the heathen that dwelt in Carmel & Cedar, & to suche as dwelt in Samarie in the great felde of Elydon, to all them that dwelt in Samaria, and beyond the river of Iordane vnto Jerusalem and the hole lande of Iesse, vnto the mountaynes of Elyon. And all these dyd Nabuchodonosor the kyng of the Assyrians sende messengers. But they all with one consent wolde not agre vnto

him, and sent the messengers agayne emptye and put them awaye wythout honoure. Then Nabuchodonosor the kyng toke indygnacion at all those landes, and swore by hys throne, & by his kyngdome, that he wolde be auenged of all those countreyes.

The ii. Chapter.

Holofernes is sente of Nabuchodonosor to subdue all the world, The preparacion and perfute of Holofernes.



In the thyrtyeth yere of kyng Nabuchodonosor, vpon the twelue day of the fyfte moneth, it was deuised in the court of Nabuchodonosor the kyng of the Assyrians, that he wolde defende him selfe. So he called vnto him al the elders, al his captaynes, and men of warre and shewed them hys secrete counsaile, and tolde them that his purpose was, to byynge the hole earthe vnder his domynyon. Nowe when they were all contente with hys sayinge, Nabuchodonosor the kyng called Holofernes, the chefe captayne of hys warres, and sayde vnto hym: Go thy waye forth agaynst all the kyngdomes of the Weste, and specially agaynst those that haue dyspyssed my commaundemente. Thou shalte spare no realme, all stronge cyties shalte thou byynge in subieccion vnto me.

Then Holofernes called together all the captaynes, and rulers of all the power in Assyria, and mustred the souldiers vnto the hooste (lyke as the kyng commaunded hym) namely an hundred and twentye thousande fyghtyng men vpon foote, and twelue thousande archers vpon horsebacke. All hys ordynance sente he afore w an innumerable multytude of camels: so that the hooste was well prouyded for with oren, and small cattell, and that without number. He caused corne to be prepared oute of all Syria for his hooste. Muche golde and syluer also toke he oute of the kynges house. So he tooke hys iourneye, he and all hys hooste with charettes, horsemen, & archers, of whome there were so many, that they couered the grounde of the lande, lyke the greshoppers.

And when he was gone past the borders of the Assyrians, he came towarde the great mountaynes of Ange, whych lye vpon the lefte syde of Elypta: & so he wente vp into all theyr castels, and wanne euery stronge holde. As for the welthie citie of Belothus, he brake it downe and spoiled all the chyldren of Charis, and the Ismaelytes, whych lape towarde the wyldernes, and vpon the South syde of the lande of Chelon. He wente ouer Euphrates also, and came into Mesopotamia, and brake downe all the highe cities that were there, from the broke of Hambré tyl a mā come to the see: & he tooke the borders in frome Elypta, vnto the coastes of Iaphet towarde the South: he caried awaye all the Medes, and spoiled all theyr goodes, and whosoever wythstode hym he slewe them with the swerde.

After this he wnt downe into the felde of Damascus in the tyme of haruest, and byente vp al the corne and all the trees, and caused the dynes to

ccc iii be cut

The booke.

be cut downe. And the seate of him fell vpon al them that dwelt vpon the earth.

The.iii. Chapter.

*¶ Kynges become wyllyngly subiecte to Holofernes.
The tyrannye and crueltie of hym.*

And the kynges and princes of al cytys and landes sente theyr Embassadors: namelpe they of Syria, & Mesopotamia, Siria, Sobal: and Lybea, and Cecilia, which came to Holofernes, and sayd: Let thy wrath cease toward vs. It is better for vs to serue the greates kyng Nabuchodonosor wthoure lyes, and to be subiecte vnto the, then that we shulde dye and be slayne: and receaue great hurte. All oure cytys and possessyons, al mountaynes and hylles, feldeg, great and small cartell, shepe goates, horses, and camels, all oure goodes, and householdes, be in thy power, vnder thy subieccpō be it altogether. We oure selues also, & oure chyldren wyl be thynne owne, come vnto vs a peceable lord, and vse oure seruyce at thy pleasure.

Then came Holofernes, downe from the mountaynes wth horsemen, & greates power, and conquered all stronge defended cytys and all that dwelte in the lande and out of al cyties he tooke stronge men, and soche as were mete for the warre to helpe him. There came suche a feare also vpon those countreys, that the indwellers of all the cities, the princes and rulers, and the people together wente forth to mete him as he came, & receaued hym honourably wth garlandes, & torches, & daunces, tabzettes & pipes.

¶ Asuerthelesse, though they dyd this, yet myght they no swage hys rigorous stomache: but he destroyed their cities, and hewed downe their woodes. For Nabuchodonosor the kyng had commaunded hym that he shulde roote out all the goddes of the land: to the intente that he onely might be called and taken for the god of the nacions: which Holofernes wth his power brought vnder him. So went he thowowe Siria, Sobal, and thowowe all Appamia, and all Mesopotamia, and came to the Idumeans, in the lande of Gabaa, and Septopolie, and toke theyr cyties and remayned there thyrtye dayes wherein he caused all the hole multitude of hys host to be gathered together.

The.iiii. Chapter.

*¶ Israel requyeth helpe of God, agaynst Holofernes.
They faste and praye.*

When the chyldren of Israel ydwelt in Jewry herd this, they were soze afrayde of hym. There came suche tremblyng also & feare vpon them that they lozowed he shuld do vnto the cytie of Jerusalem, and the temple of the Lorde, as he had done to other cytys and their temples. So they sent into all Samaria round aboute vnto Jerycho, toke in and occupped all the toppes of the mountaynes, and made faste the townes wth walles, and prepared corne, for them agaynst the battayle.

¶ Eliachim also the preaste, wrote vnto all them that dwelte towarde Eldzielan (which lieth ouer agaynst the great felde by Doebaim)

and vnto all those by whome men myght haue passage vnto them, that they shulde take in the wayes of y mountaynes, wherby there myght be anye waye and passage to Jerusalem, & that they shulde holde dyligent watche where anye strayte was betwixt the mountaynes. And the chyldren of Israel dyd as Eliachim the preaste of the Lorde had commaunded them. And al the people cryed earnestly, and humbled theyr soules wth fastynges and prayers, they and their wyues. The preastes put on beery clothes, and layde the yonge babes befoze the temple of the Lorde, and couered the aulter of the Lorde wth an beery cloth. And wth one accord they cried vnto the Lorde God of Israel, that theyr chyldren shulde not be geuen into a praye, and theyr wyues into a spoyle, that their cytys shulde not be layed waste, and that theyr Sanctuary shulde not be unhalowed, and so they to be ashamed and rebuke vnto the heathen.

Then Eliachim the hye preast of the Lorde wente rounde aboute al Israel: and spake vnto the saying: Be ye sure, that the Lorde wyl heare your petycyons, yf ye contynue stedfaste in fastynges and prayers in the sygh te of the Lorde. Remembze Moyses the seruaunt of the Lorde, whiche ouerthrew the Amelechites (that trusted in their myghte and power, in their hoste in their shylde, in theyr charrettes & horsemen) not wth weapons, but wth holy prayers. Euen so shall all the enemies of Israel be, yf ye continue in thys worcke that ye haue begonne. So vpon this exhortacyon, they continued in prayer befoze the Lorde: In so muche that they which offered burnt sacrifices vnto the Lorde offered the offerynges vnto the Lorde, beyng araied in beery clothes, & had aches vpon their heades. And they al besought God from theyr hole herte, yf he wolde viset his people of Israel.

The.v. Chapter.

¶ Holofernes is discontented wth the Jewes. Achior sheweth Holofernes the merueles of God done vnto the Jewes: for the which thing the rulers vnder Holofernes were very angry wth hym.

And worde came to Holofernes the prince of the warre of the Assyrians that the chyldre of Israel prepared them selues to make resistance, & howe they had stopped the wayes betwixt the mountaynes. Then was he extredynge wroth, and called all the princes of Moab, and the captaynes of Ammon, and sayd vnto them: Tell me, what people is this, that kepeth in the mountaynes? What maner of cities are they? What is theyr power? What maner of hoste haue they? Who is theyr captayne? And why do they dyspyle vs (more then all those that dwell in the Ester) and come not forth to meete vs, that they myghte erre out wth peace? Then Achior the captayne of al the Ammonytes answered, and sayde: Hye, yf please the to heare, I wyl tel the truth befoze y concerning this people ydwell in the mountaynes, and there shall na lye go out of my mouth.

This people is of the generation of y Chal-dees, they dwell first in Mesopotamia, for they wolde

wolde not folow the goddes of theyr fathers þe were in the lande of the Chaldees, & so forsoke they the custome of theyr forefathers (whiche had many goddes) and worshipped one God, that made heauen & earth: whiche also commaunded them that they wolde goo from thence, and dwel at Haran. Now when there came a dertþ into the hole lande, they went downe to Egypt and there they dwelte foure hundred yeres, in the whiche they multiplied greatly, that theyr hoste myghte not be nombred. And when the kyng of Egypt oppressed them, and subdued them in buydyng of hys cyties wþ makyng of clate and brycke, they cryed vnto God theyr Lord, whiche punyshed þe hole lande of Egypt with dyuers plagues.

Nowe when the kyng of Egypt let them goo theyr waye, and the plage ceased, and then folowed after them, to take them and to bryng them agayne into his seruyce, whyle they were slpyng a waye, the God of heauen opened the see so that the waters stode faste vpon bothe sydes as a wall, and these wente thowre the botome of the see drye thodde. In the whiche place when an innumerable people of þe Egyptians, folowed vpon them, they wer so ouerwhelmed with the waters: that there remayned non one to tell them that came after, howe it happened. So when this people was passed thowre the red see, they came into the wildernes of mount Synay, where neuer man myghte dwell afore, and wher the sonne of man neuer rested. There were the bytter waters made swete for theim, that they myghte drinke, and for the yeres had they meat from heuen. Whersoeuer they went (without bowe and arrow, without buckler or sword) their god fought for them, & caused the to haue the victorie. Yea, no man was hable to hurt this people, except it were, þe they departed vnfaithfully from the worshypping of þe Lord their God. But as oft as they worshipped any other helyde theyr God, he gaue them ouer to be spoyled, to be slayne, and to be put to confusion. Neuerthelesse, as ofte as they were led for theyr departing from þe worshypp of their God, the same god of heauen gaue them power and strengthe to withstande theyr enemyes.

Moreover, they slue the kyng of the Canaanites, Jebusites, Hethites, Gyprians, and Amozites, & al the myghtie in Hesebon and toke theyr landes and cyties in possession: and so longe as they synned not in the syghte of theyr God, it went well wþ them, for theyr God hated vnpygheousnesse. For in tymes past when they went oute of the waye whiche God had geuen them, that they shoulde walke in, they were destroyed in dyuers battayles of many nacions, and many of them were carped awaye prysoners vnto a straunge countrey. But nowe lately they haue turned themselues agayne vnto the Lord theyr God, & are come together agayn out of the countreies where they were scattered abrode: and thus haue they conquered these mountaynes, and dwel therein: and as for Jerusalem where þe Sanctuarie is, they

haue it agayne in possession.

And therfore my Lord, make diligent inquiry, yf this people haue done wyckednes in the syght of theyr God, then let vs goo vpon agaynst them, for doubtelesse theyr God shal deliuer them into thy handes, & subdue them vnto thy power. But yf this people haue not displeased their God, we shal not be hable to withstande them, for theyr God shal defende them: and so shal we be a shame to all the worlde.

Now when Achior had spokē out these wordes all the great men of Holofernes wer wroth and thought to slay hym, & said one to another What is he this, that dare saye, þe chyldren of Israel are hable to withstand Nabuchodonosor the kyng, & his hoste: where as they are vnto weapened people, without strengthe, or vnderstandyng of the feates of warre: That Achior therfore mape know that he hath disceined vs, we wyl go vpon to the mountaynes: when þe myghtye men of theim are taken, he also shalbe stricke with the sword, that all people mape know, yf Nabuchodonosor is the god of the earth, & that there is none other withoute hym.

¶ The vi Chapter.

¶ Achior is comytted into the handes of the Jewes by Holofernes. He is tyed to a tree, but is loosed of the Jewes. The prayer of the people. Achior is comforted of the Jewes.



When they had lefte of speaking, Holofernes toke sore indignacion, & said vnto Achior: For so much as þu hast prophesied vnto vs sayng: that the people of Israel shalbe defended of theyr God, I wyl shewe the þe there is no god but Nabuchodonosor. Yee, whē we slay them all as one man, & also shalte perishe with them thowre the sword of the Assirians, & all Israel shalbe destroyed wþ the, and then þu shalte fele, that Nabuchodonosor is the lord of the whole earth. Then shal þe sword of my knyght hode go thowre thy sydes, and thou shalte fall downe stycke amonge the wounded of Israel, & shalt not come to thy selfe agayne but be utterly destroyed with theim. But yf thou thynkest thy prophesy to be true, why dost þe then change thy colour why art thou afearde? Thynkest þe that my wordes ar not hable to be perfourmed? But that thou maist knowe that þu shalte fele these thynges with them, behold: from this houre forth wyl I sende the to ponde people, that when the punyishment of my sword (whiche they haue worthely deserved) falleth vpon the thou mayst be punyshed with them.

So Holofernes commaunded hys seruantes to take Achior, & carpe hym to Bethulpa, & to deliuer hym into the handes of the chyldren of Israel. Then Holofernes seruantes tooke hym and wente thowre the playne felde. But when they drewe nygh vnto the mountaynes, the synge casters came out agaynst them. Neuerthelesse, they gat them a way by the syde of the mountayne, and bounde Achior hande and foote to a tree, and so left hym bounde with wy

¶ The vii Chapter.

The booke.

thes, and turned agayne vnto theyr Lorde.

Notwithstandynge, the chyldren of Israell wente downe from Bethulia, came vnto hym loosed hym, broughte hym into Bethulia: sette hym in the myddst of the people, and asked hym what the matter was, that the Assyrians had lefte hym bounde.

C Asias, the sonne of Micha: of the trybe Symeon, and Charmin (whiche is also called Gothoniell) were the principall rulers at the same tyme. Nowe when Achior stode in the myddest of the Sena toures, & befoze them all: he tolde them, what aunswere he gaue Holofernes to þe thynge that he asked hym, and how Holofernes people wolde haue slayne hym for so sayng: & how Holofernes hym selfe was wrothe, & commaunded hym for þe same cause to be deliuered vnto the Israelytes: that when he ouercame þe chyldren of Israell, he myght commaunde Achior also to be put to deathe with dyuers tormentes, because he sayde the God of heauen is theyr defender. And when Achior had playne-lye tolde oute all these thynges, all the people fel downe vpon theyr faces, praisynge the Lord and poured oute theyr prayes together vnto the Lorde, wyth a generall complaynt and wepyng, and sayde: O Lorde God of heauen and of earthe, beholde theyr pyde: and looke vpon oure lowlynesse, & consyder howe it standeth wth thy saintes, & make it to be knowne, that þe for sakest not those, whiche holde them fast: by the and howe that thou byngest them lowe þe presume of them selues, & make theyr host in theyr owne strenght. So when the wepyng & prayer of the people (whych the had made the hole daye longe) was ended, they comforted Achior sayng: The God of oure fathers, whose power and strengthe thou haste prayed, shall so rewarde the, that thou shalt rather see theyr destruction. When the Lorde our God then shall geue his seruauntes this lyberte: God be also with the amonge vs: so þe if it please the, thou with all thyne, maist dwell with vs.

Now when Asias had ended the counsaile: he toke hym into his house, and made a greate supper, called the elders to it: & so they refreshed them selues after the fastynge. And afterwarde was all the people called together which made theyr prayes all the night longe in þe congregacion, and besought the God of Israel for helpe.

The vii. Chapter.

Withulia is beseged of Holofernes. The people requirerth help of God. They of Bethulia wold geue ouer the cite for want of water. The prayer of the people with teares & lamentacyon.

In the nexte daye Holofernes commaunded his hoste to go vp agaynst Bethulia. There was an. C. and. xx. myghtynge men on fote, and. xxii. horsemen, besyde the preparynge of them that were wonne: and came to them on euery syde out of the countreyes & cyties whiche he had taken. All these prepared them selues vnto the battayle agaynst the Israelytes, and came on the hyl side, vnto the top þe loketh ouer agaynst Dothaim, from the place whiche is called Bel-

ma, vnto Chelmon þe lyeth toward Esdrelon.

Nowe when the chyldren of Israell sawe so greate a multitude of the Assyrians, they fell downe flat vpon the ground, strowed ashes vpon theyr heades, & prayed with one accorde, þe the God of Israel woulde shewe his mercye vpon his people. And so they toke theyr weapons and sat betwene the mountaynes in the narrow place, & kepte the waye, daye and nyghte. But whyle Holofernes was goynge about, he found the water sprynge, whiche from the South syde was conueyed into the cytie by a condyte: this commaunded he to dysrecte an other waye, and to cut theyr condyte in sonder. There were welles also not farre from þe walles, whiche they used secretly, moze for pleasure then for necessitye.

Then wente the Amorytes, and the Moabites vnto Holofernes, and said: The chyldren of Israel truste nether in speare nor arrowe, but haue taken in, and kepe the mountaynes & hylles. That thou mayst ouercome them therfore, withoute the stryking of any battaile, let men to kepe the welles, & they drawe no water oute of them: so shalt thou destroye them withoute swearde, or at the leste they shall be so feble, that they must be sayne to geue ouer the cytie, which they thinke not hable to be wonne: for so much as it lyeth in the mountaynes. These wordes pleased Holofernes well and all his menne of warre, and he sette an hundred that euery well rounde aboute.

And when this watche had endured twentye daies, the Cyterns and al þe had water, sayled them þe dwelte in the cytie of Bethulia, so þe in the hole cytie they had not drynke ynoughe for one day, for the people had water geuen the daye in a measure. Then came the menne and women, yong persones, & chyldren all vnto Asias, and sayd all with one voyce: God be indge bet wyrt vs and the, for thou hast delt euell wth vs: thou woldest not speake peccably wyth the kynge of þe Assyrians, therfore hath the God solde vs in their handes, & there is no man to helpe vs where as we are broughte downe befoze theyr eyes in thriste and great destruction. Therfore gather nowe together all the people that be in the cytie, & we maye all pelde oure selues wplynglye vnto the people of Holofernes, for better it is that we be captiue and prayse þe Lorde with oure lyues, then to be slayne and perished, and to be laughed to scoorne & shamed of euery man, when we se our wyues & chyldren dye befoze oure eyes. We take heauen and earth this day to recoorde: & the God of our fathers (which punyssheth vs accordynge to the deservynge of oure synnes) and geue pon warnynge, that we geue vp the cytie nowe into the power of Holofernes hoste, that our ende maye be shorte with the swearde, whiche els shall endure longe, for want of water and for thyrste.

When they had spoken out these wordes, there was a greate wepyng & howlyng in the whole congregacion, and that of euery man: and they cryed an whole houre longe vnto god with one voyce, sayng: we haue sinned with our fathers we

we haue done amysse, we haue delte wyckedly. Thou arte gracious, haue mercye vpon vs: pynne oure vneyghtheousnesse wth thynne owne scourge, and geue not those ouer þ knowlage þ vnto a people whiche know þ not, lest they say amonge the heathen: where is they? God.

And when they were so werpe with thys cryng and weppng, that they helde they? tonges. Othas stode vp with watry eyes, and saide: O take good heres vnto you, (dere bryethen) and be of good chere, and let vs wayt yet these fyue dayes for mercye of the Lorde peradventure he shall put away his indygnacyon, and geue glo ry vnto his name. But yf he helpe vs not whē these fyue dayes are paste, we shall dooe as ye haue sayde.

The viii. Chapter.

Of the vertuous woman Iudith: which reprimeth the auncy- entes because they tempted the Lorde. She also moueth them to encourage and herten the people, and sheweth her counsel against the enemies of the Jewes.

And it happened when these wordes came to the eares of Iudith a wyd- dow, whiche was þ daughter of Merari, the sonne of Idox, the sonne of Joseph, the sonne of Othas, the sonne of Elay, the sonne of Jammor, the sonne of Jedron, þ sonne of Rapphoim, the sonne of Achirob the sonne of Melchia, the sonne of Euan, þ sonne of Nathania, the sonne of Salathiel, þ sonne of Simeon the sonne of Ruben. And her husband was called Manasses, whiche dyed in the dayes of the barly haruest. For whyle he was bindyng the sheues together in the feld the heate came vpon his head, and he died at Bethulia, his cytie, and there was he buried besyde his fathers.

Nowe was Iudith his desolate wyddowe the yeres and syxe monethes. And in the hyer partes of her house, she made her selfe a pceue chambze, where she dwelt, being closed in with her maydens. She ware a smocke of heare and fasted all the daies of her lyfe, excepte the Sab bothes, and newe mones: & the solempne dayes that the people of Israel kepte. She was a very fayer and bewtyful person. Her husband also had left her greates riches, a plenteous household, great vnumoueable possessions and many catel. This Iudith was a woman of a very good repoyte with euery one, for she feared the Lorde greatly, and there was no bodye þ spake anenell worde of her.

When this Iudith heard, howe Othas had promysed the people, that after the fyfte day he wold geue vp the cytie vnto the Assyrans, she sent for the elders Chambyr, and Charmyr, and when they came to her, she saide, what thyng is this, wherein Othas hath consented, yf God helpe not within fyue dayes, he wyl geue ouer þ cytie to the Assyrans. What are ye þ ye tempt the Lorde? This deuylce optayneth no mercye of God, but prouoketh hym to wrath & dyspleasure. Wyl ye let the mercye of the Lorde a tyme, and appointe hym a daye after your wyll?

Reuert thelesse, for so muche as the Lorde is pacyente, let vs rather repente, pourynge oute teares, and besechyng hym of grace. For God

threateneth not as a man, neither wyl he be prouoked vnto wrath as the chyldren of men. And therfore let vs hartely fal downe before hym, & serue hym with a meke spete, and w weppng eyes saye vnto the Lorde þ he deale with vs accordyng to his owne wyll and mercye: þ lyke as our herte is nowe vexed, and brought lowe thorow the pyde of them, it maye be so comforted thowoe his grace: in somuche as we folow not the synnes of our fathers, whiche forsoke they? God, & worshipped other goddes: for the which synne they perished with the sword, were spoiled and brought to shame, of all they? enemies. As for vs we knowe none other God but onely him, for whose comforte let vs tary with me here. He shal requyre and make inquisition for our bloude, from the veracions of our enemies he shall bring downe all the heathen, that ryse vp agaynst vs, and put them to dishonour, eue the Lorde our God.

Therfore dere bryethen, seying ye are the honourable and elders in the people of God, vnto whome all the people haue respecte, and vpon whome the lyfe of the people standeth, lyfte vp they? heres wyth your exhortacyon that they maye call to remembraunce, howe our fathers also in tymes past were tempted, þ they myghte be proued, yf they worshipped they? God a ryghte. They ought to remember, howe our father Abraham beyng tempted, and tryed thowoe many trybulacions, was founde a louer: and frende of God. So was Isahac, so was Jacob, so was Moses, and all they? pleased God being tryed thowoe many troubles, wer found stedfaste in saythe. Agayne, they that receyued not they? temptacions with the feare of God: but putte theim selues forth, with vnpatyency and murmurynge agaynst God, perished of the destroyer, and were slayne of serpentes. And therfore shuld not we vnder take to be auenged for the thyng þ is done vnto vs, but consyder: that all these punyshmentes are farre lesse then oure synnes and mysdoes. Seleuyng also that this correccyon commeth vnto vs (as to the seruantes of God) for amendemente, and not for oure destruccyon.

Then sayde Othas, and the elders vnto Iudith: all that thou spakest, is true: and no man can reprove thy wordes. Pray þ for vs now therfore vnto God, for thou arte an holy woman, & fearest God. And Iudith sayde vnto them: Seynge ye knowe þ my wordes are of God, then proue my counceyl & deuise, yf it be of God: & beseech god þ he wil bring my counceyl to good end.

Thus haue I deuysed: Ye shall stande thys nyghte before the porte, and I wyl gooe forth wyth Abiamy mayden. Praye ye therfore vnto God: that he wyl graciously remembre his people of Israel within fyue dayes, as ye haue sayde. As for the thyng that I go in hande with all, aske ye no questyons of it: tyll I open it vnto you my selfe: do ye nothing els but pray vnto the Lorde your God for me. Then Othas, the pynce of the people of Iuda, saide vnto her: God shal waye in peace, the Lorde be with the: that

The booke.

that we maye be auenged of our enemyes. And so they wente from her agayne.

The ix. Chapter.

The prayer of Iudith for the victorie.

2



ge. xxxiii. d.
and. xlv. a

And when they were gone they wape, Iudith went into her closet: put on an hearpe smocke, strawed ashes vpon her head, fell downe before the Lorde, and cryed vnto him saying: O Lorde God of my father * Symeon whiche gauest hym a swerde for a defence agaynst the enemyes that vsed vyolence & wylfulnesse, and that rauyned the vyrgine and put her to dyshoneste. Thou that gauest theyr wyes into a pray, and theyr daughters into captiuitie, and all theyr pray for a spoyle vnto thy seruantes, whiche bare a zeale vnto þ: helpe me wyddow, O Lorde my God I beseeche the. For thou haste done all thynges from þ: begynning and loke what thou haste taken in hand and deuyled, it came euer to passe. For all thy wayes are prepared, and thy iudgementes are done in thy euerlastyng foreknowlage. O loke now vpon the armys of þ: Assyrians lyke as it was thy pleasure somtyme to loke vpon the hoste of the Egyptians, when they beyng weaponed, persecuted thy seruantes, and put theyr truste in theyr charrettes, horsmen: and in the multitude of theyr men of warre. But thou lookedest vpon theyr hoste, castyng a thycke darckenesse before them: and when they came into the depe, the waters ouerwhelmed them.

¶ Euen so Lorde let it go with these, þ: truste in the power & multitude of theyr men of warre in theyr charrets, arrowes, and speares, & know not that þ: only art our God, whiche destroyest warres from the begynning, & that thou arte þ: Lorde. O lyfte vp thyne arme now, lyke as euer from the begynning, & in thy power byng theyr power to naught: cause theyr myghtie to fall in thy wrath. They make theyr hoste, that they wyl vnhalow and desyle thy Sanctuary and to waste the tabernacle of thy name, & to caste downe þ: horne of thyne altar, with theyr swerd. Byng to passe (O Lorde) þ: the pryde of the enemye be cutte downe with þys owne swerd, that he maye be taken with the snares of his eyes in me, and þ: thou mayst synke hym with þ: lypes of my lone. O geue me a stedfast mynd, that I may dispyle hym and his strength and þ: I maye destroye hym.

¶ This shall byng thy name an euerlastyng remembraunce, of the bande of a woman overthrowyn. For thy power (O Lorde) standeth not in the power of men, neyther haste thou any pleasure in the strengthe of horses. There was neuer proude parson that pleased þ:, but in the prayer of the humble and meke, hath thy pleasure bene evermore.

O thou God of the Heauens, thou maker of the waters, and Lord of all creatures, heare me poore woman: callynge vpon the, and puttyng my truste in thy merce. Remembre thy couchaunte. O Lorde: and minyster wordes in my mouth, & stablyshe thy deuyce in my hert

that thy house maye contynue styll in holynesse and that all the heauen may knowe that thou art God, and that there is none other but thou

The x. Chapter.

Iudith decketh her selfe to go to Holofernes. The blessing that the elders gaue Iudith. Holofernes is in loue with Iudith.



And when she had leste of cryng vnto the Lorde, she rose vp from þ: place where she had lyen flat before the Lorde: and called her mayden, wente downe into her house, layde the heary cloth from her, put of the garments of her wyddowhode: washed her bodye, anoynted her selfe with precyous thynges, of swete sauoure: brydded & platted her heare: set an houe vpon her head, & put on suche apparell as belongeth vnto gladnesse, sylppers vpon her fete, armeletes: spanges, earynges: syngerynges, & decked her selfe with all her best aray.

The Lorde gaue her also a special bewtye & fayernesse (for all this decking of her selfe, was not done for any voluptuousnesse, & pleasure of the fleshe: but of a ryght discrecyon and vertue therfore dyd the Lorde increase her beuty:) so that she was excedyng ampyble, & well fauoured in all mens eyes. She gaue her mayde also a bottel of wyne, a pot with oyle: pottage, cake bzeade and cheese, & went her waye.

¶ Nowe when she came: to the porte of the cytie, she founde Olyas, and the elders of the cytie waytyng there. Whiche when they sawe her, they were astonied, & marvelled greatly at her bewty. Neuerthelesse, they asked no questy on at her, but let her goo, sayng: The God of oure fathers geue the þys grace, and with þys power perfourme all þ: deuyce of thy hert, that Ierusalem maye reioyce ouer the, and that thy name maye be in the nombze of the holy & ryghteous. And all they that wer there, sayde with one voyce: so be it, so be it. Iudith made her prayer vnto the Lord, and went out at þ: porte she and her mayde.

¶ And as she was goynge downe the mountayne, it happened that aboute the spyng of þ: daye, the spyers of the Assyrians met with her, and toke her, sayng: whence comest thou? O whether goest thou? She answered: I am a daughter of þ: Hebzeus, & am fled from them: for I know that they shalbe geuen vnto you to be spoiled: because they thought scozne to yelde them selues vnto you, that they myghte fynde mirce in youre syght. Therfore haue I deuyled by my selfe after this maner: I wyl go before the Prince Holofernes, & tell hym all thes secretes, and wyl shewe hym, how he may come by them and wyne them, so that not one man of his hoste shall peryshe.

¶ And when these menne had heard her wordes, & conspyred her fayre face they were astonied (for they wondred at her excellent bewty) & sayde vnto her: Thou haste saurd thy lyfe by syndynge out this deuyce, that thou woldest come downe to oure Lorde: & be thou sure, that when thou comest vnto hym, he shall intreat the well, and thou shalt please hym at the herte So they

So they brought her into Holofernes pauply-
on, and tolde hym of her. Nowe when she came
in before hym, immediatly he was overcome:
and taken with her bewtie. Then saide his ser-
uautes: who wolde despyse the people of Je-
rusalem, that haue so fayre women? Shuld we not
by reason fyghte agaynst theim for these? So
when Iudith sawe Holofernes, sytting in a ca-
nape, that was wrought of purple sylke: gold
amaragde, & peryous stones, she looked faste
vpon hym and fell downe vpon the earth. And
Holofernes seruautes toke her vp agayne at
theyr Lozdes commaundement.

The. xi. Chapter.

Holofernes requirith of Iudith the cause of her coming: which
griueth hym a fittell answer.

Ihen sayde Holofernes vnto her: Be
of good chere, and feare not in thyne
herse, for I neuer hurte man & wolde
serue Nabuchodonosor the kynge.

As for thy people, yf they had not despyed me
I shulde not haue lyfte vp my speare agaynst
them. But tell me nowe, what is the cause that
thou art departed from them, and wherefore art
thou come vnto vs.

And Iudith sayde vnto hym: Syr, under-
stande the wordes of thy handmayden, for yf
thou wilt do after the wordes of thy handmay-
den, the Lozde shall bypnyng thy matter to a pro-
sperous effect. As truly as Nabuchodonosor a
lozde of the lande lyueth, & as truly as hys po-
wer lyueth, which is in the to & punishment of
all men that go wronge, all men shall not only
be subdued vnto hym thow to the, but all & bea-
stes of the felde. For all the people spake of thy
pudent actiue: and it hath euer bene repor-
ted, howe thou only arte good and myghty in
all his kyngdome, and thy dyscrecyon is comen
ded in all landes.

The thyng is manifest also, that Achyoz
spake, and it is wel knowe, what thou commaun-
dest to do vnto hym. For this is playne and of
a certtie, that our God is so wrath with vs (by
the reason of our synnes) that he hath shewed
by hys Prophetes vnto the people, howe & for
they synnes he wyl deliuer them ouer vnto &
enemye. And for so muche as the chyldren of Is-
raell, knowe that they haue so displeased theyr
God, they are soze afrayed of the.

They suffre great hunger also, & for want
of water, they are deade now in a maner. More-
ouer, they are apoynted to slaye all theyr catell
that they maye drynke the bloude of them, and
are purposed to spend all the holy ornaments
of theyr God (which he hath forbydden them to
touch) for cozne, wyne, and oyle. Seyng nowe
that they do these thynges, it is a playne case, &
they must nedes be destroyed. Whiche when I
thy handmayden percepued, I fled from them
and the Lozde hath sente me vnto the, to shewe
the these thynges. For I thy handmayden wor-
shipped God euen now here besyde the, and thy
handmayden shall go forth, and I wyl make
my prayer vnto God, & he shal tell me when he
wyl rewarde them theyr synne: then shall I co-

me and shewe the and bypnyng & thow to the mid-
dest of Ierusalem, so that thou shalt haue all &
people of Israell, as the shepe withoute a shep-
herd: there shal not so much as one dogge barke
agaynst the, for these thynges are shewed me,
by & prouidence of God: & for so much as God is
displeased with the, he hath set me to tel the & same

These wordes pleased Holofernes and all
his seruautes, which merueled at & wysdome
of her, & sayde one to another: there is not suche
a woman vpon earth, in bewtye & discrecyon of
wordes. And Holofernes sayde vnto her: God
hath done well, that he hath sent the hether be-
foze thy people that thou mayst geue them into
our handes. And for so much as thy promise is
good, yf God perfourme it vnto me, he shall be
my God also, and & shalt be excellent and great
in the courte of Nabuchodonosor, & thy name
shal be spoken of in all the lande.

The. xii. Chapter.

Holofernes commaundeth that Iudith be well intreated. She de-
sireth licence to go out in the night season to praye, & obtayneth
it. Hagao is sent vnto her, to moue her to come into Holofernes
to a banquet, and she cometh. Holofernes is drunken.

Ihen commaunded he her to go in where
hys treasure laye, and charged that
she shoulde haue her dwellynge there,
and appoynted what shulde be geuen
her from his table. Iudith answered hym and
sayde: As for the meate that thou hast commaun-
ded to geue me, I maye not eate of it, as nowe
(lest I displease my God) but wyl eate of such
as I haue brought with me. Then saide Holo-
fernes vnto her: Yf these thynges that thou hast
brought with the sayle, what shall we do vnto
the? And Iudith sayde: As truly as thou lyuest
my Lozde thy handmayden shal not spende all
this, tyl God haue brought to passe in my hand
the thynges that I haue deuyled.

So his seruautes brought her into the tent
where as he had appoynted. And as she was go-
yng in, she despyed that she might haue leaue to
go forth by nyght, and before daye to her prayer
and to make intercessyon vnto & Lozde. Then
commaunded Holofernes hys chamberlaynes
that she shulde go out and in at her pleasure, to
praye vnto God those thre dayes.

And so in the night season she went forth in-
to the valley of Bethulia, & washed her selfe in
the well water. Then went she vp & besoughte
the Lozde God of Israell: That he wolde pros-
pere her waye, for the deliuerance of hys pro-
ple. And so she went in, & remained cleane in her
tente, tyl she toke her meate in the euening.

Upon the fourth daye it happened, that Ho-
lofernes made a supper vnto hys seruautes, &
sayde vnto Hagao hys chamberlayne: Go thy
way, and counsell this hebrewelle, that she may
be wyllyng to consente to kepe company with me.
For it were a shame vnto all & Assyrians that
a woman shulde so laughe a man to scorn that
she were come from hym vnmeeled withal.

Then went Hagao vnto Iudith, and sayde:
Let not the good doughter be afrayde, to come
into my Lozde, & she maye be honoured before
hym

The booke.

hym that she maye eate and drynke wyne, and be merce with hym. Unto whome Judith answered: Who am I, that I shoulde save my Lord naye: what so ever is good before his eyes, I shall do it: and looke what is his pleasure, that shall I thinke well done, as longe as I lyve.

D So she stode vp, and decke her selfe wth her apparell, and went in: and stode before hym. And Holofernes herte was whole moued, so þe he bent in the delyze toward her. And Holofernes sayde vnto her: drynke now and syt downe and be merce, for thou haste founde fauoure before me. Then sayde Judith: Syr, I wyl drynke for my mynde is merce to daye, then euer it was in all my lyfe. And she toke, and dyd eate and dranke before hym, the thynges that her mayden had prepared for her. And Holofernes was merce with her, and dranke more wyne, the euer he dyd afore in all his lyfe.

The. xiii. Chapter.

Holofernes slepeth for very dronkenness, and Judith cutteth of his heade: and gorth therwith to her owne people of whome she is receiued with lope. They geue thanks vnto God for their deliuerance. Judith speaketh vnto Achpor: Whiche mercuri- lly at her seate done vnto Holofernes.

N Owe when it was late in the nyghte his seruantes made hast every man to his lodgyng. And Agao shutte the chambze doozes, and wente his waye, for they were all ouerladen w wyne. So was Judith alone in the chamber. As for Holofernes he laye vpon the bed al dronken, and of very dronkenness fell a slepe.

Then commaunded Judith her mayden to stande wythoute before the doze, and to wayte. And Judith stode before the bed, makynge her praper with teares, & moued her lyppes secretly, and sayde: Strengthen me, O Lord God of Israel, and haue a respecte vnto the workes of my handes in this our, that thou mayest set vp the cytie of Jerusalem, lyke as þe haste promysed. O graunte that by þe I may perfourme the thyng, whiche I haue deuysed thowowe the belefe, that I haue in the.

W And when she had spoken thys, she went to the bedstade, and lowled the swerde that hanged vpon it, and drew it oute. Then toke she holde of the heary lockes of his heade, and sayd strengthen me, O Lord God in this houre and with that she gaue hym two strokes vpon the necke, and smote of his head. Then toke she the canapy away, and rolled the deade body asyde. Immedyatly she got her forth, and deliuered the head of Holofernes vnto her mayden, & bad her put it in her wallet.

And so these two wente forth together after theyr custome, as though they wolde praye and so passed by the hoste, and came thowow the valley vnto the porte of the cytie. And Judith cryed a farre vnto the watchmen vpon the walles: Open the gates (saide she) for God is with vs, whiche hath shewed his power vpon Israel. And when they hearde her voyce, they called the elders of the cytie together. And they came all to mete her: lytle and greate, yonge and olde for they thought not that she shoulde haue come

so sone: So they lyghted candels, & gathered about her every chone: but she went vp into an hye place & caused scyence to be proclaymed.

When every manne nowe helde his tonge, Judith sayde: O prayse the Lord our God for he hath not dyspyled, nor forsaken them, that put theyr truste in hym, and in me his handmaiden he hath performed his mercy, whiche he promysed vnto þe house of Israel: yee, in my hand this same night hath he slain þe enemy of his people.

And with that she toke forth the head of Holofernes out of the wallet, & she shewed it them sayng: Beholde the heade of Holofernes the captain of þe Assyrians, & this is the canapy, where in he laye in his dronkenness: where the Lord our God hath slain hym by þe hand of a woman.

But as truly as the Lord lyueth, his Angell hath kepte me goyng thether, remayninge there, and comming hether again from thence. And the Lord hath not suffered me his handmaiden to be despyled, but withoute any fylthyng of synne hath he brought me agayne vnto you: and that with greate victoie, so that I am escaped, and deliuered. O geue thanks vnto hym every chone, for he is gracys and his merce endureth for euer.

So they praised the Lord all together, and gaue thanks vnto hym. And to her they sayde The Lord hath blessed the in his power, for thowowe þe hath brought our enemies to naught. And Olias the chiefe ruler of þe people of Israel sayde vnto her: Blessed art thou of the Lord þe hye God, about all women vpon earth.

Blessed be the Lord, the maker of Heauen and earth, whiche hath gupped the a ryghte to wounde and smyte of the heade of the captayne of oure enemies. For this day he hath made thy name so honourable, that thy prayse shal neuer come oute of the mouth of men, whiche shall alwaye remembre the power of the Lord: seying thou haste not spared thyne owne selfe, but put the in iopardye: consydering the anguysh and trouble of thy people, and so haste helped theyr fall before God our Lord. And all the people sayde: Amen, Amen.

Achpor also was called, and he came. Then saide Judith vnto hym: The God of Israel vnto whome thou gauest wytnesse, that he wolde be aduenged of his enemyes, euen he hath thys nyghte thowow my hande: smytten of the head of all the vnfaythfull. And that thou mayest see that it is so, beholde: this is the heade of Holofernes, whiche in his presumptuous pryde: dyspyled the God of the people of Israel, & threatened the with destruccyon, sayng: when the people of Israel is taken, I shall cause the also to be stycte wth the swerde. When Achpor sawe Holofernes heade, he fell downe vpon his face to the grounde, for very anguysh & feare so that he souned withall.

But after þe he was come again to hym selfe he fell downe before her: and praysed her, sayng: Blessed arte þe of thy God, in al the tabernacles of Jacob: for al the people þe heare of thy name, shal praise þe god of Israel because of the

The. xlii. Chapter.

The counsaile of Judyth. Achior being an heathen man tured to God. The Assyrians are afrayed of the Jewes.

Judith said vnto all the people: brethren, heare me. Stoppe vp thys heade vpon our walles, & when the sunne aryseth, take euery man hys weapon, & fall out violently: not as though ye wolde go besyde them, but to runne vpon them with violence. When the spyres in the tentes se this, they shal of necessity be compelled to fflye backward, & to rapse vp theyr capayne to the battayle. So when theyr captaynes come into Holofernes paulison, & fynde the dead body wrapped in the bloude, fearfulness shall fall vpon them, & when ye perceyue þ they fflye, folow them without all care, for God shal deliuer them vnto you to be destroyed.

Then Achior seing þ power of God, whiche he had shewed vnto the people of Israell, fell of from hys heathen þe belef, and put his trust in God, and let hym self be circumcysed: and so was he nombred amonge the people of Israell, and all his pasteryte vnto this daye.

Now as sone as it was day, they styct vp Holofernes head vpon þ walles, & euery man toke his weapon, and so they went out with an horrible crye. When the spies saw þ, they ranne vnto Holofernes tent. And they þ wer within the tent, came befoze his chambze, & made a greateshyng to wake hym vp, because they thoughte with þ noise to haue raised him. For there durst not one of þ Assyrians knocke, go in: or open.

But when the captaynes and prynces: and all the chiefe in the kyng of the Assyrians hoste came together, they sayd vnto the chamberlaynes: Go your way in, and wake hym vp for the myle are crepte out of theyr holes, and dare þ wake vs vnto battayle.

Then went Agao into his chambze, & stode befoze the bed, & clapped with his handes, for he thoughte he had be slepyng with Judith.

But when he had herkened perfectlye with hys eares, and coulde perceyue no sterynge, he wente nygher to the bedde, and lyfte it vp: and then sawe he the deade bodye of Holofernes lyng there without a head, welterd in hys bloud vpon þ earth. Then cryed he wyth loude voyce and with wepyng rent his clothes, and went in to Judiths tent, and founde her not: And so he lepte oute vnto the people & sayde: one woman of the Jewes, hath brought all Nabuchodonosors people vnto shame. For loo, Holofernes lyeth vpon the grounde and hath no heade.

When the chiefe of the Assyrians hoste heard that, they rent theyr clothes, and there fel an intolerable feare and tremblyng vpon them so þ theyr myndes were soze afraid. And there was an exceeding great crye in the hole hoste.

The. xlv. Chapter.

The sight of the Assyrians. The pursute of Israel after the Israel becometh ryche by the spoiles of the Assyrians. Judith is prayd of Joachim: and of the people.

Nowe when all the hoste heard that Holofernes was headed, theyr mynde & concell fel from hym, and suche a feare came

vpon them þ they undertoke to defende theim selues by flyng away: one spake not to another but hanged downe theyr heades, lefte al behynd them: and made haste to escape from the Hebrewes: for they hearde, þ they were hastnyng to come after with theyr weapons, and so they fled by þ waies of the feldest, & thorough al the fore pathes of the dales. And when the chyldren of Israell saw that they fled, they folowed vpon them, & went doune with trompetes blowyng, and making a great crye after them. As for the Assyrians, they had no order: and kept not them selues together, but fled theyr way. Neuerthelesse the chyldren of Israel fell vpon them with one company and order, & discomfyted as many as they myght get. And Olias sent messaungers vnto all the cyties & countries of Israel.

So all the regyons and euery cytie sent out theyr best men after the in harnes, & smote the with the sword, tyll they came to the vtmostte parte of theyr borders. And the other þ were in Bethulia came into the tentes of the Assyrians and toke all, þ they which fled had lefte behynd them, and so they found great good. And they þ came agayne to Bethulia from the battayle, toke w them suche thynges as had bene theyrs: there was no nombre of the catell, and of the costlye Jewels, so that from the lowest vnto the hygheste, they were all made ryche of the spoyles of them. And Joachim the hygh preaste at Jerusalem, came to Bethulia w all the elders that they myght se Judith.

Now when she came out vnto them, they beganne all to praise her with one voyce, sayng: Thou worsthypp of the cytie of Jerusalem, þ ioye of Israell, þ honoure of our people, þ haste done manly, & thy hert is comforted, because þ haste loued cleynnesse & chastyte, & haste knowen no man but thine owne husband: therfore hath the hand of þ Lord comforted the: & blessed shalt þ be for euer. And all people saide so be it, so be it.

In thys tye dayes coulde the people of Israell scarce gather vp the spoyles of þ Assyrians. But all that belonged vnto Holofernes, & had ben his, specially (whether it were of golde, of syluer, precyous stones, clothynge, and all ornaments) they gaue it vnto Judith. And all the people reioysed, both women, maydens, & yong people: with pypes and harpes.

The. xvi. Chapter.

The songe of Judith for the victorie. After the victorie obtained: the people cometh to Jerusalem: to worsthypp and praise God.

Then songe Judith thys songe vnto the Lord: Begynne vnto the Lord vpon the tabrettes. syng vnto the Lord vpon the cymbales, & syng vnto hym a newe songe of thankesgeuyng, be ioyfull: and call vpon hys name. It is the Lord that destroyeth warres: euen the Lord is his name. Whiche hath pitched hys tentes in the myddeste of hys people, that he myght deliuer vs from the hande of all our enemyes. Assur came out of the mountaines of the north in the myltitud of his strength. His people

The booke.

ple stopped the water brokes, and they: horses covered þ walles. He purposed to haue bzient vp my lande, & slay my yonge men w the swerde.

W He wold haue carped awaye my chyldren & byrgens into captiuitie, but the Almyghtye Lorde bynded hym, and deliuered hym into þ handes of a woman, which brought hym to confusion. For they: myghtye was not destroyed of the yonge men. It was not the sonnes of Tytan þ slue hym, neyther haue the great Gyantes set them selues agaynst hym: but Judyth the daughter of Merary wyth her sayre bewty hath discōfited hym, & brought hym to naught. For she layde awaye her wyddowes garment: and put on the parel of gladnesse to þ reioysing of the chyldren of Israell. She annoynted her face, & bounde vp her heare in an houe to begyle hym. Her sylppers rauyshed his eyes, her bewty captiuated hys mynde, wyth the swerde smote she of hys necke. The Percians were astonied at her stedfastnes, & the Medes at her boldnes. Then howled the armys of the Assyrians, when my symple appered, dyre of thys. The sonnes of þ daughters haue pearled them thozow & slayn them as fugitiue chyldren: they perysched in the battayle, for the very feare of the Lorde my God. Let vs syng a song of thankes gyng vnto þ Lord, a new songe of praise wyl we syng vnto our God: Lorde Lorde, thou art a great God, myghtie in power, whome no man maye ouercome. All thy creatures shalde serue the: for thou spakest but the worde, & they were made: thou sentest thy spere, & they were created, and no man can withstand thy voyce. The mountaynes shal moue from the foundations wyth the waters, the stony rockes shal melt befoze the lyke ware. But they that feare the shal be great wyth the in all thynges. Woe vnto the people, þ ryle vp agaynst my generation, for the Almyghtye Lorde wyl aduenge hym selfe of them, and in the day of Judgement wyl he vylet them. For he shal geue syer and woymes into they: fleshe, that they may burne and fele it for euermore.

After thys it happened, that after the victorye, all the people came to Jerusalem, to geue praise and thankes vnto the Lorde. And when they were purifyed, they offred all they: burnt sacrificies, & they: promysed offerynges. And Judyth offered all holofernes weapons, and all the Jewels that the people had geuen her, and canapp that she toke from hys bed, and hanged them vp vnto þ Lord. The people was ioyfull as the vse is: & this ioye by reason of the victorye, with Judyth endured thze monethes.

So after these dayes, euery man went home agayne, and Judyth was in great reputacyon at Bethulia, & ryght honourably taken in all the lande of Israell. Unto her vertue also was chastyte ioynd, so that after her husbāde Hannas, she neuer knewe man all þ dayes of her lyfe. Upon þ hye solempne dayes she went out with greate wo:shyppe. She dwelt in her husbādes house an hundred and fyue yeare, and leste her hande mayden fre, and dyed: and was

buried besyde her husbāde in Bethulia. And all the people mourned for her. vii. dayes. So long as she lyued, there was none that troubled Israell, and many yeres also after her death.

The daye wherin thys victorye was gotten, was solemplye holden: and rekened of the Jewes in the nombze of the holpe dayes, and it is yet greatly holden of þ Jewes euer sence vnto this daye.

The ende of the booke of Judyth.

The rest of the Chap:

ters of the booke of Esther whiche are neither founde in the Hebrew, nor in the Chalde.

The. xi. Chapter, after the Latyn.

The dreame of Mardocheus.



Mardocheus the sonne of Jair, the sonne of Semei, the sonne of Eliezer of the tribe of Beniamin, a Jew whiche had his dwelling in the cite of Susis, a man of great reputacyon and excellent among all them that were in the kynges court. (Neuerthelesse, he was one of the pylsoners, whome Nabuchodonosor the kyng of Babylon had carped awaye from Jerusalem vnto Babylon with Jechonias the kyng of Juda.) In the second yere of the raigne of great Artaxerxes in the fyfte daie of the moneth Nisan, had thys Mardocheus such a dreame: he thought he heard a grete tempest horrible thonderclappes, earthquakes, & great vpyoure in the lande, and that he sawe ii. great dragons redy to fyght one agaynst another.

They: crye was great. At þ which roaring & crye all þ heathen were vp to fight agaynst the ryghteous people. And the same daye was full of darkenesse, and very vnclerefull of trouble and angurthe, yea: a great fearfulness was there in all the land. The ryghteous were amazed, for they feared the plage and cruel that was deuysed ouer them; and were at apoint w them selues to dye. So they cryed vnto God: & while they were cryng: the lytle well grewe into a great ryuer: and into many waters. And with that it was daye and the sonne rose vp agayne. And the lowly were exalted, and deuoured the glorious and proude.

Nowe when Mardocheus had sene thys dreame, he awoke, and mused stedfastly in hys herte, what God wolde do, and so he despyed to know all the matter, and his mynde was there vpon, vntill the nyght.

The. xii. Chapter.

Mardocheus with the treason deuysed agaynst the kyng and is therfore rewarded of hym.



The same tyme dwelte Mardocheus wyth Bagatha and Tares, in the kynges court, the kynges chamberlaynes and porters of the palace. But when he heard they: deuice, and had diligently conspyed their ymagynacyon

gracibus, he perceaued þ they wēt about to lay
their cruel hādes vpo the kyng Artaxerxes: &
so he certified the kyng therof. Then caused the
king to examen the. ii. gelded w tozmetes. And
whe they had graūted it, they wer put to death.
This þ king caused to be put in þ Chronicles for
an euerlastyng remembraunce, & Wardochens
wrote vpon þ same matter. So þ king commaun-
ded þ Wardochens shulde remaine in þ court, &
for this faithfulness of his, he gaue hi a rewarde.
But Aman þ sonne of Amadathu the Agagite
which was holden in great honour & reputaciō
in þ kinges court vnder toke to hurt Wardoche-
us & his people because of þ. ii. chamberlaines þ
were put to death. **The. xlii. Chapter.**

*The coppe of the letters of Artaxerxes againste the
Jewes. The prayer of Wardochens.*

The great kyng Artaxerxes whych rayg-
neth from India vnto Ethiopia, ouer an
C. & xlii. landes, sendeth his frendly sa-
lacryon vnto al þ princes & debites of þ coun-
ties which be subiect vnto his dominio. **W**he I
was made lord ouer many people, & had subdu-
ed þ whole earth vnto my dominio, my mynde
was not w cruelty & wrong to exhale my selfe
by reason of my power: but purposed w equi-
te alway & gentelnes, to gouerne those þ be vn-
der my iurisdicciō, & wholie to set the in a pecea-
ble lyfe, & therby to bring my kygdom vnto trā-
quillite, þ men might safely go thowow on eue-
ry syde, & to renew peace agayne, which al men
desire. Nowe when I asked my councelers howe
these thynges myght be brought to a good ende
there was one by vs, excellent in wysdō whose
good wyl, truth and faythfulness hath oft bene
shewed & proued (which was also the principal
nerte to the kyng) Aman by name: which cer-
tified vs howe þ in all landes there was scate-
red abroad a rebellious folke, that made statu-
tes & lawes againste all other people: & haue al-
waie dyspyled þ proclaymed commaundemen-
tes of kynges: & how that for this cause it were
not to be suffered that suche rule shulde conty-
nue by you and not to be put downe.

Seinge nowe we perceauē the same, þ this
people alone ar contrary vnto euery mā, vsing
straunge & other maner of lawes, & withstand
our statutes & doynges, & go about to stablysh
shewed matters, þ our kyngdome shulde neuer
come to good estate & stedfastnesse: Therefore
haue we commaunded, þ all they þ are appoin-
ted in wytyng & shewed vnto you by Aman,
(whiche is ordyned & set ouer all our landes) &
the most pynncipal next vnto the kyng, & in ma-
ner as a father, shall w their wyues & chyliden
be destroyed & rooted oute with the swerde of
theyr enemies & aduersaries, and þ there shalbe
no mercy shewed, and no man spared. And this
shalbe done the. xlii. daye of the moneth (called
Adar) of this yere, that they whiche of olde (&
nowe also) haue euer bene rebellious maye in
one daye wth vyolence be thruste downe into
the hell, to thintente that after this maner oure
empyre maye haue peace and tranquyllyte.

But Wardochens thoughte vpon all the
wozkes and noble actes of the Lord, and made

hys prayer vnto him, saynge: **O** Lord Lord,
thou valeaunte and Almyghty kyng (for all
thynges are in thy power) & þ thou wylt helpe
& deliuer Israel; there is no man that can with-
stande or let the: for thou hast made heauē and
earth, & what wonderous thynges so euer is vn-
der the heauen: thou arte Lord of all thynges,
& there is no man that can resiste thy maiestye
(**O** Lord.) Thou knowest al thynges, thou wo-
test Lord that it was nether of malice, nor pre-
sumpcyon, nor for anye desyre of glōrye, that I
wolde not bowe downe my selfe, nor wozshyp-
pouder proude presumpuous Aman (for I wolde
haue bene contente, and that with good wyl þ
it myghte haue done Israel anye good, to haue
kyfte euen hys footesteppes) but that I dyd it,
because I wolde not let the honour of aman in
the stede of the glōry of God: & because I wolde
wozshyp none but only the my Lord, And thys
haue I done in no pryde nor presumpcyon.

And therfore **O** Lord thou God and kyng
haue mercye vpon thy people, for they pmygn
howe they may bypnyng vs to naught: yea, they
mynde & desyre is to destroye, & to ouerthrowe
thy people, þ hath ben euer thyne enherytaunce
of olde. **O** dyspyse not the porciō, whych thou
hast deliuered & broughte oute of Egypte for
thyne owne seife. Heare my prayer, & be mercy-
full vnto thy people whom thou hast chosen for
an heritage vnto thy selfe. Turne our cōplainte
& sorowe into ioye, that we may lyue, **O** Lord,
and prayse thy name. **O** Lord, suffer not the
mouthes of them that praise the to be destroyed.

Al the people of Israel in lyke maner, cryed
as earnestlye as they coude vnto the Lord: for
theyr death & destrucciō stode before their eyes.

The. xliii. Chapter.

The prayer of Esther for the deliuerance of her & her people.

Quene Esther also beyng in þ battayle of
death, resorted vnto þ Lord, laide a way
her glorious apparel, & put on þ garmen-
tes þ serued for syghing & mournynge. In þ sted
of precious ointment, she scattered ashes & dong
vpo her head: & as for her bodye, she hūbled it w
fastig, & brought it very low. Al þ places wher
she was wont to haue ioye afore, those filled she
w the heere & the plucke of her selfe. She praised
also vnto þ Lord God of Israel w these wordes
O my Lord, þ only art our king, helpe me deso-
late womā, whych haue no helper but þ, for my
misery & destrucciō is hard at my hand. From my
youth vpon I haue hard out of þ kyndred of my fa-
ther, þ thou tokest Israel fro amōg al people (&
so haue our fathers of their forelders) that they
shuld be thy perpetual enheritaunce & loke what
þ dydest promyse the, þ hast made it good vnto
the. Nowe lord, we haue sined before þ, therefore
hast þ geuen vs into þ handes of oure enemyes
because we wozshipped their gods. Lord, þ art
ryghtous. Neuertheles, it satisfied them not, þ
we are in bytter & heuy captiuite and oppressed
amōg them, but þ hast layde their hādes vpo þ
handes of their gods: so þ they begyn to take a-
way þ thyng þ thou w thy mouth hast ordened
& appoynted, to destroy thyne enherytaunce, to

W dd

But and

The booke.

shut and stop the mouthes of them þat praise þe, to quench the gloze & worshippe of thy boule, & thyne alter, & to open the mouthes of þe heathen, that they maye prayse the power and vertue of the gods, & to magnify the fleshy king for ever.

C Lord geue not thy septer vnto them þe nothyng, lest they laugh vs to scozne in our miserie and fall: but turne theyr deuise vpon them selues, & punishe hym, þat hath begonne the same ouer vs, & set him to an example. Thinke vpon vs O Lord, & shew thy selfe vnto vs in þe time of oure destresse, & of oure trouble. Strengthen me O thou kyng of gods, þe Lord of al power, geue me eloquent & a pleasaunt speach in my mouth befoze þe Lion. Turne his hert in the hate of our enemies, to destroy him, & al such as consent vnto him. But deliuer vs wthine hand, & helpe me thy handmaide, which haue no defence nor helper but onely the Lord, þe knowest al thinges, þe wotest þe I loue not the gloze and worshippe of the vnrightheous, and þe I hate and abhorre the bed of the vncircumcised, and of all heathen.

D Thou knowest my necessity, þe I hate the token of preheminence & worship which I beare vpon my head, what time as I must shewe my selfe & be sene, and þe I abhorre it as an vncleane clothe, and þe I were it not when I am quyet & alone by my selfe. Thou knowest also, þe I thy handmaiden haue not eaten at Amans table, & that I haue had no pleasure nor delite in þe kinges feaste, þe I haue not droncke the wine of the dyncke offerynges & that I thy handmaiden haue no ioye sence the day that I was brought hether, vntil this daye, but onely in the Lord. O thou God of Abrahā, O thou myghty God aboue all, he are the voyce of them, þe haue none other hope, and deliuer vs out of the hande of the wycked, and deliuer me oute of my feare.

The .xv. Chapter.

C Harodochus moueth Esther to go into the kynges and make intercession for her people: and she perswaimeth his requeste.

A Harodochus also had Esther goo in: vnto the kyng, & praye for her people, and for her countrey. Remember (sayth he) the dayes of thy lowe estate, how thou wast noyshed vnder my hande: for Aman which is nexte vnto the kyng, hath geuen sentence of death agaynst vs. Call thou therfoze vpon the Lord, & speake for vs vnto the kyng, & deliuer vs from death. And vpon the thirde day it happened, þe Esther layde awaye the mournynge garmentes, & put on her glorious apparel, & deckt her selfe goodly (after þe she had called vpon God, which is the beholder & sauntour of al thinges) toke two handmaidens wth her: vpon the one she leaned her selfe, as one þe was teder: þe other folowed her, & bare þe traine of her vesture. The shine of her beweye made her face roseol coured. The similitude of her face was chearfull & amiable, but her herte was sorowfull for greates feare. She wente in thowow al the doores, & stode befoze the kyng. The kyng sat vpon the throne of hys kyngdome, & was clothed in his goodlye aray, al of gold, & set wth precious stones, & he was very terrible

he lyfte vpon his face, that shone in the clearenesse, and looked grymlye vpon her. Then fell the Quene downe, was pale and faynt and leaned her self vpon the head of the mayd, þe went wth her. Neuertheles, God turned to the kynges mynde that he was gentyle, that he leaped oute of his seate for feare, and gat her in hys armes, and helde her vpon tyll she came to her selfe agayne. He gaue her louinge wordes also, and sayd vnto her. Esther, what is þe matter? I am thy brother, be of good cheare, thou shalt not dye: for oure commaundemente toucheth the commons & not the. Come nye. And wth þe helde vpon his golden roden, & layd it vpon her necke, and embzased her frendelye, and sayde talke wth me. Then sayd she: I sawe the (O Lord) as an Angell of God, & my herte was troubled, for feare of thy maiestye and clearenesse. For excellent & wonderfull arte thou (O Lord) and thy face is full of ampte. But as she was thus speakynge vnto him, she fell downe agayne for fayntnesse for the which cause the kyng was afrayed, and all his seruantes comforted her.

The .xvi. Chapter.

C The coppe of the letters of Artaxerxes, wherby he reuoketh those which be spytte sence forth.

The greates king Artaxerxes, which I raygneth from India vnto Ethiopia, ouer an hundred & seuene & twentye landes, sendeth vnto the Dynces and rulers of the same landes, such as loue hym, his frendly salutacon. There be manye that for the sondry frendshippes & benefytes whiche are dyuersly done vnto them for theyr worshippe be ever the more proude & hye minded, and undertake not onely to hurte theyr subiectes (for plenteous benefytes maye they not suffer, & begyn to ymagine some thing agaynst those that do them good, and take not onely all vnthanckefulnesse a waye from men) but in pryde and presumption (as they that be vnmyndefull and vnthanckfull for the good deades) they go about to escape the iudgement of God, that seyth all thynges, whiche iudgemente hateth and punysethe all wyckednesse: It happeneth ofte also that they whiche be set in office by the hyer power, and vnto whom the busynesse and causes of the subiectes are committed to be handled, waxe proude, and defyle them selues wth sheadynge of innocent bloude, whiche byngeth them to intollerable hurte. Whych also wth false and deceptfull wordes and wth lyngge tales, disceau and betray the innocent goodnesse of Dynces.

Nowe it is proufytable & good, that we take hede, make search thereafter, & consider, not only what hath happened vnto vs of old: but þe shamefull, vnbonest, & noisome thynges, that the debittes haue now taken in hand befoze our eyes, and therby to beware in tyme to come, that we maye make the kyngdom quyet and peaceable for all men: and þe we mighte sometyme brawe it to a chaunge: and as for the thyng that now is presente befoze oure eyes, to wythstande it, & to put it downe, after the moost frendly maner

what

The booke of wysdome

The fyrste Chapter.

*¶ Whiche we oughte to seache and enquire after God, and
who be those that fynde hym. Of the holy ghost. We ought
to fynde some waye to hym and not murmure.*



Det your affection vpon right
teousnesse, ye that be Judges
of the earth. Haue a good opi-
nyon of the Lorde, & like hym
in the synghenesse of hert. For
he wyl be tound of them that
tempte him not, and appereth

vnto such as put theyr trust in him. As for fro-
ward thoughtes, they seperat fro God: but ver-
tue (if it be allowed) refourmeth the vntuyl.

And why? wysdome shall not enter into a fro-
warde soule, nor dwel in the body þat is subdued
vnto synne. For þe holy Ghost abhorreth fap-
ned hurtour, and wythdraweth hym selfe from
the thoughtes þat are without vnderstandyng, &
where wyckednesse hath the vpperhande, he fly-
eth from thence, for the sprete of wysdome is lo-
upnge, gentle & gracys, & wyl haue no plea-
sure in him þat speaketh euell with his lippes.

For God is a wylner of hys raynes, a true sear-
cher out of his hert, & an hearer of his tong. For
the spret of the Lord fylleth the round compassse
of the worlde: and the same þat vpholdeth al thin-
ges, hath knowlege also of the voyce.

Therefore, he that speaketh vnryghteous
thynges can not be hpd: nether maye he escape
the iudgement of reproofe. And why? inquisicio
shalbe made for the thoughtes of the vngodly,
and the repute of hys wordes shall come vnto
God, so that this wyckednesse shalbe punished.
For the care of gelousye heareth all thynges,
& the noyse of the grudgynges shall not be hpd.
Therefore beware of murmure, whyche is
nothyng worth: and refrayne your tunge from
flaunder. For there is no worke so darcke and
secrete, that it shal go for thoughte, & the mouth
that speaketh lyes, slayeth the soule.

¶ Seke not your owne death in the errour
of your lyfe: destroye not your selues thowowe
the workes of your owne handes. For God
hath not made death, neyther hath he pleasure
in the destruction of the liuyng. For he created
all thynges, & they myghte haue theyr beyng:
yea, all þe people of the earth hath he made that
they shulde haue health, & there shulde be no de-
structyon in them, and that the kyngedome of
hell shulde not be vpon earth (for righteounes-
se is euerlastyng & immortall, but vnryghteou-
nesse byngeth death.) Neuerthelesse, the vn-
godlye call her vnto them bothe wyth wordes
and workes: and while they thynke to haue a
frende of her they come to naughte: for the vn-
godlye that are confederate wyth her and take
her parte, are worthy of death.

The. ii. Chapter.

¶ Ddd ii The ymagy

What tyme nowe as Aman, the sonne of
Amadathu the Macedonian (a straunger vere-
ly of the Percians bloude, and farre from our
goodnesse) was come in among vs as an aleant
and had optayned the frendeshyppe that we be-
are towarde all the people, so that he was cal-
led our father, and had in hyge honoure of e-
uerie man, as the nexte and principal vnto the
kyng, he could not forbeare him selfe from his
pyde, hath vnderaken, not onely to robbe vs
of the kyngdome, but of oure lyfe.

With manyfolde dyscreete also hath he de-
spised to destroye Harbocheus our helper and
preseruer, which hath done vs good in all thin-
ges: and innocent Esther the lyke partaker of
oure kyngedome, with all her people. For his
mynde was (when he had taken them oute of þe
waye, and robbed vs of them) by thys meanes
to translate the kyngdome of the Percians vnto
them of Macedonia, but we fynde that the
Jewes (whyche were accused of the wycked, &
they myghte be destroyed) are no euell doers,
but vse resonable and ryght lawes, and þat they
be the children of the mooste hyghlyuyng God
by whome the kyngedome of vs and our proge-
nitoures haue bene well ordred hetherto.

Wherefore, as for the letters and commaunde-
mentes that were put forth by Aman the sonne
of Amadathu, ye shall do wel, yf ye holde them
of nohe effecte: for he that set them vp and in-
uented the, hangeth at Sulis before the porte,
with all his kynred: and God, (whyche hath all
thynges in his power) hath rewarded hi after
his deservynge.

And vpon this ye shall publyshe and set
vp the coppe of this letter in al places, that the
Jewes maye frelye and wythoute byndraunce
hold them selues after their owne statutes, and
that they maye be helped, and y vpon the thre &
twentye daye of the twelue moneth Adar, they
maye be aduenged of them, whiche in the tyme
of theyr angurthe and trouble, wolde haue op-
pressed them. For the God that gouerneth all
thynges, hath turned to ioye the daye, wherein
the chosen people shulde haue perished.

Moreover, amonge the hyge solempne
dayes that ye shal haue, ye shall holde thys also
with all gladnesse, that now & in tyme to come,
this daye maye be a remembraunce to good, for
all such as loue the prosperitie of the Percians:
but a remembraunce of destructyon to those
that be sedycyous vnto vs.

All cities and landes that do not this, shal ho-
ryblye perishe and be destroyed with
the swearde and fyre, and shall
not onely be nomozetaba-
bited of me, but be ab-
horred also of the
wyld bea-
stes and foules.

The ende of the reast of

the booke of Esther.

The booke.

The ymagynacions and desires of the wycked, and theyr counsaile agaynste the saythfull.

A *O* the vngodlye talke and ymagyn thus amonge them selues (but not ryght :) The tyme of oure lyfe is but shorte & tedious: and when a man is once gone, he hath nomaie ioye nor pleasure, nether knowe we any man þ turneth agayne from death: for we are bozne of nought, & we shalbe hereafter as though we had neuer bene. For oure breath is a smoke in oure nostrels, & the wordes as a sparke to moue our hert. As for our body, it shalbe very ashes þ are quenched, & oure soule shal vanyshe as the soft ayre. Our life shal passe away as the trace of a cloude & come to naught as the mist þ is driuen awaye with the beames of the Sunne, and put downe with the heate thereof. Oure name also shalbe forgotten by litle and litle, and no man shal haue oure worckes in remembraunce.

B For oure tyme is a very shadowe þ passeth awaye: & after our ende there is no returnyng, for it is fast sealed: so þ no man cometh agayne. Come on therfore, let vs enioye the pleasures that there are, and let vs sone vse the creature lyke as in youth. Let vs fyll oure selues wpth good wyne and opyntment, & let there no floure of the tyme go by vs. Let vs crowne our selues with roses afore they be withered. Let there be no fayre medowe, but oure luste go thowowe it. Let euery one of you be partaker of oure voluptuousnesse. Let vs leue some token of our pleasure in euery place, for þ is oure porcion, els get we nothyng. Let vs oppresse the poore ryghteous, let vs no spare the wyddowe nor olde man let vs not regarde the heades þ are gray for age. Let þ lawe of vnyrghteousnesse be our aucthorite, for the thyng þ is feble is nothyng worth. Therefore let vs defraude the ryghteous: and why? he is not for oure profite: yea, he is cleane contrarie to oure doynges. He checketh vs for offendyng agaynste the lawe, and flaundreth vs as transgressours of all hurtoure. He maketh þys booke to haue the knowlege of God: yea he calleth him selfe gods sonne. He is the be wyaper of our thoughtes: It greuet þ also to looke vpon hym, for þys lyfe is not lyke other mens, his wayes are of another fashion. He coueteth vs but vayne persons, he wythdraweth hym selfe from oure wayes as from fylthynges he commendeth greatlye the latter ende of the inst, & maketh þys booke that God is his father. Let vs se then if his wordes be true, let vs proue what ende he shal haue. For yf he be the true sonne of God, he wyll receaue him: and deliuer hym from the handes of þys enemyes. Let vs examine hym with dyspytetull rebuke and tormentyng, that we maye knowe þys dygnitie and proue his patience. Let vs condemne hym with moost shamefull death: for lyke as he hath spoken, so shal he be rewarded.

Suche thynges dothe vngodlye ymagyne and goo astraye, for theyr owne wyckednesse hath blynded them. As for þe mysteries of God they vnderstande them not: they nether hope

for the reward of ryghteousnesse, nor regarde þ woorth that holy soules shal haue. For God created man to be vndestroyed: yea, after the ymage of þys owne lykenesse made he hym. Neuerthelesse, thowowe enuy of the deuyl, came death into the world: and they that holde of þis syde do as he doth.

The.iii. Chapter.

The conuersacion and assurance of the ryghteous. The rewardes of the saythfull.

At the soules of the ryghteous are in the hande of God, and the payne of death shal not touche them. In the syghte of the vnywysse they appeared to dye, and theyr ende is taken for very destruction. The wyse of the ryghteous is iudged to be vtter destruction, but they are in reste. And though they suffer payne before men, yet is their hopefull of immortalitie. They are punyshed but in fewe thynges, neuerthelesse, in manye thynges shal they be well rewarded. For God proueth them, and findeth them mete for him selfe: yea, as the golde in the fornaçe, dothe he trye them: and reccaueth them as a burnt offering, and when the tyme cometh, they shalbe looked vpon.

The ryghteous shal wyne as the sparkes that runne thowowe the red bushe. They shal iudge the nacyns, and haue domynyon ouer the people, and theyr Lord shal raygne for euer. They that put theyr trust in hym, shal vnderstande the truth, and suche as be saythfull, wyl agre vnto hym in loue: for his chosen shal haue gyftes and peace. But the vngodlye shalbe punyshed accordyng to theyr ymagynacions, for they haue dyspysed þ ryghteous: & forsake þ lord.

Wholo dyspyseth wysedome and nourtoure he is vnhappye: and as for the hope of suche, it is but vayne: theyr laboures vnfrutefull, and theyr worckes vnprofytable. Theyr wyues are vndyscrete, and theyr chyldren mooste vngodlye. Theyr creature is cursyd. Blessed is rather the barren and vndeyled, which hath not knowe the synfull bed: she shal haue fruyte in the rewardes of the holy soules. And blessed is the gelded, which with his handes hath wrought no vnyrghteousnesse, nor ymagyned wycked thynges agaynste God. For vnto hym shal be geuen the speccial gyfte of sayth, and the mooste acceptable porcion in the temple of God. For glorious is the fruyte of good labour, and the roote of wysedome shal neuer fade awaye.

As for the chyldren of aduocaters, they shal come to an ende, & the seed of an vnyrghteous bedde shalbe rooted out. And though they lyue longe, yet shal they be nothyng regarded, and theyr last age shalbe without honoure. Yf they dye hastily, they haue no hope, nether shal they be spoken to in the daye of knowlege. For horrible is the death and ende of the vnyrghteous.

The.iiii. Chapter.

Of the chaste generacion of the saythfull, and of theyr felicitye. Of the death of the ryghteous, and of the condemnation of the vnsaythfull.

Howe

Q Howe fayre is a chaste genera-
tion with vertue. The memo-
rial thereof is immoztall, for it
is knowe with God & with men.
When it is present, men take ex-
ample therat, and yf it go away
yet they desyre it. It is alway crowned and hol-
den in honoure, and winneth the rewarde of the
undefyled battayle. But the multitude of un-
godly children is vnprofitable: & the thynges y
are planted wth whozedom shall take no depe ro-
te, nor laye any fast foundacyon. Though they
be grene in y^e braunches for a time, yet they shall
be shaken wth the wynd: for they stand not fast, &
thozowe y^e vehemency of the wynd they shall be ro-
ted out. For y^e vnperfect braunches shall be broke
they^e frute shall be vnprofitable & sower to eat:
yet mete for nothyng. And why? al the chyldre
are borne of y^e wycked, must beare recoorde of y^e
wyckednesse agaynst they^e fathers & mothers
when they be asked. But though they be righteous
beouertaken with death, yet shall he be in rest.

Age an is honourable thyng: neuertheles it
standyth not onely in the length of time, nor in
the multitude of yeares: but a mans wyldome
is the graye beare, and an undefyled lyfe is the
olde age. He pleased God, and was beloued of
him: so that where as he lyued among synners,
he translated him. * Nea, sodenly was he taken
away, to the intente that wyckednesse shulde
not alter his vnderstandyng and that hypocry-
sy shulde not begyle his soule. For the craftye
bewtychyng of lyfes make good thynges darke,
the vnstedfastnesse also and wyckednesse of vo-
luptuous desire, turne aside the vnderstandyng
of the symple. Though he was sone dead, yet
fulfylled he muche tyme. For hys soule pleased
God: therfore hasted he to take him away from
among the wycked. This the people se, and vn-
derstande it not: they lay not vpon suche thynges
in they^e hertes: howe that the louyng fauoure
and mercye of God is vpon hys saynctes, and
that he hath respecte vnto his chosen.

Thus the ryghteous that is deade, condem-
neth the vngodly whiche are lyuyng: and the
youth y^e is soone broughte to an ende, the long
lyfe of the vnyghteous. For they se the ende of
the wyse, but they vnderstande not what God
hath deuyled for him, and wherfore the Lorde
hath taken hym away. And why? they se hym
and bewtyse hym, therfore shall God also laugh
them to scoone: so that they them selues shall
be heareafter (but wythoute honoure) yea, in
Geme amonge the deade for euermoore. For
wythoute anye voyce shall he burste those that
be putte vpon, and remoue them from the founda-
cyons, so that they shall be layde waste vnto the
wyckednesse. They shall mourne, and their memo-
ryall shall peryshe. So they beyng afrayde,
shall remember they^e synnes: and they^e owne
wyckednesse shall bewraye them.

¶ The v. Chapter.

The constancie of the righteous before thozow
persecutions. The hope of the vnyghteous is vnder-
stande. The blessednesse of the saynctes and godlye.

When shall y^e ryghteous stand in great
steadfastnesse agaynst such as haue
dealt extreemly with them, and ta-
ken away they^e laboures. When
they se it, they shall be vexed with ho-
rrible feare, and shall wondre at the hastynesse of
the sodayne healeth: growyng for very destresse
of mynde, and shall laye within them selues, ha-
uyng inwarde sorowe, & mournyng for verpe
anguythe of mynde. These are they, whom we
somtime had in derisio, & iested vpon. We foolis
thought their life very madnes: & their ende to
be wout honoure. But lo, howe they are cousted
among the chyldren of God, & they^e porcyon is
among y^e saynctes. Therfore we haue erred fro
the way of trouth, y^e light of righteousnesse hath
not shined vnto vs, & y^e sunne of vnderstandyng
rose not vpon vs. We haue werped oure selues
in the waye of wyckednesse and destructyon.
Tedyous wayes haue we gone: but as for the
waye of the Lorde we haue not knowne it.

¶ What good hath oure pyrd done vnto vs? **W**
¶ What profyte hath the pompe of ryche-
broughte vs? All those thynges are passed away
lyke a shadowe, & as a messenger runnyng be-
fore: as a shippe that passeth ouer the waues of
the water, whiche when it is gone by, the trace
therof cannot be founde, neither the path of it in
the floudes. ¶ As a byrde that flyeth thozowe
in the ayre, & no man can se any token where she
is flowne, but onely heare the noyse of her wynges,
beatyng the lyght wynd, partynge the ayre
thozowe the vehemency of her gopng, and fly-
eth on shakynge her wiges, where as after ward
no token of her waye can be founde. ¶ Like as
whē an arrowe is shot at a marke it parteth the
ayre, whiche immediatly commeth together
again, so a man can not know where it went
thozowe. Euen so now in like maner as soone
as we were borne, beganne immediatly to dya-
to oure ende, and haue shewed no token of ver-
tue, but are consumed in our owne wyckednesse.

Suche wordes shall they that haue syn-
ned speake in the hell: for the hope of the vn-
godlye is lyke a dype. Thysle floure (or duske)
that is blowne awaye wyth the wynde: lyke a
thyng come that is scatered abroad wyth the
storme, lyke as the smooke whiche is disperled
heare and there wyth the wynde, and as the re-
membraunce of a straunger, that tarreth for a
dape, and then departeth. But the ryghteous
shall lyue for euermoore: they^e rewarde also is
with the Lorde: and they^e remembraunce with
the hygheste. Therefore shall they receaue a
glorious kyngedome, and a bewtyfull crowne
of the Lordes hande: for with his ryghte hande
shall he couer them: and wyth hys owne holpe
arme, shall he defende them. Hys gelousye also
shall take awaye the harnesse, and he shall wea-
pon the creatur to be aduenged of the enemyes.
He shall put on ryghteousnesse for a brest plate
and take sure Judgemente in steade of an hel-
mete. The inuysible shylde of equyte shall be
take, hys cruell tozawe shall be sharpen for a
speare, and the whole compasse of the worlde,

¶ Ddd iii. ¶ shall ryght

The booke.

shall fyghte wyth hym agaynst the vnwyle.
D Then shall the thonder boltes go oute of the
 lyghtnynges, and come out of the raygne bowe
 of y cloudes to the place appoynted: oute of the
 harde stony indignacion, there shall fall thycke
 halles, & the water of y see shall be wroth agaynst
 them, and the floudes shall runne roughlye toge-
 ther. Yea, a myghty wind shall stand vp agaynst
 them, and a storme shall scatter them abroade.
 Thus y vnrightheous dealing of the shall bring
 all the land to a wyldevnesse, and wyckednesse
 shall ouerthrowe the dwellynges of y myghtye

The. vi. Chapter.

The callinge of kynges. Prynces and Judges: whiche
 are also exhorted to searce wysdome.

Wysdom is better then strength, and
 a man of vnderstandynge is more
 worth then one y is stronge. Heare
 therfore (O ye kynges) and vnder-
 stande: O learne ye that be Judges
 of the endes of the earth. Geue eare ye that rule
 the multitudes, and delyte in much people. For
 y power is geue you of the Lorde, & the strength
 from the hyghest: whych shall trye your wor-
 kes, and searce oute youre ymagynacions:
 Howe that ye beyng officers of his kyngdome
 haue not executed true Judgemente, haue not
 kepte the lawe of ryghteousnesse, nor walked
 after the wyll of God. Horrible, & that ryghte
 sone shall be appeare vnto you: for an hard iud-
 gemente shall they haue that beare rule. Mer-
 cy is graunted vnto the simple, but they that
 be in auctoryte shall be soze punished. For God
 which is Lorde ouer all, shall excepte no mans
 persone, neyther shall he stande in awe of anye
 mans greatnesse. For he hath made the small
 and greate, and careth for all a lyke. But the
 myghtye shall haue the soze punishmente.

Vnto you therfore (O ye kynges) do I speake
 that ye maye learne wysedome, & not go amisse.
 For they that kepe hys ryghteousnesse, shall be
 righteouslye iudged, and they that are learned
 in ryghteous thynges, shall fynde to make an-
 swere. Wherefore, set youre lust vpon my wor-
 des, and loue them, so shall ye come by nourtoure

Wysedome is a noble thyng and neuer
 fadeth awaye: yea, she is easelye fene of them
 y loue her, & founde of suche as seke her. She pre-
 uenteth them y desyre her, y she maye first see
 her selfe vnto them. Whoso awaketh vnto her
 by tymes, shall haue no greate trouble, for he
 shall fynde her syttinge readye at his doores. To
 thynke vpon her, is perfecte vnderstandynge;
 and who so watcheth for her, shall be safe: and
 that sone. For she goeth about, sekynge such as
 are mete for her, she weth her selfe cherfullye vn-
 to them in theyr goynges, & meteth them wyth
 all diligence. For the vnfayned desyre of refor-
 macyon is her begynnynge: to care for nourtour
 is loue, & loue is the keepynge of her lawes. Now
 the keepynge of y lawe is perfectiō, & an vncorrupt
 lif: & an vncorrupt lyfe maketh a man familiar
 w God. And so y desyre of wysedome leadeth to
 the kyngedome euerlastynge. If youre delyte be
 then in royall seates and septrs (O ye kynges

of the people) set youre luste vpon wysedome,
 that ye maye raygne for euermore. O loue the
 lyghte of wysedome, all ye that be rulers of the
 people. As for wysdome, what she is, and howe
 she came vp, I wyll tell you: and wyll not hyde
 the mysteries of God from you: but wyll serke
 her oute frome the begynnynge of the natyuitie
 and byynge the knowlege of her into lighte, and
 wyll not kepe backe the truthe: Neyerther wyll
 I haue to do with consumynge enuye, for suche
 a man shall not be partaker of wysedome. But
 the multitude of the wyle, is the welfare of the
 worlde, and a wyle kinge is the vpholdynge of
 the people. O receaue nourtoure then thowme
 my wordes, and it shall do you good.

The. vii. Chapter.

Wysedome oughte to be preferred aboue all thynges.

I myselfe am also a mortall mā, like
 as all other, & am come of y earthye
 generacyon of hym that was fyrste
 made, & in my mothers wombe was
 I fashioned to be fleshe: In the tyme
 of ten monethes was I broughte together in
 bloude thowme the seed of man, and the com-
 modious appetite of slepe. When I was borne
 I receaued like ayre as other men, and fel vpon
 the earth (which is my nature) cryng and we-
 ping at the fyrst as al other do. I was wrapped
 in swadlyng clothes, & brought vp w greate ca-
 res. For there is no king y had any other begyn-
 nyng of birth. Al men then haue one entraunce
 vnto lyfe, and one goynge oute in lyke maner.

Wherefor I desired, & vnderstandynge was
 geuen me: I called and the spryte of wysedome
 came vnto me. I set more by her then by kyng-
 domes & royall seates, and counted rycheesse no-
 thyng in comparison of her. As for precyous
 stone, I compared it not vnto her: for all golde
 is but grauell vnto her, & syluer shall be counted
 but clay before her sight. I loued her aboue wel-
 fare & bewtye, and purposed to take her for my
 light, for her light can not be queched. Al good
 thynges come to me with her, and innumerable
 rycheesse thowme her handes. I was glad in the
 all, for this wysedome wente before me, and I
 knew not y she is the mother of al good thynges.
 Now as I myselfe learned vnfaynedlye, so do
 I make other men partakers of her, & hyde her
 rycheesse from no man: for she is an infinite trea-
 sure vnto men, which whoso vse, become parta-
 kers of the loue & frendshyppe of God, and are
 accepted vnto him for the gyftes of wysedome.

God hath graunted me to talke wyselye, &
 conueniently to handle the thynges y he hath
 graciouslye lente me. For it is he, y leadeth vn-
 to wysdome, & teacheth to vse wysedome aright.
 In hys hande are bothe we and oure wordes:
 yea, al our wysdome, our vnderstanding & know-
 lege of all oure workes. For he hath geuen me
 the true science of these thynges, so y I knowe,
 howe the worlde was made, and the powers of
 the elementes: the begynnynge, endynge, and
 myddeste of the tymes: howe the tymes alter,
 howe one goeth after another, and howe they
 are fulfilled, y course of the yere: the ordinaun-
 ces of the

of the starres: the nature and kyndes of bea-
 stes: the furpousnesse of beastes: the power of þ
 wyndes: þ ymaginacions of men: þ diuersities
 of yong plantes: the vertues of rootes, and all
 suche thynges as are secrete and not loked for,
 haue I learned: for þ woꝛkemaſter of al thin-
 ges hath taught me wysdome. In her is þ ſpꝛet
 of vnderſtandynge whiche is onlpe, manyfolde,
 one onelp, ſubtyll, curteous, diſcrete, quicke,
 vnderſyled, playne, ſwete, lounge that is good,
 ſharpe, whyche forþyddeth not to do well, gen-
 tile, kinde, ſtedfaſt, ſure, fre, hauynge al vertues
 cꝛcumſpecte in all thynges: receaupnge all ſpi-
 rytes of vnderſtandynge, beyng cleane and
 ſharpe. for wiſdome is nymbler then all nym-
 ble thynges: ſhe goeth thozowe and attayneth
 to all thynges, becauſe of her cleannesſe. for ſhe
 is the bzeth of the power of God, and a pure cle-
 ane expꝛeſſynge of the cleannesſe of Almyghtye
 God. Therfore canno vnderſyled thyng come
 vnto her: for ſhe is þ bygghteneſſe of the euerla-
 ſtyng lpyghte, þ vnderſyled myꝛroure of the ma-
 ieſtye of God and the ymage of hys goodneſſe.
 And for ſo muche as ſhe is one, ſhe maye do all
 thynges, & beyng ſtedfaſt her ſelfe, ſhe renueth
 all: & amonge þ people conuapeth her ſelfe, into
 the holpe ſoules. ſhe maketh Gods frendes &
 pꝛophetes: for God loueth no man, but hym in
 whome wyſedome dwelleth. for ſhe is moare
 bewyful then the Sunne, & geueth moze lighte
 then the ſtarres, and the daye is not to be com-
 pared vnto her: for vpo the daye cometh nyght.
 But wyckedneſſe cannot ouercome wyſdome:
 and folpſheneſſe maye not be with her.

¶ The. viii. Chapter.

¶ The effectes of wyſedome.

Wysdome reacheth frome one ende
 to another myghtely, and lounge
 ly doth ſhe ozder all thynges. I ha-
 ue loued her, and laboured for her,
 euen from my youth vp: I dyd my
 dyllygence to marve my ſelfe wyth her, ſuch lo-
 ne had I vnto her bewtie. Who ſo hath the com-
 panye of God, commendeth her nobyltye: yea,
 the Loꝛde of all thynges hym ſelfe loueth her.
 for ſhe is the ſcolemaſtreſſe of the nouꝛtoure of
 God, and the choſer oute of hys woꝛkes. ¶ If a
 man wolde deſpyze rycheſſe in this lpyfe, what is
 richer then wiſdom, that woꝛketh al thynges?
 Thou wylte ſaye: vnderſtandynge woꝛketh.
 ¶ What is it amonge al thynges, that woꝛketh
 moare then wyſedome? ¶ If a man loue vertue
 & righteouſneſſe, let hym labour for wiſdome,
 for ſhe hath greate vertues. And why? ſhe tea-
 cheth ſoberneſſe and pꝛudence, ryghteouſneſſe
 and ſtrength, whiche are ſuche thynges as men
 can haue nothyng moze pꝛofitable in their lpyfe.
 ¶ If a man deſpyze muche knowlege, ſhe can tell
 the thynges that are paſte, and dyſcerne thyng-
 es for to come: ſhe knoweth the ſubtyltes of
 woꝛdes, and can expounde darcke ſentences.
 ſhe can tell of tokens, & wonderous thynges
 oz euer they come to paſſe, and the endes of all
 tymes: & ages. So I purpoſed after this maner

I wyl take her vnto my compayne, & comune
 lounge wyth her: no doubt, he ſhal geue me
 good counſayle, & ſpeake comfortably vnto me
 in my carefulneſſe & greefe. for her ſake ſhal I
 be well & honeſtly taken among the commens
 & loꝛdes of þ counſaile. Though I be yong, yet
 ſhal I haue ſharpe vnderſtandynge, ſo þ I ſhal
 be meruelous in the ſpyghte of great men, & the
 faces of pꝛinces ſhal wonder at me, whē I holde
 my tonge, they ſhall abyde my lpyſure: when I
 ſpeake, they ſhal loke vpo me, & if I talke much
 they ſhal laye theyꝝ handes vpo theyꝝ mouth.

¶ Moꝛeouer, by the meanes of her I ſhall
 obtayne immortalyte, and leaue behynd me an
 euerlaſtyng memorizall amonge the that come
 after me. I ſhall ſet the people in ozder, and the
 nacyns ſhal be ſubdued vnto me. Hoꝛrrible ty-
 rauntes ſhal be aſtꝛayde when they do but heare
 of me, amonge the multitude I ſhal be counted
 good, and myghtye in battayle. When I come
 home, I ſhall ſpynderreſte wyth her: for her com-
 panye hath no bitterneſſe, and her felowſhypp
 hath no tedpouſneſſe, but myꝛthe and ioye.

¶ Nowe when I conſidꝛed theſe thynges by
 my ſelfe, and pondꝛed them in my herte, howe þ
 to be ioyned vnto wyſedome is immortalytie,
 and greate pleaſure to haue her frendſhypp,
 howe þ in the woꝛkes of her handes are infin-
 tie richelle: howe that, whoſo kepeth compayny
 wyth her ſhal be wylle, and that he whyche tal-
 keth wyth her, ſhall come to honoure: I went a-
 bout ſeking, to gather her vnto me: for I was
 alad of aſtype wyt, & had a good vnderſtandynge
 But when I grewe to moze vnderſtandynge,
 I came to an vnderſyled bodye. Reuertheleſſe,
 when I perceaued þ I coulde not kepe my ſelfe
 chaſte, except God gaue it me, (and that was a
 poynthe of wiſdome alſo, to knowe whoſe gyfte
 it was) I ſtepped vnto þ Loꝛd: & beſought hym
 & wyth my whole hert I ſaid after this maner.

¶ The. ix. Chapter.

¶ A pꝛayer of Salomon to optayne wyſedome.

God of my fathers, & Loꝛde of mer-
 cyes (thou that haſte made all thyng-
 es wyth thy woꝛde, and ozdeyned
 man thozow thy wyſedome: that he
 ſhulde haue *dominion ouer the crea-
 ture which thou haſt made: þ he ſhulde ozder the
 woꝛld accoꝛdyng to equitie & ryghteouſneſſe, &
 execute iudgemente wyth a true herte) geue me
 wyſedome, whiche is euer about thy ſeate, and
 put me not oute from amonge thy chyldꝛen: for
 I thy ſeruaunte and ſonne of thy handmayden
 am a feble perſon, of a ſhoꝛte tyme, and to yong
 to the vnderſtandynge of iudgemente and the
 lawes. And though a man be neuer ſo perfecte
 among þ chyldꝛen of men, yet if thy wiſdome be
 not wyth hym, he ſhal be nothing regarded. But
 thou haſt choſen me to be a kyng vnto thy peo-
 ple, & the iudge of thy ſonnes and daughters.
 ¶ Thou haſt commaunded me to buyld a tem-
 ple vpon thy holy mount, & an alter in the cytie
 wherin thou dwelleſt: a lpykenelle of thy holpe
 tabernacle whiche thou haſt pꝛepared fr om the
 begynnynge, and thy wyſdome wyth the, which
 add iii knoweth

*Gene. i. b

The booke.

Knoweth thy works whiche also was with the
when thou madest the world, and knewe what
was acceptable in thy syghte, and righte in thy
commaundementes. O sende her oute of thy ho-
ly heauens, and from the throne of thy maiestie
that she maye be with me, & labour with me: for
I maye knowe what is acceptable in thy syght
for she knoweth and vnderstandeth al thinges:
and she shal leade me soberly in mye workes, &
preserue me in her power. So shall mye workes
bee acceptable, & then shall I gouerne thy peo-
ple ryghteously, & be worthy to syt in my fa-
thers seate. For what man is he that maye knowe
the counsaile of God? For who can thynke
what the wyll of God is? For the thoughtes of
mortall men are mesurable, & our forecassess are
but vncertayne. And why? a mortall & corrup-
tyble bodie is heuie vnto the soule, & the earth-
lye mansion kepeth downe that vnderstanding
that museth vpon many thinges. Clerpe hard-
lye canne we decerne the thynges that are vpo
earth, & great labour haue we, or we can fynde
the thynges whiche are befoze our eyes: who
wyll then seke oute the grounde of the thynges
that are done in heauen? Oh Lorde who can haue
knowledge of thy vnderstandynge & meanyng
excepte thou geue him wysdome, & sende thy ho-
lye ghoost from aboue: that the wayes of them
whiche are vpon earth, maye be reformed: that
men maye learne the thynges that are pleasaunte
vnto the, and be preserued thowowe wysdome.

The .x. Chapter.

The deliuerance of the ryghteous commeth thowowe wysdome.

Wysdome preserued the fyrste man,
whome God made a father of the
world, when he was created alone
broughte hym oute of hys offence
toke him out of the *moulde of the
earth, & gaue hym power to rule all thynges.
*When the vnrightheous wente awaye in hys
wrauth from the wysdome, the brothered per-
shed thowowe the wrauth of murder. Agayne,
when the *water destroyed the whole worlde,
wysdome preserued the ryghteous thowowe a
pore tree, where of he was gouernour her selfe
Moreouer, whē wickednesse had gotten the v-
perhande so that the nacyns were putte vpon
pyrde he knewe the ryghteous, preserued hym
fautelesse vnto God, and layde vpon sure mercye
of hys chyldren. She preserued the ryghteous,
*when he fled from the vngodlye that perished
what tyme as the fyre fel downe vpon the fyue
cyties: Lyke as yet this daye the vncruptfull
waste, and smokyng lande geueth testymonie
of theyr wyckednes: yee, the vnrype and vnti-
melye frutes that growe vpon the trees.

And for a token of a remembraunce of the
vnsaithful soule, there standeth a pillar of salte
for all such as regarded not wysdome gat not
onelye this hurte, that they knewe not the thin-
ges whiche were good, but also lefte behynde
them vnto men, a memoial of theyr foolyshe-
nes: so that in thinges wherein they synned, they
coude not be hyd. But as for such as take hede
vnto wysdome, she shal deliuer them fro sorow

*When the ryghteous fled because of hys
brothers wrauth, wysdome led hym the ryghte
waye, shewed him the kyngdome of God, gaue
him knowlege of holpe thynges made hym ry-
che in his laboures, & brought to passe the thyn-
ges that he wente aboute. In discreafulnesse of
suche as defrauded hym, she stode by hym and
made hym ryche. She saued hym from the ene-
myes, & defended him from the deceauers. She
made hym stronge in battayle, & gaue hym the
victorie, that he myght knowe howe that wis-
dome is stronger then all thynges. *When the
ryghteous was solde, she forsoke hym not, but
deliuered him from synners. She wente downe
with hym into the dongeon, & sayled hym not
in the bandes, *till she had broughte hym the
scepter of the realme, and powre agaynst those
that opprest him. As for them that had accu-
sed him, she declared the to be lyers, & broughte
hym to perpetuall wysdome.

*She deliuered the ryghteous people and
fautelesse, from the nacyns that opprest them
She entred into the soule of yseruaunt of God
& stode by hym in wonders & tokens agaynst
horrible kynges. She gaue the ryghteous the
warde of their laboures, & led them forth a mer-
uelous way: on the day tyme she was a shadow
vnto them, & a light of starres in the nyght sea-
son. *She brought the thowowe the red see, & ca-
ried them thowowe y great water. She brow-
ned theyr enemyes in y see, & brought them out
of y depe. So the ryghteous toke y spoiles of y
vngodly, & prayled thy holy name. O Lorde
& magnified thy victorious hand w one accord
*for wysdome openeth the mouth of the dom-
me, maketh the tonges of babes to speake.

The .xi. Chapter.

The myracles done for Israel. The vengeance of syn-
ners. The greates power and mercye of God.



He ordred theyr workes in the ban-
des of thy holy prophete: *so that
they went thowowe the wyldernes
that was not inhabited, & pytched
theyr tentes in the waste deserte.
They stode agaynst the enemyes, and were
aduenged of theyr aduersaries. *When they
were thyrstye, they called vpon the, & water was
geuen them oute of the moost hye rocke, & theyr
thyrst was quenched oute of the harde stoon.
For by y thinges were thowowe theyr enemyes
were punyshed, were the chyldren of Israel hel-
ped in theyr nede, so theire comforte. For vnto y
enemies thou gaueste mang bloude in steade of
lyuynge water. And where as they hadde scar-
nesse in the rebuke, when y chyldren were slaine,
thou gaueste vnto thyne owne a plenteous wa-
ter vnloked for: declarynge by the thynges that
was at y tyme howe thou woldest byng thine
owne vnto honoure, & slaye theyr aduersaries. *
*For when they were tryed and nourtured
with fatherlye mercye, they knowledged howe
the vngodlye were iudged & punyshed thowowe
y wrauth of God. These hast thou exhorted as a
father, & proued them: but vnto the other thou
hast bene a boyterous kyng, layde harde to
theyr charge, & condemned the. Whether they
were absente

*Gene. 1.1. a

*Gen. 1.1. b

*Gene. 1.1. c

*Gen. 1.1. f

were absente or presente, they punysshement was alpe. For they grete was double: namely, mourning, & the remembraunce of thynges past. But when they perceyued that they punysshementes dyd them good, they thoughte vpon the Lorde, & wondered at the ende. For at last they helde much of hym, of whome in y out casting they thought scorne, as of an abiect. Neuerthelesse, the righteous dyd not so when they were thursty: but euen lyke as the thoughtes of the folys were, so was also they wyckednes.

* Where as certayne men now (thozow erroure) dyd woorthyp dome serpentes & vain beastes thou sendest a multitude of dome beastes vpon them for a vengeaunce, that they myght knowe, that loke where withal a man synneth by the same also shal be punished. * For vnto thy Almighty hande, that made the worlde of naught, it was not vnpossible, to sende emog them an heape of beares, or wood Lyons, or cruell beastes of a straunge kynde, suche as are vknownen, or spoute fyre, or caste out a smokynge bryth, or shote horrible sparkes out of their eyes which myght not only destroye them with burning, but also to kyll them with they horrible fyght. Yea, without these beastes myghte they haue bene slaine with one wynde, being persecuted of they owne workes, & scattered abrode thozow the bryth of thy power.

Neuerthelesse thou haste ordred all thynges in measure, nombze & wyght. For thou haste euer had great strength & myghte, & whome may withstand the power of thyne arme? And why lyke as the smal thyng that the balaunce weyeth, so is the worlde before the: yea, as a droppe of the morning dewe, that falleth downe vpon the earth. Thou haste mercy vpon all, for thou hast power of all thynges: * and makest the as though thou sawest not the synnes of men, because they shulde amende. For thou louest all thynges that are, and hatest none of them whō thou hast made: neither dydest thou ordeyne or make any thyng of euell wyll. Howe myghte any thyng endure yf it were not thy wyll? Or howe coulde any thyng be pserued, excepte it were called of the? But thou sparest all, for all are thyne (O Lorde) thou louer of soules.

The. xii. Chapter.

The mercy of God toward synners, the workes of God are unspurable. God giueth lesure to repent vs.

O Lorde, howe gracious & swete is thy spyrite in all thynges? Therefore chastenest & them measurably that go wrong, & warnest them concerning thynges wherein they offende: thou speakest vnto theim (O Lorde) & exhortest them to leaue their wickednesse, & to put they trust in y. * As for those olde inhabytors of the holy land thou myghtest not a waie with theim, for they comytted abhominable workes agaynst the, as wythchrafte, sorcery, & Idolatry, they slew they owne chyldzen wythout mercy: they dyd eat vpon mens bowels, and deuoured the bloud: yea, because of suche abhominacyons, misbele-

uers, & offringes, thou slewest the fathers of the desolate soules by the handes of oure fathers: y the lande whiche thou louest aboue all other, myght be a dwelling for the chyldzen of God.

Neuerthelesse, thou sparedst them also (as men) and sendest the fore runners of thine hoste euen hornettes to destroye them out by lytle & lytle. Not that thou wast vnable to subdue the vngodly vnto thynghteous in battayl: or with euell beastes, or wyth one rough worde to destroye them together. * But thy mynde was to dryue them out by lytle & lytle, geuyng them tyme & place to amende: knowyng well, that it was an vnyghteous nacyon, & wycked of nature, & y their thought myght neuer be altered. For it was a curled lede from the begynnyng & feared no man. Yet haste y pardoned they synnes. For who wyl saye vnto the: why haste y done that? Or who wyl stande agaynst thy iudgement? Or who wyl come before thy face: an aduenger of vnyghteous men? Or who wyl blame the, yf the people peryshe, whome y hast made? For there is none other God but thou. * Carest for all thynges: y thou maist declare how that thy iudgement is not vnyght. Ther dare nether kyng, nor tyraunte in thy syght requyre accomptes of them whom y hast destroyed.

For so muche then as thou arte ryghteous thy selfe, thou ordrest all thynges ryghteouslye * and punysshed euen hym that hath not deserued to be punished, & takest him for a stranger and an aleaunt in the lande of thy power. For thy power is the begynnyng of righteoursnesse and because thou art Lorde of all thynges, therfore arte thou gracious vnto all.

When menne thynke the not to bee of a fall strength thou declarest thy power: and boldly deliuerest thou them ouer, that know the not. But thou Lorde of power iudget quietly, and ordrest vs with great woorthyp, for thou maist do as thou wylte.

By suche workes now haste thou taughte thy people, that a man also shoulde be iuste and louyng: and haste made thy chyldzen to bee of a good hope: for euen when thou iudget, thou geuest rowme to amende from synnes.

For in somuche as thou hast punyshed, and with suche dylgence deliuered the enemyes of thy seruauntes, whiche were woorthye to dye, (where thozow thou gauest them tyme & place of amendement y they myght turne from they wyckednes) with how great dylgence then punyshest thou thyne owne chyldzen vnto whose fathers thou haste swoyne and made coneuantes of good promyses? So where as thou doest but chasten vs, thou punyshest our enemyes by nerse waies, to the intent that when we punished we shuld remembre thy goodnes: & whē we our selues are punished to put our trust in thy mercy.

Wherefore, where as men haue luyed ygnorantly and vnyghteously y hast punished the soze, euen thozow the same thynges that they worshipped. * For they went astray very long in the waye of erroure, and helde the beastes (whiche euen their enemyes dyspysed) for goddes

Wdd v luyng

Exo. xiii. d.
Deute. vii. c.

1. Pet. v. a.

Job. x. a.

Sapen. xi. c.
Roma. i. c.

The booke.

liuyng as childzen of no vnderstanding. Therefore hast thou sent a scornfull punishment among the childzen of ygnorance. As for such as wolde not be reformed by those scornes and rebukes, they felte the worthy punishment of God. For the thynges that they suffered they bare them vnpatiently, being not contented in them but vnderstanding. And when they perished by the same thynges they toke for goddes, they knowlaged then, yf there was, but one true god whome afore they wolde not knowe: therefore came the ende of theyr dampnation vpon them.

The xiii. Chapter.

All thynges be made, excepte the knowlage of God. Idolatry and Idols are mocked.

Roma. 1. b.



Vayne are all men, whiche haue not knowlage of God: as wer they that out of the good thynges whiche are sene, knewe not hym, that of hym selfe is euergla-
itling. Rather toke they so much regarde of the workes that are made, as to know, who was the craftesman of them, but some toke the fyre, some the wynd or ayre, some the course of the starres, some the water, some the sunne and mone, or the lightes of heauen whiche rule the earth, for gods. But though they had suche pleasure in their bewtie that they thoughte them to haue bene goddes: yet shulde they haue knowen, how muche more fayrer he is that made them.

For the maker of bewty hath ordeined all these thynges. Or yf they maruailed at the power & workes of them, they shuld haue perceiued thereby, that he which made these thynges, is mightier then they. For by the greatnesse and bewtye of the creature, the maker thereof may plainly be known. Notwithstanding they are the lesse to be blamed, that seke God, & wolde fynde hym and yet mysse. And why: for so muche as they gooe aboute in his workes and seke after them, it is a token, that they regarde and holde muche of his workes that are sene, howbeit they are not wholy to be excused. For yf they vnderstand a knowlage be so great: that they can deserue the world & the creatures, why do they not rather fynde oute the Lorde thereof?

But vnhappy are they, and among the dead is theyr hope, that call them gods which are but the workes of mens handes, golde, syluer, and the thyng that is founde out by connyng, the similitude of beastes, or any vayne stone that hath bene made by the hande of olde. * As when a carpenter cutteth downe a tre out of the woode, and parcth of the barke of it conningly, and so with the one parte maketh a vessell to be vsed, and besteth meate with the resydue. As for the other parte that is lefte, whiche is profitable for nothyng (for it is a croked pece of wood and full of knobbes) he carueth it diligently thezowe his vanite, and accordyng to the knowlage of his connyng, he geueth it some proportion, fashioneth it after the similitude of a man, or maketh it like some beast straketh it ouer with red, and paynteth it, and loke what foule spotte is in it he casteth some coloure vpon it.

Then maketh he a conueniente tabernacle for it, setteth it in a wall, & maketh it faste with pyon: prouidyng so for it, lest it happen to fall: for it is well known, that it can not helpe it selfe. And why: it is but an ymage, & must of necessity be helped. Then gooeth he & offereth of his goodes vnto it, for his childzen, and for his wyfe: he seeketh helpe at it, he asketh counsel at it: he is not ashamed to speake vnto it, & hath no soule: for death, he maketh his peticyon vnto hym that is sicke: for lyfe, he prayeth vnto hym that is dead: he calleth vpon hym for helpe: he is not hable to helpe hym selfe: & to sende hym a good iourney he prayeth hym that maye not goo. And in all the thynges that he taketh in hand (whether it be to obtayn any thyng or to worke) he prayeth vnto hym, that can do no maner of good.

The xiiii. Chapter.

The detestacion and abhominacion of ymages. A curse of them, and of hym that maketh them. The cruelties that come of ydolatrie.



Ayane, another man purposing to sayle, and begynnyng to take his iourney thozowe the ragynge se, calleth for helpe vnto a stocke that is farre weaker then the tre that beareth hym. For as for it, couetousnes of money hath founde it oute, and the craftesman made it with his connyng.

But thy prouydence, O father governeth all thynges from the begynnyng: * For thou hast made a waye in the see, and a sure path in the myddest of the waues: declarynge thereby that thou hast power to helpe in all thynges, yea though a man went to the see withoute shippe. Neuerthelesse, that the workes of thy wisdom shulde not be vayne, * thou hast caused an Arke to be made: and therefore do men comit their liues to a smale pece of woode, passynge ouer the see in a shippe, and are saued.

* For in the olde tyme also when the proude Gygantes perished, he (in whome the hope was lefte to encrease the worlde) went into the shippe whiche was governed thozowe thy hande, and so lefte sede behynde hym vnto the worlde. For happye is the tre where thozowe ryghteousnes cometh: but cursed is the ydole that is made with handes, * yea both it & he that made it. He because he made it: & it because it was called God, where as it is but a fraile thyng. * For the vngodly & hye vngodlynes are both lyke abhominable vnto God. Enso the worke and he that made it also, shalbe punished together. Therefore shall there a plague come vpon the ydols of the heathen: for out of the creatures of God they are become abhominacion, a temptacion vnto the soules of men, and a snare for the vnwise. And why: the sekynge out of ydols is the begynnyng of whozedome, and the byngynge vpon of them is the destruccyon of lyfe. For they were not from the begynnyng, neither shal they contynne for euer. The welthy ydelnes of men hath found them out vpon earth, therefore shall they come shortly to an ende. When a father mourned for his sonne that was taken awaye from hym, he made him an ymage (in al that he had) of his

Esa. xlii. a
Jeremi. x. a.

of his deade sonne: and so beganne to worshyp hym as a god, whiche was but a deade manne, and ordeyned his seruantes to offer vnto hym. Thus by proces of tyme & thozowe an vngreuous custome, this errour was kept as a lawe and tirauntes compelled men by violence to honoure ymages. As for those that were so farre of that men myght not worshyp them presently, the picture was brought from farre (lyke the ymage of a kyng, whome they wolde honoure) to the intent that wyth grete dyligence they might worshyp hym which was farre of, as though he had bene presente.

Againe the synful conning of a craftesman gaue the ymaginacion also a grete occasyon to worshyppe ymages. For the workeman wyllynge to do hym a pleasure & set hym a worke, laboured wyth all his connyng to make the ymage of the best fashyon. And (so thozowe the beuote of the worke) the common people was deceyued, in so much that they toke hym now for a god, whiche a litle afore was but honored as a man. And this was a perroun of mans lyfe, wher men (ether for to serue theirowne affectyon, or to do some pleasure vnto the kynges) ascribed vnto stones & stockes the name of God, whiche ought to be geuen vnto no man.

Moreouer, this was not ynough for theim that they erred in the knowlage of God: but where as they liued in grete warres of ymaginacion, those many and grete plages called they peace. For ether they slue theirowne children, & offered them, or dyd sacrifice in the nyght season vnto theirowne watches: so that they kept neither lyfe nor mariage cleane: but ether one slue another to death maliciously, or elles greued his neyghboure with aduoutre. And thus were all thynges myxt together, bloud, manslaughter, thefte, dissimulacion, corrupcion, vnfaithfulnesse, sedicion, perjury, disquyeting of good men, vnchanchfulnesse, defyling of soules, chaungyng of byrth, vnstedfastnesse of mariage, misorder of aduoutre and vnclennesse. And why? the honouryng of abhominable ymages is the cause, & begynning and ende of all euell. For they that worshyppe Idolles: ether they be mad when they be merp, or prophete lyse: or lyue vngodly, or elles lyghthe for to save them selues: For in so much as their truste is in the ydolles (which haue nether soule nor vnderstandyng) though they sweare falsely yet they thynke it shall not hurte them.

Therefore cometh a grete plage vnto them and a worthe, for they haue an euell opinon of God, geuyng hede vnto ydolles swearynge vnjustly to deceyue, and despisyng ryghteousnesse. For they swearyng is no vertue, but a plage of them that synne, and goeth euer wyth the offence of the vngodly.

The .xv. Chapter.

The hope of the faithfull, praisynge the mercede of God for whose graces sake they serue not ydolles.

But thou (Ooure God) arte swete longe sufferynge, and true, & in mercye ordeiste thou all thynges. Though we synne, yet

are we thynke, for we know thy strength. Yet we synne not, then are we sure, that thou regardest vs. For to knowe the, is perfecte ryghteousnes. Yea, to knowe thy ryghteousnes and power is the rote of immortalyte. As for the thyng that men haue founde oute thozow their euell science it hath not deceyued vs: as the paintyng of the picture (an vnproftable labour) and carued ymage, wherbyuers coloures, whose syght entyleth the ignorant: so the honoureth & loueth the picture of a dead ymage & hath no soule.

Neuerthelesse, they that loue suche euell thynges, are worthy of the death: they that trust in theim, they make theim, they loue them, and they honour theim. The potter also taketh & temporeth soft earth, labourerth it, and geueth it the fashio of a vessel, whatsoeuer serueth for oure vse: and so of one pece of claye he maketh some cleane vessel for seruyce, and some contrary. But where, to euery vessel serueth, & knoweth the potter hym selfe. So with his vayne labour he maketh a god of the same claye: this dothe euen he, whiche a litle afore was made of earth hym selfe, and within a lytle whyle after (when he dyeth) turneth to the earth again.

Notwithstandyng, he careth not the more because he shall labour, nor because his lyfe is shorte: but stryuethe to excell golde smithes, the syluer smithes and cooper smithes, and taketh it for an honoure to make vaine thynges. For his herte is ashy, his hope is but vayne earth, and his lyfe is more vyle then claye, for so much as he knoweth not hymselfe maker, & gaue hym his soule to worke, and bryethed in hym & bryeth of lyfe. They count our lyfe but a pastime, and our conuersacion to be but a market, and that men shoulde euer be gettyng: and that by euell meanes. Nowe he that of earth maketh fraile vesselles and ymages, knoweth hym self to offende aboue all other.

All the enemyes of people, and that holde them in subiection, are vnyse, vnhappye, and excedyng proude vnto theirowne soules: for they iudge all the ydolles of the heathen to be goddes, which nether haue eye syghte to se, nor noses to smell, nor eares to heare, nor fyngers or handes for to grope: & as for theirowne fete, they are to slowe to goe. For man made them, and he hath but a borrowed sprete, fashioned them. But no man can make a God lyke vnto hym: for sayng he is but mortall hym selfe, it is but mortall & he maketh wyth vnrightheous handes. He hym selfe is better then they whome he worshyppe, for he lyued though he was mortall so dyd neuer they. Yea, they worshypped bestes also, whiche are moste myserable: for compare thynges, that can not fele vnto theim, and they are worse then those.

Yet is there not one of these bestes, that wyth his syghte can beholde any good thyng, neyther haue they geuen prayse nor thanks vnto God.

The .xvi. Chapter.

The punishment of Idolaters, and the benefyte doon vnto the faithfull.

For

The booke.

For these and suche other thyn-
ges haue they suffered worstye
punyshmente and thozow the
multytude of bestes are they
coted out. In steade of þ which
punyshmentes thou hast gracit
ouly vzbjed thine owne people
and geuen them they desyre that they longed
for a newe and straunge fast, *preparing them
qualles to be they meat: to the intent that (by
the thynge which were shewed and sente vnto
them) they that were so greedy of meate, myght
be withdrawen euen from the desyre that was
necessary. But these within shorte tyme were
brought vnto pouerte, and tasted a newe meat
For it was requysite that (without excuse) de-
struccyon shuld come vpon those which vled ty-
rannye, and to shewe only vnto the other, howe
they enemyes were destroyed.

Num. xi. g.

Num. xxi. b

* For when the cruell woodnesse of the bea-
stes came vpon them, they perished thozow the
stynge of cruell serpentis. Notwithstanding
thy wrathe endured not perpetually, but they
were put in feare for a litle season, þ they might
be reformed, haupnge a token of saluacion, to
remembre the comaundement of thy law. For
he þ conuerted, was not healed by the thing þ he
sawe, but by the, O saupoure of all. So in this
thou shewedst thine enemyes, that it is þ, which
deliuerest from al euil. As for them * when they
were bytten with greschopors and aspes, they dy-
ed, for they wer worstye to peryshe by such: But
neyther the teeth of dragons nor of venemous
wormes ouercame thy chyldren, for thy mercy
was euer by them, and helped them.

Exod. x. b

Deu. xxxii. f
1. Re. ii. b

Therefore were they punyshed to remember
thy wordes, but hastely wer they healed again
lest they shulde fall into so depe forgetfulnessse,
þ they myght not vse thy helpe. It was nether
herbe nor plaster þ restozed them to helthe, but
thy worde (O Lorde) whiche healeth all thyn-
ges, It is thou (O Lorde) þ haste power of lyfe
and deathe: * thou ledest vnto deathes doze, &
hyngeest vp agayne. But man thozowe wy-
kednes slayth his owne soule & when his sprete
goeth forth, it turneth not agayne, nether may
he call agayn the soule that is taken awaye. It
is not possyble to escape thy hande. For the vn-
godlye that wolde not knowe the, were puny-
shed by the strenght of thynne arme: w straunge
waters, hayles and raynes were they persecu-
ted, and thozow fyre were they consumed. For
it was a wonderous thynge þ fyre myghte doo
more then water whiche quenched all thynge
but the worlde is the aduenger of þ righteous.
Some time was the fyre so tame, þ the bestes
which were sent to punysh the vngodly, byent
not: and þ because they shulde se and knowe, þ
they wer persecuted w the punyshment of God.

Exo. xvi. a

And sometyme byente the fyre in the water
on euery syde, that it myght destroy the vn-
righteous nacyon of the earthe. * Agayne thou hast
fed thynne owne people with Angels fode, and
sente them bzeade redy from heauen (without
they labour) bepng very pleasaunte & a good

of taste. And to shew thy riches & swetnesse vn-
to thy chyldren, thou gauest euery one they de-
sire, so þ euery man might take what liked him
best. But the snow and yse abode þ byolence of
the fyre and melted not: þ they myght knowe, þ
the fyre burnyng in the hayle & raine, destroyed
the frute of the enemyes, the fyre also forgat his
strenght again: that þ ryghteous myght be no-
ryshed. For the creature þ serueth the (whiche
arte the maker) is fearse in punyshyng the vn-
ryghteous, but it is easye & gentyle to do good,
vnto such as put they trust in the.

Therefore dyd all thynge alter at the same
tyme, & wer all obedient vnto thy grace, whiche
is the nurse of all thynge, accordyng to the de-
sire of them þ had nede thereof: þ thy chyldren
(O Lorde) whome thou louest, might knowe,
* that it is not the nature and the growynge of
frutes that fedeth men, but þ it is thy worde,
whiche pferueth them that put they trust in
the. For loke what myghte not be destroyed w
the fyre, as soone as it was warmed with a ly-
tle. Sunne beame, it melted: þ all men myghte
knowe þ thanks ought to be geuen vnto þ be-
fore the Sunne rise, & that þ oughtest to be wor-
shipped before þ day spring. For the hope of the
vnthankfull shal melte awaye as the wynter
yse and peryshe as water þ is not necessary.

¶ The. xvi. Chapter.

¶ The iudgements of God vpon the Egipcians.



Reate are * thy iudgementes (O
Lorde) & thy counsels can not be ex-
pelled therfore men do erre, þ wyl
not be reformed w thy wysedome.
* For when þ vnrighteous thought
to haue thy holy people in subieccion, they wer
bounde with the bandes of darchenesse, & longe
nigte, that vnder the rose, thynkyng to escape
the euerlastyng wysedome. And whyle they
thought to be byd in the darkenes of they syn-
nes, they were scatered abzode in the very mid-
dest of the darke couering of forgetfulnessse, put
to horryble feare and wonderously vexed: for
the corner where they might not kepe them fro
feare (because the sounde came downe and ver-
ed them) yea, many terryble and straunge visy-
ons made them afrayed.

No power of the fyre myghte gene them
lyghte, nether myght the clere flammes of the
starres lyghten þ horrible nyght. For there ap-
pered vnto them a sodayne fyre, very dredefull
At the which (when they saue nothynge) they
were so afrayde, þ they thought þ thynge which
they saue, to be the moze fearefull. * As for the
sozcery and enchauntement þ they vled it came
to derisyon, & the proude wisdom was brought
to shame. For they that promysed to dyue a-
waye the fearefulnessse and drede from þ weake
soules were lyke for feare them selues, and þ
with scozne. And though none of the wonders
feared them, yet were they afrayed at the bea-
stes which came vpon them, and at the byssing
of the serpentis. In so muche that wptrem-
blyng they sowned, and saide they saue not the
ayze, whiche no manne yet maye escape.

¶

C For it is an heuy thyng, when a mans owne conscience beareth recozde of his wyckednes & condemneth hym. And why? A vered & wondred conscience, taketh ever cruell thynges in hande. * Fearfulnes is nothing els, but a declaring that a man seeketh helpe and defence, to an swere for hym selfe. And loke howe much lesse the hope is within, the more is the uncertaynte of the matter, for y^e whiche he is punyshed. But they that came in the myghte nyght, slept the slepe that fell vpon them from vnder and from above: sometyme were they afraide thozowe y^e feare of the wonders, & sometyme they were so weake that they sowned wall: for an hasty and sodain fearfulnesse came vpon them.

D Afterwarde, yf anye of theim had fallen, he was kepte and shutte in pylone, but wythout chaynes. But yf any dwelte in a byllage, yf he had ben an hearde or husbandman, he suffered intollerable necessity: for they were all bounde with one chayne of darckenesse.

Whether it were a blaspyng wind, or a swete songe of the byrdes amonge the thycke bryanches of the trees, or the vehemency of hasty running water, or great noyse of y^e falling doune of stones, or the playnge & runnyng of bestes: whom they sawe not, or y^e myghte noyse of roaring bestes, or the sound y^e aunswereth again in the hye mountaynes: it made them sowne for very feare. For al the earth thined wth clere light and no man was hyndred in his labour. Only vpon them there fell an heuy nyght, an ymage of darckenesse y^e was to come vpon them. Yea, they wer vnto them selues the moste heuie and horryble darckenesse.

The. xviii. Chapter.

The fyre lyghts that the Israhelytes had in Egypt. The persecution of the fawthful. The Lord smote all the fyre bozme of Egypt. The synne of the people in the wyldernes. Aaron stode betwixt the lyue & the dead, with his censoure.

N Everthelesse, thy saynctes had a very great lighte (& the enemies heard they^r voice but they sawe not the fygure of them.) And because they suffered not the same thynges they magnified y^e: and they y^e were vered afoze (because they were not hurte nowe) thanked the, and besought the. **D** God y^e there myght be a difference. * Therefore had they a burning pyller of fyre to leade them in the vnkowen waye, & thou gauest them the same for a free gyfte without any hurte. Reason was y^e they shoulde wante lyghte, and be put in the pylon of darckenesse, whiche kept thy chyldren in captiuyte, by whome the vncorrupt lyghte of the lawe of the worlde was for to bee geuen. * When they thought to slay the babes of the ryghteous (one beynge layde out, and presented to be leader vnto the other,) * y^e broughte oute the whole multitude of the chyldren and destroyedest these in the myghte water. Of that nyghte were oure fathers certified afoze, that they knowyng vnto what othes they had geuen credence, myghte be of good chere. Thus thy people receyued the helth of the righ-

teous, but the vngodly wer destroyed. For lyke as thou hast hurt our enemies, so hast y^e promoted vs whom thou calledst afoze. For the righteous chyldren of the good men offered secretly and ordred the law of righteousness vnto vnite that the iuste shoulde receyue good and euell in like maner, synging praises vnto y^e father of al men. Again, there was heard an vnconuenient voice of y^e enemies, & a piteous crye for the chyldren that were bewayled. The master and the seruaunt wer punished in like maner. For they altogether had innumerable y^e died one death.

* Neyther were the lyunge sufficente to burye the dead, for in the twyncklyng of an eye the noblest nacyon of them was destroyed. As ofte as God helped them afoze, yet wolde it not make them beleue: but in the destruccyon of the fyre bozme they knowlaged, that it was the people of God. For whyle all thynges wer styl and when the nyghte was in the myddest of her course, thy almyghty worde (**D** Lord) leape downe from Heauen oute of thy roiall thzone, as a rough man of warre, in the myddest of the lande that was destroyed: & the sharpe swerde perfourmed they^r strypte comaundement standynge and fyllyng all thynges with death: yea it stode vpon the earthe and reached vnto the heauen. Then the syghte of the euell dreames vered them sodenlye, and fearfulnesse came vpon them vnawares. Then laie there one here, another there, halfe dead, halfe quicke, & shewed the cause of his death. For the visyons y^e vered them shewed them these thynges afoze: so y^e they were not ignoraunt, wherfore they perished.

Then temptacyon of death touched the D ryghteous also, and amonge the multytude in the wyldernes there was insurreccion, but thy wrath endured not longe. For y^e blamelesman went in all the haste, and tooke the battayle vpon hym, brought for the the weapon of his mystryacyon: euen prayer and the censoures of reconstyng: set hym selfe agaynst the wrath, & so broughte the myserye to an ende: declaringe thereby that he was thy seruaunte. For he ouer came not the multytude wyth bodelye power, nor wyth weapons of myghte: but wth the worde he subdued hym y^e vered hym, puttyng them in remembraunce of y^e othe & couenant made vnto the fathers. For when the deade were fallen downe by heapes one vpon another, he stode in the middes, pacyfied the wrath, and parted the waye vnto the liuing. * And why? in his longe garment was all the bewty, & in y^e foure rowes of the stones was the gloze of the fathers grauen, and thy maiesty was written in y^e crowne of his head. Vnto these the destroyer gaue place and was afraid of them: for it was only a temptacyon worthye of wrath.

The. xix. Chapter.

The death of the Egypcyans, and the grente wyse of the hebrues. The meate that was geuen at the despye of the people. The elementes serue not onely to the wyll of God, but al to the wyll of man.

A For the vngodlye, the wrath came vpon them wythout mercy vnto the ende for

The booke.

For he knewe before what shulde happen vnto them how that (when they had consented to let them go, and had sente oute wth greate dylp-
Ero. xliii. a. * For when they were yet mournynge and ma-
 kynge lamentacyon by the graues of the deade, they deuyled another folp^{er} benesse: so that they persecuted them in they^r flyng, whome they had caste oute afoze wth prayer. Wth this ne-
 cessyte also broughte them vnto this ende, for they had cleane forgotten þe thynges that hap-
 pened vnto them afoze. But the thyng that was wantynge of they^r punishmente, was re-
 quysyte so to be fulfilled vpon them with toz-
 mentes, that thy people myghte haue a marue-
 lous passage thoroze, and þe these myght fynde a straunge deathe.

When was euery creature fashyoned agayn of newe, accordyng to the wyll of they^r maker, obeyng thy comaundementes that thy chyldre myght be kepte without hurte. For the cloude ouer shadowed they^r tentes, and the drie earth appered, where afoze was water: so that in the red see, there was a way wthout impediment and the great depe became a grene felde: where thoroze all the people wente that were defend-
 ed with thy hande sepyng thy wonderous and maruelous woorkes.

For as the horses so were they fed, and lea-
 ped lyke lambes, praisynge the (O Lorde which haddest deliuered them:) And why: they were yet myndefull of thy thynges that happened while they dwelte in the lande: howe þe ground brought forth flyes in steade of catel: and how the ryuer scrauled with the myltitude of frog-
 ges in steade of fyshes.

*Ero. xlii. c.
 Nume. xii. g*

* But at the laste they sawe a newe crea-
 cion of byrdes, what time as they were deceiued

wth luste, and desyzed delycate meates.

For when they were speakynge of they^r appe-
 tite, the quayles came vnto them from the see, and punishmentes came vpon the synners not withoute the tokens whiche came to passe afoze by the vehemence of the streames, for they suffered woorthely accordyng to they^r wickednesses, they delt so abhomyably and char-
 lyshely wth straungers. Some receyued no vnknewen gesses, some brought the straungers into bondage þe did them good. Beside all these thynges there were some, þe not onely receyued no straungers with they^r wylls, but persecu-
 ted those also, * and dyd them muche euell, that receyued them gladly. Therfore were they punished with * blyndenesse, lyke as they that were couered wth sodayne darchenesse at the dozes of the ryghteous, so þe euery one soughte the entraunce of his doze.

Thus the elementes turned into them sel-
 ues, lyke as when one tune is chaunged vpon an instrumente of musyke and yet all the resy-
 due kepe they^r melodye, whiche maye easely be perceyued, by the syght of the thynges that are come to passe.

The drie lande was turned into a waterpe and the thyng that afoze swamme in the wa-
 ter, wente nowe vpon drie grounde. The fyre had power in þe water (contrary vnto his owne vertue) and the water forgat hys owne kynde to quenche. Again, the flames of nopsome bea-
 stes hurte not the flesh of them that went with them, neyther melted they the yse, whiche elles melteth lyghtly. In all thynges haste thou pro-
 moted thy people (O Lorde) and brought them to honour: þe haste not despised them but alway and in all places hast þe stande by them.

The ende of the booke of wisdom.

The booke of Jesus, the sonne of Sirach / which

is called in Latin Ecclesiasticus.

The prologue of Jesus the sonne of Sirach vnto hys booke.



Any and greate men haue declared wylsdom vnto vs oute of the lawe, oute of the Prophetes, and oute of other that folowed them. In the which thynges Is-
 raell ought to be commended by the reason of doctryne and wysedome: There-
 fore, they that haue it: and reade it, shulde not onelye them selues be wylse ther-
 thoroze, but serue other also wth teachyng and wrytyng.

After that my graundefather Jesus had geuen dyligente labour to reade the lawe, the Prophetes, and other bookes that were left vs of our fathers, & had well exercysed hym selfe therein: he purposed also to wryte some thyng of wysedome and good maners, to the intent that they whiche were wyllynge to learne & to be wylse myght haue the moze vnderstandynge, and be the moze apte to leade a good conuersacyon. Therfore, I exhorte you to receyue it louyngly, to read it wth diligence, & to take it in good woorth though our wordes be not so eloquent as the famous oratours. For the thyng þe is wrytten in þe hebreue tunge, soundeth not so well when it is translated into another spech. Not only this booke of myne, but also þe lawe, the Prophetes, & other bookes sounde far otherwylse, then they do, when they are spoken in they^r owne language. Nowe in þe xxxviii. yere when I came into Egypte in þe time of Ptolomy Euergetes: & continued there almy life, I gat liberte to rede & wryte many good thynges. Therfore I thought it good & necessary, to bestow my diligence & trauayle to interpret this booke. And consydeyng that I had tyme, I laboured and dyd my best to perfourme this booke, & to bypnyng it vnto lyghte: þe straungers also whiche are disposed to learne, myght ap-
 ply them selues vnto good maners and lyue accordyng to the lawe of the Lorde.

Ecclesi-

of Iesus the sonne of Sirach. Col. xxxij. Ecclesiasticus.

The fyfte chapter.

Wysdome procedeth and cometh of God. A prayse of the feare of God. Righteousnesse is a degree to come by wysdome.



Al wysdome * cometh of God the Lorde, and hath bene euer with hym, & is before all tyme. Who hath nombred the sande of the see, the droppes of rain, and the dayes of tyme? Who hath measured the heygth of heuen, the bredth of the earthe, and the depeneth of the sea? Who hath sought out the grounde of Goddes wysdome which hath bene afore al thinges? * Wysdome hath bene before all thynges, and the vnderstandynge of prudence from euerlastynge. (Goddes worde in the heygth is the wel of wysdome, and the euerlastynge comaundementes are the entraunce of her.)

Unto whom hath y roote of wysdome bene declared? Or who hath knowen her wyse? Unto whome hath the doctryne of wysdome bene discovered and shewed? and who hath vnderstande the manyfolde entraunce of her?

There is one: euen the byggette the maker of all thynges, the Almyghty, the kyng of power (of whom men oughte to stande greatly in awe) which setteth vpon his throne beyng a God of dominyon: he hath created her thow the holy ghooste: he hath sen her, nombred her, and measured her, he hath powred her out vpon all his workes, and vpon all fleshe, accordyng to his gyfte: he geueth her ryche vnto them y loue hym: The feare of the Lorde is wysdome and triumphe, gladnesse and a ioyfull crowne: The feare of the Lorde maketh a mery hert, geueth gladnesse, ioye and longe lyfe. Whoso feareth the Lorde, it shall go well with hym at the laste, that in y day of his death he shall be blessed.

The loue of God is honourable wysdome looke vnto whom it appeareth, they loue it for they se what wonderous thinges it doth. * The feare of the Lorde is the begynnynge of wysdome, and was made with the faythefull in the mothers wombe: it shall go with y chosen women, and shall be knowen of the ryghteous and faythfull. The feare of the Lorde is the ryghte Goddes seruyce, that preserueth and iustifyeth the hert, & geueth mirth and gladnesse. Whoso feareth the Lorde shall be happy, & when he hath neede of comfort, he shall be blessed. To feare god is wisdom y maketh riche, & byngeth all good with her. She filleth the whole house with her gyftes, and the garners with her treasure. The feare of the Lorde is the crowne of wysdome, and geueth plenteous peace and helth. He hath sen her & nombred her: (bothe these are the gyftes of God) knowlage, and vnderstandynge of wysdome hath bene poured out as rayne, and them that helde her faste, hath he broughte vnto honoure.

The feare of the Lorde is the roote of wys-

dome, and her brāunches are longe lyfe. In the treasures of wysdome is vnderstandynge and deuocyon of knowlage, but wysdome is abhored of synners. The feare of the Lorde dyspucth oute synne, for he yis without feare can not be made ryghteous, & his wyfull boldenes is his owne destruccyon. A pacient man wyll suffer vnto the tyme, & then shall he haue the rewarde of ioye. A good vnderstandynge wyll byde his wordes for a tyme, & manye mens lippes shall speake of his wysdome. In the treasures of wysdome is the declaracyon of doctryne, but y synner abhorreth the worship of God. My sonne, yf thou desyre wysdome, kepe the comaundementes, & God shall geue her vnto the: for y feare of the Lorde is wisdom & nourtour, he hath pleasure in fayth & louyng mekenesse, & he shall fyll the treasures therof. Be not obstinate and vnfaithfull to the feare of the Lorde, & come not vnto hym with a double hert. Be not an ypocryte in the syght of menne, & take good hede what y speakest. Marke well these thynges, lest thou happen to fall & byng thy soule to dishonour, & so God discover thy secretes, & cast the doune in the myddest of the congregacyon: because y woldest not receyue the feare of God, & because thy hert is full of fayednes and disceyte.

The. ii. Chapter.

He exhorteth the seruantes of God to ryghteouslye, loue, vnderstandynge, and pacience, & exhorteth hym that feareth God, to beleue, to hope, and to loue, because God neither confoundeth nor forsaketh them that truste in hym. A crosse vpon the scille, feare, and impacient of herre.



My sonne, * yf thou wilt come into the seruyce of God, stande fast in ryghteousnes and feare, and arme thy soule to temptacyon: sette thyne hert & be pacient, bow downe thine eare, receiue y wordes of vnderstandynge, and byynke not awate, when thou art entiled. Holde the fast vpon God ioyne thy selfe vnto hym, & suffre that thy lyfe may encrease at y last. What soeuer happeneth vnto the, receyue it: suffer in heynesse, & be pacient in thy trouble. * For lyke as golde & syluer are tryed in the fyre, euen so are acceptable men in the fornaice of aduersite. Beleue in God and he shall helpe the: order thy waye aright, & put thy truste in hym. Holde faste his feare and grow therein. O ye y feare the Lorde take sure holde of his mercy: byynke not away from him that ye fall not. O ye y feare the Lorde, beleue hym and your reward shall not be emptye. O ye that feare the Lorde, put your trust in hym, and mercye shall come vnto you for pleasure. O ye that feare the Lorde, set your loue vpon hym, and your hartes shall be lychtened.

Consyder the olde generacyons of men (O ye chyldren) and marke them well: * was there euer any one confounded, y put his truste in the Lorde? Who euer continued in his feare, and was forsaken? Or whome byd he euer dyspyle, y called faythfully vpon hym? For God is gracious and merciful, he forgoeth synnes in the tyme of trouble, and is a defender for all them y seke him in the truthe. Woe be vnto them, that hath

Math. iii. a. 11. C. iii. a.

Sapi. iii. a. 19. xvii. a.

Psal. cxxi. a. 1. xvii. b.

The booke.

bath a double hert, wycked lyppes and enel oc-
cupped handes, & to the spinner that goeth two
maner of wayes. Alse be vnto them þare loose
of herte, whiche put not theiꝝ trust in God, and
therfore shal they not be defended of hym. Alse
be vnto them that haue lost pacyence, for taken
the ryght waies, and are turned backe into fro-
ward waies. What wyll they do when þe Lord
shall begynne to vylset them?

C They that feare the Lord wyll not mys-
truste hys worde, & they that loue hym, wyll
kepe his commaundemente. They þe feare the
Lord, wyll seke out the thynges that are plea-
saunt vnto hym, & they þe loue hym, shal fulfyl
hys lawe. They þe feare the Lord wyll prepare
theiꝝ hartes, & humble theiꝝ soules in his sight
They þe feare the Lord, kepe his commaunde-
mentes, & wyll be pacyent tyl they se hym selfe
saipnge. Better it is for vs to fall into the han-
des of the Lord, then into þe handes of men: for
his mercede is as great as hym selfe.

The.iii. Chapter.

¶ To our father and mother ought we to geue double honoure
of the blessing and curse of the father & mother. No man ought
ouer curiously to seache out the secretes of God.

A The chyldren of wysedome are a con-
gregacion of þe righteous, and theiꝝ
exerccise is obedyence & loue. Heare
me your father (O my dere chyldre)
and do after that ye maye be safe. For þe Lord
wyll haue the father honoured of the chyldren:
and looke what a mother commaundeth her chyl-
dren to do, he wyll haue it kepte. Who so honou-
reth his father, his synnes shal be forgiven him
& and he that honoureth his mother: is lyke one
that gathereth treasure together. Who so ho-
noureth his father, shal haue ioye of hys owne
chyldren & when he maketh his prayer he shal
be herd. He þe honoureth his father, shal haue a
longe lyfe: & he that is obedyent for the Lordes
sake, his mother shal haue ioye of hym.

B He that feareth the Lord, honoureth his fa-
ther and mother, and doeth theiꝝ seruyce, as it
were vnto the Lord hym selfe. Honour thy fa-
ther in dede, in worde and in all pacience, that þe
mayst haue goddes blessing, and his blessing
shal abyde with the at the laste.

C The blessing of the father buyldeth vp þe
houses of the chyldren, but the mothers curse
roseth out the foundacyons. Reioyse not when
thy father is reprovved, for it is not honoure vn-
to the but shame. For the worshippe of a mans
father is hys owne worshippe, & where the fa-
ther is withoute honoure, it is the dishonour
of the sonne. My sonne, make muche of thy fa-
ther in hys age, & greue hym not as longe as he
lyueth. And yf his vnderstandyng fayle, haue
pacyence with hym, and despise hym not in thy
strength. For the good dede þe thou shewest vn-
to thy father, shal not bee forgotten, & when þe
thy selfe wantest it shal be rewarded the (& for
thy mothers offence thou shalt be recompenced
with good, yee: it shal be founded for þe in rygh-
teousnes) & in the dayes of trouble thou shalt be
remembred: thy synnes also shal melte a waie
lyke as the yce in the saye warme wyther.

He that forsaketh his father shal come to
shame, and he that despeth his mother, is curs-
sed of God. My sonne perfourme thy woꝝkes
with loupng mekenesse, so shalt thou be belo-
ued aboue other men. The greater thou art, the
more humble thy selfe (in all thynges) & then
shalt fynde fauoure in the syghte of God. For
greate power belongeth onely vnto God, and
he is honoured of the lowlye.

¶ Seke not out the thynges that are aboue
thy capacite, and searcho not the ground of such
thynges as are to mighty for the: but loke what
god hath comaunded the, thinke vpon þe alway
and be not curious in many of his woꝝkes. For
it is not nedefull for the to see wth thine eyes the
thynges þe ar secret. Make not þe to much searcho
in superfluous thynges, & be not curious in ma-
ny of his woꝝkes: for many thynges are shewed
vnto the alreadye, which be aboue the capacite
of men. The medlyng with suche hath begyled
many a man, & tangled theiꝝ wyttes in vanyte
Now he þe loueth pael shal perseye therein.

An harde harte shal fare euell at the laste,
(and he that loneth daunger, shal perseye there
in) an harte þe goeth two wayes, shal not pros-
pere: and he that is frowarde of hart wyll euer
be worse and worse. A wycked harte shal be la-
den with sorowes, and the vngodly spinner wyll
beape one synne vpon another. The counceyl of
the proude hath no health, for þe plant of synne
shal be rooted oute in theiꝝ, and not knowen.
The hert of hym that hath vnderstanding shal
perceyue hys thynges, & a good care wyll glad-
ly herken vnto wysdome. An harte þe is wyle
hath vnderstandyng, wyll abstaine from synne
and encrease in the woꝝkes of ryghteousnesse.
Water quencheb burnyng synne, & mercede
reconcilleth synnes. God hath respect vnto hym
that is thankfull: he thynketh vpon hym a-
gainst þe tyme to come: so that when he falleth:
he shal fynde a stronge holde.

The.iiii. Chapter.

¶ Almes must be done with all mekenesse. The study of wysdome
and her frute. A iudge ought to be merciful. An exhortacion to
escuse euell and to do good.

My sonne, & defraude not the poore
of his almes, and turne not awaye
thyne eyes frome hym that hath
nede. Dyspyse not an hongry soule
and despye not the poore in hys ne-
cessyte: greue not the herte of hym that is help-
lesse, and wythdrawe not the gyfte frome the
nedefull. Refuse not the prayer of one that is
in trouble, turne not awaye thy face frome the
nedye. Caste not thyne eyes asyde from þe poore
for any euell wyll, that thou geue hym none oc-
casyn to speake euell of the. For yf he com-
playne of the, in the bytternes of his soule, hys
prayer shal be hearde, euen he that made hym:
shal beare hym. Be curteous vnto the compa-
nye of poore: humble thy soule vnto the ruder,
and bowe downe thy heade to a manne of woꝝ-
shyppe. Lette it not greue the to bowe downe
thyne eare vnto þe poore, but pay thy dette, & geue
hym a frendly answer, and that wth mekenesse.

Delpuer

Of Iesus the Sonne of Syrach, Fol. xxxiij.

* Deluyver hym that suffreth wꝛonge from the hāde of the oppꝛessor, and be not saynt hered whan thou lyttest in iudgement. Be merciful vnto the fatherles as a father, & be in steade of an husbāde vnto their mother: so shalt thou be an obedyente sonne of the hꝛest: & he shal loue the more then thy mother doth. Wisdom bꝛethen lyfe into her chyldren, receaueth them that seke her, & wyl go before them in the waye of ryghteousnes. He pꝛoueth her, loueth lyfe, & they that seke her dyligently, shal haue great loy. They that kepe her, shal haue the heritage of lyfe: for where she entreth in, there is the blessing of God. They that honoure her, shal be the seruantes of the holye one: and they that loue her, are beloued of God. Who so geueth care vnto her, shal iudge the heathen, and he that hath respecte vnto her, shal dwell safelye. He that beleueth her, shal haue her in possession, and his generacyon shal endure: for whā he falleth she goeth with hym, and closeth hym amonge the best. Feare, dꝛede, and temptacyon shal she bꝛynge vpon him, and tꝛye hym in her doctryne, tyll she haue pꝛoued hym in his thoughtes, that he commit his soule vnto her. Then shal she stably she hym, bꝛynge the ryghte way vnto him, make him a gladman, she wyl hym her secretes, & heape vpon him yꝛ treasures of knowlege, vnderstandyng of ryghteousnes. But yf he goo wꝛonge, she shal forsake hym, and geue hym ouer into the handes of his enemye.

* My sonne, make muche of the tyme, eschue the thynge that is euell, and for thy lyfe shame not to saye the truth. For there is a shame that bꝛyngeth synne, and there is a shame that bꝛyngeth woꝛshipp & fauoure: * Accept no personne after thyne owne wil, yꝛ thou be not confounded to thyne owne decaye. Be not ashamed of thy neyghboure in his aduersitie, & kepe not backe thy counsel whan it maye do good, nether hyde thy wysedome in her bewty. For in the tong is wysdome knowen, so is vnderstandyng knowlege and learnyng in the talkyng of the wysse and stedfastnesse in yꝛ woꝛkes of ryghteousnes. In no wysse speake agaynst the woꝛde of truth but be ashamed of the lyes of thyne owne ignorance. Shame not to confesse thyne erroure, & abynt not thy selfe vnto euery mā because of synne. Wythstande not the face of the myghtye and stꝛue thou not agaynst the streame. But for ryghteousnesse take paine with al thy soule and for the truth stꝛue thou vnto death, & God shal fyghte for the agaynst thyne enemyes. Be not hasty in thy tounge, neither slacke and neglygente in thy woꝛkes. Be not as a Lyon in thyne owne house, destroyng the household folkes, and oppꝛessing them that are vnder the. * Let not thine hand be stretched out to receaue, and shutte whan thou shuldest geue.

The. v. Chapter.

* In rycheesse maye we not put any confidence. The vengeance of God oughte to be feared and repentaunce maye we not slowe.

Ruste not vnto thy riches, * and say not tushe, I haue ynough for my life. (For it shal not helpe in the tyme of vengeance

and temptacion.) Followe not the lust of thine owne herte in thy strength, and saye not: tushe, howe haue I had strenght, or who wyl bꝛynge me vnder because of my woꝛkes: for doubtles God shal aduenge it. And saye not: I haue synned, and what euell hath happened me: For the Almyghtye is a pacyente rewarder.

* Because thy sinne is forgiven the, be not therfore wythoute feare, neyther heape one sinne vpon another. * And saye not: tushe, the mercy of the Lord is greete, he shal forgive me my synnes, be they neuer so many. * For lyke as he is merciful, so goeth wꝛath, fro him also, & his indignacyon commeth downe vpon synners.

Make no taryng to turne vnto the Lorde & put not of from daye to daye: for sodenly shal his wꝛath come, & in the tyme of vengeance he shal destroy the. * Trust not in wycked ryches for they shal not helpe the in the daye of punymente & wꝛath. Be not carped aboute to euery wynde, and go not into euery waye: for so doth the sinner that hath a double tong. Stand fast in the waye of the Lorde, be stedfast in thy vnderstandyng, abyde by the woꝛde, & folowe the woꝛde of peace & righteousness. Be gentle to be are the woꝛde of God, that thou mayest vnderstande it, and make a true aunswere with wysdome. * Be slowe to heare, but slow & pacyent in geuyng answer. If thou halte vnderstandyng, shap thy neyghboure an answer: If no, laye thy hand vpo thy mouth lest thou be trapped in an vndiscrete woꝛde, & so cofounded. Honour and woꝛshipp is a mans wysse talkyng but the tonge of the vndiscrete is owne destrucyon. * Be not a pꝛeup accuser as long as thou lyuest, and vse no flaunder wyth thy tonge. For shame and sorowe goeth ouer the chefe, and an euell name ouer him that is double tonged: but he that is a pꝛeup accuser of other men, shal be hated, enuyed and confounded. Se that thou in thyfye the small and greete a lyke.

The. vi. Chapter.

* It is the propertie of a sinner to be euell tonged. The doctrine and good counsel of the wysse is to be embraced, wisdom shulde be searched for. The pꝛeup after thys.

Be not thy neyghbours enemye for thy frendes sake, for who so is euell, shal be the heyze of rebuke and dishonoure, & whosoever beareth enuye and a double tonge offendeth. * Be not pꝛoude in the deuyce of thyne owne vnderstandyng (leaste thy strengthe be hurte by foolysenesse, and) leaste thy leaues wyther, and thy fruyte be destroyed, and so thou be left as a drye tree (in the wyldernesse.) For a wycked soule destroyeth hym that hathe it, maketh him to be laughed to scoꝛne of hys enemyes, (and bꝛynge th him to the porcyon of the vngodlye.) * A swete woꝛde multipliyeth frendes, and pacifieth them that be at variaunce, and a thankefull tonge wyl be plenteous in a good man. Holde frendeshyppe with manye, neuer thelesse haue but one counseller of a thousande.

Yf thou gettest a frende, * pꝛoue him fyrst, & be not hasty so geue him credence. For some mā is a frende, but for a tyme, & wyl not abyde in the daye of

Rom. vii. a

Eccle. xxi. a

Eccle. xvi. a

Prov. x. a

and. xi. a

Ezech. vii. b

Sopho. i. c

* James. i. c

Leuit. xix. b

Rom. xii. b

Phil. ii. a

Eccle. xx. b

* Deu. xiii. b

and. xxi. a

1pe. viii. a

1pe. x. a

The booke.

daye of trouble. And there is some frende that turneth to enemye, and taketh parte agaynst the: & yf he knowe any hurte by the, he telleth it out. * Agayne some frende is but a companion at the table, & in the daye of nede he continueth not. But a sure frende wyl be vnto the euen as thine owne selfe and deale faythfullye with thy household folke. Yf thou suffer troble and aduerfitye, he is wyth the, and hydeth not hym selfe from the. Departe frome thyne enemyes, yea, and beware of thy frendes.

Eccl. xxi. 12.

C A faythfull frende is a stronge defence, who so fyndeth suche one, fyndeth a treasure. A faythfull frende hath no peare, the weyghte of golde & siluer is not to be compared to the goodnes of his fayth. A faithfull frende is a medicine of lyfe & they that feare the Lorde shall fynde hym. Who so feareth the Lorde shall prosper with frendes: and as he is him selfe, so shall his frende be also. My sonne, receaue doctrine from thy yowthe vp, so shalt thou fynde wysedome tyl thou be olde. Go to her as one that ploweth and soweth, and wayte paciently for her good frutes. For thou shalt haue but lytle labour in her worke, but thou shalt eate of her frutes ryghte soone. Howe excedynglye sharpe is wysedome to vnlearned men: an vnstedfast bo-dye wyl not remayne in her. Vnto suche, she is as it were a touchstone, and he casteth her from hym in all the haste, for wysedome is with him but in name, there be but fewe that haue knowlege of her. (But with them that know her, she abydeth euen vnto the appearynge of God.)

Math. x. 16.

Geue eare (my sonne) receaue my doctrine, & refuse not my counsell. Put thy foote into her linkes, & take her pocke vpon thy necke: bowe downe thy shulder vnto her, beare her pacientlye, and be not werpe of her bandes. Come vnto her wyth thy whole herte, and kepe her wayes with al thy power. Seke after her, and she shall be shewed the: and when thou haste her, forsake her not. For at the last thou shalt fynde rest in her, and that shall be turned to thy greate ioye.

D Then shall her fetters be a stronge defence for the, and her pocke a glorious raiment. For the bewte of lyfe is in her, and her bandes are the couplynge together of saluacion. Yea, a glorious raimente is it, thou shalt put it on, and the same crowne of ioye shalt thou weare.

Eccl. viii. 1.

Psalm. i. 1.

My sonne, yf thou wylte take heede, thou shalt haue vnderstandynge, and yf thou wylte applye thy mynde, thou shalt bewyse. If thou wylte bowe downe thyne eare, thou shalt receaue doctrine, and yf thou delyste in hearynge, thou shalt be wise. Stande with the multitude of suche elders as haue vnderstandynge, and consente vnto their wysedome with thine hert. * That thou mayest heare al godly sermons and that the worstye sentences escape the not. And yf thou seyst a man of dyscrete vnderstandynge get the soone vnto him, and let thy foote treade vpon the steppes of his doores. * Let thy minde be vpon the commaundementes of God, & be earnestly occupied in his lawes: so shall he stablysh thy hert, & geue the wysdome at thine owne desyre,

The. vii. Chapter.

We must so; sake euell, and yet not iustifye our selues. The behauioure of the wyse toward his wyfe, his frende his chyldren, his seruauntes, his father and mother the prelates, &c.



Do no euell, so shall there no harme happen vnto the. Departe awaye from the thyng that is wycked, & no misfortune shall medle with the. My sonne, sowe no euell thynges in the forowes of vnrightheousnes, so shalt thou not reape them seven folde. Labour not vnto man for anye Lorde wyppye, neyther vnto the kynge for the seate of honour. * Justifye not thy selfe before God, (for he knoweth thy hert) and despyre not to be reputed wyse in the presence of the kynge. Make no labour to be made a Judge excepte it were so, that thou couldest myghtely put downe wickednes for if thou shouldest stonde in a we of the presence of the myghtye, thou shouldest fayle in geuyng sentence. Offende not in the multitude of the ctyte, and put not thy selfe among the people. * Binde not two synnes together, for in one sinne shalt thou not be vnpunished. Saye not: tush, God wyl looke vpon the multytude of my oblacions, and whan I offer to the hygheste God he wyl accepte it.

We not saynte herted whan thou makest thy prayer, neyther slacke in geuyng of almes. Laugh no man to scozne in þe upnesse of his soule, for God (whyche seyth all thynges) is he that can bypnyng downe, & set vp againe. Accepte not leasynge agaynst thy brother, neyther do the same against thy frend. Else not to make any maner of lie, for þe customes therof are not good. Make not manye wordes when thou arte among the elders: * & when þe prayest, make not muche babbling. * Let not laborious worke be tedious vnto the, neyther the husbandry which þe Almightye hath created. Make not thy boaste in the multitude of thy wickednes, but humble thy selfe euen from thine hert: and remember that the wrath, shall not be longe in taryng and that the vengeance of the fleshe of the vngodlye is a verpe fyre & worme. Geue not ouer thy frende for any good, nor thy faithfull brother for þe best golde.

Depart not from a dyscrete and good woman that is fallen vnto the for thy porcyon in the feare of the Lorde, for the gyft of her honestye is aboue golde. * Where as thy seruaunt wycketh trulpy, intreate hym not euell nor the bypnyng that is faythfull vnto the. Loue a discret seruaunt as thine owne soule: defraude him not of his lybertye, neyther leaue him a pooze man. * If thou haue catel, loke wel to them, & yf they be for thy profyte, kepe them. * If thou haue sonnes, bypnyng them vp in nouretour & learning & holde them in a we from their youth vp. If þe haue daughters, kepe theyr bodye, & shewe not thy face cherful toward the. Mary thy daughter, & so shalt thou perforce a weightie matter but geue her to a man of vnderstandynge. If þe haue a wyfe after thyne owne mynde, forsake her not, (but comit not thy selfe to the hateful) * Honour thy father fro thy whole herte: & for get not þe forowfull traunple þe thy mother had wyth the

Of Iesus the sonne of Syrach. Fol. xxxiii.

with the: remember that thou wast borne thoro-
we them, and howe canste thou recompence
them the thynges that they haue done for the?
Feare the Lord with al thy soule, and honoure
hys mynysters. Loue thy maker wyth all thy
strength, & forsake not his seruauntes. Feare
the Lord wyth all thy soule, and honoure hys
praestes. * Geue them their porcyd of the fyrste
frutes & increase of the earth, lyke as it is com-
maunded the: (and reconsole thy selfe of thy ne-
gligence wyth the lytle flocke) geue them the
shoulders, and they appointed offerynges and
fyrstlings: Reach thyne hande vnto the poore
that God maye blesse the wyth plenteousnesse.
* Be liberal all vnto all men lyuinge, yet let not
but do good euē vnto them that are deed. * Let
not them that wepe, be wythout comforte, but
mourne with such as mourne. * Let it not greue
the to vylet the spycke, for y shall make the to be
beloued, whatsoeuer thou takest in hande, re-
member the ende, & thou shalt neuer do amysse.

The viii. Chapter.

Agaynst thy better is no stryunge. Of the deathe of
thyne enemye mayest thou not reioyce, nor dyspyse thy
nephghours, nor the wordes of the wyse.

Stryue not with a myghty mā, lest
thou chaunce to fall into his handes
* Make not variaunce with a rygh-
t man, lest he happen to byng vpon an
harde quarell agaynst the. * For
gold & siluer hath vndone many a man, yee, euē
yhettes of kynnes hath it made to fall. Striue
not with a man y is full of wordes: and laye no
strokes vpon his fyre. Kepe no compaigny with
the vnlarned, lest he geue thy kinned an euell re-
poyte. * Dispyse not a man y turneth him selfe
awaye fro syn, & cast him not in teeth wythall,
but remember that we are frayle euerychone.
* Thynke scoone of noman in his olde age, for
we waxe olde also. Be not glad of the deathe of
thyne enemy, but remember y we muste dye all
flosse of vs, (& faine wolde we come into ioy)
* Dispyse not the sermons of such elders as haue
vnderstandyng, but acquaynt thy selfe with y
wise sentences of the, for of them y shalt learne
wysdome and the doctrine of vnderstandyng,
& howe to serue great men without complaint.
Go not from the doctrine of the elders: for they
haue learned it of their fathers. For of the thou
shalt learne vnderstandyng, so y thou mayeste
make answer in y time of nede. Kindele not the
coales of sinners, (whan y rebukest them lest y
be brent in the fyre flammes of they synnes.
Resiste not the face of the blasphemers, y he lay
not waite for thy mouth. * Lende not vnto him
y is mightier then thy selfe: If thou lendest him
count it but lost. Be not suertye aboute thy po-
wer: yf thou be: then thinke surely to paye it. Go
not to lawe wth the Iudge: for he wyl iudge accor-
dyng to his owne honour. * Trauayle not by
the waye wyth him that is byapnelesse, lest he
do the euell: for he foloweth his owne wyllful-
nes, and so shalt thou perishe thoroowe his fol-
we. * Striue not wyth hym that is angrie
and cruell, and go not wyth hym into wylder-
nesse: for bloude is nothyng in hys syghte, and

where there is no helpe he shall murther the. Eccl. vii. 9
* Take no counsell at fooles, for they loue no-
thyng but the thynges that please them selues
* Make no counsell before a straunger, for thou
canste not tell what wyl come of it. Open not
thyne hert vnto euery man, least he be vnthank-
full to the, and put the to reprofe.

The ix. Chapter.

The leopardes of chastenes are to be exchued. An olde frende
is to be preferred before a newe. The glorie and riches of sinners.
Rygheous men shulde be hydden to geft: Labour is the chiefe thyng
in a workman, and wysdome in a pryncer.

Be not gealous ouer thy wyfe of
thy bolome, that she shewe not
some shewed poynt of wycked
doctryne vpon the. * Geue not
pwyer of thy lif vnto a womā
least she come in thy strength, &
so thou be confounded. Loke not vpon a womā
that is despyous of many men, lest thou fall in
to her snares. Use not the compaigny of a wo-
man that is a player and a dauncer, & heare her
not, lest thou perishe thoroowe her entysyng.
Beholde not a mayden, that thou be not purte
in her bewtye. * Cast not thy mynde vpon har-
leottes in any maner of thyng, lest thou destroy
bothe thy selfe and thyne herytage. Go not a-
boute gaspyng in euery lane of the cytye nether
wander thou abroade in the stretes thereof. *
Turne awaye thy face from a bewtiful womā
and looke not vpon the fayrenesse of other.

* Many a man hath perished thoroowe the
bewtye of women, for thoroowe it the despye is
kyndled as it were a fyre. An aduouterous wo-
man shall be trodden vnder fote as myxe, of eue-
ry one that goeth by the waye. Many a man
wondering at the bewtye of a straunge womā
hath bene caste oute, for her wordes kyndle as
as a fyre. Syt not with another mans wyfe by
any meanes, lye not wyth her vpon the bed,
make no wordes with her at y wyne, least thine
herte consent vnto her & so thou with thy bloude
fall into destruction. Forsake not an olde frend
for the newe shall not be lyke hym.

A newe frende is newe wyne: let hym be
olde and thou shalt dyspyke hym wyth plea-
sure. Despye not the honoure and rychelesse of a
synner, for thou knowest not what destruction
is for to come vpon him. Despye not thou in the
thyng that the vngodlye haue pleasure in, be-
yng sure, that the vngodlye shall not be acce-
pted vntyll they graue.

Kepe the from the man that hath power to
slaye, so nedest thou not to be afrayed of deathe.
And yf thou comest vnto hym, make no faute
lest he happen to take awaye thy lyfe. Remem-
ber that thou goest in the myddeste of snares, &
vpon the bulworkes of the cytye. Beware of
thy nephghoure as nye as thou canst, & medle
with such as be wyse and haue vnderstandyng
Let iuste men be thy gesses let thy myghte be in
the feare of God, let the remembraunce of God
be in thy minde, & let all thy talkyng be in the
commaundementes of the hyghest. In the han-
des of the craftesmen shall the workes be com-
mended, so shall the prynces of the people in the

Eccl. ii. wysdome

The booke.

Wysedome of theyr talkyng. A man ful of woꝝdes is parlous in hys cōtype: and he that is rashe in hys talkyng, shal be abhoyred.

The .x. Chapter.

¶ Of kynge and Judges. Pryde and couetousnes are to be abhoyred. Labour is praysed.

A Wylse iudge wyl order hys people wth dyscretion: and where a man of vnderstādyng beareth rule, ther goeth it well. * As the iudge of the people is hym selfe, euen so are hys officers: & loke what maner of man the ruler of the cite is, such are they that dwell therein also. * An vnwylse kyng destrōyeth his people: but where they that be in authoryte are men of vnderstandyng, there the cytie prospereth.

The power of the earthe is in the hande of God (and all iniquyte of the people is to be abhoyred) & whan his tyme is, he shal set a pꝛofytable ruler vpon it. In the hand of God is the power of man, & vpon the scribes shal he laye his honoure. * Remember no wꝛonge of thy neyghboure, & medle not thou wth no vnryghteous woꝝkes. Pryde is hatefull before God & man, & al wickednes of the heathē is to be abhoyred.

* Because of vnryghteous dealyng, wꝛonge blasphemys, dyuers dyscretes, a realme shal be translated from one people to another.

There is nothing worse the a couetous man. Why art thou proude, O thou earth & ashes? Ther is not a moare wycked thyng, then to loue money. And why? Suche one hath hys soule to sell, yet is he but fylthye dounge whyle he lyueth.

And though the dyspyscon shewe hys helpe neuer so longe, yet in conclusyon it goeth after thys maner, to dāye a kyng, to moꝝowe deede. For whan a man dyeth, he is the heyre of serpentes, brastres, and woꝝmes. The begynnyng of mannes pryde, is to fall awaye frome God: And why? hys herte is gone from his maker, for Pryde is the oꝝygynail of all synne. Who so taketh holde thereof, shal be filled with cursynges, and at the laste it shal ouerthrowe hym. Therefore hathe the Lorde broughte the congregacions of the wycked to dyshonoure, and destrōyed them to the ende.

God hathe destrōyed the seates of proude pꝛynces, & set vpon the meke in theyr steade: God hath wethered the rootes of the proude heathē & planted the lowly among them. * God hathe ouerthrowen the landes of the heathen, and destrōyed them vnto the grounde. He hath caused them to wether away, he hath brought them to naughte, & made the memorial of them to cesse from out of the earth. (God hath destrōyed the name of the proude, & left the name of the humble of mynde.) Pryde was not made for man, nether woꝝthfulnes for mens chyldꝛe. The seed of men & feare God, shal be brought to honoure, but the seed whych transgresseth the commaundementes of Lord shal be shamed. He & is the ruler amonge bꝛethꝛen, is holden in honoure amonge them, and he that regardeth suche as feare the Lorde. The glāze of the ryche of the honourable, and of the poꝛe is the feare of God.

Dyspysse not thou the lust poꝛe man, and magnifye not the ryche vngodly. Greate is the iudge and myghtie in honoure, yet is there none greater, then he that feareth God. * Vnto the seruaunte that is dyscrete, shal the free delyver upce. * He that is wylse and wel nourtured, wyl not grudge when he is refourmed, and an ignoraunte bodye shal not come to honoure. Be not proude to do thy woꝝke, and dyspayre not in tyme of aduersite. * Better is he that laboureth and hath the plenteousnesse of all thynges, then he that is gorgeous, and wanteth bꝛeade.

My sonne, kepe thy soule in mekenes, and geue her, her due honoure. Who shal iustify hym & synneth agaynst him selfe? Who wyl honour hym, & dishonoureth his owne soule? The poꝛe is honoured for his faithfulness and truthe, but the ryche is had in reputaciō because of his good des. He that oꝝdyeth him selfe honestly in pouerty, howe muche moꝝe shal he behaue hym selfe honestly in ryches? And who so oꝝdyeth hys selfe vnhonestly in ryches, howe muche moꝝe shal he behaue hym selfe vnhonestly in pouerty?

The .xi. Chapter.

¶ The prayse of humylyte. After the outwarde apperaunce oughte we not to iudge. Of beadye and rashe iudgements. The ryche is not without offence. All thynges come of God. All men are not to be bꝛoughte into thyne house.

He wysedome of hym & is brought lowe, shal lyfte vpon hys heade and shal make hym to syt among great men. Commende not thou a man in hys betwte, neyther dyspysse a man in hys vtter apperaunce. The Be is but a smal beast amonge the foules, yet is her frute excedyng swete. Be not proude of thy rayment, & exalte not thy selfe in the dāye of thy honoure for thy woꝝkes of thy best only are woꝝderful & glorious, secrete, & vnknoꝝen are hys woꝝkes. Many tꝛauntes haue bene sayne to sit downe vpon the erth. * & the vnykely hath woꝝne the crowne. Many myghty mē haue ben brought lowe, & the honourable haue bene deliuered into other mens hādes. * Cōdemne no mā before thou haue tryed out the matter, and whan thou hast made inquisicion, then refourme ryghteously. * Geue no sentence, before thou hast hard the cause, but fyrste let men tell oute theyr tales.

Strype not for a matter that toucheth not thy selfe, & stande not in the iudgemente of synners. My sonne medle not wth many matters * and yf thou wylte be ryche, thou shalt not get it: & though thou runnest thy way afoꝛe, yet shalt thou not escape. * There is some man & labourer & the moꝝe he werpeth him selfe, the lesse he hath agayne, some man is stoutfull, hath nede of helpe: wanteth strengthe, & hath greate pouerty, and Gods eye loketh vpon him to good, seteth hym vpon hys lowe estate, * and lyfeth vpon hys heade: so that many men maruell at hym, and geue honoure vnto God. * Prosperite & aduersite, lyfe and deathe, power & te and ryche come all of the Lorde. Wysdome, nourtoure, and knowlege of the lawe, are wth God.

God, loue and the wayes of good are with him. Erroure and darchenelle are made for synners (and they that exalte them selues in euell, waxe olde in euell.) The gyfte of God remayneth for the ryghteous, and the good wyll shall geue prosperite for euer. Some man is ryche by lypynge nypgardly, and that is hys porcion of his rewarde, in that he sayeth: * nowe I haue gotten rest, and nowe wyll I eate and dryncke of my goodes my selfe alone. And yet he consydereyth not, that the tyme draweth nye (and death approacheth) that he muste leaue all these thynge vnto other men, and dye him selfe. Stande thou faste in thy couenaunte, and excercise thy selfe therein, and remayne in the woꝝke vnto thy age. Continue not in the woꝝkes of sinners but put thy trust in God, & byde in thyne estate for it is but an easye thyng in the syght of God to make a poore man ryche, and yf sodenlye. The blessing of God hasteth to yf rewarde of yf ryghteous, and maketh his frutes sone to floꝝp & prospere. Saye not what helpeth it me: & what shal I haue the while? Againe, saye not: I haue ynough, howe can I wante? * When thou arte in wel fare, forget not aduersyte, & whe it goeth not wel with the, haue a good hope, that it shal be better. For it is but a smal thyng vnto God, in the daye of death to rewarde euerye man accordynge to hys wayes. The aduersyte of an houre maketh one to forgette all pleasure: and when a man dyeth, his woꝝkes are discouered. Prayse no bodye befoze hys deathe, for a man shal be knowne in hys chyldezen.

Bypunge not euerye man into thyne house, for the dysceatful layeth wayte dyuersly. Lyke as a parrich in a maunde, so is the herte of the proude: & like as a spyte that loketh vpon the fal of hys neyghboure. For he turneth good vnto euell, and slaundereth the chosen. Of one sparke is made a great fyre (and of one dysceatfull mā is bloude increased) & an vngodlye man layeth wayte for bloude. Beware of the dysceatful for he pynagyneth wycked thynges, to bypunge the into a perpetual shame. Yf yf takest an aleaunt vnto the, he shal destroye the in vnquietnes, and bypue the from thyne owne wayes.

The. xii. Chapter.

¶ Vnto whome we oughte to do good. Enemys oughte to be eschued.

When thou wylte do good, knowe to whom thou doest it, and so shalte yf be greatly thancked for thy benefytes. * Do good vnto the righteous and thou shalt fynde great rewarde though he not of hym, yet (no doubte) the Lorde hym selfe shall rewarde the. He standeth not in a good case that is alwaye occupped in euell & geueth no almes, for the byest hateth the synners, and hath mercy vpon them that shewe the woꝝkes of repentaunce. Geue thou vnto suche as feare God, and receaue not a synner. As for the vngodlye & sinners, he shal recompence ben graunce vnto them, & kepe them to the daye of wrath. Geue thou vnto the good, & receaue not the synner: do well vnto him that is lowly, but

geue not to the vngodly. Let not the breade be geuen hym, yf he be not myghty then thy selfe therein. For so shalt thou receaue twise as much euell, in all the good that thou doest vnto hym. And why? the hyghest hateth synners, and shal rewarde vengeance vnto the vngodly. In prosperite, a frende shal not be knowne & in aduersyte an enemye shal not be hyd. For when a mā is in wealth, it greueth hys enemies, but in heynynes, & trouble a man shal knowe hys frende. Trust neuer thyne enemye, for lyke as an yron rusteth, so doth hys wickednes. And though he make much crouchyng, and knelynge, yet kepe well thy mynde and be ware of hym. Set hym not by the nether let him syt at thy ryghte hāde lest he turne hym, get into thy place, take thy rowme & seke thy seat, & so thou at yf last remeber my woꝝdes, and be pricked at my saynges.

* Bynd not two synnes together, for there shal not one be unpunished. Who wyl haue pittie of the charmer, that is stinged of the serpent or of all suche as come nye the beastes? Euen so is it wyth him yf kepeth company wyth a wycked man, & lappeth him selfe in his synnes. For a season wyl he hyde with the, but yf thou stomble, he tarpeth not. * An enemye is swete in his lippes, he cā make many good woꝝdes & speake many good thynges: Yee, he cā weape with his eyes, but in hys herte he pynagyneth, howe to thꝛowe the into the pyt: & yf he maye find oportynyte, he wyl not be satysfied wyth bloude. If aduersyte come vpon the, thou shalt fynde him there fyrst and though he pretend to do the helpe, yet shal he vndermyne the. He shal shake hys heade, and clappe hys handes ouer the for verpe gladnesse: and whyle he maketh manye woꝝdes, he shal dysguyle hys countenaunce.

The. xiii. Chapter.

¶ The companies of the proude & of the riche are to be eschewed. The loue of God: lyke do cōpānye with the lyke.

Who so toucheth pytych, shal be fylled wythall: and he that is famylar wyth the proude, shal clothe hym selfe with pryde. He taketh a burthen vpon hym, that accompanieth a more honozable mā than him selfe. Therefore kepe no famylaryte wyth one yf is rycher then thy selfe. Howe agre the ketel and the pot together: for yf the one be smitten agaynst the other it shal be broken. The ryche dealeth vnryghteouslye, and thꝛeateneith wyth all: but the poore beyng oppressed and wrongeouslye dealt with all, suffereth scarcenelle, and geueth sayre woꝝdes. Yf thou be for his profyte, he vsleth the: but yf thou haue nothyng, he shal forsake the. As longe as thou haste anye thyng of thyne owne he shal be a good felowe wyth the: yea, he shal make the a bare man, and not be sorpe for the.

Yf he haue nede of the, he shal defraude the: and (with a preuye moke) shal he put the in an hoose, and geue the all good woꝝdes, and saye: what wantest thou? Thus shal he shame the in hys meate, vntyl he haue supped the cleane vnto hys owne thꝛyse, & at the last shal he laughe the to scoꝝne. Afterwarde, when he seyth that

Eee iij that thou

The booke.

that thou haste nothyng, he shal forsake the, & shake his heade at the. (Submit thy selfe vnto God, and wayte vpon hys hande.)

Beware that thou be not dysceaued and broughte downe in thy synplenesse. Be not to humble in thy wysedome: lest whan thou arte broughte lowe, thou be disceaued thowowe foolyshenes. If thou be called of a myghtye mā, as sente thy selfe, so shal he cal the to him: the more ofte. Preasse not thou vnto hym, & thou be not shut oute. but go not & farre of, lest he forget & wythdrawe not thy selfe from his speech, but beleue not hys many wordes. For wyth muche communicaciō shal he tempte the, & (with a preuy mock) shal he quest: o & of thy secretes. The vnmmercifull mynde of his shal marcke thy wordes, he shal not spare to do & hurt, & to put the in pyrson. Beware & take good hede to thy selfe, for & walke in parell of thy ouerthrowinge.

Nowe when & hearest hys wordes, make the as though thou werest in a dreame, & wake vp. Loue God all thy lyfe longe, & cal vpo him in thy nede. Euerpe beaste loueth hys like, euen

Co let euerp man loue his neyghboure. Al flethe wyll resorte to the: lyke, and euerpe man wil kepe companie wyth luche as he is him selfe. But as the wolfe agreeth wyth the lambe, so doth the vngodly with the ryghteous. * What feloweshyppe shulde an holpe man haue with a dogge? How can the ryche & the poore agree together? The wyld Alle is the lyons praye in & wyldernesse, euen so are poore men & meat of the ryche. Lyke as the proude may not a way with lowlynes, euen so do the ryche abhoze the poore. If a rich mā fal, his frendes set him vp againe: but when the poore falleth, hys acquayntaunce forsake him. If a riche man fal into an erreure, he hath many helpers: he speaketh proude wordes, and yet men iustifye hym.

DBut yf a poore man go wronge, he is punyshed: yea, though he be speake wylsele, yet can it haue no place. Whan the ryche man speaketh, euerpe man holdeth hys tonge: & looke what he sayeth, they prayse it vnto the cloudes. But yf the poore mā speake, they saye: What felow is this? & yf he do amysse, they shal destroye hym. Ryches are good vnto hym that hath no synne in hys conscience, & pouerte is a wycked thinge in the mouth of the vngodly: The herte of a man chaungeth hys countenance, whether it be in good or euil. A chearfull countenance is a token of a good herte, for elles it is an hearde thyng to knowe the thoughte.

The xiiii. Chapter.

The offence of the tonge. Man is but a vayne thyng, happye is he that confyneth in wysedome.

Eccle. xix. c
and. xxi. c
Jaco. iii. a

Blessed is the man * & hath not fallen to the word of his mouth and is not pricked with the conscience of synne. happye is he & hath no heynenes in hys mynde, and is not fallen from his hope. It becommeth not a couetous man & a nigarde to be riche: & what shulde a nigarde do w gold? he & wythall hys carefullnes heapeth together

vnryghteously, gathereth for other folkes, and another man shal make good cheare wyth his goodes. He that is wicked vnto him selfe, howe shuld he be good vnto other mē? howe can such one haue any pleasure of his goodes? There is nothyng worse, then whē one dissauogeth him selfe & this is a rewarde of his wyckednes. Yf he do any good he doth it not knowynge therof, & agaynst his wyll, & at the laste he declareth his vngyracyness. A nigarde hath a wycked eye he turneth away hys face, & dyspreth his owne soule. A couetous mā seeth neuer ynough in the porcyō of wyckednesse, vntyll the tyme & he wyther awaye, & hath losse his owne soule.

A wycked eye spareth bread, & there is scarcenes vpo his table. My sōne do good to thy selfe of & thou hast, & geue the Lozde hys due offerynges. Remember that death tarieth not, and howe & the couenaunt of & graue is shewed vnto & for & couenaunt of thys world shal dye the death. * Do good vnto thy frend before & dye, & accordyng to thy abylte reach out thine hande & geue vnto the poore. Be not dysapoynted of & good day & let not & porcyō of & good day ouerpass & shalt & not leaue thy trauails & labours vnto other men? In the deuydynge of the heritage geue & take & sanctifye thy soule. Woche & ryghteousnes before thy death, for in the hell there is no meate to fynde. * All flesch shal fade away like grasse, & like a floure & wythynge leafe in a grene tree. Some growe, some are caste downe euen so is & generacyō of all fleshe & bloude: one cometh to an ende, another is bozne. All transitory thynges shal fayle at & laste, & the wycker therof shal go withal. Euerp chosen worke shal be iustified, & he & medled wythal, shal haue honour therein. Blessed is the man & kepeth him in wysedome, & exercyseth hym selfe in vnderstandynge, & wyth dyscrecyon shal he thynke vpon the foreknowledge of God, whych considereth the wayes of wysedome in his hert hath vnderstandynge in hys secretes, goeth after her (as one & seeketh her oute) and continueth in her wayes. He loketh in at her wyndowes, and harkeneth at her doozes. He taketh his rest besyde her house, and fasteneth his stake in hys walles. He shal pytche his tentenye vnto her hande, & in hys tente shal good thynges reste for euer moare. He shal set his chyldren vnder her cowering, and shal dwel vnder her bzaunches. Under her cowerynge shal he be defended from the heate, and in her glozpe shal he rest.

The xv. Chapter.

The goodnes that foloweth hym which feareth God. God reiecteth and casteth of the spyner. God is not the author of euil.

He & feareth God, wyll do good & and who so kepeth the law, shal obtayne wysdome. As an honorable mother shal she mete him & as a vyrgyn shal she receaue hym. * Wyth the brace of lyfe and vnderstandynge shal she fed him, & geue him the water of whoisome wysedome to dreyne, & he be constant in her, he shal not be

not be moued: and yf he holde hym selfe faste by her, he shall not come to confusion. She shall hyng hym to honoure amonge hys neyghbours, and in the myddest of the congregacyō shall he open his mouthe. Wyth the sprete of wysedome and vnderstandyng shall she fyll hym, and cloth him with the garment of glory. She shall heape the treasure of myght and ioye vpon hym and geue him an euerlastyng name to herptage. For the men wyl not take holde vpon her: but suche as haue vnderstandyng, wyl mete her. (Foolp the men shall not se her,) for she is farre from pryde and dysceate. Men that go aboute wylles, wyl not remembre her: but men of truthe shall be founde in her, and shall prosper euen vnto the beholdyng of God. Wyse is not semely in the mouth of the vngodly, for he is not sent of the Lorde. For of God cometh wysdome, and the wyse shall stande by the wysdome of God, and shall be plenteous in a faythfull mouthe, and the Lorde shall geue her vnto hym.

Save not thou: it is the Lordes faute that I am gone by, for thou shalt not do the thyng that God hateth. Say not thou: he hath caused me to do wronge, for he hath no nede of the vngodlye. God hateth al abhomyng of erroure & they that feare God wyl loue none such. God made man from the begynnynge and left hym in the hande of his counsell. He gaue his commaundementes and preceptes: yf thou wylt obserue the commaundementes, & kepe acceptable faythfulness for euer, they shall preserve the. * He hath set water & fyre befoze the, reache oute thyne hande vnto whych thou wylt. Befoze man is lyfe and death, good and euell: loke what hym lyketh, shall be geuen hym. For the wysdome of God is grete and myghtie in power and beholdeth all men contynually. The eyes of the Lorde are vpon them that feare hym and he knoweth al the workes of man. He hath commaunded no man to do vngodlye, neyther hath he geuen any man space to synne.

The. xvi. Chapter.

Of vnhappy and wretched chyliden. No man shal hyde hym selfe from God. An exhortacion to the receauynge of instruction.

Delyte not thou in the multitude of vngodlye chyliden, and haue no pleasure in them, yf they fear not God. Truste not yf to theyre lyfe, & regard not theyre labours for one sonne that feareth God, is better, then a thousande vngodlye. And better is it for a man to dye wythoute chyliden, then to leaue behynde hym suche chyliden as are vngodlye. For by one that hath vnderstandyng, maye a whole cytie be vpholden, but though the vngodlye be many, yet shall it be wasted thowowe them. Many such thynges hath myne eye sene & greater thynges then these haue I hearde w myne eares. * In the congregacyō of y vngodly shall a fyre burne, & amonge vnfaythfull people shall the wrath be kyndled. * The olde gyauntes optayned no grace for theyre synnes, which were destroyed, trustyng to theyre owne strengthe. Nether spared he them, a-

monge whome Loth wyfch was a *straunger, Gen. xix. c but smote them and abhorred them: because of the pryde of theyre wordes. He had no ppyte vpon them, but destroyed all the people, that were so stoute in synne. * And for so muche as he ouersawe not the fyre hundreth thousande, that gathered them selues together in the hardenesse of theyre herte: it were maruell yf one beyng hardnecked, shoulde be fre. * For mercye and wrath is with him: he is bothe myghty to forgeue and to powre out dyspleasure. Lyke as his mercye is great, euen so is his punishment also, he iudgeth a man accordyng to hys workes. The vngodly shall not escape in his spyle, and the longe paycynce of hym that sheweth mercye, shall not hyde behynde. Al mercye shall make place vnto euery man accordyng to the workyness of hys workes, and after the vnderstandyng of hys pygremage.

Save not thou: I wyl hyde my selfe fro God for who wyl thynke vpon me, fro aboue I shall not be knowen in so great an heape of people, for what is my soule amonge so many creatures? Beholde, the heauen, yee, the heauen of heauens the depe, the earth, and all y therein is shall be moued at his ptesence, the mountaynes, the hylls, and the foundacyōs of the earth shall shake for feare, when God dyspyteth them. These thynges doth no herte vnderstand, but he vnderstandeth euery hert, and who vnderstandeth hys wayes? Romanseyth his skowmes, and the moste part of his workes are secrete. Who wyl declare the workes of his ryghteousnes? Or who shall be able to abide them? For y couenaut is farre fro some, & tryng out of men is the ende. He that is humble of herte, thynketh vpon suche thynges: but an vnwylle and erronys man casteth hys mynde vpon foolp the thynges.

My sonne, herken thou vnto me, & learne vnderstandyng, & merke my wordes wyth thyne herte, I wyl geue the a sure doctryne. & playnly shall I instructe the (marke my wordes then in thyne herte: for in ryghteousnes of the sprete do I speake of the wonders that God hath shewed amonge his workes from y begynnynge. And in truthe do I shew y knowledge of him) God hath set his workes in good order fro the begynnynge and part of them hath he sundred from the other he hath garnysed his workes fro euerlastyng and theyre begynnynges accordyng to theyre generations. None of them byndeth another, neyther was any of the dysobedyent vnto hys wordes. After this God looked vpon the earthe and fylled it wyth his goodes. Wyth al maner of lyuyng beastes hath he conered the ground, and they shall be turned vnto earth agayne.

The. xvii. Chapter.

The creation of man: and the goodnes that God hath done vnto hym. Of aulmes, and repentance.

God *chose mā of the earth, and made hym after hys owne ymage, and turned hym vnto earth agayne and clothed hym wyth hys owne strengthe. He gaue hym the nombre of dayes and certen tyme, yee, and gaue hym power of the thynges
 See iiii that

Gen. i. 1.

Gen. i. 1. and. xvi. 1.

Eccle. b. a

Gen. i. 1.

The booke

that are vpon earth. He made al fliche to stande in a we of him, so that he had the domynyon of al the brastes and foules. * He made out of hym an helper lyke vnto hym selfe, and gaue them dy- screepon and tonge, eyes, and eares, and a herte to vnderstande, and fylled them with instructio and vnderstandynge. He created for them also f knowledge of the sprete, filled they hertes with vnderstandynge, and shewed the good and euil. He set his eye vpon they hertes, declarynge vn to them hys great and noble workes: that they shulde prayse his holy name together: reioyce of hys wonders, and be tellynge of hys noble actes. * Besyde this he gaue them instruccion, and the lawe of lyfe for an herptage.

Exod. xx. a.
Deut. xii. b
and. ix. a

B He made an euclastynge couenaunte wpyth them, and shewed them hys ryghteousnesse and iudgementes. They sawe hys glory wpyth they eyes, and they cares hearde the maiestye of hys voyce. And he sayd vnto them: beware of all vn ryghteous thynge. He gaue euery man also a commaundement concernynge his neyghboure.

Rom. xiii. a
Deut. xiii. c
and. x. e

They wapes are euere before hym, and are not from hys eyes. * He hath set a rule vpon euerye people, * but Israel is the Lordes porcion. All they workes are as f sunne in the syght of God and hys eyes are alwaye lokynge vpon they wapes. All they vnryghteousnesse are many- fesse vnto hym, and all they wyckednesse are open in hys syght.

Eccl. xxi. b.

Mat. xxi. c

Eccl. iii. c

* The mercy that a man sheweth is as it were a purse with him, and the grace that is geuen to a mā preferueth him as the apple of an eye. * At the last shall he awake, and rewarde euery man vpon his head, and shall turne them together in to the nethermoste partes of f earth. * But vnto them that wyl repent he hath geuen the way of ryghteousnes. As for such as be weake, he co- fforteth them, suffreth them, and sendeth the porcyō of the verite. * Turne then vnto f Lord forsaake thy synnes, make thy prayer before the Lord, do the lesse offence, turne agayn vnto the Lord, forsaake thyn vnryghteousnes, be an vt ter enemye to abhomy nacpon, learne to knowe the ryghteousnes & iudgementes of God, stande in the porcion that is set for the for the and in the prayer of the mooste hyghe God. Go in the por- cyon of the holy worlde wpyth such as be lypynge and geue thankes vnto God.

Psal. xli. a
cl. xxi. b

C * Who wyl prayse the Lord in the hel? Abyde not thou in the erreure of the vngodly, but geue hym thankes before deathe. As for the deade, thankfulness perpytheth from hym as nothynge. Geue thou thankes in thy lyfe: pea, whyle thou arte lypynge, and whole shalt thou geue than- kes, and prayse God, and reioyce in hys mercy. * Howe greate is the lounge kyndnesse of the Lord, and hys mercifull goodnesse vnto suche as turne vnto hym. For all thynge, maye not be in man: and why? the sonne of man is not im- mortall and he hath pleasure in the vanytie of wyckednes. What is more cleare then f Sonne? yet shall it fayle. Or what is more wycked then the thynge that fliche & bloude hath ymagined? and that same shall be reppoued. The Lord seyth

the power of the hyghe heauen, and all are but earth and ashes.

The xviii. Chapter.

The meruelous workes of God, the mysterie and wze- chednes of man. Agaynst God ought we not to complayne. Wape must we continually.



H e lypueth for euermore, * made f all thynge together. God one- lye is righteous, and remayneth a vyctoryous kyng for euer.

* Who shall be able to expresse the workes of hym? Who wyl seke out the grounde of hys noble ac- tes? Who shall declare the power of hys great- nes? Or who wyl take vpon hym to tel out his mercede? As for the wonderous workes of the Lord, ther maye nothynge be taken from them nothynge maye be put vnto them, nether maye the grounde of them be founde out. But when a man hath done his best, he must begynne agayn and whē he thynketh to come to an ende he must go agayne to his labour. What is man? What to is he worthe? What good or euell can he do? * If the nombze of a mans dayes be almoost an hundred yere it is much.

Lyke as droppes of rayne are vnto the see, & as a grauell stone is in comparyson of the sand: * so are these fewe yeres to the dayes euera- stynge. Therfore is the Lord pacient wpyth the and podyeth out hys mercede vpon the. He saue and perceaued the thoughtes and ymagynacions of they herte, that they were euell, therfore hea- ped he vp hys mercifull goodnes vpon the, and shewed the the waye of ryghteousnes. The mer- cye that a mā hath, reacheth to his neyghboure: but the mercy of God is vpon all fliche. He cha- steneth, he teacheth and nourtoueth: pee, euen as a shepherde turneth agayne his flocke, so dothe he all them that receaue chastenynge, nourtour, and doctryne. * Mercifull is he vnto them, that stande in awe of his iudgementes.

My sonne, when thou doest good, make no grudgynge at it: and whatsoeuer thou geueste speake no dyscomfortable wordes. Shal not the dewe coole the hete? euen so is a word better the agyfte. * Is not a frendlye worde a good honell gyfte? but a gracypous man geueth them bothe. * A foole shall caste a man in the tethe, and that roughly, and a gyfte of the nygarde putteth out the eyes. Set f ryghteousnes before thou come to iudgemente. Learne before thou speake, and go to physpke or euer thou be sycke: * examen & iudge thy selfe, before the iudgemente come, and so shalt thou fynde grace in the syghte of God. Humble thy selfe before thou be sycke, & in tyme of thy dysleale shewe the conuersacion.

* Let not to praye alwaye, and stande not in feare to be reformed vnto death, for f rewarde of God endureth for euer. Before thou prayeste prepare thy soule, and be not as one that temp- teth God. Thynke vpon the wrahtfull indyg- nacpon that shall be at the ende, and the houre of vengeance, whē he shall turne away his face. * When thou hast ynoughe remembze the tyme of hunger: and when thou art ryche, thynke vpon the

pon the tyme of pouertye and scarcenes.

Frome the moynynge vntyll the eynynge the tyme is chaunged, and all such thynges are done in the syght of God. A wyle man feareth God in all thynges, & in the dayes of transgressyon he kepeth hym selfe from synne. A dyscrete man hath pleasure in wysedome, & he that fyndeth her, maketh much of her. They þ haue had vnderstandynge, haue dealte wylly in wordes, haue vnderstande the truth and righteoungnes: and haue sought out wyle sentences & iudgements. * If olo we not thy lustes, but turne þ from thyne owne wyl, for þf thou geuest thy soule her desyres, it shal make thyne enemyes to laugh the to scorne. Take not thy pleasure in greete voluptuousnes, and medle not to muche wylly all. Make not to great chere of the thyng þ thou hast wonne by aduantage, lest thou fale into pouertye, and haue nothyng in thy purse.

The. xix. Chapter.

Wylle and wylsdome bynge men to pouerte, in the wordes must thou vse dyscrecyon. The difference of the wysedome of God and man, wherþ thou mayest knowe what is in man. For recepyon must be used wyllyout anger.

A Laborynge man that is geuen vn to dronckennesse, shal not be ryche and he that maketh not muche of small thynges, shal fall by lytle & lytle. * Wylle and wemen make wylmen rennagates, and put men of vnderstandynge to reproue, and he that companyeth aduoucerers, shal become a wycked man. Mothes and wormes shal haue hym to herytage, yee, he shalbe set vp to a great example, and hys soule shalbe roted out of the number. * He that is hasty to geue credence, is lyghtemynded, & dothe agaynst hym selfe. Whoso reioyseth in wickednes, shalbe punyshed: he that hateth to be reformed: hys lyfe shalbe shortened, and he that abhorreth babylunge of wordes, quencheth wickednes. He that offendeth agaynst hys owne soule shal repent it: and he that reioyseth in wickednes, shalbe punyshed.

Rehearse not a wycked and churlythe word to wyle, and thou shalte not be hyndred. Shewe thy secretes nether to frend nor foe, and þf thou hast offended, tell it not. For he shal hearken vn to the and marke the, and when he findeth oportynite, he shal hate the (and so shal he be alway aboute þ). * Þf thou hast heard a worde agaynst thy neyghboure: let it be dedde wylly in the and belure, thou shalt haue no herme thereby. A sole traunpleth with a word, like as a woman that is payned wylly berynge of a chyld. Lyke as an arrowe shot in a dogges thygh, so is a worde in a foolles herte. * Tell thy frende hys faute least he be ignoraunt, and saye: I haue not done it, or þf he haue spoken: that he do it no more. Reproue thy neyghboure that he kepe hys tonge, and þf he haue spoken, that he say it no more.

Tell thy neyghboure hys faute, for ofte tymes an offence is made, and geue no credence to euerye worde. A man falleth sometyme wylly hys tonge, but not wylly hys wyl. * For what is he, that hath not offended in hys tonge, geue thy neyghbour warnynge, befoze thou threaten

him, and geue place vnto the lawe of the Lorde. The stare of God is all wysedome, and he that is a ryghteous man, kepeth the law. As for the doctryne of wyckednesse, it is no wysdome and the prudence of synners is no good vnderstandynge: it is but wyckednesse and abhomy nacion and blasphemynge of wysedome. A symple man of smal vnderstandynge: that feareth God is better then one that hath much wysedome, & transgresseth the lawe of the hyghest. A craftie soyle man can be wyle: but he is vnryghteous, and wylly gyftes he wasteth the open and manifest lawe. A wycked man can behaue hym selfe humblye, and can duche wylly hys heade, yet is he but a disceuerer wylly in he hideth hys face * and dysguyseth it: and because he shuld not be knowne, he preuenteth the.

And though he be so weake that he can do þ no harme, yet when he maye finde oportynite he shal do some euell. A man maye be knowne by his face, and one that hath vnderstandynge maye be perceaued by the looke: of hys countenance. * A mans garmet, laughter: and going declareth what he is.

The. xx. Chapter.

Of the correction and repentance. Of the gyfte of the wyle man, and of the foole, of lpyng.



Some man * reproveth hys neyghboure ofte tymes, but not in due season: Agayne, some man holdeth his tounge and he is wyle and dyscrete. It is much better to geue warning and to reprove, then to beare euell wylly: for he that knowlegeth hym selfe openly, shalbe preserved from hurt & destruccyon. Lyke as when a gelded man thowowe desyre and luste desyleth a mayden, euen so is it wylly hym that vseth violence: and vnryghteousnes in the lawe. O how good a thyng is it, a man that is reprovod to shewe openly hys repentance, for so shalt thou escape wylly synne.

Some man kepeth scylence, and is founde wyle, but he that is not ashamed, what he sayth is hatefull. Some man holdeth hys tounge, because he hath not the vnderstandynge of the language, and some man kepeth scylence, wyllyng a conueniente tyme. * A wyle man wylly holde his tonge tyll he se oportynite, but a wanton & vndyscrete bode shal regard no tyme. He that vseth many wordes, shal hurte hys owne soule and he that taketh auctorytpe vpon hym vnryghteouslye, shalbe hated. Some man hath ofte tymes prosperytpe in wycked thynges, Agayne some man getteth much, and hath harme & losse. There is some gyfte, that is nothyng worthe, Agayne, there is some gyfte, whosere warde is double. Some man getteth a fall for beinge to proude, and some cometh to wyllypppe from lowe estate. Some man byeth much for a lytle pryce, and some must paye for it seuen folde.

* A wyle man with his wordes maketh him selfe to be loued, but the fauoure of foolles, shal be poured oute. The gyfte of the vnwyle shal do the no good, for hys eyes are scuenfold. * He shal geue lytle, and say he geueth much: he ope

See v neth

The booke

neth hys mouthe and cryeth out, as it were one that crieth out wyne. To day he lendeth, to morrow asketh he agayne, and such a man is to be hated. The sole sayth I haue no frende, I haue no thanke for al my good dedes: yet, euen they yate my breade, speake no good of me. Whowe ofte, & of howe many shal he be laughed to scorn: he taketh a moze perious fall by such wordes then yf he fell vpon the ground: euen so shal the falles of the wycked men come hastely. In the mouth of hym that is vntaught: are manye vnconuenient and vnmete wordes. A wyle sentence shal not be allowed at the mouth of the sole, for he speaketh not in due season.

C Some man synneth not because he hath not wher wythall, and in his reast he shal be stinged. Some man there is that destroyeth hys owne soule wyth shame, and for an vnwyle bodys sake destroyeth he it, & with accepting of perlos shal he vndo hym selfe. Some man promyleth hys frende a gyfte for verpe shame, and getteth an enemye of hym for naught. A lye is a wiked shame in a man, yet shal it be euer in the mouth of the vnwyle. A thefe is better, then a man that is accustomed to lye, but they both shal haue destruccyon to herpytage. The condycions of liers are vn honest, and their shame is euer wyth the

Gene. xli. c.
Danpe. ii. g

Isou. xli. b
and. xli. a.

Eccle. xlii. a
Deu. xlii. b

Eccle. xli. c.

A wyle man shal bypunge hym selfe to honore wyth hys wordes, and he that hath vnderstandynge, shal be set by amonge great men.

* He that tpyllyeth hys lande shal encrease hys heape of cozne: he that worcketh ryghteousnes shal be exalted: and he that pleaseth great men shal escape much euell. * Re wardes and gyftes blynde the eyes of the wyle, and make hym domine, that he cannot tel men they fautes: * Wylfdom that is byd, and treasure that is hoarded by what profyte is in them both: Better is he that kepeth hys ignoraunce secrete, then a man that bydeth hys wyledome.

The. xxi. Chapter.

C Of the repentance of synne. We maye not heape synne vpon synne. The boldnes of an heretike. The endyng of sinners. Of the foole and of the wyle man. Of hym that curseth the Deuel.

* Eccle. v. a
Bis. c. xlii. a
Psal. xlii. a.
Luke. x. c.

M Some yf thou hast synned, do it nomoore: * but praye for thy fore synnes that they maye be forgeue the. Fle from synne, euen as from a serpent: for yf thou comest to ny her she wyl bite the. The teth therof are as the teth of a Lyon, to slaye the soules of men. The wyckednesse of man is a sharpe two edged swerde, whych maketh such woundes that they cannot be heald.

Eccle. xli. b
and. xli. c.

Strype and wrongeous dealynge shal wast awaye a mans goodes, & thowwe pryde a ryche house shal be brought to naught so the ryches of the proude shal be roted out. * The prayer of the poze goeth oute of the mouth: and cometh vnto the eares, and hys vengeance (or defence) shal come and yf hastely, Whoso hateth to be reformed, it is a token of an vngodly personne, but he that feareth God, wyl remember hym selfe. A myghyren man is knowne asafar of by his

tonge, but he that hath vnderstandynge, perceaueth that he shal haue a fall.

Whoso buyldeth hys house wyth other mens cofte, is lyke one y gathereth stooness in wynter. * The congregacion of the vngodly is lyke stubble gathered together, their ende is a flamme of fyre. The waye of the vngodlye is set wyth stooness, but in theyr ende is hel, darchenes, and paynes. He that kepeth the lawe, wil holde fast the vnderstandynge therof: and the ende of the fear of God is wyledome and vnderstandynge. He that is not wyle, wyl not be taughte in good but the vnwyle man aboundeth in wyckednes and where bytternes is, there is no vnderstandynge. The knowlege of the wyle shal flowe lyke water that renneth ouer, and hys counsell is lyke a fountayne of lyfe.

The herte of a foole is lyke a broken vessell he can kepe no wiledome. When a man of vnderstandynge heareth a wyle worde: he shal commend it, and make much of it. But yf a volupetuous man hear it, he shal haue no pleasure therein, but cast it behynde hys backe. The talkynge of a foole is lyke an heupe burthen by the waye but to heare a wyle man speake, it is a pleasure. Where a doubte is in the congregacion, it is asked at the mouth of the wyle, and they shal ponder hys wordes in their hertes. Like as is a house that is destroyed, euen so is wyledome vnto to a sole. As for the knowlege of y vnwyle, it is but darcke wordes. Doctryne is vnto hym that hath no vnderstandynge, euen as fetters about his fete, and like manicles vpon his right hand. * A sole listeth by his voyce with laughter, but a wyle man shal scarce laugh secretly.

Learnynge is vnto a wyle man a Jewell of golde, and lyke an armelet vpon hys ryghte arme. A folishe mans fote is lone in his neyghbours house, but one that hath experyence, shal be a shamed at the person of the mightie. A sole wil pepe in at the windowe into the house, but he that is wel nourtered, wil stand wyth out. A folishe man standeth herkenyng at the doze, but he that is wyle wyl be ashamed.

The lypyes of the vnwyle wil be tellinge for wylishe thinges, but the wordes of such as haue vnderstanding, shal be wayed in the balauce. The bert of soles is in their mouth, but the mouth of the wyle is their bert. When the vngodlye curseth the blasphemers he curseth hys owne soule. * A proupe accuser of other men shal defyle his owne soule, and behated of euery man: (but he that kepeth his tong and is discrete, shal come to honour) **The. xxii. Chapter.**

C The purgacion of the slothfull. Of the foole the sonne & daughter, we must haue descrepon howe and to whome we ought to preach, of sozowynge vpon the deade. A foole is not to be much talked withal. Inuirtues, and wronges do breake frendshippes and amptes.



A Slothfull bodye is moulded of a stone of claye, and euery man wyl sprake to hys dyspraple. A slothful bodye is made of the donge of oxen and euery one that toucheth hym must washe hys handes agayn. A mynattered sonne is the dyshonour of the fathyr. A soolythe daughter

Of Iesus the sonne of Syrach. Fol xxxviii.

doughter shalbe lytle regarded. A wyse doughter is an herp tage vnto her husbnde: but she y commeth to dishonestye, bringeth her father in heynesse. A daughter that is paste shame, dys-honoureth both her father and her husband, the vngodly shal regard her, but they both shal dys-plese her. The playng of musycke is not mete wher heuines is: eue so is y correccion & doctrine of wysdome euer vnpleasaunt vnto foolles.

Who so tracheth a foole, is euen as one that gleweth a potcherde together: as one that telleth a tale to hym that heareth hym not, and as one that rayseth a man oute of an heupe slepe.

Who so telleth a foole of wysedome, is euen as a man, which speaketh to one that is a slepe. Whē he hath tolde his tale, he saith: what is y matter? When one dieth, lamentacion is made for hym: because the lyght fayleth hym, euen so let men mourne ouer a foole: for he wanteth vnderstandyng. Make but lytle wepyng because of the dead: for he is come to rest, but the lyfe of the foole is worse then the death. Seuen daies doo men mourne for hym that is dead, but y lamentacyon ouer the vnwyse & vngodly shulde endure all the dayes of theyr lyfe.

Take not muche with a foole, and goo not with hym y hath no vnderstandyng. Beware of hym lest it turne the to trauaple, and thou shalte not be despyled with his synne. Departe from hym, and thou shalte fynde reste and shalt not be dꝛa wen backe into his foolishnes. What is heuer then leade? And what shulde a foole be called elles but leade? * Sande, salte, and a lumpe of yron is ealier to beare, the an vnwyse foolyshe, and vngodly man. Lyke as the bande of woode bound together in the foundacyon of the house cannot be lowled, euen so is it wyth y herte that is sta blished in the thought of counsell. The thought of the wyse shal nether feare nor be offended at any tyme.

Lyke as a fayer plastered wall in a wynter house, and an hye buyldeyng, maye not abyde the wynde and stozme: euen so is a foolles herte afrayde in his ymaginacyon, he feareth at eue-ry thyng, and can not endure. (A wauerynge herte in the ymaginacion of a foole wyl not euer stand in a we, but he that abideth in the comaun dementes of God, wyl alway feare.) He y nyp- peth a mans eye byngeth forth teares, and he that pycketh the harte, byngeth forth the mea-nyng and thought. Who so casteth a stone at y byrdes frayeth them a waye: and he that blas-phemeth his frende, breaketh the frendeshyppe though thou dꝛewest a swerd at thy frend yet dispaire not, for thou mayst come again to thy frende. Yf he speake sowerly, feare not for ye maye be agreed together again, excepte it be y thou blasphemest hym, disdain hym, open his se-crettes and wound hym trayterously for al such thynges shal dryue a waye a frende.

See saythfull vnto thy neygbboure in his pouertie, that thou maist reioyce with hym al- so in his prosperite. Abyde stedfaste vnto hym in the time of his trouble, that y maist be heyre with hym in his herp tage. Lyke as the vapour

and smoke goeth out at the ouen befoze the fyre euen so euell wordes, rebukes and threatenyn- ges go befoze bloudesthedpyng. Be not ashamed to defende thy frende: as for me, I wyl not hide my face fro hym though he shulde do me harme. Who soeuer heareth it shal be ware of hym.

* Who shal set a watch befoze my mouth and a sure seale vpon my lyppes, y I fall not with them, and that my tonge destroy me not?

The. xliii. Chapter.

A prater agaynst pryde, lechery, & glotony. Of othes, blasphemie, and vnwyse comunicacyon. Of the thre kyndes of synnes. Many synnes procede of aduoutry. Of the feare of God.



Lord, father and gouernoure of my lyfe, leaue me not in theyr ymagina- cyon and counsell. O let me not fall in suche reprose. Who wyl kepe my thought with the scoutge, & the doc- tryne of wysedome in myne herte: that he spare not myne ygnorance, y I fall not with theim lest myne ygnorances increas, that myne of- fences be not many in number, and that my syn- nes excede not, lest I fall befoze myne enemies and so my aduersary reioyse. O Lorde: thou fa- ther & God of my lyfe, leaue me not in theyr y- maginacyon. O let me not haue a proude looke but turne a waye all voluptuousnesse from me. Take from me the lustes of y body, let not y de- sires of vncleennes take hold vpon me, & geue me not ouer into an vnshamefast & obstinat minde.

Heare me (O ye chyldren) I wyl geue you a doctrine, howe you shal order poure mouthe who so kepeth it, shal not peryshe thozow his lyppes, nor be hurte thozowe wycked wordes. As for the synner, he shalbe taken in his owne vanytie: he that is proude and cursed, shal fall therein. * Let not thy mouth be accustomed to swearpyng, for in it there are many falles. Let not the namyng of God be contynually in thy mouth: (and medle not with the names of sain-ctes, for thou shalte not be excused of them) for lyke as a seruaunt which is ofte punyshe can- not be wythoute some soore, euen so what so e- uer he be that sweareth & nameth God shal not be cleane purged from synne: A man y vseth muche swearpyng, shal be fylled with wycked-nes, and the plage shal neuer go from his house. Yf he begyle his brother, his faute shalbe vpon hym, if he knowlage not his synne, he maketh a double offence, and yf he sweare in vayne, he shal not be found ryghteous: for his house shal be full of plages.

* The wordes of y swearer byngeth deeth (God graunte y it be not founde in the house of Jacob.) But they that feare God, escheue all such, and lye not westerpyng in synne. * Use not thy mouth to vnhonest and fylthy talking, for in it is y worde of sinne. Remember vhy father & thy mother when thou arte set among grea-ten: lest God forget the in theyr synghete, & lest thou doryng in thy custome suffer rebuke, and wythe not to haue bene bozne & so curse the day of thy natypte. * The man that is accustomed with the wordes of blasphemie, wyl neuer bee reformed all the dayes of his lyfe. To synne twyse

Exod. xx. b.
Eccl. xii. b.
Deut. v. b.

Leuit. xviii. c.

Eccl. v. a.

u. R. x. b. b.

The booke.

twofle is to much, but the third bringeth wrath & destruccyon. An hote stomacke cannot be quenched: (euen lyke a burnyng fyre) til it hath swallowed vp some thyng: euen so an vnchast man hath no rest in his flesh, til he haue kydded a fire.

D All hynde is swete to an whozemonger, he wyl not leane of tpe he haue his purpose. A mā that breaketh wedlocke, and regardeth not his soule, but saith: * Tyl he, who seyth me? I am compassed about with darckenesse, the walles couer me, no bodye seyth me: whome nede I to feare? The highest wyl not remembre my synnes. He vnderstandeth not that hye eyes see all thynges, for all such feare of men driueth a way the feare of God from hym: for he feareth only the eyes of men, and consydereth not y the eyes of the Lorde are clerer then the Sunne, beholdinge all the wayes of men and the grounde of the depe, and lokyng euen to mens hertes in secret places. The Lorde God knewe all thynges or euer they wer made, & after they be brought to passe also he loketh vpon the all. * The same man shalbe openly punyshed in the stretes of y cytie: and shalbe chased abroade lyke a younge horse foale: and when he thynketh leaste vpon it, he shalbe takē. Thus shal he be put to shame of euery man, because he wolde not vnderstand the feare of the Lorde. And thus shal it gooe also with euery wyfe, that leaueth her husband and getteth enherytaunce by a straunge marriage. * If y she hath bene vnfaythfull vnto the lawe of the hyghest. Secondely, she hath forsaken her owne husband. Thyrddly she hath playde the whoze in aduouerie, and gotten her chyldren by an other man. She shalbe brought oute of the congregacyon, and her chyldren shal be loked vpon. Her chyldren shal not take roote and as for frute, her brāches shal byng forth none. A shameful reporte shal she leaue behynd her, and her dishonoure shal not be put oute. And they that remayne, shal know that there is nothyng better then the feare of God: and y there is nothyng sweter then to take hede vnto the comaundementes of the Lord. A great worshyppe is to folow the Lord, for longe lyfe shal bee receyued of hym.

The. xliiii. Chapter.

A prais of wysdome procedyng forth of the mouth of God. Of her wordes and place where she resteth.

A Pledome shal praysle her selfe, and be honoured in God, and reioyce in the myddeste of hys people: In the congregacyons of the hyghest shal she open her mouth, and tryumphe in the beholding of his power: In the myddest of her people shal she bee exalted and wondred at in the holyfulnesse. In the multitude of the chosen she shalbe commended, and among suche as be blessed she shalbe prayled, and shal sape: I am come oute of the mouth of the hygheste, fyrste bozne before all creatures. I caused the lycht that sayleth not to arple in the heauen, & couered all the earth as a cloude. My dwelling is aboue in the heygth, and my seate is in y pyl-ler of y cloude. I my self alone haue gone round

aboute the compasse of heauen and pearled the grounde of the depe: I haue walked in the floudes of the sea, and haue stande in all landes: my dominyon is in euery people and in euery nacyon, and with my power haue I troden downe y hertes of all, both hye and low.

In all these thynges also I soughte rest, and a dwelling in some enherytaunce. So the creator of all thynges gaue me a commaundement: and he that made me, appointed me a tabernacle, and sayde vnto me: Let thy dwelling be in Jacob, and thyne enherytaunce in Israel, and roote thy selfe among my chosen. * I was created frome the begynnyng, and before the worlde, and shall not leaue of vnto the worlde to come. * In the holpe habitacyon haue I serued before hym, and so was I stablished in Si-on. * In the holpe cytie rested I in lyke maner: and in Jerusalem was my power: I tooke roote in an honorable people euen in the porcyon of y Lorde and in his herptage, and kepte me in the fulnes of the Saintes. I am set vp an hye lyke a Cedar vpon Lybanus, and as a Cypress tree, vpon the mount Hermon. I am exalted like as a Palme tree in Cadex, and as a Roose plante in Jericho, As a sayre Olive tree in the feld, & am exalted lyke as a Plantayn tree by the water syde. I haue geuen a smell in the stretes, as the Cynamon and Balme, that hath so good a sauoure: yea, a swete odoure haue I geuen as it were Myrr of the beste.

I haue made my dwellynge to smell as it were of Rosen, Galbanum, of Cloues, and Incense, and as Lybanus when it is not bewen downe, and my odoure is as the pure Balme. As the Cerybint haue I stretched out my brāches, and my brāches are the brāches of honoure and lounyng sauoure. * As the vyne haue I brought forth frute of swete sauoure and my floures are the frute of honoure and riches. I am y mother of bewtie, of loue, of feare, of knowlage, and of holy hope. * In me is all grace and lyfe and truethe. In me is all hope of lyfe and vertue.

Come vnto me all ye that be despyous of me, and fyl your selues with my frutes: for my spiryte is sweter then honye: & so is myne enherytaunce more then the honye combe: the remembrance of me endureth for euer moare. They that ate me, shal haue the moare hunger, and they that drynke me, shal thyrste the moare. Whoso herkeneth vnto me shal not come to chafuson and they that worke in me shal not offende. They that make me to be knowen, shal haue euerlastyng lyfe.

All these thynges are the booke of lyfe, the couenaunt of the hyghest, and the knowlage of the truth. * Moses commaunded the law in the preceptes of ryghteousnesse for an heritage vnto the house of Jacob, and comitted the promyses vnto Israel. * Oute of Dauid his seruant he ordeined to rayle vp a moste myghty kyng sytting in the seate of honoure for euer moare. * This fylleth with wysdome lyke as the floud of Byfson, and as the floude of Tygrys, when the

Of Iesus the sonne of Syrach. Fol. xxxix.

the newe fruytes are growynge.

Thys bypnygeth a plenteous understan-
dyng lyke Euphrates: and fylleth it vp, as Ior-
dajn in the tyme of haruest. This maketh nur-
ture to breake forth as the lpght, and as the wa-
ter Cyhon in the haruest. The spryke hath not
known her perfectye, no more shall the laste
seke oute the grounde of her. For her thoughte
is fuller then the sea, & her counsell is profoun-
der then the greate deepe.

I wysdome haue caste oute floudes. I am
as a great waterbrooke oute of the ryuer. I am
as the ryuer Doxyn, and as a water condite am
I come oute of the garden of pleasure. I layde
I wyll water the garden of my ponge plantes
and fyl p frue of my birth: So my waterbrooke
became excedyng greate, and my ryuer appo-
ched vnto y sea. For I make doctryne to be vn-
to all men as light: as y faire morning, & I shal
make it to be euer y clerer. I wil pearse thow
all the lower partes of the earth. I wyll loke v-
pon all suche as be a slepe, and lighten al them
that put they truste in the Lorde. I shal pet
powze out doctryne, lyke as prophece & leaue
it vnto suche as seke after wysdome, & their ge-
neracyons shal I neuer fayle, vnto the holy e-
uerlastyng worlde. Beholde how that I haue
not laboured for my selfe only, but for all them
that seke after the trueth.

The. xxv. Chapter.

Of thre thynges whiche pleaseth God, and of thre whiche he
hateth. Of nyne thynges that be not to be suspecte: and of the
tenth, chesely of the malice of a woman.

These thynges there are, y my spiryte
fauoureth, whiche be also alowed
befoze God and men. * The vynte
of byethzen y loue of neyghbours,
* a man and wife y agreeeth wel to-
gether. Thre thynges there be whiche my soule
hateth, & I vtterly abhorre the lyfe of theim. A
pooze man y is proude. A rich man that is a ly-
er, and an olde body y doteth, and is vnchaste.

If thou hast gathered nothing in thy yowth
what wylt thou fynde the in thine age: How
pleasunt a thyng is it when grape headed men
are discrete, and when the elders can geue good
counsayle: How comely a thyng is wys-
dome vnto aged men: yea, vnderstandyng and
counsell is a gloriouse thyng. The crowne of
olde men is to haue much experyence & the feare
of God is they worshyppe.

There be nyne thynges, whiche I haue iud-
ged in myne herte to be happye, and the tenth
wyll I tell forth vnto men with my tongue. A
man that whyle he lyueth, hath hope of his chil-
dren, and seyth the fall of his enemyes. Well is
hym that dwelleth with an houswyfe of vnder-
standyng, * and that hath not fallen with his
tonge, and that hath not bene faine to serue such
as are vnmete for hym. Well is hym, that syn-
dereth a faythfull frende: and well is hym, which
talketh of wysdome to an eare y heareth hym.
Obowe greate is he, that fyndeth wysdome &
knowlage: Yet is he not aboue hym, y feareth
the Lorde. The feare of God hath set it selfe a-

boue all thynges. Blessed is the man, vnto who
it is graunted to haue the feare of God. Vnto
whom shal he be lykened, y kepeth it fast: The
feare of God is the begynnyng of his loue and
the begynnyng of faith is to cleaue fast vnto it.
The heynesse of the herte is all the punishmet
and the wickednes of a woman goth aboue al
All punishment and plage is nothyng in cōpa-
ryson of the plage of the herte, euen so all wicked-
nes is nothyng, to the wickednes of a woman.

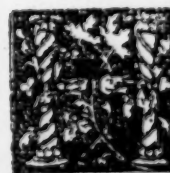
Whatsoener happeneth vnto a man is no-
thyng in comparyson of it, that his euell wyl-
lers do vnto hym: & all vengeaunce is nothyng
to the vengeaunce of thyn enemye.

There is not a more wycked head then the
head of the serpent, and there is no wrath aboue
the wrath of a woman. * I wyll rather dwell w
a Lyon and Dragon, then to kepe house with a
wycked wyfe. The wyckednesse of a woman
chaungeth her face, she shal muffle her counte-
naunce as it were a beare, & as a sacke shal she
shewe it among the neyghbours. Her husband
is brought to shame among hys neyghbours &
when he heareth it, it maketh hym to sygh. All
wickednes is but lytle to y wickednes of a wo-
man, y porcion of y vngodly shal fal vpon her.

Lyke as to clyme vp a sandy way is to y fete
of the aged, euen so is a wyfe full of wordes to
a styl quyet man. * Loke not to narrowly vpon
the bewtye of a woman, lest thou be prouoked
in desire toward her. The wrath of a woman is
dishonoure and great confusyon. If a woman
get the mastery, then is she contrary to her hus-
band. A wicked wyfe maketh a soyy herte, an he
nye countenaunce, and a deed wound. * Weake
handes and feble knees is a woman y her hus-
band is not the better for. Of y woman canie
the begynnyng of synne: and thow her we all
are deed. Geue thy water no passage, no not a li-
tle: neither geue a wycked woman her wyll. If
she walke not after thy hande, she shal confound
the in the syght of thine enemyes. Cut her of the
from thy flesch y she do not alway abuse the.

The. xxvi. Chapter.

Of the prais of a good woman. Of the feare of thre thynges, &
of the fourth. Of the zelous and drunken woman. Of two thy-
nges that cause sorow, & of the thirde whiche moueth wrath.



Appye is the man that hath a ver-
teous wyfe, for the nombze of hys
peres shalbe double. An honest wo-
man maketh her hous bad a topful
man, and she shal fyl the peres of
his life in peace. A verteous woman is a noble
gyfte whiche shal be geuen for a good porcyon
vnto suche as feare god: Whether a mā be rich
or pooze he maye haue euer a merye herte, and
a cherefull countenaunce. There be thre thyn-
ges that my herte feareth, & my face is afrayed
of the fourth. Treason in a cytie, a sedycious
people, and noisome tonges, all these are deuy-
er then death. But when one is zelous ouer his
wyfe, it bypnygeth payne and sorowe vnto the
herte and a woman y telleth out all thynges, is
a scourge of the tonge. When one hath an euell
wyfe, it is as when an vnlyke payze of Oren
muske

The booke.

Judi. xvi. a. must drawe together, * he that getteth her getteth a Scorpion. A drunken woman is a great plague, for she can not couer her owne shame.

W The whoredome of a woman maye bee knowne in the pryde of her eyes and eyeliddes. * If thy doughter be not shamefast, holde her strait lye, lest she abuse her selfe thowowe ouer much lybertye. Beware of all the dishonestye of her eyes: and maruaile not if she doo agaynste the Lyke as one that goeth by the waye, & is thyrstye: so shall she open her mouth, and drynke of euery nexte water that she maye get.

By euery hedge shall she spytted downe, and open her quyuier agaynste euery arrowe. A louyng wyfe reioysyth her husbnde, and feedeth his bones with her wysdom. A woman of few wordes is a gyfte of God, & to all wel nurtered myndes maye nothing be compared.

C An honest an manerly woman is a gyfte a-boue other gyftes, and there is no weight to be compared vnto a mynde that can rule it selfe. Lyke as the Sunne when it ariseth, is an ornameute in the hygge heauen of the Lorde, so is a vertuous wife the betwite of al her house. Lyke as the clere lyght is vpon f holy candlestyeke, so is the betwite of the face vpon an honest body. * Lyke as the golden pyllers are vpon f lockettes of syluer: so are the sayre legges vpon a woman that hath a constant mynde. Perpetuall are the foundacyons that be layde vpon an hole stonye rocke: so are the comaundementes of God vpon f hert of an holy woman.

D There be two thynges that greue my herte and the thynde is a displeasure come vpon me. When an experte man of warre suffreth scarlesnes and pouerty. When men of vnderstanding and wysedome are not set by: And when one departeth from ryghteousnesse vnto synne. Who so doth such, the Lorde hath prepared hym vnto the swearde. There be two maner of thynges, whiche me thynke to be harde and parlous. A marchaunte cannot lyghtlye kepe hym frome wrong, neither a tauerneer hym selfe from syn.

The xxvii. Chapter.

¶ Of the poore that wolde be ryche. The probacyon of the man that feareth God. The vncoustantnes of a fool. The secretes of frendes, are not to be vttered. The wicked ymagineth euill whiche turneth vpon hym selfe.

Because of pouertye haue manye one offended: & he that seeketh to be ryche turneth hys eyes asyde. Lyke as a nayle in the walle stycketh faste betwixte two stones, euen so dooth synne stycke betwixte the byer and the seller. If he holde hym not diligentelye in the feare of the Lorde, his house shall soone be ouerthrowen. Lyke as when one spytteth, the fylthynesse remaineth in the syue: so remaineth there some vncleane thing in the thought of man. The ouen proueth the potters vessel, * so doth temptation of trouble trye ryghteous men. * The tre of the felde is knownen by hys fruyte, so is the thought of mans herte knownen by his wordes. Prayse no man excepte thou haue hearde hym, for a man is knownen by his wordes. If f solowest rygh-

teournes, thou shalt get her, and put her vpon the as a sayre garmente. And shalt dwell with her, and she shall defende the for ever: and in the daye of knowlage thou shalt finde stedfastnes. The birdes resozte vnto theyr lyke: so doth the truth turne vnto them that be occupied with all. The lyon wayteth the praye: so do the synners lurke vpon the workers of wyckednesse. The talkyng of hym that feareth God, is nothyng but wysedome: as for a fool he chaungeth as the Moone. If thou be among the vndiscrete, kepe thy wordes vntill a conuenient tyme, but amonge such as be wysse, speake on hardelye. The talkyng of foolles is abhomyncyon, and theyr spozte is volupuousnesse and mysnurture. * Muche swearing maketh the here to stande by: and to stryue with such stoppeth the eares.

The stryfe of the proude is bloudebedding and their blaspheming is heuy to heare. * Who so discovereth secretes, leseth his credence, and fyndeth no frend after his wyll. Loue thy frend and hynde thy selfe in saythfulnesse with hym: but if thou betrayest his secretes, thou shalt not get hym agayne. For lyke as the man is f destroyth hys enemye: so is he also that dealeth falsely in the frendshipp of his neighbour.

Lyke as one that letteth a byrde go oute of his hande, cannot take her again: Euen so thou if thou geue ouer thy frende, thou canste not gette hym agayne. Yea, thou canste not come by hym: for he is to farre of. He is vnto the as a Raco escaped oute of the snare, for hys soule is wounded. As for woundes, they may be bound up agayne, and an euell worde may be reconcyled: but whoso betrayeth f secretes of a frend, there is nomoze hope to be had vnto hym.

* He that wyneketh with f eyes, ymagyneth some euell, and no man shall take hym from it. When f arte present he shall byghly comende and prayse thy wordes: but at the laste he shall turne his tale, and flaunder thy sayng. Many thynges haue I hated, but nothyng so euell, for the Lorde hym selfe also abhorreth suche a one.

* Who so casteth a stone on hye, it shall fall vpon his owne head: and he that smyteth with gyle, woundeth hym selfe: who so diggeth a pit shall fall therein (& he f laieth a stone in his neighbours way, shall stromble thereon) & he f layeth a snare for another shall be taken in it hym selfe. * Who so geneth a wycked noisome counsaill, it shall come vpon hym selfe, & he shall not knowe from whence: The proude blaspheme and are scornefull, but vengeance lurketh for them as a lyon. They f reioyse at the fall of the ryghteous, shall be taken in the snare: angurthe of hert shall consume them befoze they dye. Angre and rigorousnesse are two abhominable thynges, & the vngodlye hath them both vpon hym.

The xxviii. Chapter.

¶ We oughte not to desyre vengeance, but to forgiue the offence. Of the vices of the tongue, and of the daungers thereof.

He that seeketh vengeance, shall synde vengeance of the Lorde, whiche shall surely kepe hym hys synnes.

Forgiue

Sapl. iii. a.

1. Peter. iii. b.

Math. vii. b.

Eccle. x.

Eccle. x.

and. x.

Cant. v. b.

Psalm.

Psalm.

Psalm.

Psalm.

Psalm.

Psalm.

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Psalm.

Psalm.

Psalm.

Psalm.

forgeue thy neyghbour the hurte that he hath done to the, and so shall thy synnes be forgeuen the also, when thou prayest. A man þ beareth hatred agaynst another, howe dare he despyre forgeuenesse of God? He that sheweth no mercye to a man which is lyke hym selfe, how dare he aske forgeuenesse of hys synnes? If he that is but fleshe, beareth hatred and kepe it, who wyl intreate for his synnes? Remember þ end and lette enemytie passe, whiche seketh deathe and destruccion, and abyde thou in the commaundementes. Remember the commaundementes so shall thou not bee rygorous ouer thy neyghbour. Thynke vpon the couenaunt of þ High-hest, and forgeue thy neyghbours ygnorance.

* Beware of stryfe and thou shalt make thy synnes fewer. For an angry man kindleth variance, and the vngodlye disquieteth frendes and putteth discorde among them þ be at peace.

* The more wood there is: the more vehement is the fyre, and the mightyer þ men be, the greater is the wrath, and the longer the stryfe endureth, the more it burneth.

In hastye brawlyng kindleth a fyre, and an hastye stryfe shedeth bloude. A tonge also that beareth false wytnes byngeth deathe. If thou blow the sparke, it shall burne. If þ spyt vpon it, it shall go forth: & both these out of thy mouth.

* The slanderer and double tonged is cursed, for many one þ bec frendes setteth he at variance. The thirde tonge hath dysquyeted many one, and bypuen them from one lande to another. Stronge cyties of the ryche hath it brokē downe, and ouerthrowen the houses of grete men. (The strength of þ people hath it brought downe, and bene the decaye of myghty nacions.) The thyrd tongue hath caste out many an honest woman, and robbed them of their labours. Whoso herkeneth vnto suche, shall neuer fynde reste, and neuer dwell safelye. The stroke of the rodde maketh adders, but the stroke of þ tonge smyteth the bones in sonder. There be many þ haue perished with the sword: but many more thow the tonge.

Well is hym þ is kepte from an euell tonge: and cometh not in the angre thereof, whiche draweth not the pake of suche, & is not bounde in the bandes of it. For the pake thereof is of yron, & the bande of it of stele. The deathe thereof is a very euell deathe: hell were better for one then suche a tonge. But the fyre of it maye not oppresse them that feare God. And the flamme thereof may not burne them. Suche as forsake the Lorde, shall fall therein: and it shall burne them, and no man shall be hable to quenche it. It shall fall vpon them as a Lyon, & deuoure them as a leopard. Thou hedgest thy goodes w thornes, why dost thou not rather make dozes and barres for thy mouth? Thou wayest thy golde and syluer, why dost thou not waye the wordes also vpon þ balaunce? Beware that thou styde not in thy tonge, & so fall befoze thine enemies, that laye wayte for the, (and thy fall bee incurable, euen vnto deathe.)

¶ The .xxix. Chapter.

¶ How we ought to lend our money, & do almesse. Of a faythfull man answering for his frende. Of liberalite & hospitalite.



Who so wyl thewe mercye * let hym A lende vnto hys neyghbour: and he that is able, let hym kepe the commaundement. Lend vnto thy neyghbour in tyme of his nede, and pay thou thy neyghbour again in due season. Kepe thy worde and deale faythfully with hym, and thou shalt alwaye fynde the thyng that is necessarye for the. There haue bene manye, that when a thyng was lent them, rekened it to be founde, and made them trauayle and labour that had helped them. Whyle they receyue any thyng, they kysse the handes of suche as geue them, for they neyghbours good they humble theyr voyce. But when they shulde pay again they kepe it backe, and geue euell wordes, and make many excuses by reason of the tyme: and though he be able, yet geueth he scarce the halfe again, and rekeneth þ other to be found. And if he withholde not his money, yet hath he an enemye of hym, and that vnderfured.

He payeth hym with cursing and rebuke and geueth hym euell wordes for hys good dede.

There be manye one whiche are not glad for to lende, not because of euell, but they feare to lese the thyng that they lende. Yet haue thou pacyence with the symple, and withholde not mercye from hym. Helpe the poore for the commaundementes sake, & let hym not go emptye, from þ because of his necessite. Lese thy money for thy brother and neyghbours sake, and burye it not vnder a stone, where it rusteth and corrupteth.

* Gather thy treasure after the commaundemente of the hygheste, and so shall it bypynge the more profyte then golde: * Laye vpon thy almesse in the bande of the poore, and it shall kepe the from all euell.

* A mans almesse is as a purse with hym, & shall kepe a mans fauoure as the apple of an eye and after ward shall it arise and pay euery man his rewarde vpon his head. It shall fyght for the agaynst thyne enemies, better then þ shilde of a gyant, or speare of the myghtye.

A good honest man is suretye for his neyghbour, but a wycked person letteth hym come to shame. Forget not the frendshyppe of thy suretye, for he hath geuen his soule for the. The vngodly despyseth þ good dede of his suretye and the vnthankfull and ygnorante leaueh hys suretye in daunger. Some man promyseth for his neyghbour: and when he hath losse his honestye he shall forsake hym. Suretyeshyppe hath destroyed many a ryche man, and removed them as the waues of the sea. Mightie people hath it bypuen a waye, and caused them to wander in straunge countreys. An vngodly man trasgressyng the commaundement of the Lorde, shall fall into the suretyeshyppe: and though he force hym selfe to get oute, yet shall he fall into the iudgement. Helpe thy neyghbour out after thy power: and beware, that thou thy selfe fall not in such dette. * The chiefe thing that kepeth in thy lyfe, is water, and breade, clothynge, and lodgyng

Deute. 24. a
Luka. vi. b.

Math. vi. a
Luka. xii. d.
1. Ti. vi. d.
Tobi. iii. b.

Dani. iii. d.
Luka. xxi. e.
Actes. 7. a.

The booke.

lodgyng, to couer thy shame.

Psal. xxxviii.
Timo. vi. b.
Hebr. xiii. a

Better it is to haue a poze luyng in a mans owne house, then delicate fare among y^e straunge content withall, and thou shalt not be blamed as a vaga bounde: for a myserable lyfe is it to go from house to house: & where a man is frended, he dare not open his mouth. Though he one be lodged, and haue meate and drynke, yet shall he be taken as vnworthye, and heare many bitter rough wordes, namely, thus: So thy waye thou straunger, and prepare a table for thy self and fede me also of that thou hast. Away, thou straunger (so that he regardeth his honoure no moze) my brother commeth into my house, and so he telleth hym the necessitie of his house. These thinges are heuy to a man y^e hath vnder standyng: namely, the forbidding of the house, and that the lender casteth hym in the teeth.

The xxx. Chapter.

¶ Of the correccion of the chyldren. ¶ Of the comodite of helth. ¶ Deahty is better then a sorrowful lyfe. ¶ Of hyd wysdome. ¶ Of the ioye and sorow of the herte.

Pro. xiii. f.
and. xiii. b



Deu. vi. a

Who so loueth his chyldre * holdeth hym styll vnder correccion that he maye haue ioye of hym afterwarde and y^e he groye not after his neyghbours dozes. * He that teacheth his sonne, shall haue ioye in hym, and nede not to be ashamed of hym among his acquaintaunce. Whoso enfourmeth and teacheth his sonne, greuethe the enemye: and befoze his frendes he maye ioye of hym. Though the father dye yet is he as though he were not dead: for he hath lefte one behynde hym that is lyke hym. In his lyfe he saue hym and had ioye in hym, and was not sorry in his death: neyther was he ashamed befoze his enemyes. For he lefte behynde hym an auenger against his enemyes and a good doer vnto the frendes. For the lyfe of chyldren he shall bynde the woundes together, and his herte is greued at euery crye. An vntamed horse wyl be heard, and a wanton chyldre wyl be wyfull. If thou bypnyng vp thy sonne delicately, he shall make the aspyde: and if thou playe with hym, he shall bypnyng the to heynesse. Laugh not with hym, lest thou wepe with hym also, & least thy teeth be set on edge at the laste.

Eccle. vii. c.

* Geue hym no lyberty in his pouth, and excuse not his folye. Lowe downe his necke whyle he is yong, byt hym vpon y^e sydes, while he is yet but a chyldre, lest he ware stubburne, and geue nomoze force of the, and so shalt thou haue heynesse of soule. Teache thy chyldre and be dilygente therein, lest it be to thy shame. Better is the pooze bypnyng hole and strong then a man to be riche & not to haue his helth: helth and welfare is aboue all golde, and a whole bodye aboue all treasure. There is no rycheesse aboue a sounde bodie, and no ioye aboue the ioye of y^e herte. Death is better then a wretched lyfe and eternal rest better then continual sicknesse. The good thynges y^e are put in a close mouthe are lyke as when meate is laid vpon the graue

Rel. i. b

What good doth the offeryng vnto an ydol * For he can neyther eate, taste, noz smell. Euen

so is he that is chased of the Lorde, and beareth the rewarde of iniquyte. He seeth with his eyes and grometh like a gelded man, that lieth with a vyrgyn & sygeth. * Geue not ouer thy minde into heynesse, and be not thy selfe in thyne owne counsaile. * The ioye and cherefulnesse of the hert is the lyfe of man, and a mans gladnes is the prolougynge of his daies. Loue thine owne soule, and comforte thyne herte: as for sorowe and heynesse, dryue it farre from the. * For heynesse hath slayned many a man, and byngeth no profyte, zeale, and anger shorten the dayes of the lyfe: carefulnesse and sorowe bypnyng age befoze the tyme. Vnto a mery herte euery thyng hath a good taste that he eateth.

The xxxi. Chapter.

¶ We oughte to geue dilygent hede to honestye. ¶ Of them that take paine to gather ryches. ¶ The praisse of a rich man without a faulte. ¶ We oughte to sipe dronkenness & folow sobrenes.



Trauaill and carefulnesse for * riches taketh awaye the slepe, and maketh the fleshe to consume. When one byteth and taketh care he awaketh euery lyke as a great sykenes breaketh the slepe. The rich hath great labour in gathering his riches together, & then with the pleasure of his ryches he taketh his rest, and is refreshed. But whoso labourerth, & prospereth not, he is pooze and though he leaue of, yet is he a begger. He y^e loueth rycheesse, shall not be iustified: & whoso foloweth corrupcyon, shall haue ynough therof. * Many one are come in greate myffortune by the reason of gold, & haue founde their destruccyon befoze them. It is a tree of fallynge vnto them that offer it vp, and all suche as be folowe fall therein. Blessed is the ryche which is found without blemish, and hath not gone after gold noz hysped in money & treasures. Where is there suche a one? and we shall comende hym, and cal hym blessed: for great thynges doeth he among his people. Whoso is tryed and founde perfect in suche thynges, shall be comended and praised. Whom y^e gyfte offende, and hath not offended? Who could do euell, and hath not done it? Therefore shall his good be stablyshed & the hole congregacyon shall declare his almesnes. If thou syt at a great mans table, open not thy mouth wide vpon it, and make not many wordes. Remember that an euell eye is a shewe.

What thyng created is worse then a wycked eye? therefore wepeth it befoze euery mans face: Laye not thyne hande vpon euery thyng that thyne eye seeth, and stryue not with hym in y^e dish. * Wonder by thy selfe, what thy neyghboure would sayne haue, and bee dyscrete in euery popnte. Eate the thyng that is set befoze the manerlye, as it becommeth a man, and eate not to much, lest thou be abhored. Leauethou of fyrst of al, because of nourtour, least thou be he whome no man maye satisfye, whiche maye turne to thy decaye. When thou syttest among many men, reache not thine hande out first of all. * Howe well content is a wyse man with a lytle wyne: so that in slepe thou shalt not be sycke therof, noz fele any payn. A swete whole some

some slepe shal suche a one haue, and fele no inward greife. He riseth vp by tymes in the morning & is wel at ease in him selfe. But an vnstable eater slepeth vnquietly, & hath ach & payne of the body. If thou fealest þ thou hast eaten to much arysle, go thy way, cast it out of thy stomacke, & take thy rest: and it shal ease the, so þ thou shalte byynge no sicknesse vnto thy body.

My sonne, heare me, and dyspyle me not, and at the last thou shalt fynde as I haue tolde the. * In all thy workes be diligent and quicke so shal there no syknesse happē vnto the. * Who so is lyberall in dealynge oute his meate many men shal blesse hym, and prayse hym with their lippes: and the same is a sure token of hys loue and faythfulnesse. But he that is vnfaithful in meate, the hole cytpe shal complayne of him: & that is a sure experyence of hys infydelytie and wyckednesse. * Be not thou a wyne bybber, for wyne hath destroyed manye a man. The fyre proueth the harde yron, euē so doth wyne proue the hertes of the proude, when they be dronken. * Wyne soberly dronken, quyketh the lyfe of man. If thou drinkest it measurably, þ shalte be temperate. What lyfe is it that maye continue without wyne? (What taketh away lyfe: euē death.) Wyne was made from the be gynnynge to make men glad, & not for dronkennes. Wyne measurably dronken is a reioysynge of the soule & body. (A measurable drynkyng is helth to soule & body) But if it be dronke with excelle, it maketh bytternes and sorow vnto þ mynde. Drunkennes filleth the mynde of the folpe with shame & ruyne, miniseth þ strength and maketh woundes. * Rebuke not thy neyghboure at the wyne, and dyspyle hym not in hys myrthe. Geue hym no dyspylefull wordes, and please not vpon hym with contrary sayinges.

The xxxii. Chapter.

Of dyscrecion and prayse of the preacher, and of the hearer. Of the feare, fayth, and confidence in God.

If thou be made a Ruler, * pride not thy selfe therein, but be thou, as one of the people. * Take dyligente care for them and looke well thereto: and when thou hast done al thy dutye, set þ downe, that thou mayest be merce wyth them, and receaue a crowne of honoure. Talke wysely and honestly, for wysedome becommeth the ryghte well. Hyndre not musyke. Speake not, where there is no audience: * and poure not forth wysedome oute of tyme, at an inoportunte. Lyke as the Carbuncle stone shineth that is set in golde so dothe a longe garnyssh the wyne feaste: and as the Smaragde that is set in golde, so is the swetenesse of Musyke, by the myrth of wyne. (Geue care and be still, and for thy good behauioure thou shalte be loued.)

Thou yonge man speake that becommeth the, and that is profitable, and yet scarce when thou art twyle asked. Cōprehende muche with fewe wordes. In manye thinges be as one that is ignoraunte: geue care and holde thy tonge w all. If thou be amonge men of hyper auctorytie. dyspyre not to compare thy selfe vnto them: and

when an elder speaketh, make not thou manye wordes therein. Befoze the thonder goeth ligh teninge, and befoze nourtour and shamefastnes goeth loue and fauoure. Stande vp by tymes, and be not the laste: but get the home soone and there take thy pastyme, and do what thou wilt so þ thou do none euell, and despy no man: but for all thinges geue thanckes vnto hym that hath made the, and replenished the with his goodes.

Who so feareth the Lorde, wyll receaue his doctrine: and they that get them to him by tymes, shal fynde grace, he that seeketh the lawe, shalbe fylled wyth all: As for hym that is but fayned, he wyllbe offended thereat. They that feare the Lorde shal fynde the iudgement and their righteousnesse shalbe kindled as a lyghte. An vngodlye man wyll not be reformed, but can helpe him selfe with the example of other in hys purpose. A man of vnderstandynge dyspyleth no good counsayl: but a wyld and proude bodye hath no feare. (See, euē when he hath dealt rashlye with another man, but his owne dopnges shalbe hys rebuke) My sonne do nothyng without aduysment, so shal it not repente the after the dede. So not in þ way where thou mayest fal, nor wher thou maigest stumble agaynst the stone. Geue not thy selfe into a laborious slippyng waye, and beware of thy children, (and take hede of them that be thine owne household.) In all thy workes put thy truste in God, fro thy whole hert, for that is the keepynge of the comaūdementes. Who so beleueth Goddes word taketh heade to the comaūdementes: and he that putteth hys trust in the Lorde, shal want nothyng.

The xxxiii. Chapter.

The deliuerance of him that feareth God. The answer of the wyse. The lytle dyscrecion of a foole. What is in the hande of God: as the earth is in the hande of the potter. We ought not to dyspose oure selues to become subiecte to other.



Here shal no euyl happen vnto him that feareth God: but when he is in temptacion, the Lorde shal deliuer him, and kepe him from euil. A wise man hateth not the law, but an ypo crite is as a ship in ragynge water. A man of vnderstandynge gyueth credence vnto the lawe of God, & the lawe is faythful vnto him. Be sure of the matter, then talke thereof: Be fyrste wel instructe, then mayest thou gyue answer. The hert of the folpe is lyke a cartewhele: and his thoughtes runne about lyke an axel tree. Lyke as a wild hourse that neieth vnder every one that sitteth vpon him, so is it with a scozeful frende. Why doth one dape excell an other, seynge all the dayes of the yere come of the Sonne? The wisdom of the Lord hath so parted them a son dre, and so hath he ordeyned the tymes, & solemne feastes. Some of them hath he chosen & halowed befoze other daies. And al men are made of the * grounde, and out of the earth of Adam. In the multitude of science hath the Lorde son dzed them, and made theyr wayes of diuers fassions. Some of the hath he blessed, made much of them, halowed them, & claymed them to hym selfe. But some of them hath he cursed, brought them lowe,

If ff

them lowe,

The booke.

* Roma. ix. **L**owe, and put them oute of the p[re]state. * Like as the clape is in the potters hande, and all the ordynge therof at his pleasure: so are men also in the hande of hym that made them, so that he maye geue them as lyketh him best. * Agaynst euell is good, and agaynst death is lyfe: so is the vngodly agaynst suche as feare God. Beholde, these are the woordes of the highest, & there are euer two agaynst two, & one set agaynst another. I am awaked by last of all, as one that gathereth after in haruest. In the gyftes of God and in his blessing I am increased, and haue fylled my wynep[re]sse, like a grape gatherer. * Behold howe I haue not laboured onelye for my selfe, but for al suche as loue nourtour and wisdom.

Ec. xiii. d.

Hear me o ye great men of the people, and harken with your eares ye rulers of the congregation. Seeke not thy sonne and wyfe, thy brother & frende, power ouer the whyple thou lyuest and geue not away thy substance and good to another, lest it repent the: & thou be faine to beg therfoze thy selfe. As long as thou lyueste and hast b[ro]ther, let no man chaunge the: for better it is that thy chyldren to pray the, then that thou shuldest betayne to loke in their handes. In all thy woordes be excellent, that thyne honour be neuer stayned. At the tyme when thou shalt ende thy dayes, and synp[re] the thy lyfe, distribute thyne enheritaunce. The fodder, the whypp, & the burthen belongeth vnto the asse: Wheat, correction & woerde vnto thy seruaunt. If thou set thy seruaunt to labour, & shalt synde rest. But if thou let him go ydle, he shall seke liberte. The pocke & the whypp bowe downe the harde necke but tame & thy euell seruaunt with bondes and correctio[n]. Send him to labour & he go not ydle. For ydelnes, byp[re]geth muche euell. Set him to woerde, for & belongeth vnto him, and becometh him well. If he be not obedient, bynde his fete: but do not to much vnto hym in any wyse, & without discrecion doo not bynge. * If thou haue a (faythful) seruaunt, let hym be vnto the as thyne owne soule: intreat hym as a brother for in bloude hast thou gotte him. If thou haue a seruaunt, holde him as thy selfe: for thou hast nede of hym, as of thy selfe. If thou intreat hym euell, and kepest hym hearde, and makeste hym to be proude and to runne a waye fro the, thou canst not tell what waye thou shalt seke hym.

* Eccl. vii. c.

The. xxxiii. Chapter.

¶ Of dreames, diuinations and enchauntements. We ought to confute wayne hope, & lyngs. The prayse of the that feare God. Of dyuerse woordes of men. God doth not allowe the woordes of an vnfaythfull man.

A



Wyle people begyle the selues with wayne and disceitful hope, and sooles truste in dreames. Whoso regardeth dreames, is lyke him & wyl take hold of a shadowe, and folowe after the wynde. Ene so is it with the apperynges of dreames. Befoz the face, is the lykenes of a face. Who can be cleansed of the vncleane? What truth can be spoken of a lyer? Sothsayng, witchcraft, sozcerpe and dreampyng is but vanitie: lyke as when a woman trauyleth with chyld, and hath many fantasyes in her herte. Where as suche visyons

come not of God, let not thine herte vpon them. For dreames haue dysceaued many a man, and fayled them that put theyr trust therein.

The lawe shall be fulfilled wythoute lyes, & and wysdome is sufficient to a faythful mouth. What knowledg hath he & is not tried? A wise man & is wel instruct, vnderstandeth much, & he that hath good experyence can talke of wysdome. He that hath no experyence knoweth lytle, and he that erreth, causeth much wyckednesse. He & is not tryed, what thynges knoweth he? Who so foloweth no rule is full of wyckednesse.

Whē I was yet in erreure, I learned muche also: yee, I was solearned & I could not expresse it all, and came ofte in perall of death therfoze, tyl I was deliuered from it (thozowe the grace of God.) Nowe I se, that they which feare God haue the right sp[re]te: for their hope standeth in hym, & can helpe them. And the eyes of the Lord are on them, that loue hym. Whoso feareth the Lord standeth in awe of no man, and is not afrayed for the Lord is his hope and comfort.

Blessed is the soule of him that feareth the Lord: In whome putteth he is truste. Who is his strenght? * For & eyes of the Lord haue respect vnto them, that loue him. He is their mighty protection, & strong grounde. A defence to the heat, a refuge for the hote noone daye, a succoure for stormyng, and an helpe for falling. He setteth vp the soule and lighteneth the eyes. He geueth lyfe, and blessing. He that geueth an offering of vnrp[re]teous goodes, his offering is refused: and the scornfull dealing of the vnrp[re]teous please not God (the Lord is theyr only, that paciently abide him in the way of the truthe, and of ryp[re]teousnesse. The h[er]est dothe not allowe & gyftes of the wicked.) And*, God hath no delite in the offerings of the vngodlye neyther maye synne be reconcyled in the multitude of oblations. Whoso byngeth an offering out of the goodes of & poore, doth euen as one & kylleth the sonne, before the fathers eyes.

The bread of the nedefull is the lyfe of the poore: he & defraudeth hym thereof, is a man of bloude. Whoso robbeth his neyghbour of his liuing, doth as great sin as though he slew him to death. * He & defraudeth the labourer of his byre, is a bloude shedder. When one buyldeth & another byketh downe, what profit haue they the but labour? Whē one praiseth & another curseth, whose voyce wyl & Lord hear? * He & walsheth him self because of a deed bad, & toucheth the deed agayne, what doeth his washing? * So is it with a man & tasteth for his synnes, & doeth them agayne: who wyl heare his prayer? What doeth his fast ynge helpe hym?

The. xxxv. Chapter.

¶ It is well done to praye, and to do sacrifice. The prayer of sacrifices, and of the wyddowes and hym that humbleth hym selfe.



Whoso kepeth the lawe & byngeth offerings ynough. He & holdeth fast the commaundemente, offereth the ryght healt offering. He that is thankfull & recompenseth, offereth synne floure. * Whoso is merciful and geueth almes, that is the ryght chance

thankofferynge. God hath pleasure when one departeth from sinne, and to forsake vnrpyghte onlines, reconpleth vs wyth hym.

* Thou shalt not appeare emptye before the Lord, for all such is done because of the com mandemente of God. * The offerynge of the rpyghteous maketh the aulter fat, and a swete smel is it before the Higdest. The offeryng of p rpyghteous is acceptable vnto God: and shal ne ver be forgotten. Gueve God hys honoure with a chearful herte, and kepe not backe the fyrstlin ges of thy handes. * In all thy gyftes shewe a merciful countenance, and halowe thy tithes vnto God with gladnesse. Geue vnto God ac cordynge as he hath enriched and prospered the * and looke what thyne hand is able, geue with a chearfull eye: for the Lord recompeneth, and geueth the seuen tymes as muche agayne.

Geue no vnrpyghteous gyftes, for such wyl be not receaue. Beware of wrongfull offeryng ges, for the Lorde is a rpyghteous Judge: and re gardeth no mans person. He accepteth not p per son of the pooze: but he heareth the praier of the oppressed. * He dispiseth not the despayre of the fa therles, nor the widdow, when she poureth out her praier before him. Doth not God se the tea res, that rine downe the cheakes of the widdow? Heareth he not the complaynte ouer such as make her to wepe? For from her cheakes do the teares go vp vnto heauen, and the Lord which heareth the doth accepte them. Whoso serueth God after his pleasur, shal be accepted: and his praier reacheth vnto the cloudes. * The praier of him that humbleth hym selfe, goeth thowowe the cloudes, tyll he come nye. She wyl not be comforted, nor goo her waye, tyll the hygheste God haue respecte vnto her, geue true sentence and perfourme the iudgemente. And the Lorde wyl not be slacke in commyng, nor tary longe tyl he hath smyt ten in soulder the backes of the vnnmerciful, and aduenged hym selfe of the Hea then: tyl he haue taken away the multitude of the cruell, and broken the Scepter of the vn righteous, tyl he geue euery man after his wor kes and rewarde them after theyr doinges: tyl he haue deliuered his people, mayntened theyr cause, and reioysed them in hys mercy. O howe fayre a thyng is mercye in the tyme of anguysh & trouble: It is lyke a cloude of rayne, that com meth in the tyme of a drouth.

The. xxxvi. Chapter.

A prayer to God in the persone of all faythfull men: wyth the prayse of a good woman.

Aue mercy vpon vs O Lord, thou God of all thynges. Haue respecte vnto vs, shewe vs the light of thy mercyes, & sende thy feare among the heathen & straungers, whyche seke not after the, that they maye knowe howe that there is no God but thou, & that they may shewe thy wonderous worckes. Lifte vp thine heade ouer the outlandyshe heathen, that they maye learne to knowe thy myght, and power. Lyke as thou arte halowed in vs before them, so bypunge to passe, that thou mayest be magny

fied also in the before vs: that they may knowe the, lyke as we knowe the. For there is none o ther God but onely thou, O Lord, Renue the tokens, and chaunge the wonderous worckes. Shewe thyne hande, and thy rpyghte arme glo riously. Raile vp thy indignacion, and power oute thy wrath. Take awaye the aduersarye and smyte the enemye. Make the tyme shorte, remember thy couenaunt, that thy wonderous worckes maye be praised. Let the wrath of the fyre consume them that lyue so carelesse: and let them perishe that doth the people hurte. Smit in soulder the heade of the prynces that be oure enemyes, and saye there is none other but we.

Gather all the trybes of Jacob together againe, that they maye knowe howe that there is none other God but onelye thou, that they may shewe thy wonderous worckes, and be thou thy peoples herptage, lyke as frome the begyn nyng. O Lord, haue mercye vpon the people; that hath thy name, and vpon Israel, * whom thou haste lykened to a fyrste bozne soone. O be mercyfull vnto Jerusalem the cytye of thy Sanctuarpe. * the cytie of thy reste. Iyll shew on wyth thy vnspeakable vertues, and thy peo ple with thy glozy. Geue witness vnto thy cre ature, whome thou madest from the beginning and rayse vp the Prophecies that haue ben shewed in thy name. Rewarde them that wayte for the, that thy prophetes may be found fayth full. O Lorde, heare the prayer of thy seruantes, accordynge to the blessinge of Aaron ouer thy people (& guyd thou vs in the waye of righ teousnesse) * that all they which dwel vpon the earth maye knowe that thou arte the Lord the eternall God, whiche is from euerlastynge.

The hely deuonreth all meates, yet is one meate better then another. Like as the tounge tasteth vnylome, * so dothe an herte of vnder standynge marcke false wordes. A frowarde herte geueth heuynesse, but a man of experience lyftech him vp agayne. The woman receaueth euery man, yet is one daughter better then an other. A fayre wyfe reioiseth her husbände, and a man loueth nothyng better. If she be loupng and verteous wythall, then is not her husbänd like other men. He that hath gotten a verteous woman, hath a goodlye possession: she is vnto him a helpe, and pyller where vpon he resteth, Where no hedge is, there the goodes are spoy led: & where no houswyfe is, there the frendles mourneth. Like as there is no credence geuen to a robber, that goeth from one cytye to another: So is not the man beleued, p hath no nest: and must turne in, where he maye abyde in pnyght.

The. xxxvii. Chapter.

Howe a man shulde knowe frendes and counsellors: and searche the company of a holpe man.

Frende frende sayth: I wyl be frendlye vnto hym also. But there is some frende, which is onely a frende in name Remayneth there not heynesse vnto death when a companyon and frende is turned to an enemye? O moste wycked presumpcyon From whence art p sprung vp to couer p earth Ift ii with falshe

The booke.

* Eccle. vi. 5 With falshed and disceate: * There is some companion whiche in prosperite reioyseth wyth his frende: but in the tyme of trouble, he taketh parte agaynst hym. There is some companion that mourneth wyth his frende for þe hely sake: but when trouble cometh he taketh holde of the wyld. For get not thy frende in thy mynde and thynke vpon him in thy riches. Seke no counsaile at thy kynsman, and hide thy counsaile from suche as beare the no good wyl. * Euery counseler byngeth for this counsaile. Neuertheless, there is some that counselethe, but for his owne profit: Beware of the counseler, and be aduysed afore whereto thou wylte vse hym, for he wyl counsaile for hym selfe. Lest he caste the lot vpon the and save vnto the: Thy waye and purpose is good, and afterwarde he stande agaynst the, and loke what shall become of the.

Eccle. viii. c
and ix. f

Alike no counsaile at hym, that suspecteth the for an enemye, and hyde thy counsaile from suche as hate the. Like no counsaile at a woman concernynge the thynges that she longeth for: no at a fearfull and faynte herted body, in matters of warre: or at a marchaunt, how deare he wyl cheape thy wares to warde his: or at a bier of sellynge: Or at an enuyous man, of thanckes geuyng: Or at the vnmmercifull, of louynge kindnes: (or at an vn honest man of honesty.) Or at the slouthful, of woorkynge. Or at an hyzelyng which hath no house, or profite, of welthe. (An ydle body wold not gladly heare speak of much labour.) Take no suche folkes to counsaile: but be diligente to seke counsaile at a vertuous man that feareth God, suche one as thou knowest to be a keeper of the comaundementes, which hath a mynde after thyne owne mynde, & is sope for the when thou stumblest. And hold thy counsaile fast in thine herte: for there is no man moze faithfull to kepe it: then thou thy selfe. For a manes mynde is some tyme moze disposed to tell oute, then seven watchmen that sit aboue in an hygh place lokeynge aboute them. And aboue al this praye the hyest that he wyl leade thy waye in faithfulness & truth. Before al thy woorkes aske counsaile fyrst: & or euer thou doest any thyng, be wel aduysed. Ther be four thynges þe declare a chaunged hert, wherout there spyngeth euell and good: deathe & lyfe, and a masterfull tonge that bableth muche. Some man is apte and wel instructe in many thynges, and yet very vnprofitable vnto him self. Some man there is, that can geue wise & prudent counsaile, & yet is he hated, & continueth a begger: for þe grace is not geuen him of God to be accepted. Another is robbed of al wysdome, yet is he wyse vnto him selfe & the frute of vnderstandynge is commendable in his mouth.

A wyse man maketh his people wyse, and the frutes of his wysdome fayle not. A wise man shall be plenteously blessed of God: and all they that se hym shall speake good of hym. The lyfe of man, stādeth in the number of dayes, but the dayes of Israell are innumerable.

A wyse man shall obtayne faythfulnesse and reverence amonge his people, and his name

shall be perpetual. My sonne, proue thy soule in thy lyfe: and þe thou se any euell thyng, geue it not vnto her. * For all thynges are not profitable for al men, nether hath euery soule pleasure in euery thyng. Be not greedy in euery eating, & be not to hasty vpon al meates. * For excess of meates byngeth syknes, & glotony cometh at þe last to an vnmesurable heate. Thorow surfet haue many one perished: but he that dieteth hym self temperatly, proulongeth his lyfe.

The xxxviii. Chapter.

A Physicion in syknes ought we to pray, and to fynde a physician which healeth by prayer. The bewepynge of the dead. Sadnes, wysdome. Artificers or craftesmen.



Doncur the Physicion, honour him because of necessity. God hath created hym (for of the best cometh medecyne) and he shall receiue gyftes of the kyng. The wysdome of the Physicion byngeth hym to great worship and in the syght of the great men of this world he shall honourably taken. The Lorde hath created medecine of the earth, & he that is wyse wil not abhorre it. * Was not the bitter water made swete wyth a tree, & men myghte learne to know the vertue therof? The Lorde hath geuen men wysdome, and vnderstanding, that he myght be honoured in his wonderous woorkes. With such doth he heale men, and taketh away theyr paynes: Of suche doth þe Apotecary make a confeccyon yet can no man perfourme all his woorkes. For of the Lorde cometh prosperous welth ouer all the earth.

My sonne, despyse not thys in thy syknes but praye vnto the Lorde, and he shall make the whole. Leue of from synne, and order thy bandes a ryght, clense thyne herte from al wickednesse. Geue a swete sauoured offering, and the fyne floure for a token of remembrance: make the offering fatte, as one that geueth the fyrste frutes, and geue rowme to the Physicion. For the Lorde hath created him, let him not go from the, for thou haste nede of hym. The houre maye come: that the sycke maye be helped thorowe them, when they praye vnto the Lorde, & he maye recouer, & get helth to lyue longer. He that synneth before his maker: shall fall into the bandes of the Physicion.

My sonne, byynge for thy teares ouer the deed: and beginne to mourne, as if thou haddest suffered great harme thy selfe, & then couer thy body after a conuenient maner and dyspyse not his burial. Enforce thy selfe to wepe & prouoke thy selfe to mourne, & make lamentacion expedyently, and that a day or two, lest thou be euell spoken of: & then comforte thy selfe because of the heupnesse. * For of heupnes cometh death, the heupnes of þe hert breaketh strength & pouertie greueth the hert in temptation and offence. Take no heupnesse to hert, dyspyse it awaye, and remembre the laste thynges. Forget it not, for there is no turnynge agayne. Thou shalt do hym no good, but hurte thy selfe. Remember his iudgement, thine also shall be like wyse: vnto me pesser daye vnto the to daye.

* Let

Of Iesus the sonne of Sirach. Fol. xliij.

* Let the remembrance of the deepe cease in hys rest, and comforte thy selfe agayne ouer hym, seynge his sprete is departeth from hym. The wysedome of the scrype is at conueniente tyme of reste: and he that ceaseth from exercise and labour shal be wyse.

He that holdeth the plough, and hath pleasure in p[ro]ddynge, and d[yr]ynge the oren, and goeth about w[ith] such wo[r]kes, he can speake of oren: he setteth hys herte to make fozowes, and is dyligent to gyue the h[er]ne fodder. So is every carpenter also and wo[r]kemaister that laboureth stylly nyghte and daye: he carueth, graueth, cutteth oute, and hys desyre is in sondrye conynge thynge, hys herte ymagineth howe he maye conynge cast an ymage, hys diligence also and watcynge perfourmeth the wo[r]ke. The p[ro]fitythe, in lyke maner bydeth by his stybe, and dothe hys dyligence to labour the p[ro]n. The vapour of the fyre burneth hys fleth & he muste fyghte w[ith] the heate of the foznace. The noyse of the hammer soundeth euer in his eares, & his eyes loke stylly vpon the thynge that he maketh. He hath set his mynde thereupon, & he wil make out of his wo[r]ke, & therfore he watcheth, howe he may set it out, & bring it to an end.

So doth the potter syt by hys wo[r]ke, he turneth the whele about w[ith] his fete, he is dyligent and carefull in al doynges, & his labour and wo[r]ke is without nomb[er]. He fashyoneth the clape w[ith] his arme, & w[ith] his fecte he tempereth it. Hys herte ymagyneth howe he maye make it pleasaunte, & his dyligence is to clesse the ouen. All these hope in their handes, & every one thynketh to be conynge in hys wo[r]ke. Without these may not the cities be mayntayned, inhabited, nor occupied: and they come not bye in the congregacion, nether sit they vpon yndgement seates: they vnderstande not the conuenaunte of the lawe: they cannot declare equite & iudgemēt: they cannot finde out the darcke sentences, but thozow them that the creature of the worlde be mayntened, they praye concerneth onely the wo[r]ke and labour of conynge.

The xxxix. Chapter.

A wyse man. The wo[r]kes of God. Vnto the good, good thynges profite, but vnto the euil, euil good thynges are euil.

He that applyeth hys mynde to vnderstandynge the lawe of God, dothe dyligently seke oute the wysedome of them of the olde tyme, and exercyseth hym selfe in the p[ro]phetes. He kepeth the saynges of famous men, & p[re]sareth to ynderstanding of darcke sentences of wysedome. He seketh oute the mysterie of secrete saynges, and exerciseth hym selfe therein continually. He doth seruyce among great men and appereth befoze the p[ri]nce. He goeth into a straunge countrey, & traunyleth thozowe it: loke what good or euil is amonge men, he p[ro]neth it & seketh it out. He purpolet in his herte to resorte earlye vnto the Lord that made hym & to praye befoze the best God. He openeth his mouth in prayer, & praieth for his synnes. Whē the great Lord wil, he shal be fylled w[ith] the

sprete of vnderstandynge that he may then put out wise sentences, & geue thankes vnto the Lord in his prayer. He shal order his deuycce, & leade his knowledge a ryght: & geue hym vnderstandynge of secrete thynge. He shal shew forth the science of his learnynge, and reioyce in the conuenaunt of the lawe of the Lord. The whole congregacion shal commend his wysdome & it shal neuer be put out. The remembrance of him shal neuer be fozgotten, & his name shal continue fro one generacyon to another. His wysdome shal be spoken of among the people, & the whole congregacion shal openly declare his praise, while he liueth he hath a greater name then a thousand besyde: & after his death, the same name remayneth vnto hym. Yet wyl I speake of moomen of vnderstandynge. For I am ful as the mone.

Herken vnto me (ye holy vertuous chuldren) bynge forth the fruyte, as the Rose that is planted by the brookes of the felde, & geue ye a swete smel as Libanus. Florish as the Rosegardeyn synge a songe of prayse. O geue thankes vnto God ouer all his wo[r]kes. Geue glozpe and honoure vnto the Lord, shewe hys prayse w[ith] your lippes. Yee, euen w[ith] the songe of your lippes, w[ith] harpes, and playnge, and in geuyng thankes vnto hym, saye after this manner. * All the wo[r]kes of the Lord are exceeding good, and all hys commaundementes are mete and conueniente in due season.

A man nede not to saye: what is this? what is that? For at tyme conuenient they shal all be sought. At his commaundement the water was as a wall, & at the word of his mouth the water stode stylly. * In his commaundement is every thynge acceptable & reconpled, and hys health cannot be mynyshed. The wo[r]kes of all fleth are befoze him, & there is nothynge hyd from his eyes. He seyth from euerlastynge to euerlastynge & there is nothynge to wonderfull, or hye vnto hym. A man nede not to saye then, what is this or that? For he hath made al thynges to do good vnto man. Hys blessing shal renne ouer as the streame, and moysture the earthe lyke a floude of water. Like as he maketh water foz drouth so shal his wrath fall vpon the heathen.

* His wayes are playne & right vnto the iust but the vngodlye stoble at them. For the good are good thynge created from the begynnynge & euil thynges foz the vngodly. * All thynges necessarye foz the lyfe of man are created from the beginning: water, fyre, salt, meale, whete and hony, mylke, and wyne, oyle, and clothynge. All these thynge are created foz the best to the faythfull. But to the vngodlye shal all these thynge be turned to hurt and harme. There be spretes that are created foz vengeaunce, and in theyr rigorosnes haue they fastened their tormentes. * In the tyme of the ende they shal put out theyr strength, & pacifye the wrath of him that made them. * Fyre, hayle, hunger, and deathe: all these thynges are created foz vengeaunce. The teeth of wilde noysome beastes, the scorpions, serpentes, and the swerde are created also foz vengeaunce, to the destructio[n] of the vngodly.

¶ They shal be

The booke.

They shalbe glad to do his commaunde-
mentes: and when nede is, they shalbe redy vpon
earth: and when theyr houre is come, they shal
not ouerpasse the commaundment of the Lord.

Therfore haue I taken a good courage vnto
me from the begynnynge, and thought to put
these thynges in wytyng, and to leaue them be-
hinde me. * All þe woorkes of the Lord are good
& he geueth euery one in due season, & whē nede
is, so þa man nede not to say: this is worse then
that. For in due season they are all pleasaunt &
good: And therfore prayse þe Lord with whole
hert & mouth, and geue thanks vnto his name

The .xl. Chapter.

¶ As myseries lyght in a mans lyfe. All thynges
passe awaye, but a fynde and a stable saythe re-
mayneth: Of the blessinge of the ryghteous and pre-
rogatyue of the feare of God.

A Greate trouaile is created for all
men, and an heuie yocke vpon all
men chyldren, frome the daye that
they goo out of theyr mothers wombe,
till they be buried in (the earth)
the mother of all thynges: namely their thoughtes
and ymaginacions, feare of the herte coun-
cell, meditacions, longynge, and desyre the daye
of death: from the highest that sitteth vpon the
gloious seate, vnto the lowest and moost syn-
ple vpon the earth: from hym that is gozgiouly
arayed, and weareth a crowne, vnto hym that
is but homely, and simply clothed. There is no-
thyng but wyathe, zeale, feartulnesse, vnquiet-
nesse, & feare of death, rygourous, anger, & itryfe
And in the nyght, when one shulde rest & sleape
vpon his bed, the slepe chaungeth his vndersta-
ndynge & knowlege. A lytle or nothyng is hys
rest, in the sleape as wel as in the day of labour.

B He feareth and is dysquieted in the vision
of his hert, as one that renneth out of a battaile
and in the time of health he awaketh and mar-
ueleth that the feare was nothyng. Such thin-
ges happen vnto al fleshe, both man and beast:
but senē folde to the vngodly. For ouer, death
bloudesthedynge, itryfe, and swearde, oppressiō
hunger, destruction, and punishment: * these
thynges are all created agaynst the vngodlye
& for theyr sakes came the floude also. * Al that
is of the earth, shall turne to earth agayne: and
al waters ebbe agayne into the see. Al byzies &
vnrightheousnesse shalbe put awaye, but sayth-
fulnes and truth shal endure for euer. The sub-
staunce & goodes of the vngodly shalbe dyped vpon
and synke awaye as the water floude, and they
shal make a soude like a great thōder in þe raine

C Lyke as the ryghteous reioyseth when he
openeth his hande, so shall the trangressours
be faynte, when theyr goodes vanyshe and con-
sume awaye. * The chyldren of the vngodlye
shall not obtaine many byzaunches and the vn-
cleane rootes vpon the hye rockes, shalbe roo-
ted oute before the grasse by the water syde and
vpon the ryuer banckes.

Frendlynesse and lyberallite in the increas
and blessinge of God, is lyke a paradise & gar-
den of pleasure: suche mercy also and kyndnes,
endureth for euer. * To labour and to be cōtent

with that a man hath, is a swete pleasaunt lyfe
and that is to finde a treasure aboue all treasu-
res. To beget chyldren and to repayre the cytie
maketh a perpetuall name, but an honest wo-
man is moze woorth then them bothe. Wyne and
mynstrelly reioyce the hert, but the loue of wis-
dome is aboue them bothe.

Hypynge and harpyng make a swete noyse,
but a frendly tonge goeth beyonde them bothe
Thyne eye desyeth fauoure and beuote, but a
grene seide tyme, rather then them both. A frend
and companion come together at opportynite
but aboue them bothe is a wife that agreeth w
her husbāde. One by other helpeth another in
þe time of trouble, but almes shal deliuer moze
then them both. Gold and siluer fasten the feete
but a good counsell is moze pleasaunt the them
both. Tempozall substaunce and strenght, lyfe
vpon the mynde: but the feare of the Lord wan-
teth nothyng, and nedeth no helpe.

The feare of the Lord is a pleasaunte gar-
den of blessinge, and nothyng so bewtifull as
it is. My sonne leade not a beggers lyfe, for bet-
ter it were to dye then to begge. Who so loketh
to another mans table, taketh no thoughte for
his owne lyuyng howe to vpholde his lyfe, for
he feadeth hym selfe with other mennes meate.
But a wyse and wel nurtered mā wyl be ware
therof. Beggynge is swete in the mouth of þe vn-
chamefast, but in his belly there burneth a fier.

The .xli. Chapter.

¶ Of the remembraunce of death. Death is not to be feared. A
curse vpon them that forsake the lawe of God. Good name and
fame. An exhortacyon to geue hebe vnto wysedome. Of what
thynges a man ought to be ashamed.

Deth, how bytter is the remem-
braunce of the, to a man that see-
keth rest and comfort in his sub-
staunce and ryches, vnto the mā
þ hath nothing to vexe him, and
that hath prosper yte in all thin-
ges, yee, vnto him þe yet is able to receaue meat
Death, howe acceptable and good is thy iud-
gement vnto the nedefull, and vnto him whose
strenght fayleth, & that is nowe in the last age,
and that all thynges is full of care and fearful-
nesse: vnto him also þe is in dyspayre, & hath no
hope nor patience. Be not thou afraid of death
remember them that haue bene before the: and
that come after the: this is þe iudgemente of the
Lord ouer all fleshe. * And why woldest thou
be against the pleasure of the wyeste? Whether
it be ten hundreth, or a thousande yeres: death
asketh not howe longe one hath lyued.

The chyldren of the vngodly are abhomy-
nable chyldren, and so are they that kepe compa-
ny with the vngodly. * The inheritaunce of vn-
godly chyldren shal come to naughts, and the
posterite shal haue a perpetual shame and cōfu-
sion. The chyldren complaine of an vngodlye
father, and why? for hys sake they are rebuked
and dyspyled. Wo be vnto you (O ye vngodly)
whyche haue forsaken the lawe of the Highest
God: yf ye be bozne, ye shalbe bozne to cursynge
yf ye dye, the curse shalbe poure vpon you.

* All that is of the earth, shall turne to earth
agayne

* Gene. vi. b

Eccl. xxi. a

Gene. vii. b

* Eccl. xi. b

1. Tim. vi. b
Job. iii. v. b

again: to go the vngodly also oute of the curse into destruction. The sorow of men is in theyr bodie: but the name of the vngodlye shal be put out. * Labour to get the a good name, for that shal contynue suer by the, then a thousande greete treasures of golde. A good lyfe hath a nobye of dayes, but a good name endureth euer.

* Wy chyldeyn kepe wysedome in peace for wysdome that is hyd: and a treasure that is not sene, what profyte is in them both? A man that hydeth his foolyshe nesse, is better then a man y chydeth his wysdome. Therfore be ye turned at my wordes: for it is not good in all thynges & alwaye to be ashamed. True sayth must proue and measure it. Be ashamed of whordome before father and mother: Be ashamed of leasping before the prynce & men of aucthorite: Of sinne before the Judge and ruler. Of offence before the cōgregation & people: Of vnryghteousnes before a companyon and frende. Of theste, before thy neighbours. * As for the truth of God and his couenaunte, be not ashamed thereof.

Be ashamed to lye with thine elbowes vpon the breaide: Be ashamed to looke vpon harlottes: Be ashamed to turne away thy face fro thy frende. Be ashamed to take and not to geue. Be ashamed also to looke vpon another manes wyfe, and to make anye trispyng wordes with her maiden, or to stand by her bedsyde. Be ashamed to vphayde thy frende when thou geueste anye thyng, caste him not in the teeth withal.

C The. xlii. Chapter.

Secretes maye not be opened. The lawe of God muste be taught. A daughter. A woman, God knoweth al thynges: yea, euen the secretes of thy herte.

Rearse not a thyng twyse, & disclose not the wordes, y thou hast hearde in secretes. Be shamefast & well manered in dede, so shal euery mā fauoure the. Of these thynges be not y ashamed, & accept no persone to offende. Namely, of these thynges be not ashamed: Of the lawe of God, of the couenaunte of Judgement to bypunge y vngodly fro his vngodlines vnto ryghteousnes: & to make him a good mā: to deale faithfully w thy neighbour & companyon: to distribute the heritage vnto thy frendes: to be dyligente to kepe trewe measure and weyghte: to be contente whether thou gettest much or lytle: to deale trulye with temporal goodes: in bypunge & sellpunge, to bypunge wy chyldeyn with dyligence, to correcte an euil seruante, to kepe y thynge is from an euil wyfe to set a locke wher many hādes are: what thou delyuereest and geueste oute to be kepte, to tell it, & to wepe it: to wypte vp all thy oute geuyng & receaypunge: to enfourme the vnlearned and vndylle: Of the aged, that are iudged, of the yong y thou be diligent in these thynges, trulye thou shalte be learned & wyse and accepte of al men.

The daughter maketh the father to wathe secretly: and the carefulnes y he hath for her, taketh awaye his slepe: yea, in the yowthe lest she shulde ouer growe hym: And when she hath an husbande, lest she shulde be hated: lest she shulde be despyled or rauished in her vyrgynphte, or got

ten with childe in her fathers house: Or (when she cometh to the man) lest she behaue her selfe not ryghte, or contynue vnscrupetfull. * If thy daughter be wanton kepe her straptely, lest she cause thine enemies to laugh the to scorn, & the whole cite to geue the an euil repozte, & so thou be sayne to heare thy shame of euery man, & be confounded before al the people. * Beholde not euerye bodys bewtpe, and haue not to muche dwellpunge amouge women. For lyke as the woyme & mothe cometh oute of the clothpunge so doth wyckednesse come of women.

It is better to be with an euell man, then wyth a frendlie wife that putteth one to shame and rebuke. I wyll remember the wordes of the Lorde, and declare the thynges that I haue sene. In the wordes of the Lorde are his wordes. The Sunne ouerlooketh all thynges with hys wyne, and all hys wordes are ful of the clearnesse thereof. Hath not the Lorde brought to passe that his sayntes shulde tell oute all his wonderous wordes, whyche the Almyghty Lord hath stablised? Al thynges endure in his gloze. He seketh out the grounde of the deepe, & the herte of men, & he knoweth all their ymaginacion and wysdome. For the Lorde knoweth all science, and he looketh into the token of the tyme. He declareth the thynges that are passe & for to come, & dyscloseth thynges y are secreete.

* No thoughte maye escape hym, neyther maye any worde be hid from hym. He hath garnished the hye excellent wordes of his wysdome, & he is from euerlastyng to euerlastyng. Vnto hym maye nothyng be added neyther ca he be minished, he hath no nede of any mans counsell. O, howe amplye are all hys wordes, and as a sparke to looke vpon. They lyue all, & endure for euer: and when soeuer nede is, they are all obedyente vnto hym. They are double, one agaynst another: he hath made nothyng that hath faute or blemyshe. * He hath stablised the goodes of euerye one: and who maye be satisfised with his gloze, when he seyth it?

C The. xliii. Chapter.

The Summe of the creatyon of the wordes of God.

The gloze of the hyght, is the sayre and clere fyrmant, the bewtpe of the heauen is hys gloriously cleares. The Sunne when it appeareth, declareth the daye in the goyng out of it, a maruelous worke of the hyest. At noone it burneth the earth & who maye abyde for y heat therof? Who so kepeth an ouen when it is hote thre tymes more doth the sunne burne vpon the mountaynes, whē it bzyetheth out the fyrre beames & spyneth w the bzyghtnes of it, it blindeth the eyes. Great is the Lorde y made it, & in hys commaundement he causeth it to runne hastly.

* The Moone also is in al, and at conuenient season it sheweth the tymes & is a token of the tyme. * The token of the solempne feaste is taken of the Moone, a lyght y minisheth & increaseth agayne. The moneth is called after ymone it groweth wonderously in her chaungpunge.

The army of heuen also is in the hyght in the firmament.

Ecol. xlii. b

Ecol. xlii. b

Gene. iii. b

Job. xlii. b

Esa. xlii. b

Deu. xxxii. a

Ps. viii. a

Gene. i. b

Esa. xlii. a

The booke.

firmamente of heauen: it geueth a cleare and gloriouse shyne. This is the clearenesse of the starres, the bewtyfull apparell of heauen, the apparel that the Lord lighteneth in the heygth. In his holie worke they contynue in theyr order, and not one of them faileth in hys watche.

** Gene. ix. b* * Loke vpon the rayne howe, and prayse hym that made it: very bewtyfull is it in his shyne. He compasseth the heauen aboute with hys clearenesse and glorie, the handes of the hyghest hath bended it. Thowhe hys commaundement he maketh the snowe to fall, and the thunder of his iudgemente to sympte hastily. Thowhe his commaundement the treasures are opened, and the cloudes fle as the fowles. In hys power hath he strengthened the cloudes, and broke the haille stones. The mountaynes melte at the syghte of hym the wynde bloweth accordynge to hys wil. The sounde of his thoder beateth the earth and so doth the storme of the North: the whoyle wynde also lyghteth downe as a feathered foule casteth out and spredeth the snowe abrode: and as the greshoppers that destroy al, so falleth it downe. The eye marueleth at the bewtye of the withnesse thereof, and the herte is affrayed at the rayne of it. He poureth oute the frost vpon earthe lyke salte, and when it is frozen, it is as sharpe as the pycke of a thysle.

When the colde North wynde bloweth, harde they fall commethe of the water. He lyghteth downe vpon all the gatherynge together of water, and putteth on the waters as a breast plate. He deuoureth the mountaynes, and burneth the wylernes: & loke what is grene, he putteth it out lyke fyre. The medecyne of all these is whē a cloude commeth hastily: & when a dew commeth vpon the heate it shalbe refreshed agayne. In hys worde he styllteth the wynde: In hys counsel he setteth the depe, and (the Lord) Iesus planted it. They that sayle ouer the see, tell of the paelles and harmes thereof, and when we heare it with oure eares, we maruaile thereat. For there be straunge wonderful worckes, dyuerse maner of nyce beastes & whalpyshes. Thowhe hym are al thynges set in good order, & parfourmed, and in hys worde all thynges endure.

I speake muche, but I cannot suffyciently attayne vnto it, for he him selfe onely is the perfection of all wordes. We shulde prayse the Lord after al our power, for he is greate in al hys worckes. The Lord is to be feared, yee, very greate is he, & maruelous is hys power. Prayse the Lord, and magnifye him as muche as ye may, yet doth he farre exceede al prayse. O magnifye hym with al your power, and labour earnestly, yet are ye in no wyse able, suffyciently to prayse hym. Who hath sene hym, that he myghte tell vs?

** Deut. v. e* ** John. i. b* * Who can magnifye hym so greatlye as he is. For there are hyd yet greater thynges then these be: as for vs, we haue sene but fewe of hys worckes. For the Lord hath made all thynges and geuen wysedome to suche as feare God.

The .xlviij. Chapter.

The prayse of certen holy men, Enoch, Noe, Abraham, Isaac & Jacob,

Et vs commende the noble famous men, and the generacyon of our forefathers and fathers. Many more glorious actes hath the Lord done, and shewed hys greates power euer sence the beginning. The noble famous men raygned in theyr kyngedomes, and bare excellent rule. In theyr wysedome and vnderstandynge, they folowed the counsel shewed in the prophetes. They led the folke thowhe the counsell & wysedome of the scribes of the people. Wyse sentences are found in their instruction. They sought the swetnes and melody of musyke, & brought forth the pleasaunte songes in scripture. They were ryche also, and coude comfort and pacify those that dwelt with them. All these were very noble and honourable men in theyr generations, and were well reported of in their times. These haue left a name behynde them, so that theyr prayse shal alwaye be spoken of. Afterwarde, there were some, whose remembraunce is gone. * They came to naughte and perished as though they had neuer bene: and became as though they had neuer bene borne: yea, & their chyldren also with them.

Nevertheless, there are the lounge men, whose ryghteousnesse shal neuer be forgotten but contynue by theyr prosperyte. Theyr chyldren are an holie good heritage: Theyr seed endureth fast in the couenaunte. For theyr sakes shal theyr chyldren and seed continue for euer, & theyr prayse shal neuer be put downe. Their bodies are buryed in peace, but theyr name lyueth for euer moare. The people can speake of theyr wysedome, and the congregacyon can talke of theyr prayse. * Enoch walked ryghte and acceptably befoze the Lord: therefore was he translated for an example of a mendeunte to the generacions. * Noe, was a stedfast & ryghteous man, and in the time of wrath he became a reconsylynge. Therefore was he left a remnaunte vnto the earth, when the floude came. A neuerlastynge couenaunte was made with him, that all fleshe shulde perishe no moare with the water. Abraham was a greates father of manye people, in glory was there none lyke vnto hym. He kepte the lawe of the hyghest, and came into a couenaunte with him. He set the couenaunte in hys fleshe, and when he was proued, he was founde faythfull. Therefore swoze God vnto hym, with an othe, & he wolde blesse all people in hys seede, that he wolde multiplye and increase him as the duste of the earth, and to exhale hys seede as the starres: yee, and that hys seede shulde haue the possession, an inheritaunce of the lande from see to see, and from the ryuer vnto the borders of the worlde.

* With Isaac dyd he stablyshe the same couenaunt, for Abraham his fathers sake. Yee, that gracious blesynge, and belth of all mens couenaunte dyd he stablyshe with Isaac, and made it rest vpon the heade of Jacob. He knewe hym in that he prospered hym so wel and ryghtly, and gaue them an heritage and sundred theyr porcyon by it selfe, & parted it amonge the twelve

thelue trybes. Mercyfull men brought he out of him, which found fauour in y sight of al flesch

The. xlv. Chapter.

The prayse of Moses, Aaron, and Phinehas.

Moses beloued of God and menne, whose remembraunce is in his praise hym that the Lorde made lyke in y gloze of the sayntes, and magnified hym, so y the encynges stode in awe of hym, thowhe hys woordes he dyd great wonders. He made hym great in y syghte of kynges, gaue hym commaundement befoze his people, and thewed hym his glayous powe. He stablyhed hym with faythfulnesse and mekenesse, and chose hym out of all men. For he herde hys voyce, and he led hym in the darke cloude, * and there he gaue hym the commaundementes, yea, the lawe of lyfe and wylsdom that he myght teache Jacob the couenaunt and Israell hys lawes.

He chose Aaron his brother also out of the trybe of Leuy, exalted hym, & made hym suche lyke. * An euerlastyng couenaunt made he with hym, and gaue him the presthode in the people. He made hym glayous in bewtyfull aray, and clothed hym with the garmente of honoure. He put perfecte ioye vpon hym, and girded hym w strength. He decked hym with syde clothes, and a tynple, with an ouerbodye cote also and a gyrdle. Rounde about made he hym belles of gold and that many: * y when he went in, the sound myght be heard, that they might make a noise in the Sanctuary, & geue the people warnyng. The holy garment was wrought and brydged with golde, yelow sylke and purple. And in the brestlappe there was a goodly worke, wherein was fastened lyghte & perfectnesse.

* Upon the same also there was a woozke fastened, and set wyth costlye pcepyous stones, all bounde with golde: and this he broughte in hys mynstacyon. The stones were fastened for a remembraunce, after the nombze of y. xii. trybes of Israell. Upon his myster there was a plate of pure golde, a grauen ymage of holynes famous and noble worke, garnished, and pleasure to looke vpon. Befoze hym were there sene no such fayze ornaments, and these it be-houed hym alway to vse. There myghte none other put them on, but onely hys chyldzen and his chylders chyldzen perpetuallie. Daily per-fourmed he his burnt offernynges two tymes. * Moses fylled his handes, and anoynted hym with holie oyle.

Thys was now confirmed hym wyth an euerlastyng couenaunte, and to hys sede, as the dayes of heauen, namely y his chyldzen should alway mynstre befoze hym, and perfourme the offyce of the Presthode, and wythe the people good in his name. Befoze all men liuyng chose he hym y he shulde offer incense befoze the Lord and make obours for a swete sauoure and reme-mbraunce that he shoulde reconyle the people of the Lorde wyth hym again. * He gaue hym au-ctoptye also in hys commaundementes and in the couenaunte that he shulde teache Jacob the

statutes and testimonyes, and to enfourme Is-raell in hys lawe.

* Therfoze there stode by certayne agaynst hym, and had enuye at hym in the wyldernesse, namely they y wer at Dathan, & Abirams side and the surpous congregacyon of Choz. This the Lorde sawe: and it displeased hym, and in hys wathfull indygnacyon were they consu-med. A greate wonder dyd he vpon theim, and consumed them with the fyre. * Besyde this, he made Aaron yet more honourable and glayous. He gaue hym an herptage, and parted the fyrste frutes vnto hym. * Vnto hym specially he appoynted the breade for sustenance, (for the Priestes dyd eate of the offernynges of the Lorde) thys gaue he vnto hym and hys sede.

* Elles had he no herptage nor porcyon in the lande, and wyth the people. For the Lord hym selfe is his porcyon and enherptance.

The third noble and excellent man is * Phy-nehes the sonne of Eleazar, whiche pleased the God of Israell, because he had yzeale and feare of the Lorde. For when the people were turned backe, he put hym selfe for the ryghte soone, and that wyth a good wyll, to pacifye the wrathe of the Lorde towarde Israell. Therfoze was there a couenaunt of peace made with hym that he shulde be the pyncypall among the ryghteous and the people, that he and hys posteritye shulde haue the offyce of the Presthode for euer (Lyke as there was made a couenaunte wyth Dauid of the trybe of Iuda, that from among his sonnes onely there shulde be a kyng.) And that Aaron also and his sede shoulde be the herptage, to geue vs wylsdom in our hert, to iudge hys people in ryghteousnesse, that hys goodes shulde not come into forgetfulnesse, and y their honoure myght endure for euer.

The. xlv. Chapter.

The prayse of Josue, Caleb, and Samuel.

Manlye and stronge in battayle * was Jesus the sonne of Naue, whiche in steade of Moses the prophet was ge-uen to be a Capytaine of the people, whiche accordyng vnto his name, was a great saupoure vnto the electe of God to punyche the enemyes that rose by agaynst Israell, that Israell myghte obtayne theyr enherptance. How great, noble and excellent was he, whē he lefte by his hande, and drew out his sweard agaynst the ctyes. Who stode so manly befoze him? For y Lord hym self brought in y enemyes. * Stode not the Sunne styll at his commaundement, and one daye was as longe as two? He called vnto the hyghest and mooste myghtye, when the enemyes pleased vpon hym on euery syde, and the Lorde hearde hym with the hayle stones. They smote the heathenlye people myghtely, and in the fallyng doune they slewe all the aduersaries, so that the heathen knewe his hoste, and all his defence, that y Lorde hym selfe foughte agaynst them for he folowed by the myghtye men of them.

* In the tyme of Moses also, he and Caleb the sonne of Iephune, dyd a good worke, which

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Num. xxi. g.

stode agaynst the enemyes, withhelde the people from synne, and styllled the wycked murmuring. * And of syxe hundred thousande people of foote, they two were preserued to byrnyng the into the berptage, namely, a land that floweth with mylke and honey.

Jos. xiii. e.

* The Lorde gaue strengthe also vnto Caleb whiche remayned wyth hym vnto hys age, so that he went vp into the hygh places of the lande and his siede conquered the same for an berptage, that all the chyldren of Israel myghte see, how good a thyng it is, to be obedyente vnto the Lorde. And the Judges or rulers (euery one after his name) whose hert went not a whoyring, nor departed from the Lorde, and that for soke not the Lorde vnfaythfully, whose remembrance hath a good reposte.

Yea they bones flozethe out of theyr place, and theyr names shall neuer be chaunged, (but honoure remayneth styll wyth the chyldren of those holpe menne).

1. Reg. x. a. and. xvi. b.

C Samuel the prophete beloued of the Lorde hys God * ordeyned a kyng, and anoynted the princes ouer the people. In the lawe of the Lorde he iudged the congregacion, and the Lorde had respecte vnto Jacob: The Prophete was found diligent in his faythfulnesse: yea, & he is knowne faythfull in his wordes: because he sawe the God of lyghte. * He called vpon the Lorde Almighty, when the enemyes pleased vpon hym on euery syde, what tyme as he offered the suckyng lambs. And the Lorde thondered from heauen, and made his voyce to be heard wyth a greates noyse. He discomfyted the Princes of Tyre, and all the rulers of the Philistynes.

1. Re. xii. a.

* Before hys laste ende he made protestacyon in the syghte of the Lorde, and hys annoynted that he tooke nether substance nor good of any man, no, not so much as a shoe, and no man myght accuse hym. After this he tolde, that his ende was at hande, and shewed the kyng also hys ende and death, and from the earth lyfte he vp his voyce in the Prophecie that the vngodlye people shulde perishe.

The. xlvii Chapter.

The prayse of Nathan, Dauid, and Salomon.

1. Re. xli. a.



Afterward in the tyme of kyng Dauid there rose vp a Prophete called Nathan: For lyke as the fat is taken awaye from the offeringe, so was Dauid chosen oute of the chyldren of Israel. He tooke hys pastyme wyth the lyons, and wyth kyddes and wyth beares, lyke as wyth lambs. * Slewe he not a Gyaunte when he was yet but yonge, and tooke awaye the rebuke fro his people: what tyme as he toke the stone in his hande, and smote doune proude Goliath with the syng: For he called vpon the Highest Lorde whiche gaue hym strength in his ryght hande, so that he ouerthrewe the mighty Gyaunte in the battayle that he myght set vp the borne of his people again.

1. Re. xlii. b.

* Thus broughte he hym to worshippe a-boue all Princes, and made him to haue a good

reposte in the prayse of the Lorde, that he shulde were a crowne of glorie. * For he destroyed the enemyes on euery syde, rooted out the Philistynes hys aduersaries, and brake theyr borne in sunder, lyke as it is broken yet this day. In all his workes he praised the Highest and holdest, ascribed the honoure vnto hym.

Wyth hys whole herte dyd he prayse the Lorde, and loued God that made hym. * Hese theyr songers also before the aulter, and in their tyme he made swete songes.

He ordeyned to kepe the holpe dayes worshipfully, and that the solempne feaste thow the whole yere shulde be honozably holden with praisynge the name of the Lorde, & with syngynge by tymes in the moornyng in the sanctuary.

* The Lorde tooke away his synnes, and exhalted his borne for euer. He gaue hym a countenaunt of the kyngdom, and a throne of worshippe in Israel. * After hym there rose vp the wyle sonne called Salomon, and for hys sake he droue the enemyes awaye farre of. This Salomon rained with peace in hys tyme (for God gaue hym rest from hys enemyes on euery syde that he myght buyld hym an house in his name and prepare the Sanctuary for euer) like as he was wel instruct in his yowthe, and fylled wyth wylidome and vnderstandyng, as it wer with a water floude: He couered and fylled the whole land wth symilitudes & wyle prudent sentences.

Hys name wente abroade in the Isles, because of his peace he was beloued. All landes marueyled at his Songes, Prouerbes, symilitudes, and at hys peace, and at the name of the Lorde God, whiche is called the God of Israel.

* He gathered golde as tynne, and he had as muche syluer as leade. * He was moued in inordinate loue toward women, & was overcome in affection. He stayned his honoure & worshippe yea, hys posterite defyled he also in hyngyng the wrauth of the Lorde vpon his chyldren & sorrow after his ioye: * so that his kyngdome was deuoyded, and Ephraim became an vnfaythfull and vncoustant kyngdome. * Neuertheless, God forsoke not his mercye, nether was he utterly destroyed because of hys workes, that he shulde leaue hym no posterite. As for the seed he came vpon hym, whiche he loued, he brought it not utterly to naught but gaue yet a remnant vnto Jacob, & a roote vnto Dauid out of hym.

Thus rested Salomon with his fathers, and oute of his sede he lefte behynde hym a very foolysheenes of the people, and suche one as had no vnderstandyng: * Euen Roboam, whiche turned away the people thow his counsell, & Jeroboam the sonne of Nabat, which caused Israel to synne, & the wedd Ephraim a way of vngodlynes: In so much that they synnes & mysdedes had the vpper hande so sore, & at the laste they were dreyuen out of the lande for the same: Yea, he soughte oute and brought vp all wickednes, tyll the vengeance came vpon them.

The. xlviii Chapter.

The prais of Eliah, Elizeus, Ezechiah, and Esay.

Then

Of Iesus the sonne of Sirach. Kol. xlii.



Then stode vp * Eliah the prophete as a fyre, and his worde bzente lyke a cresset. He broughte an hunger vpon them, and in hys zeale he made theim fewe in nombze. For they myghte not awaye with the commaundementes of the Lorde. Thow so woꝛde of the Lorde he wutte the heauen, * and thze tymes broughte he the fyre downe. Thus became Eliah honourable in his wonderous dedes. Who mai make his boast to be lyke hym: * One that was deed raysed he vp from deathe, and in the woꝛde of the hyst he broughte hym oute of the graue again. He cast doune kynges and destroyed them and the honourable from theyꝛ seate. Upon the mount Syna he hearde the punymente, and vpon Hozeb the iudgement of the vengeance. He propheted recompensing vnto kynges, * or dapped Prophetes after hym. * He was taken vp in the strome of fyre, in a charet of hores of the Lorde. He was ordeined in the reprounges in tyme to pacifye the wraethe of the Lorde, * to turne the hertes of the fathers vnto the chylde, and to set vp the trybes of Jacob agayne. Blesed were they that sawe the, and were garnished in loue, for we liue in lyfe: (but after death we shall haue no suche name.)

* Elia was couered in the skorne, but he-lyseus was fylled with his sprete. Whyle he lyued he was afraped of no wyce, and no man myght ouercome hym. There coude no woꝛde discerne hym, * & after his death his body propheted. * He dyd wonders in his lyfe, and in death were his woꝛkes maruelous. For al this the people amended not, neyther departed they from their synnes: * tyl they were caried away prysoners out of the lande, and were scatered abroad in all countreyes so that of them there remayned, but a very lytle people, & a pryncce vnto the house of Dauid. Howbeit some of them dyd ryght, and some heaped vp vngodlynes.

* Hezekias made his cytie stronge, conuey- ed hym water into it, dygged thow so the stoupe rocke with yron, and made vp a well by the water syde. * In his tyme came Sennacherib vp, and sente Rabshakes, lyfte vp hys hande agaynst Syon, and despyled theim with greute pryde. Then trembled theyꝛ hertes and handes so that they sorowed lyke a woman traueylng wyth chylde. So they called vpon the Lorde whiche is mercifull, and lyfte vp theyꝛ handes befoze hym. Immedyately the Lorde heard them oute of heauen: (he thought nomore vpon their synnes, nor gaue the ouer to their enemies:) but deliuered them by the hand of Elap. * He smote the hoste of the Assyrians, and hys Angell destroyed them. For Hezekias had done the thing that pleased the Lorde, and remayned stedfastly in the waye of Dauid hys father. As Elap the greate and faithfull prophete in the syght of God had commaunded hym. * In his tyme the sonne went backward: & he lengthened the kynges lyfe. With a ryghte spyrte propheted he, what shulde come to passe at the laste, & to such as were sozowfull in Syon: he gaue consolacy-

on, wherwith they myght comfort them selues for euermore. He shewed theynges þ were for to come, and secrete, or euer they came to passe.

The xlii. Chapter.

¶ Of Josiah, Hezekiah, Dauid, Jeremy, Ezechiel, Zorobabel, Iesus, Nehemiah, Enoch, and Joseph.



He remembraunce of * Josias is lyke as when the Apotecarpe maketh many pꝛecious swete smelling thinges together. His remembraunce shal be swete as honny in all mouthes and as the playng of Musycke at a banket of wyne. He was appointed to turne the people a gayne, and to take a waye all abhomyacions of the vngodly. He dyrected his herte vnto the Lorde, and in the tyme of the vngodly he set vp the woꝛshyppe of God agayne. All kynges (excepte Dauid, Hezekias and Josiah) commyted wyckednesse: for euen the kynges of Juda, also forsoke þ law of God. For they gaue theyꝛ horne vnto other, theyꝛ honour and woꝛshyppe also to a straunge people.

Therfoze was the elect cytie of the Sanctuarie bzente with fyre, * and the stretes thereof lay desolate & wast in the hande of Jeremy, for they entreated hym euell, whiche neuerthelesse was a Propheete ordeyned frome hys mother's wombe, that he myght roote oute, bꝛeake of * & destroye: and that he myghte buylde vp, and plant agayne. * Ezechiel sawe the gloꝛpe of the Lorde in a vision, which was shewed hym vpon the charet of þ cherubins. For he thought vpon the enemyes in the rapne, to do good vnto such as had ordred theyꝛ wayes aryght. And the bones of the twelue prophetes floꝛysshed from out of theyꝛ place for they gaue comforte & consolacion vnto Jacob, and deliuered the faithfully. * Howe shall we praise Zorobabel, which was as a ryng in the ryght hande?

* So was Iesus also þ sonne of Iosedec: these men in theyꝛ tyme builded the house, and set vp the Sanctuarie of the Lorde agayne: whiche was prepared for an euerlastyng woꝛshyppe. * And Nehemias is alwaye to be commended, which set vp for vs the walles that were broken downe, made the portes and barres agayne and buylde the houses of the newe. * But vpon the earth is there no man created lyke Enoch, for he was taken vp from the earth. * And Joseph whiche was Lorde of his bꝛethzen, and the vypholder of his people: hys bones were couered and kepte. Seth and Sem were in greute honoure among the people: and so was Adam aboue all the beastes when he was created.

The i. Chapter.

¶ Of Symon the sonne of Onias.



Symon the sonne of Onias the hye pꝛeste, whiche in his lyfe set vp the house agayne, & in hys dayes made fast the temple. The deygth of the temple also was founded of hym, the double buyldyng and the hye walles of the temple. In his dayes the welis of water flowed out, and were excedyng full as the sea. He toke care for his people, and deliuered them from destruction

The booke.

struccyon. He kepte his cytie, & made it stronge that it shulde not be beleged. He dwelte in honoure and worshipp among his people, and enlarged the entraunce of the house, and his court. He gaue lychte as the mourning starre in the myddest of the cloudes, and as the Moone when it is full. He shined as the Sunne in the temple of God. He is as bright as the raynebow in his fayre cloudes, and flourisheth as the floures and roses in the spring of the yere, and as lyches by the ryuers of water. Like as the braunches vpon the mount Libanus, in the time of Sommer as a fyre and incense that is kindled. Like as an whole ornameute of pure golde, set with all maner of precious stones, and as an Olive tree that is frutefull and as a Cypress tree, whiche groweth vpon hye.

When he put on the garment of honoure and was clothed with all bewte: when he went to the holpe aulter to garnyshe the coueryng of his Sanctuary: when he tooke the porcyons out of the Breastes bande, he hym self stode by his hartbe of the aulter, and his brethren round about in order. As the braunches of Cedre tree vpon the mount Libanus so stode they round about hym. And as the braunches of the Olive tree, so stode all the sonnes of Aaron in their glorie, and the oblacions of the Lorde in their handes before all the congregacion of Israell. And that he myght sufficently perfourme his scrupce vpon the aulter, and garnyshe the offering of the best God, he stretched out his hand and tooke of the drinkoffring, and poured in of the wyne, so he poured vpon the botome of the aulter a good smel vnto the best Mynce.

Then beganne the sonnes of Aaron to syng and to blowe with trompettes, and to make a great noyse, for a remembraunce & prayse vnto the Lorde. Then were all the people afrayed and fell downe to the earth vpon their faces to worshyppe the Lorde their God & to geue thanks to the Almighty God. They song goodly also with their voyces, so there was a pleasant noyse in the great house of the Lorde. And the people in their prayer, besought the Lorde the best, that he would be merciful tyll the honour of the Lorde were perfourmed, thus ended they their ministracion and seruice. Then went he downe & stretched out his handes ouer the whole multitude of the people of Israell, that they shuld geue prayse and thanks out of their lyches vnto Lorde, and to reioyce in his name. He beganne yet once also to praye, & he mighte openly shewe the thankesgeuyng before his best, namely thus: O geue prayse and thanks (ye all) vnto the Lorde our God whiche hath neuer done noble & great thinges: whiche hath encreased our dayes from our mothers wombe, and delte with vs accordyng to his mercy: that he will geue vs the ioyfulness of herte, & peace for our tyme in Israell. Whiche saythfully keepeth his merce for vs euermore, and alwaye delyuereth vs in due season.

There be two maner of people that I abhorre from my herte: as for the thynde whome I

hate, it is no people. They that syt vpon the mountayn of Samaria, the Philistines, and the foolish people that dwell in Sichymis.

I Jesus the sonne of Syrach Eleazarus, of Ierusalem, haue tokened by these informacions and documentes of wisdom & vnderstanding in this booke, and poured oute the wisdom of my herte. Blessed is he that exerceyth hym self therein: and who so taketh such to herte shalbe wise for euer. If he doo these thynges he shalbe stronge in all. For the lychte of the Lorde leadeth hym.

The li. Chapter.

A prayer of Jesus the sonne of Syrach.



I will thanke the O Lord and kyng and prayse the, O God, my sauour. I will yelde prayse vnto thy name: for thou art my defender and helper and hast preserued my bodie from destruction, from the snare of trayterous tounge, and from the lippes that are occupied with lyes. Thou hast bene my helper, from suche as stode vpon against me, and hast deliuered me after the multitude of thy merce, and for thy holy names sake. Thou hast deliuered me from the roaring of them that prepared them selues to deuoure me, out of the handes of such as sought after my lyfe: from the multitude of them that troubled me and went about to sette fyre vpon me on euery syde, so that I am not brynte in the myddes of the fyre: from the depe of hell, from an vncleane tonge, from lying wordes, from wicked kyng, and from an vnyghteous tong. My soule shall prayse the Lord vnto death, for my lyfe drewe nyghe vnto hell downeward.

They compassed me rounde aboute on euery syde, and there was no man to helpe me. I looked aboute me, yf there were any man that wolde socour me: but there was none. Then thought I vpon thy mercy, O Lord, and vpon thyne actes that thou hast done euer of olde: namely, that thou delyuerest suche as put their trust in the, and riddest them oute of the handes of the heathen. Thus lyfte I vp my prayer from the earth and prayed for delyueraunce from death. I called vpon the Lorde the father of my Lord, that he wold not leaue me without helpe, in the day of my trouble, and in the tyme of the proude: I will prayse thy name continually, yeldyng honour and thanks vnto it: and so my prayer was heard. Thou saudest me from destruction and delyueredest me from my vnyghteous tyme. Therefore, will I acknowledge and prayse the, and magnifye the name of the Lorde.

When I was yet but yonge, or euer I went astraye, I despyed wysdome openly in my prayer. I came therfore before the temple, & sought her vnto the laste. Then floysthed she vnto me as a grape that is lone rypp. My herte reioysed in her, then went my foote the ryght way: yee from youthe vp, soughte I after her. I bowed downe myne eare and receyued her. I found me muche wisdom: and prospered greatly in her. Therefore will I ascribe the glorie vnto hym that geueth me wysdome: for I am aduysed to do ther.

do thereafter. I will be gelous to cleane vnto þe thing that is good, so that I not be confounded. My soule hath wrestled with her, and I haue bene diligent to be occupied in her. I lift myne handes on hye, the was my soule lyghtened thow wysdome, that I knowlaged my foolysnesse, I ordred my soule after her, she and I were one herte from the begynning, and I found her in clenness. And therfore that I not be forsaken. My hert longed after her, and I gat a good treasure. Thow her the Lord hath geuen me ane we tong, wherwith I will praise hym. * Come vnto me ye vnlarned & dwell in þe house of wysdome: withdrowe not youre selues from her, but talke and comune of these thynges, for youre soules are very thyrstye. I opened my mouth and spake: Come & by wysdome with out any money, howe doune your necke vnder her poke, and your soule shall receiue wysdome. She is hard at hand, and is content to be found. Behold with your eyes, * how that I haue had but lytle labour, & yet haue found muche reste. Receiue wysdome, and ye shall haue plenteousnes of siluer & gold in possession. Let your mind rest in his mercy, and be not ashamed of his praise. Wo ke his worke by tymes, and he shall geue you your reward in due season.

The ende of the booke of Iesus the sonne of Sirach: which is called in Latyne, Ecclesiasticus.

The booke of the prophet Baruch.

The fyrste Chapter.

¶ Baruch wrote a boke during the captiuite of Babylon, which he red before Jechoniah and all the people. The Jewes sente the booke with money vnto Jerusalem, to the other brethren: to the intent that they shulde pray for them.



And these are the wordes of the booke, which were wrytten by Baruch the sonne of Nerias the sonne of Maasias, þe sonne of Sedechias, þe sonne of Sedechias, þe sonne of Belchias, at Babylon, in the fyfte yere, and in the vii. day of the moneth, what tyme as the Chaldees toke Jerusalem, and brente it by wyth fyre. And Baruch dyd reade the wordes of this booke, þe Jechoniah the sonne of Joachim kyng of Juda myght heare: & in the presence of all the people that were come to heare the booke: yea, and before all the noble kynges sones, before the Lordes of the counsel and elders: and before the hole people, from the lowest vnto the hiest: before al them þe dwelt at Babylon by the water of Soby. Whiche when they herd it, wept, fasted, & prayd before þe Lord. They made a collection also of money, accordyng to euery mans poure, and sente it to Jerusalem vnto Joachim the sonne of Belchias the

sonne of Salon preast, with the other preastes and to all the people whiche were with hym at Jerusalem, what tyme as they had gotten the ornaments of the temple of the Lord (þe were taken away out of þe temple) that they myght bypnyng them agayne into the lande of Juda, the tenth daye of the moneth Syban: namely, syluer vesselles (whiche Sedechias the sonne of Josiah kyng of Juda had made) after that Nabuchodonozor kyng of Babylon had taken Jechoniah, w all his prynces, lordes, & all the people, & led them captiue from Jerusalem vnto Babilon.

And they sayde: Beholde, we haue sent you money, * to buy you burnt offeringes & incence withall: make you vnlouened breade, and offere for synne vpon the alter of the Lord our God. * And pray for the prosperite of Nabuchodonozor kyng of Babylon, & for the welfare of Balthazar his sonne: that they daies may be vpon earth, as the daies of Heauen: þe God also maye geue vs strength & lighten our eyes, þe we maye lyue vnder the defence of Nabuchodonozor kyng of Babylon, & vnder the proteccion of Balthazar his sonne: þe we may longe do them seruice, and synd fauour in their syght. Pray for vs also vnto the Lord our God, for we haue synned against the Lord our God & vnto this day, is not his wrath turned yet a waye from vs. And se that ye rede this booke (whiche we haue sent to you to bee reherled in the temple of þe Lord) vpon the hye daies, and at tyme conuenient.

Thus shall ye saye. * The Lord oure God is ryghteous, but we are worthy of confusyon, and shame: lyke as it is come to passe this daye vnto all Juda, and to euery one that dwelleth at Jerusalem: to oure kynges, prynces, preastes, prophetes, and our fathers. We haue synned before the Lord our God, we haue not put our trust in hym, nor geuen hym credence, we haue not obeyed hym, we haue not harkened vnto the voice of þe Lord our God, to walke in þe commaundementes that he gaue vs. Synys þe day that he brought our forefathers out of þe land of Egypt vnto this present day we haue beneuer a misbelouing & an vnfaithfull people vnto the Lord our God: destroyng our selues vtterly, & bringyng backe, þe we shuld not heare his voyce.

* Wherfore, there are come vpon vs greate plagues and dyuers curses. Lyke as the Lord deuised by Moyses his seruaunt: * which brought our fathers oute of the lande of Egypt, to geue vs a lande that floweth wyth mylke & honye, lyke as it is to se this daye. Neuerthelesse, we haue not harkened vnto þe voice of þe Lord our God, accordyng to all the wordes of the prophetes, whome he sent vnto vs & to our rulers: but euery man folowed his owne mynde & wicked ymaginacion: to offer vnto straunge gods & to do euell in the syght of the Lord our God.

The ii. Chapter.

¶ The Jewes confesse that they suffer iustly for their synnes. The true confession of the christen. The Jewes desyre to haue the wrath of God turned from them. The Lord wyl that we obeye vnto prynces all though they be euell. We promysed that he wyl call agayne the people from captiuite, and geue them a newe and an everlasting testamente.

For

The booke.

Dant. ix. b

De. xxviii. e
iii. Re. v. a
Chre. iii. b

Baruch. i. d.

Dant. ii. c.
Exodi. vii.
viii. ix. x. xi
xii. xiii. xiiii

ii. Bar. vi. c

Deu. xxxi. c.
Esay. xlii. c.

Isa. cxlii. e

Jer. xlviii. a



AND the whiche * cause the Lorde
oure God hath perfourmed his de-
uoyce whereof he certifyed vs, and
oure heades that ruled in Ierusalem,
yee, and our kynnes, oure prynces
with all Israel & Iuda. And suche plagues hath
the Lorde broughte vpon vs, as neuer came to
passe vnder the heauen, lyke as it is fulfyllid
in Ierusalem, * accordynge as it is wyrtten in
the lawe of Moyses: that a man shulde eate the
fleshe of his owne sonne, & the fleshe of his owne
doughter. Moreover, he hath deliuered them
into the handes of all the kynnes, & are rounde
about vs (to be confounded & desolate) and sca-
tered them abrode in al landes & nations. Thus
are we brought beneth and not aboue, because
we haue synned against the Lorde our God, and
haue not bene obedient vnto his voyce. * Ther-
fore the Lorde oure God is ryghteous, and we
with oure fathers (as reason is) are brought to
open shame, as it is to se this daye. And as for
these plagues that are come vpon vs alredy, the
Lorde hath deuoyd them for vs: yet wolde we
not prae vnto the Lorde our God & we myght
turne euery man from his vngodly waies. So
the Lorde hath caused suche plagues to come v-
pon vs: for he is ryghteous in all his workes,
whiche he hath comaunded vs: whiche we also
haue not done, nor harkened vnto his voyce: for
to walke in the comaundementes of the Lorde
that he hath geuen vnto vs.

* And now, O Lorde God of Israel, thou
that * haste broughte thy people out of the land
of Egypte with a mighty hande, wyth tokens
and wonders, wyth thy great power, and out-
stretched arme: & hast gotten thy selfe a name,
as it is come to passe this daye, O Lorde our god
we haue synned, we haue done wyckedly, we
haue behaued our selues vngodly in al thy righ-
teousnes. Turne thy wrath from vs we be-
seche the for we are but a fewe left among the
heathen, where thou hast scattered vs. * Heare
our prayers (O Lorde) & our petitions: byng
vs out of captiuyte, for thyne owne sake: geue
vs fauoure in the sight of them, which haue led
vs a way: that all landes may know that thou
arte the Lorde oure God: and & Israel and his
generacion calleth vpon thy name.

O Lorde, looke downe from thy holy house
vpon vs: encline thyne eare, & heare vs. * For
the dead that be gone downe to their graues, &
whose soules are out of theyr bodies, * as crybe
vnto the Lorde, neyther prayse, nor ryghteous
makynge: but & soule that is vexed for the mul-
titude of her synnes whyche goeth on heuelp, &
and weakely, whose eyes begynne to fayle: yee
such a soule ascribeth prayse & righteousness vn-
to the Lorde: O Lorde we powze out our pray-
ers befoze the, and requyre mercy in thy syght
O Lorde our God: not for any godlynes of our
forefathers, but because thou haste sente out
thy wrath and indignacyon vpon vs: accord-
ynge as thou dydeste threaten vs, by thy ser-
uauntes the prophetes, sayng. * Thus sayeth
the Lorde: bowe doune your shulders & neckes

and serue the kynge of Babylon, so shall ye re-
mayne styl in the lande, that I gaue vnto your
fathers. If ye wyll not do thys, nor heare the
voyce of the Lorde your God, to serue the kyn-
ge of Babylon: I shall destroye you in the cyties
of Iuda: within Ierusalem & wythoute, I wyll
also take you from the voyce of mirth, and the
voyce of ioye, the voyce of the bydegrome and
the voyce of the byde, & there shal no man dwel
more in the lande: But they wolde not hearken
vnto thy voyce, to do the kynge of Babylon ser-
uice: & therfore hast thou perfourmed the wo-
des that thou spakest by thy seruauntes the pro-
phetes: namelpe, that the bones of oure kynnes
and the bones of our fathers shulde be transla-
ted oute of theyr places. And lo, now we are they
layed out in the heate of the sunne, & in the cold
of the nyght, & deed in great misery, with hun-
ger, with sword with pestilence, & are cleane
cast forth. As for the temple wherein thy name
was called vpon, thou hast laide it waste, as it
is to se this daye: & that for the wyckednes of &
house of Israel, & & house of Iuda. O Lorde our
God, thou hast intreated vs after all thy good-
nes, & accordynge to al that great louyng mercy
of thyne, lyke as thou spakeste by thy seruaunt
Moyses, in the day when thou didest comaunde
him, to writ thy lawe befoze the chyldren of Is-
rael, sayng: * If ye wyll not berken vnto my
voyce, then shall this greete multitude be tur-
ned into a verye small people, for I wyll scatter
them abrode. Notwithstandynge, I am sure &
this folke wyll not heare me: for it is an harde-
necked people, but in the lande of their captiui-
te, they shall remember them selues, and learne
to know, that I am the Lorde their God, whē I
geue them an herte to vnderstand, and eares to
heare. Then shall they prae me in the lande of
their captiuyte: and thynke vpon my name. Then
shall they turne them from theyr harde
backes, and from theyr vngodlynesse. Then
shall they remember the thynges, that happened
vnto theyr forefathers, whych synned agaynst
me. So I wyll byng them agayne into the lade
which I promysed wyth an oth vnto theyr fa-
thers: Abraham, Isahac, & Iacob, & they shall
be lordes of it: yee, I wil increase them, and not
mynyshe them. * And I wyll make another co-
uenant with them: such one as shal endure for
euer, namelpe, that I wyll be theyr God, & they
shal be my people: and I wyll nomore dryue my
people the chyldren of Israel, oute of the lande
that I haue geuen them.

The. iii. Chapter.

The people continueth in theyr prayer begon for their deliue-
rance. he prayeth wylfully vnto the people, shewynge that so
great aduersities came vnto them for the dyspysing thereof. On-
ly God was the synder of wisdom. Of the incarnation of Christ.



AND now, O Lorde Almyghty,
thou God of Israel, oure soule that
is in trouble, and oure spyrte that
is vexed, cryeth vnto the: heare vs
(O Lorde) and haue ppyte vpon vs
for thou arte a merciful God, be gracys vnto
vs, for we haue synned befoze the. Thou endu-
rest for euer, shulde we then vtterly perishe? O
Lorde almyghty

Lord Almighty, thou God of Israel.

Hear now the prayer of the deed Israelites and of the children, which have sinned before thee, and not hearkened unto the voice of the Lord thy God, for the which cause these plagues have come upon us: O Lord, remember not the wickedness of our fathers, but think upon thy power and name now at this time: for thou art the Lord our God: the Lord will we praise. * For thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity, and that we might turn from the wickedness of our fathers, & sinned before thee.

Beholde, we are yet this day in our captivity, where as thou hast scattered us, to be an abomination, curse, and syn: * lyke as it hath happened unto our fathers also, because of the wickedness, and departing from thee.

O Israel, heare the commandmentes of life: ponder them well with thyne cares, that thou mayst learne wisdom. But how happeneth it Israel, that thou art in thyne enemies lande thou arte waken olde in a straunge countrey, & despyled with the deade. Why art thou become lyke them, & go downe to the graves? Even because thou hast forsaken the well of wisdom: for if thou haddest walked in the way of God truly, thou shouldst have remained safe in thyne owne land. * O learne then where discrecyon is, where vertue is, where understanding is, that thou mayst knowe also from whence cometh longe lyfe, a necessary liuing, the lyghte of the eyes, & quietnes. Who ever found out her place? & who ever came into her treasures.

Where are the princes of the heathen become, & such as ruled the bestes upon the earth? They that had theyr pastyme with the foules of the ayre, that hoorded up siluer & gold (wherein mentruist so much) & made no ende of theyr gathering: What is become of them & coynd siluer, and were so carefull, & could not byng theyr workes to passe? They be rotted out, and gone downe to hell, and other men are come up in their steades. Young men haue sene lyght, and dwelte upon earth: but the waye of reformation haue they not knowen, nor understande the pathes thereof: nether haue they children receyued it: yea, righte farre is it from them. It hath not bene heard of in the lande of Canaan, neyther hath it ben sene at Cheman.

The Agarenes soughte after wisdom, but that which is earthly, lyke as the marchauntres of the lande do. They of Cheman are conyng also, and they labour for wisdom and understanding: but the way of true wisdom they knowe not: neyther do they thinke upon the pathes thereof. O Israel howe greate is the house of God: and how large is the place of his possession: * Great is he & hath no ende: yea, & unmesurable. What is become of those famous gyautes, that were so great of bodies, and so worthy men of warre? Those had not the Lord chosen, neyther haue they founde the waye of reformation, therefore wer they destroyed, and

for so muche as they had no wisdom, they perished because of the foolishenes.

Who hath gone up into heauen, to take wisdom there and broughte her downe from the cloudes? Who hath gone ouer the sea, to fynde her, & hath chosen her aboue gold, & so broughte her hether? No man knoweth the waies of wisdom, neither is there any that can seke out her pathes. But he that wotteth all thinges, knoweth her, and he hath founde her oute with his foreknowledge. * This same is he which prepared the earth at the beginning, and fylled it with all maner of foules and bestes. * When he sendeth out the lyghte, it goeth: and when he calleth it again, it obeyeth hym with feare.

The starres kepe theyr watche, and geue theyr light: yea & that gladly. When he calleth them they saye: here we be. And so with cherefulnesse they shewe lyght vnto hym that made them.

* This is our God and there shall none other be compared vnto hym. It is he that hath founde oute all wisdom, and hath geuen her vnto Jacob his seruante, and to Israel his beloued. * Afterwarde dyd he shewe hym selfe vpon earth, and dwelt among men.

The. iiii. Chapter.

The reward of them that kepe the lawe, & the punishment of them that despise it. A comfortyng of the people being in captiuitie. A complaine of Jerusalem & vnder the figure thereof of the church. A consolacyon & comfortyng of the same.



This is the booke of the commandmentes of God, and the lawe that endureth for euer. Al they that kepe it shall come to lyfe: but suche as forsake it, shall come to deathe. Turne the, O Jacob, take holde of it: walke by this waye thowowe his byghtnes and thyne. Geue not thyne honoure to another, and thy worshippe to a straunge people. O Israel, howe happye are we, seeing that God hath shewed vs suche thynges as are pleasaunt vnto hym: Be of good chere, thou people of God, O thou ancient Israel. * Nowe are ye solde among the heathen, howbeit, not for your vtter destruction: but because ye prouoked God the Lord to wrathe and dyspleasure, therefore were ye deliuered vnto your enemies: for ye displeased the euerlastyng God that made you offeryng vnto deuyls & not to God. Ye haue forgotten hym that broughte you up, and your nurse haue ye greued, O Israel.

When he sawe that the wraath of God was comyng vpon you, he sayde hearken. O ye & dwell about syon, for God hath broughte me into great heynesse, and why? I se the captivitye of my people, of my sonnes & daughters, which the euerlastyng God will byng vpon them. With hope dyd I nuryse them, but nowe must I leaue them with weeping & sorrow.

Let no man reioyce ouer me wyddowe, and forsaken: which for the synnes of my chyldren am desolate of euery manne. For why? they departed from the lawe of God: they woulde not know his righteousnesse, nor walke in the way of his commandmentes: & as for the pathes of truth & godlynes, they had no lust to go in the

O ye

The booke.

C O ye dwellers aboute Syon, come, and let vs call to remembraunce the captiuite, that þeuerlastyng God hath broughte vpon my sonnes and my daughters. * He hath broughte a people vpon them from farre, an vncircumsised people and of a straunge language which neither regard the olde, nor ppytie the yonge.

Deu. xxxviii. e.
Jeremi. v. d.

These haue carped awaye the dere beloued of my wyddowes, leauyng me alone, both desolate and chylidlesse. But alas what can I helpe you? Nowe he that hath brought these plagues vpon you, deliuer you also from the handes of youre enemies.

Deu. xlii. e.
and. xxx. a.
Isa. xlii. a.

Go your way (O my chyldren) go your way for I am desolate & forsaken. * I haue put of þe clothynge of peace, and put vpon me the sackcloth of prayer, & for my tyme I wyll cal vpon the most hyeste. Be of good chere: O my chyldren, crye vnto the Lorde, and he shall deliuer you from the power of þe princes, your enemies.

For verely, I haue euer a good hope of your prosperous helth: yea, a very gladnesse is come vpon me from the holy one, because of þe mercy that ye shall haue of our euerlastyng sauour.

D With mourning and weping dyd I let you go from me, but with ioye & perpetual gladnesse shall the Lorde bring you again vnto me. Like as the neighbours of Sion sawe your captiuite from God, Euen so shall they also se shortly your helth in God, whiche shall come in you w great honoure and euerlastyng worship.

ii. Re. xlii. b.

O my chyldren, * suffer patiently þe wrath that shall come vpon you. For the enemye hath persecuted the, but shortly thou shalt se his destruction, and shalt treade vpon his necke.

My darlynges haue gone rougher harde wayes, for they are led awaye as a flocke that is scattered abroad with the enemies. But he of good comforte (O my chyldren,) and crye vnto the Lorde: For he that led you away, hath you yet in remembraunce: & lyke as ye haue ben mynded to swarue from your God * so shall ye now endeuoure youre selues ten tymes more, to turne againe and to seke hym. For he þe hath brought these plagues vpon you shall bring you euerlastyng ioye againe, with your helth. Take a good hert vnto the O Jerusalem: for he whiche gaue the that name, exhorteth the so to do.

Esa. lv. b.

Jer. l. a. b. c.

* The wycked doers that nowe put the to trouble shall perishe, and suche as haue reioysed at thy fall, shall be punished. The cytyes whome thy chyldren serue, and that haue carped awaye thy sonnes, shall be correct. For lyke as they be now glad of thy decay (& reioyce at thy fall) so shall they mourne in their owne destruction. The ioye of theyr multitude shall be taken away, and theyr chere shall be turned to sorrowe. For a fyre shall fall vpon them from the euerlastyng God longe to endure: and it shall be inhabited of deuils for a great season.

The. v. Chapter.

Jerusalem is moued vnto gladnes for the returne of her people, and vnder the fygure thereof, the church.



Q Jerusalem, loke aboute the toward the East, and beholde the ioye that cometh vnto the fro God. For lo, thy sonnes (whome thou hast forsaken, & that were scattered abroad) come gathered together, from the east and weste, reioysing in the word of þe holy one, vnto þe honour of God.

Put of thy mournynge clothes (O Jerusalem) and thy sorowe, & decke the with the worshippe and honour, that cometh vnto the from God, with euerlastyng gloire. God shall put the garmente of ryghteousnesse vpon the, and sette a crowne of euerlastyng worshippe vpon thine heade, for vpon the wyl God declare bys byghtenesse, þe is vnder the heauen. Yee, an euerlastyng name shall be geuen the of God, w peace of righteousnesse, & the honoure of Gods feare.

Aryse, O Jerusalem, stand vp an hye: loke about the toward the East: & behold thy chyldren gathered from the East, vnto the west which reioyse in thy holy worde, hauing God in remembraunce. They departed from the on foote, and were led awaye of their enemies: but nowe shall the Lorde bring them carped w honoure as chyldren of the kingdome. For God is purposed to bring downe all stoute mountaynes: yee and all hye rockes, to fyll the valleyes, & so to make them euen with the grounde: that Israel maye be dilygente to lyue vnto the honoure of God. The woodes and all pleasaunt trees shall ouer shadowe Israel, at the comaundement of God. For hether shall God bring Israell w ioyfull mirth, and in the light of his maiesty: w the mercy and righteousness that cometh of hym selfe.

The. vi. Chapter.

A copy of the ppylle that Jeremy sent vnto the Jewes, which were led awaye prisoners by the kyng of Babylon: wherein he certifieth them of the thyng that was comaunded hym of God.



Because of the synnes, that ye haue doone agaynst God, ye shall be ledde awaye captiue vnto Babylon, euen of Nabuchodonosor, the kyng of Babylon. So when ye bee come into Babylon, ye shall remaine there manye yeres, and for a longe season: namely seuen generacions, and after that wyll I bring you awaye peaceably from thence. Nowe shall ye se in Babylon goddes of golde, of syluer, of woode, and of stone, borne vpon mens shulders, to caste oute a fearfulnessse before the heathen. But looke that ye do not as the other: be not ye a frayde, & let not the feare of them overcome you.

Therefore when ye see the multitude of people worshyping them behynde and before, say ye in your hertes: O Lorde, * it is thou þeough- teste onely to bee worshypped. Myne aungell also shall bee wyth you, and I my selfe wyll care for youre soules. As for the tymber of those goddes, the carpenter hath polished them: yea, gilted be they, and layde ouer with syluer: yet are they but vaine thynges, and cannot speake. Lyke as a wench þe loueth paramours is trymply dect, euen so are these made and hanged with golde. Crownes of gold verely haue their Goddes

des

goddess vpon their heades: so the priestes them
selues take gold and syluer from them: and put
it to theiꝝ owne vses: pea, they geue of y^e same
vnto harlottes, and trimme theiꝝ whores with
al: againe, they take it from their whores, and
decke theiꝝ gods there with. * Yet cannot these
gods deliuer them selues from rust and mothes
When they haue couered them with clothyng
of purple, they wype theiꝝ faces for the duste of
the temple, wherof there is much among them
One hath a Scepter in his hande as though he
were Judge of the countrey: yet can he not slay
suche as offende hym. Another hath a swerde
or an axe in his hande, for all that he is neyther
able to defende him selfe from battayle, nor fro
murderers. By this ye maye vnderstand, that
they be no gods: therfore se that ye neyther wor-
shipp them, nor feare them. For lyke as a vessell
that a man vsyth, is nothyng worth when it is
broken, euen so is it with their gods. Whē they
be set vp in the temple, theiꝝ eyes be full of dust
thowse the fete of those y^e come in. And lyke as
the doores are shut in rounde aboute vpon him
that hath offended the kynge: Or as it were a
dead bodye kepte besyde the graue. Euen so the
priestes kepe the doores with barres and lockes
least theiꝝ gods be spoiled with robbers. They
set vp candels befoze them (ye, verely and that
manye) whereof they cannot se one but euen as
blockes, so stande they in the temple. It is sayd
that the serpentis and wormes, whych come of
the earth, knowe out theiꝝ bertes, eatynge the
and their clothes also, and yet they feele it not.
Theiꝝ faces are black thowse the smoke that
is in the temple. The oules, swalowes and byr-
des, fly vpon them, yee, & the cattes runne ouer
their heades. By this ye maye be sure, that they
are not gods, therfore feare them not. The gold
that they haue, is to make them be wyfull: for
all that, excepte some bodye dyght of theiꝝ rust
they wyl geue no thynge: & when they were cast
into a fourme, they felt it not. They are bought
for mony and haue no byeth of life within them
* They muste be borne vpon mens shulders, as
those y^e haue no feete: wherby they declare vn-
to men, that they be nothyng worth. * Confou-
ded be they then that worshipp them, for yf they
fall to the grounde, they cannot rylle vp againe
of them selues. Yee though one helpe them vp &
set them ryghte, yet are they not able to stande
alone: but must haue pꝛoppes set vnder the like
dead men. As for the thynge that is offred vnto
them, theiꝝ priestes sell it, and abuse it: yee, the
priestes wiues take therof: but vnto the sicke
and poze, they geue nothyng of it: the women
with childe, and the menstruous lape handes of
theiꝝ offerpuges: By this ye maye be sure that
they are no gods, therfore be not ye affrayde of
them. Frome whence cometh it then, that they
are called gods? The women sit befoze the god-
des of syluer, golde, & woode, & the priestes syt in
their temples, hauing open clothes, whose heddes
& beerdes are shauen & haue nothyng vpo their
heades: roozyng, and cryng vpon theiꝝ gods
as men do at the feaste when one is deade.

The priestes also take awaye the garmentes
of the ymages and decke theiꝝ wyues and chyl-
dren withall. Whether it be good or euell that
any man do vnto the, they are not able to reco-
pense it: they can neyther sette vp a kynge nor
put hym downe. In lyke maner they may ney-
ther geue ryches, nor rewarde euell. * Though
a man make a vowe vnto the and kepe it not,
they wyl not requyre it. They can saue no man
frome deathe, neyther deliuer the weake frome
the myghtye. They can not restore a blynde mā
to his syghte, nor helpe anye man at his nede.
They can shewe no mercy to the wyddowe, nor
do good to the fatherlesse. Theiꝝ goddesses of
woode, stone, golde, and syluer, are but euen as
other stones, that be betwen of the mountayne.
They that worshipp them, shal be confounded.
Howe shulde they than be taken for goddesses?
Yee, howe dare men call them goddesses? And
though the Caldees worshypped them not, hea-
ring y^e they were but dame & coulde not speake:
Yet they the selues offre vnto Bell, and wolde
fayne haue hym to speake: as who saye, they
could fele, that may not moue. But when these
men come to vnderstandyng, they shal forsake
the, for their goddess haue no felynge. A greate
sorte of women gyde with coardes, sytte in the
stretes, & burne oliue beries. Howe yf one of the
be coueyd awaye, & lye is anye such as come by:
she casteth her neyghbours in the teth, because
she was not so worthely reputed, nor her coard
broke. What soeuer is done for the, it is but in
vayne and lost. Howe maye it then be sayde or
thoughte, y^e they are goddesses? Carpeters & gold-
smithes make them, neyther be they anye other
thynge but euen what the workeman wyl
make of them. Yee, the goldsmithes them sel-
ues that make them, are of no longe contyn-
uance. Howe shulde then the thynge that are
made of them, be goddesses? Mayne therfore are
the thynge (ye, verely same is it) that they
leauelynde them for theiꝝ prosperitie. For
as soone as there cometh anye warre or plage
vpon them, then the priestes ymagyne, where
they maye hyde them selues wyth them. Howe
can men thynke then, y^e they be goddesses, whych
neyther may defende them selues frome warre,
nor deliuer them from misfortune? For seynge
they be but of wood, of stone, of syluer and of
golde: all people and kynges shal knowe here-
after that they be but vayne thynge: yee, it
shal be openly declared, that they be no goddesses:
but euen the very workes of mens handes, and
that God hath nothyng to do with them. (It
is manifeste then that they are no goddesses, but
the workes of mens handes, and no worcke of
God in them.) They can set no kynge in the
lande, nor geue raine vnto men. They can geue
no sentence of a matter, neyther defende the land
frome wronge. For they are not able to do so
moche as a crowe, that flyeth betwyxte heauen
and earth.

When there happeneth a fyre into the
house of those goddesses of woode, and syluer, and
of golde, the priestes wyl escape and saue them

Egg selues

The songe of the. iiii. chyldren.

selues, but the goddes burne as the balkes ther in. They cannot withstande any kynge or bat- tell: howe may it then be thoughte or graited, that they be goddes? Moreouer these goddes of woode, of stone, of golde, and syluer may ne- ther defende them selues frome theues nor rob- bers: yee, the very wycked are stronger the they. These stryppen them oute of theyr apparell, that they be clothed withall, these take theyr golde & syluer from them, and so get theyr away: yet ca- they not helpe them selues. Therfore it is moche better for a man, to be a kynge, and so to thewe his power: or els a profitable vessel in a house, wherin he that owethe it, myghte haue plea- sure: yee, or to be a doze in a house, to kepe such thynges safe as be therein, the to be such a vayne god. The Sunne, the moone, & all the starres, seynge they geue theyr shyne and lyghte, are o- bedient, and do men good. Whan the lyghte- nyng glistereth, all his cleare. The winde blo- weth in euery countre: and whā God commaū- deth the cloudes to go rounde aboute the whole worlde, they do as they are bydden, whan the fyre is sent downe from aboue & commaunded, it burneth vp hylles and woddes. But as for those goddes, they are not like one of these thin- ges, neyther in beuetye, neyther strength. Ther- fore, men shulde not thynke nor saye that they be goddes, seynge they can neither geue sentence in iudgemente, nor do men good. For so muche nowe as ye are sure, that they be no goddes, then feare they not. For they can neyther speake euell nor good for kynges. They can thewe no tokens in heauen for þe heathen, neyther shyne as the Sunne, nor geue lyghte as the Moone: yee, the vnrasonable bestes are better then they, for they can get them vnder the rose, and do them selues good. So can ye be certifyed by no maner of meanes, that they be goddes: ther- fore feare them not. For lyke as a scarcrowe in a garden of herbes kepeth nothyng, euen so are theyr goddes of woode, of syluer and golde: and lyke as a white thorne in an orcharde, that euery byrde sytteth vpon: yee, lyke as a dead bodie that is caste in the darcke: Euen so is it with those goddes of woode, syluer and golde. Wherby the purple and scarlet whych they haue vpon them, and soone saydeth away: ye maye vnderstande, that they be no goddes: yee, they them selues shalbe consumed at the laste, whych shalbe a great confusyon of the lande. Blessed is the godlye man, that hath no yma- ges, and worshyp- peth none, for he shalbe farre from reproffe.

The ende of the Propete
Baruch.

The songe of the thre

chyldren, whych were put into the hote bren- nyng ouen. The comen translatyon readeth thys songe in the thyrde Chapter of Danyel.



And they walked in the myddest of the flamine prayseynge God and magnifyed the Lorde. As- sarias stode vp, and prayde on thys maner. Euen in the myd- dest of the fyre opened he his mouth & sayde: Blessed be thou

(O Lord God of our fathers) ryght worthy to be prayled and honoured is þe name of thine for euermore: for thou arte righteous in al the thin- ges that thou hast done vnto vs, yee, saythfull are all thy woorkes, thy wayes are ryght, & all thy iudgementes true. In al þe thynges that thou hast brought vpon vs, and vpon the holy cytie of oure fathers (euen Jerusalem) thou hast exe- cuted true Iudgement: yee, accordyng to ryght and equite hast thou broughte al these thynges vpon vs because of oure synnes.

For why? we haue offended and done wyck- kedlye, departynge frome the: * In all thynges we haue we trespassed, and not obeyed thy commaū- dementes, nor kept them, nether done as thou hast bydden vs, þe we myght prosper. * Ther- fore all that thou hast broughte vpon vs, and euery thing that thou hast done to vs, thou hast done them in true Iudgement: As in deliuering vs into the handes of oure enemyes, among vn- godlye and wycked ymagynacyons, and to an vnrightheous kynge, yee, the mooste frowarde vpon earth. And nowe we maye not open oure mouthes, we are become a shame & reproffe vn- to thy seruantes, and to them that worshypp- the. Yet for thy names sake (we beseech the) geue vs not vp for euer, breake not thy conenant, & take not awaye thy mercy from vs, for thy be- loued Abrahams sake, for thy seruāt Isaaks sake, and for thy holy Israels sake. To whom thou hast spoken and promysed * that thou woldest multiply their seide as the sterres of heauen & as þe lande þe lieth vpon the see. For we (O Lord) are become lesse then any people, & we kept vnder this daye in all the world because of oure synnes: So that now we haue nether prince, prophet, burnt offering, sacrifice, oblatyon, incense, nor Sanctuary befoze the.

Nevertheless, in a contryte herte & an hum- ble sprete, let vs be receaued, that we maye ob- tayne thy mercy. Like as in the burnt offering of Rammes & bullockes, & lyke as in thousan- des of fat lambes so let our offeringes be in thy syght this day, that it may please the, * for ther is no confusyon vnto them that put there trust in the. And nowe we folowe the wyth all oure hert, we feare the & like thy face. But vs not to shame, but deale with vs after thy louynge and- nes, and accordyng to the multitude of thy mer- cyes. Delouer vs by thy myracles (O Lord) & get thy name an honoure, that all they whych do thy seruantes enell maye be confounded.

Let

Let them be ashamed thozowe thy Almightye power, and theyr strenght be broken: that they maye knowe howe þ thou onely art the Lord God, & honour wort hy thozowout al þ world.

And the kynge's seruantes that put them in, ceased not to make the ouen hote with wold fyre, dyre strawe, pytch and faggottes, so that the flamme went oute of the ouen vpon a xliij. cubytes: yee, it tooke awaye and byent vp thole Caldes, that it gat holde vpon beside the ouen. But the Aungel of the Lord came downe into the ouen to Ilcias and his felowes, and smot the flamme of the fyre oute of the ouen, and made the myddst of the ouen as it had ben a colde wind blowyng: so that the fyre neither touched them greued them, nor dyd them harte. Then these thre (as out of one mouthe) prayled, honoured, and blessed God in the forwarde sayinge,

* Blessed be thou O Lord God of oure fathers: for thou art prayse and honour wort hye yee, and to be magnified for euer moze. * Blessed be the holy name of thy gloze, for it is wort hye to be prayled, and magnified in al worldes. Blessed be thou in the holy temple of thy gloze for above all thynges thou arte to be prayled, yee, & moze the worthy to be magnified for euer. Blessed be thou in the trone of thy kyngdome, for above all thou arte worthy to be wel spokē of, & to be moze then magnified for euer. Blessed be thou that lokest thozowe the depe, and sittest vpon the Cherubyns for thou arte worthy to be prayled, and above al to be magnified for euer. Blessed be thou in the firmament of heauē for thou arte prayse & honour wort hye for euer.

O al ye workes of the Lord, speake good of the Lord, prayse hym, and let hym vp for euer.

* O ye Aungels of the Lord, speake good of the Lord, prayse hym, and let hym vp for euer.

O ye heauens speake good of þ Lord, prayse and let hym vp for euer.

O ye waters þ be above þ firmament, speak good of þ Lord: prayse him & let him vp for euer.

O al ye powers of the Lord: speake good of the Lord, prayse hym, and let hym vp for euer.

* O ye Sunne and Moone, speake good of the Lord: prayse him, and let him vp for euer.

O ye Starres of heauen, speake good of the Lord, prayse him, and let him vp for euer.

* O ye showers and dewe: speake good of the Lord: prayse him, and let him vp for euer.

O all ye wyndes of God, speake good of the Lord: prayse him, and let him vp for euer.

O ye fyre & heate, speake good of the Lord, prayse him, and let him vp for euer.

O ye wynter & sommer, speake good of the Lord: prayse him, and let him vp for euer.

O ye dewes and frostes, speake good of the Lord: prayse him, and let him vp for euer.

O ye frost and cold, speake good of the Lord: prayse him and let him vp for euer.

O ye yle and snowe, speake good of the Lord: prayse him, and let him vp for euer.

O ye nyghtes and dayes: speake good of the Lord: prayse him and let him vp for euer.

O ye lyte and darchnes, speake good of the

Lord: prayse hym, and let hym vp for euer.

O ye lyghteninges & cloudes, speake good of the Lord: prayse him: and let him vp for euer.

O let the earth speake good of the Lord: yee let it prayse hym, and let hym vp for euer.

O ye mountaynes and hylles, speake good of the Lord: prayse him and let him vp for euer.

O al ye grene thynges vpo þ erth, speake good of the Lord: prayse hym, & let hym vp for euer.

O ye welles, speake good of the Lord, prayse hym and let hym vp for euer.

O ye Sees and floudes, speake good of the Lord: prayse him, and let him vp for euer.

O ye Whales, and all that moue in the waters speake good of the Lord: prayse him, and let hym vp for euer.

O al ye foules of the ayre, speake good of the Lord, prayse hym and let hym vp for euer.

O al ye bestes and cattell, speake good of þ Lord: prayse him and let hym vp for euer.

O ye chyl dre of men, speake good of þ Lord, prayse hym, and let hym vp for euer.

O let Israel speake good of the Lord: prayse hym and let hym for euer.

O ye prestes of the Lord, speake good of the Lord, prayse him and let him vp for euer.

* O ye seruantes of þ Lord speake good of the Lord: prayse him and let him vp for euer.

O ye spretes & soules of þ righteous, speake good of þ Lord: prayse him & let him vp for euer.

O ye holy & hūble mē of hert, speak ye good of þ Lord, prayse ye him, & let him vp for euer.

O Anantas, Alarias, and Mylaell, speake ye good of the Lord, prayse ye hym, and let him vp for euer.

* Whiche hath deliuered vs frome the hel, kepte vs from the hande of death, ridde vs from the myddest of the burnyng flamme,

and saued vs euen in the myddest of the fyre. * O geue thanckes therfore vnto the Lord: for he is kinde herted, and his merce endureth for euer.

O all deuoute men, speake ye good of the Lord, euen the God of all Goddes: O prayse hym, and geue hym thanckes for his merce endureth worlde withoute ende.

The story of Susanna

whych is the thyrtyene Chapter of Danyel after the Latyn.



There dwelt a man in Babilon called Ioachym, that tooke a wyfe, whose name was Susanna, þ daughter of Helchia, a verie fayre woman and such one as feared God. her father & her mother also were godlye people, & taught their doughter accordyng to þ law of Moles. Nowe Joachim (her husbände) was a grate ryche man, & had a faire orchard ioinig vnto his house. And to him resorted the Jewes comenly, because he was a mā of reputacion among the. The same yere were there made two iudges, suche as the Lord speaketh of: All the wyckednes of Babilon

The story of Susanna

lon commeth from the elders (that is) from the iudges, which seme to rule & people. These came oft to Joachims house, and all such as had any thing to do in & law came thither vnto them.

Now when the people came againe at after none, Susanna went into her husbandes orcharde, to walke. The elders seynge this that she went in dayly, and walked, they burned for lust to her: yee, they wer almost out of their wyttes and cast downe their eyes, that they shoulde not se heauen, nor remember that God is a righteous iudge. For they were booth wounded with & loue of her, nether durst one shewe another his greife. And for shame, they durst not tel her their inordinate lust, that they woulde faine haue to do with her. Yet they laied wayt for her earnestly from day to day, that they might (at the last) haue a sight of her. And & one saied to the other: Up, let vs go home, for it is diner time. So they went their way from her.

When they returned again, they came together, enquiring out the matter betwixte them selues: yee, the one tolde the other of his wicked lust: Then apointed they a time when they might take Susanna alone.

It happened also that they spied out a conuenient time, when she went forth to walke (as her maner was) and nobody with her, but .ii. maydens, and thought * to wash her self in the garden, for it was an hote season: And ther was not one parson ther, except the two elders that had hid them selues to beholde her. So she saied to her maidens: go for me oyle and soope, and shut & orchard doze, that I may wash me. And they did as she bad them, and shut the orchard doze and went out them selues at a back doze, to fet the thyng that she had commaunded: but Susanna knew not, that the elders lay there hyd with in. Now when the maidens wer gone forth the two elders gat them vp and came vpon her, saying: now the orchard dozes ar shut, that no man can se vs: we haue a lust vnto the, therfore consent vnto vs, and lye with vs.

Pf thou wilt not, we will bring a testimony all against the, that ther was a yonge feloe with the, and that thou hast sent away thy maidens from the for the same cause. Susanna sighed, & saied: Alas, I am in trouble on euery side. Though I folow youre mynde, it will be my death, and pf I consent not vnto you, I cannot escape your handes. Well, it is better for me, to fall into your handes without the deede doyng then to speme in the sight of the Lord: and with that, she cried out with a loud voyce: the elders also cried out against her.

Then ranne ther one to the orchard doze and smote it open. Now when the seruantes of the house heard the cry in the orchard they rushed in at the backe doze, to se what the matter was. So when the elders tolde them, the seruantes were greatly ashamed, for why? there was neuer such a report made of Susanna. On & morow after, came the people to Joachim her husband, and the two elders came also, full of myscheuous ymaginacion agaynst Susanna, to

bring her vnto death, and spake thus before the people: Send for Susanna the daughter of helchias Joachims wife. And immediatly they set for her. So she came with her father and mother, her chyldren and all her kynred. Now Susanna was a tender person and maruelous fayre of face. Therfore the wicked men commaunded to take of the clothes from her face (for she was couered) that at the last they myghte so be satisfied in her bewtie. Then her frendes: yee, and all they that knewe her, began to wepe.

These two elders stood vp in the myddest of the people, * and laied their handes vpon Susanna, which wept and loked vp toward heauen for her hert had a sure trust in the Lord. And the elders saied: As we wer talkyng in the orchard alone this woman came in with her two maidens whome she sent awaye frome her, and spared the orchard dozes: with that a yonge feloe (whiche there was hid) came vnto her, and lay with her. As for vs, we stood in a corner in the orchard. And when we saw this wickednes, we came to her: and perceiued that they had medled together. But we coulde not holde him, for he was stronger then we: thus he opened the doze and gat him awaye.

Nowe when we had taken this woman, we asked her what yonge feloe this was: but she woulde not tell vs. This is the matter, and we be witnesses of the same. The comen sort beleued them: as those that were the elders and iudges of the people, and so they condemned her to deathe. Susanna cried oute with a loude voyce and saied: O euerlasting God, * thou sercher of secrettes, thou that knowest all thinges afoze they come to passe: thou wottest, that they haue bozne false wytnesse agaynst me, and behold, I muste dye, where as I neuer dyd suche thynges as these men haue maliciously inuited against me. And the Lord heard her voyce. For when she was led forth to deathe, the Lord raised vp the spyte of a yonge chyld, whose name was Daniel, which cried with a loude voyce: * I am cleane from this bloude. Then all the people turned them toward hym, and saied: What meane these wordes, that thou haste spoken? Daniell stood in the myddest of them and saied: Are ye such fooles, O ye chyldren of Israel, that ye can not discern nor knowe the truth? Ye haue here condemned a daughter of Israel vnto death, and know not the truth: wherfore, go sit on iudgement again, for they haue spokē false witness against her.

Wherfore the people turned again in all the hast. And the elders (that is the principall heades) said vnto him: come sit downe here among vs, and shew vs this matter, seying God hath geuen the as great honour as an elder. And Daniel saied vnto them: * But these two aside one fro another, and then shal I heare them. When they wer put a sonder one frome another, he called one of them and said vnto hym. O thou cankered carle, & hast vsed thy wickednesse so long thine vngacious dedes whiche thou hast done afoze, are nowe come to lyght.

Exod. ii. a.
ii. Reg. xii. a.

The story of Bel and of the Dragon.

Fol. li.

For thou haste geuen false Judgementes, thou haste oppressed the innocente, and letten the gyltie go free where as yet the Lorde sayth * The innocent and righteous se thou slay not. Well, then yf thou ha ste sene her, tell me vnder what trece la west thou them talkyng together he answered, vnder a Holbery tree. And Danyell sayde, very well, nows thou lyste euen vpon thyne owne heade. Loo, the messaunger of the Lorde hath receyued the sentence of hym, to cut the in two. Then put he him asyde, & called for the other, & said vnto hym: O y lode of Canaan, but not of Juda: Kayrenes hath dysceined the, and lust hath subuerted thyne herre. Thus dealte pe afoze wyth the daughters of Israell, and they (for feare) consented vnto you: but the daughter of Juda wolde not abyde poure wpykednesse. Nowe tell me then vnder what tree dydest thou take them speakyng together? he answered: Under a Pomegranate tree. Then sayde Danyell vnto hym: very wel, nowe thou lyste also euen vpon thyne owne head. The messaunger of the Lorde standeth waityng with the sword, to cut the in two & to slaye you both.

the liuyng God, which made heauen and earth, and hath power vpon all flesh. The kyng sayd vnto hym: thinkest thou not y Bel is a liuyng God? O seest thou not howe muche he eate. y & dyspnketh euery dape: Danyel smiled and sayde O kyng, dysceyne not thy selfe, for this is but made of claye within, and of metall wythoute, * neyther eateth he euer any thyng.

Then the kyng was wroth, & called for his prestes, & said vnto them: Yf ye tel me not who is this, feateh vp these expences, ye shall dye: but if ye can certify me y Bel eateth them, then Danyel shal dye, for he hath spoken blasphemie agaynst Bel: And Danyel said vnto y kyng: let it so be, accordyng as thou haste sayde: The prestes of Bel were. lxx, besyde they wyues and chyldren. And y kyng went with Danyell into the temple of Bel. So Bels prestes sayde Loo, we wyll go oute, and sette thou the meate there (O kyng) & powze in the wyne, then shut the doze fast, and seale it with thyne owne sygnet: and to morowe when thou comest in, yf thou fyndest not that Bel hath eaten vp all, we wyll suffer deathe, or els Daniel that hath lyed vpon vs. The prestes thought them selues sure ynough, for vnder the aulter they had made a priue entraunce, and there went they in euer, and dyd eate vp what there was.

So when they wer gone forth, the kyng set meates before Bel. Now Daniel had comaunded his seruantes to byng a shes, and these he syfied thorowout all the temple, that y kyng myght se. Then went they out, and sparred the doze, sealyng it with the kynges sygnet, and so departed. In the nyght came the prestes, with they wyues and chyldren (as they were wonte to doo) and dyd eate and dyspnke vp all. In the morning bet ymes at the byake of the day, the kyng arose, and Daniel with hym. And y kyng sayde: Daniel, are the seales whole yet? he answered: Yee (O kyng) they be whole. Nowe as soone as he had opened the doze, the kyng looked vnto the aultare, and cryed with a loude voyce Great art thou (O Bel) and with the is no dyscepte. Then laughed Daniel, and helde y kyng that he shulde not go in: and said. Beholde the pauement, marke well whose foote steppes are these? The kyng saide: Yse the foote steppes o men, women, and chyldren.

Therefore the kyng was angrye, and took the prestes with they wyues and chyldren: and they shewed hym the priue dozes, where they came in, & dyd eat vp such thynges as wer vnder the aulter. For the whiche cause the kyng slayd them, & and deliuered Bel into Daniels power which destroyed hym and his temple.

And in that same place there was a greete dragon, whiche they of Babylon woishypped. And the kyng sayde vnto Daniel: latestt thou, y this is but a god of metall also: lo, he lyueth, he eateth and dyspnketh: so that thou canste not saye, that he is no lyuinge god, therefore, woishypppe hym. Danyel sayde vnto the kyng: I wyll woishypppe the Lorde my God, * he is the true liuyng God: as for this, he is not y God of Eggis lyfa

Wyth that all the whole multitude gaue a greete shoute, and prayled God, * whych alwaye delyuered them y put they trust in hym: And they came vpon y two elders (whome Danyell had conuyct with they owne mouth that they had geuen false wytnesse and) delte wyth them, euen likewyse as they wold haue done w they neyghbours: yee, they dyd accordyng to the lawe of Moyses, & put them to deathe. Thus the innocent bloude was saued the same day.

Then Helchia and his wyfe prayled God for they daughter Susanna, wyth Joachym her husbände and all the kinred: that there was no dysponesty founde in her. From that dape forth was Danyel had in greete reputacyon in the sygute of the people. (And kyng Astyages was layde with his fathers, and Cyrus of Persya raygned in his steade.)

The ende of the story of Susanna.

The story of Bel and

of the Dragon, whiche is the fourtene Chapter of Danyel after the Laten.

Danyel dydeat at the kynges table, and was had in reuerence aboue all his frendes. Ther was at Babylon an Image, called Bel: and there were spent vpon hym euery dape, twelue cakes, fortye shepe, and syxe great pottes of wyne. hym dyd the kyng woishypp hym selfe, & went daylye to honoure hym: but Danyel woishypped his owne God. And the kyng sayde vnto hym: why dost not thou woishypp Bel? he answered and sayde: * Because I maye not woishypppe thynges y benmade with handes. * But

The firste booke of

The prayer of Manas

ses kyng of Iuda, when he was hol-
den captiue in Babilon.

life. But geue me leane (O kyng) and I shal be
strope this dragon without sword or staffe.

The kyng saied I geue the leane. Then Da-
niel tooke pitch, fatte and beary wolle, and did
sethe theim together, and made lompes therof,
this he put in the dragons mouth and so the dra-
gon burst in sunder: and Daniel saied: loo, there
is he: whom ye worshypped. When thei of Ba-
bilon heard that, thei tooke greate indignacion
and gathered them together against the kyng
sayng. The king is becom a Jewe, and he hath
destroied Bel, he hath slayne the dragon, and
put the preestes to deathe. So thei came to the
kyng, and saied: let vs haue Daniel, or elles we
will destroy the and thyne house.

Now when the kyng sawe, that thei rushed
in so soze vpon him, and that necessite constray-
ned him: he deliuered Daniel vnto them which
cast him into the lyons denne, wher he was. vi.
dayes. In the denne there were. vii. lyons and
thei had geuen them euey day two bodies and
two shepe: which then wer not geuen them, to
the intent that thei myght deuour Daniel.

¶ Ther was in Iewry a prophet called Aba-
cuc, which had made potage, and broken bread
in a depe platter, and was goyng into the felde
for to hyng it to the repers. But the angell of
the Lord saied vnto Abacuc, go carie the meate
thou hast into Babilon, vnto Daniel, which
is in the lyons den. And Abacuc laied: Lord, I
neuer saw Babilon: as for the denne, I know
it not. * Then the angel of the Lord toke hym
by the toppe, and bare hym by the beare of the
head and (throughe a myghtie wynde) set hym
in Babilon vpon the denne. And Abacuc cried
sayng: * O Daniel thou seruaut of God, haue
take the breakfast, that God hath sent the. And
Daniel saied: O God hast thou thoughte vpon
me: Well, thou neuer saylest them that loue the
So Daniel arose, and did eate: and the angel of
the Lord set Abacuc in his owne place agayne
immediatly

¶ Vpon the. vii. day, the kyng went to be depe
Daniel, and when he came to the denne he looked
in: and beholde, Daniel sat in the myddest of the
lyons. Then cryed the kyng with a loude voyce
sayng: great art thou O Lord God of Daniel
and he drew hym out of the lyons denne. * As
for those that were the cause of his destruccion,
he did caste theim into the denne, and thei were
deuoured in a momente befoze his face.

¶ After this, wrote the kyng vnto all people,
kyngredes and tounge, that dwelt in all coun-
tries, sayng: peace be multiplied with you. My
commaundement is in all the dominion of my
realme, that men fere and stande in awe of Da-
niels God: for he is the liuyng God, which en-
dureth euer: his kyngdome abideth vncorrupt
and his power is euerlastyng. It is he that can
deliuer and saue: he doth wonders & mar-
uelous workes in heauen and in erth
for he hath saued Daniel from the
power of the lyons.

The ende of the story of Bell.



Lord almightie, God of
our fathers, Abraham,
Isaac, and Jacob, and
of the righteous seede of
them: whiche hast made
heauen and erth, with al
the ornamente therof,
whiche hast ordeined the
sea, by the worde of thy
commaundement, whiche hast shut vp the depe,
& haste sealed it for thy fearful & laudible name
whiche all men feare, and tremble befoze the face
of thy vertue, and for the anger of thy thre-
nyng, the whiche is impoztable to sinners. But
the mercy of thy promise is great and vnsear-
cheable, for thou art the Lord God most hye a-
boue all the erth, long sufferyng, and excedyng
merciful, and repentaunt for the malice of men.
Thou Lord after thy goodnes hast promysed
repertaunce of the remission of synners: and thou
that art the God of the ryghteous hast not put
repertaunce of the righteous Abraham, Isaac
and Jacob: vnto them that haue sinned against
the. But because I haue sinned aboue the num-
ber of the sandes of the sea, and that myne in-
iquities are multiplied, I am humbled with ma-
ny bades of prayson, and ther is in me no byrthing
I haue prouoked thine anger, and haue done e-
uell befoze the, incommyttinge abhominacion
and multiplyng offences. And now I bow the
knees of my hert, requirynge goodnes of the O
Lord I haue sinned, Lord I haue sinned, and
know mine iniquitie. I desire the by thy prayer,
Lord for geue me: for geue me: and destroy me
not with mine iniquities nether do thou alwayes
remember mine euels, to punish them, but saue
me (whiche am vnrworthy) after thy great mer-
cy: & I wil praise the euerlastyngly, all the dayes
of my life: for al the vertue of heauen prayseth
the, and vnto the belongeth glory worlde with-
out ende. Amen.

The firste booke of the Machabees.

The first Chapter.

[After the death of Alexander the kyng of Macedonia, Antiochus
reigned in the kyngdom. Many of the chyldren of Israel, made con-
uene with the Gentiles. Antiochus subdueth Egypt and Jerusa-
lem vnto his domynion. Jerusalem being burnt, manye lawes of
God were destroyed, and forbydden to kepe Goddes lawes. Antiochus settyth
up an ydol ouer the altar of God.]



¶ After that Alexander the sonne
of Philippe, kyng of Macedo-
nia wente forth of the land
of Egipt, and slew Darius
king of the Persians and Me-
des. It happened that he tooke
the great warres in hand, wan-
tyng many strong cities, and
flew many kinges of the erth, goyng throughe to the

Dani. vi.
Luce. i.
Esa. xlii.
Psa. xlii.
Dani. iii.

to the endes of the worlde, and gettyng manye
 poples of the people: in so much that the world
 rode in greate awe of hym, * & therfore was he
 proude in hys herte. Nowe when he had gathe-
 red a myghty stronge host, & subdued the landes
 and people wryth theyr pynnes, so that they be-
 came tributaries vnto hym: he fell speke. And
 whē he perceaued þe he must nedes dye, he called
 for hys noble estates (which had bene broughte
 vnto hym of children) * and parted his kyng-
 dome amonge the, whyle he was yet alpye. So
 Alexander ragged. xii. yere and then dyed.

After hys death fell the kyngdome vnto hys
 pynnes, and they optayned it euery owne in his
 rowme, and caused the selues to be crowned as
 kynges: and so dyd theyr chyldren after the ma-
 ny yeres, and much wickednes increased in the
 world. Out of these came the vnglacious rote,
 noble Antiochus þe sonne of Antiochus þe kyng
 (* whych hadde bene a pledge at Rome) and he
 ragged in the. C. and seuen and thyrty yere of
 the Emperre of the Grekes.

In those dayes went ther out of Israel wy-
 ched men, which moued much people wryth theyr
 counsell, sayenge: * Let vs go and make a coue-
 nant with the heathen, that are rounde about
 vs: for sence we departed from the we haue had
 much sorowe. So thys deuysie pleased them wel
 and certayne of the people toke vpon them for
 to go vnto the kyng, which gaue them lycence
 to do after the ordinaunce of the heathē. * Then
 let they vpon an open scole (at Jerusalem) of the la-
 wes of the heathen, and were nomore cymcys-
 sed: but forsoke the holy testament, & ioynd the
 selues to the heathen, * and were cleane solde to
 do myschere. So whē Antiochus beganne to be
 myghty in hys kyngdome, he wente aboute to
 optayne the land of Egypte also, that he myght
 haue the dompion of two realmes. * Vpon this
 entred he into Egypte, with a strong host, with
 charrettes, Elephantes, horsemen, and a greate
 nombre of wyppes, & beganne to warre against
 Ptolomy the kyng of Egypte. But Ptolomy
 was afrayde of hym, and fled: and manye of hys
 people were wounded to death. Thus Antio-
 chus wanne many stronge cyties, & toke a waye
 great good out of the lande of Egypte.

* And after þe Antiochus had syncten Egypt
 he turned agayne in the. Cxlii. yere, and wente
 towarde Israel, & came vnto Jerusalem wryth
 a myghty people: & entred proude into þe San-
 ctuary, & toke a waye the golden aulter, the can-
 delstyk and al the ornamente therof, the table
 of the shewbread, the powyrge vessell, the char-
 gers, the golde spones, the vayle, the crownes, &
 the golden apparel of the temple, & brake doونه
 all. He toke also the spluer and golde, the precy-
 ous Jewels, & the secret treasures that he foude.
 And when he had taken awaye altogether, cau-
 sed a great murder of mē, & so fulfilled his ma-
 lyccious pryde, he departed into his owne lande.

Thus there arose a great heynes & myserye
 in all the lande of Israel. * The pynnes & the cl-
 bers of the people mourned, the yong men & the
 maydens were despyled, and the saye betwye of

women was chaunged: the bypdegrome and the
 byde toke them to mournyng: the lande & those
 that dwelte therein, was moued: for al the house
 of Jacob was brought to confusion.

* After thos yeres the kyng sente hys chere
 treasurer into the cyties of Iuda, wher he came
 to Jerusalem with a great multitude of people
 speakyng peaceable wordes vnto them, but al
 was dysceate: for when they had geuen hym cre-
 dence, he fell sodenly vpon the cytie, and smote it
 fore, & destroyed muche people of Israel. * And
 when he had spoyled the cytie, he set fyre on it,
 castyng downe houses & walles on euery syde.
 The women and theyr chyldren toke theyr cap-
 tyue, and led awaye theyr catell. Then brylled
 they the cytie of David with a great and thicke
 wall, and wryth myghty towres, and made it a
 stronge holde for them. Werye all thys they set
 wyched people and vngodly men to kepe it, sto-
 red it with weapens and vntayles: gathered the
 goodes of Jerusalem and layed them vpon there:
 thus became it a thynke castell.

And thus was done to laye wyte for the peo-
 ple that wente into the Sanctuary, and for the
 cruel destruccyn of Israel. Thus they shed im-
 cent bloude on euery syde of the Sanctuary, &
 despyled it: In so much þe cytyens were sayne
 to departe, and the cytie became an habytacyon
 of straungers, beyng desolate of her owne sede
 for her owne natyues were sayne to leaue her.
 * Her Sanctuary was cleane wasted, her holpe
 dayes were turned into mournyng, her Sab-
 bothe were had in dyspyson, and her honour
 brought to naught. Like howe great her glorie
 was afore so great was her confusion, & her toye
 turned into sorowe.

* Antiochus also the kyng sente oute a com-
 myssyon vnto all hys kyngdome, that all the
 people shulde be one. Then they lefte euery man
 hys lawe, and all the heathē agreed to the com-
 maundement of kyng Antiochus: Yee, many
 of the Israelytes consented therunto offeryng
 vnto Idols, and despylyng the Saboth. So the
 kyng Antiochus sente hys messangers wryth
 hys commysyon vnto Jerusalem, and to all the
 cyties of Iuda: that they shoulde folowe the la-
 wes of the heathē, and forbad eyther burnt of-
 feryng, meat offeryng: or peace offeryng to be
 made in the temple of God, & that there shoulde
 no Sabboth nor hye feast day be kept, but com-
 maunded that the Sanctuary and the holy peo-
 ple of Israel shulde be despyled. He commaunded
 also that there shulde be set vpon other alters, ta-
 ples, and Idols: to offer vpon swynes fleshe, and o-
 ther vncleane beastes, & men shulde leaue theyr
 chyldren vncymcysed, to despyle theyr soules
 with al maner of vncleanness & abhominacions
 that they myght forget the lawe, & chaunge all
 the holpe ordynances of God: and that whoso-
 euer wolde not do accordyng to the commaun-
 demēt of kyng Antiochus: shulde suffer death.
 In lyke maner commaunded he thowoute all
 hys realme, & set rulers ouer the people, for to co-
 pell them to do these thynge, commaundyng
 the cyties of Iuda to do sacryfice vnto Idols.

Egg liii Then

ii. mac. b. a

i. mac. vii. a

Job. ii. a
 Amo. viii. b

i. mac. vii. a

The fyrste booke

If Then went the people vnto the heathen by heapes, forsoke the lawe of the Lorde, and committed much euell in the lande: yee, and chanced out the secret Israelytes, which had byd the seluages tozners and pzeuue places. The fiftene daye of the moneth Casleu, in the hundred & fyue and fortye yere, set kynge Antiochus an abhominable foot of desolacion vpon the altar of God, and they bylded alters thowout all the cyties of Iuda on euery syde be fore & doore of the houses, and in the stretes, wher they burnt incense, and byd sacrifice. And as for the houses of the lawe of God, they burnt them in the fyre, and rent them in peres. Whiche tyme he was that had a booke of the Testamente of the Lorde founde by hym, yee, whosouer endeuoured hym self to kepe the lawe of the Lorde, the kynge's commaundement was, that they shuld put hym to death. And thow he had auctorite, they executed these thynges every moneth vpon the people of Israel that were founde in the cyties.

G* The fyue and thientye daye of the moneth, whiche tyme as they byd sacrifice vpon the altar (which shode in the sheare of the altar of God) according to the commaundement of kynge Antiochus, they put certayne women to death, whiche had caused theyr chyldren to be circumcysed: Not only that, but they hanged vp & chyl dren by the neckes thowout all theyr houses, and slew the circumcysers of them.

Yet were there many of the people of Israel which determined in the selues, that they wolde not eate vncleane thynges: but chose rather to suffer death, then to be despyled wth vncleane meates: So because they wolde not breake the blessed lawe of God, they were cruellie slayne. And this greute tyrannye increased verpe soze vpon the people of Israel.

The ii. Chapter.

The mourninge of Mithathias and his sonnes for the destruction of the holy cytye. They refuse to do sacrifice vnto Idols. The zeale of Mithathias for the lawe of God. They are slayne and wyl not feight agayne because of the Sabbath daye. Mithathias being commaunded by his sonnes to fflye by the wynde of God, after the example of the fathers.

In those dayes there byd stande vp one Mithathias the sonne of John the sonne of Simeon the pzeast (out of the kyndred of Ioarps) from Jerusalem, and dwelte vpon the mounte of Modin, & had fyue sonnes, Ihon called Goddys, Symeon called Chaspy: Judas, otherwyle called Machabens: Eleaser, otherwyle called Abaron: & Ionathas, whose surname was Apus. These sawe the euell that was done amogge the people of Iuda and Jerusalem. And Mithathias sayde: Wlooo is me, alas that euer I was borne, to se this mysery of my people, and the pe teous destruction of the holy cytye: and thus to lye so styll, it beyng deliuered into the hādes of the enemyes. * Her Sanctuary is come into the power of straungers: her Temple is, as it were a man & hath lost hys good name: her pzeuous ornamentes are carped a waye captiue. Her old men are slayne in the stretes, and her yonge men are fallen thowowe the swerde of the enemyes.

What people is it, that hath not some possession in her kyngdome: Or who hath not gotte some of her spoyle: All her glory is take away. She was a free woman, and now she is become an handmayde.

Beholde our Sanctuary, oure betwyle, and honoure is wasted awaye, & despyled by the Gentyles. What helpeth it vs the to lye: And Mithathias rent his clothes, he & hys sonnes, & put sackcloth vpon them, and mourned very soze.

Then came the men thytter whiche were sente of kynge Antiochus, to compell suche as were fled into the cytye of Modyn, for to do sacrifice, and to burne incense vnto Idolles, and to forsake the lawe of God. So, many of the people of Israel constited and enclyned vnto them but Mithathias and his sonnes remayned faste. Then spake the commysioners of kynge Antiochus, and sayd vnto Mithathias: Thou arte a noble man, of hys reputacyon and greute in this cytye, hauinge fayre chyldre & brethren. Come thou therfore fyrste, & fulfill the kynge's commaundement, lyke as all the heathen haue done, yet and the me of Iuda, & such as remayne at Jerusalem: so shalte thou and thy chyldren be in the kynge's fauour, and enryched wth gold, syluer, and great rewardes.

Mithathias answered, and spake wth a loude voyce. Though all nattyōs obey the kynge Antiochus, & fall awaye euery mā from keepyng the lawe of theyr fathers: though they consent to hys commaundementes, yet wyl I and my sonnes & brethren, not fall from the lawe of oure fathers. God forbyd we shoulde, that were not good for vs, that we shoulde forsake the lawe & ordynances of God, and to agre vnto the commaundement of kynge Antiochus. Therefore we wyl dono such sacrifice, neyther breake the statutes of our lawe, to go another waye. And when he had spoken these wordes, they came one of the Jewes, whiche openly in the syght of all, byd sacrifice vnto the Idolles vpon the altar in the cytye of Modyn, according to the kynge's commaundement.

Whiche Mithathias sawe thys, it grieved him at the herte, so that his raynes spoke wthall, & hys wyathe kyndled for verpe zeale of the lawe. With that he starte vp, and kylled the Jewe besyde the altar: Yee, and slew the kynge's commysioner, that compelled hym to do sacrifice, and destroyed the altar at the same tyme: Suche a zeale had he vnto the lawe of God. * Lyke as Phinehes byd vnto zambry the sonne of Salomy. And Mithathias cryed with a loude voyce thowowe the cytye, sayenge: Whoso is seruente in the lawe, and wyl kepe the couenant, let hym folowe me. * So he and hys sonnes fled into the mountaynes, and lefte all that euer they had in the cytye. Manye other godlye men also departed into the wyldernes wth theyr chyldren, theyr wyues and theyr catell, and remayned there: for the tyranny increased soze vpon the.

Nowe when the kynge's seruantes, and the hooft, whiche was at Jerusalem in the cytye of David harde that certayne men had broken the kynge's

kinges commaundement, and were gone they
waye to the wildernes into secret places, and
there were many departed after them: they folo
wed vpon them, to fyghte agaynst them on the
Sabboth day & sayd wyl ye yet rebel: Set you
hence & do the commaundemente of kyngs An
tiochus: and ye shal lyue. They answered: We
wyl not go forth, nether wyl we do the kynges
commaundement, to desyle the Sabboth daye.
Then beganne they to fyght agaynst them: ne
vertheles they gaue them none other answer
nether cast they one stone at the, nor made faste
they: preyng places, but sayde: We wyl dye all in
our innocenye, heauen and earth shal testyfy
wyth vs, that ye put vs to death wrongfullye.
Thus they fought agaynst them vnto the Sab
both, and slewe both men and catel, their wyues
& theyr chyldren to the number of a .v. people.

¶ When Mathathias and hys frendes hearde
this, they mourned for them ryght sore & sayde
one to another: If so be that we al do as our bre
thren haue done, and fyghte not for our lyues &
for our lawes agaynst the heathen, the shal they
the soner rote vs out of the earth: So they con
cluded among the selues at the same tyme, say
inge: what soeuer he be that commeth to make
battel wyth vs vpon the Sabboth day, we wyl
fyghte agaynst him and not dye all: as our bre
thren that were murdered so heynouslye. Vpon
this came the Synagog of the Jewes vnto the
stronge men of Israel, all such as were feruent
in the lawe. And all they that were fled for per
secucion, came to helpe them, and to stande by
them: In somuch that they gathered an host of
men, & slewe the wicked doers in theyr gelousye
and the vngodly men in theyr wyath. Some of
the wycked fled vnto the heathen, and escaped.

¶ Thus Mathathias and hys frendes went a
bout: and destroyed the alters, and circumsyde
the chyldren, that had not yet receaued cyrcum
cission: as many as they found within the costes
of Israel, & folowed myghtely vpon the chyldre
of pryde, and this acte prospered in theyr hādes
In so much that they kepte the lawe agaynst
the power of the Gentyles and the kynges, and
gaue not ouer their dominion vnto wicked doers.

¶ After this, when the tyme dreyne on faste, that
Mathathias shuld dye he sayd vnto his sonnes
Now is pryde and persecucion increased, now
is the tyme of destruccyon and wyathful dysple
sure: wherfore (O my sonnes) be ye feruente in
the lawe, and leoparde your lyues for the Testa
ment of the fathers: cal to remembraunce what
actes our fathers dyd in theyr tyme, so shal ye re
ceave great honour and an euerlastyng name.

* Remember Abrahā, was not he founde
faythfull in temptacyon, & it was reckened vn
to him for righteousnes: Joseph in tyme of his
trouble kepte the commaundemente, and was
made a lord in Egypte. * Whiche our father
was so feruent for the honour of God, that he ob
tayne the couenaunt of an euerlastyng prest
hode. * Josua for fullylling the worde of God
was made the captayne of Israel. * Caleb bare
recoyd befoze the congregacion & receaued an he

tytage, * Dauid also in his mercifull kyndnes,
obtayned the throne of an euerlastyng kyngdome
* Elias beyng gelous and feruent in the lawe
was taken vp into heauen. Mananias, Azarias
and Misael remayned stedfaste in fayth, & were
deliuered out of the fyre. In lyke maner * Da
niel being vngilty, was saued from the mouth
of the Lyons.

¶ And thus ye maye consydre thoz o weate all
ages since the world beganne, that whosoer
put theyr trust in God, were not ouercome. * Ye
are not yet then the wordes of an vngodly man
* For hys gloze is but donge & woymes: to day
is he set vp, & to morowe he is gone: for he is tur
ned into erth, & his memorial is come to naught
Wherfore, (O my sonnes) take good hertynesse
to you, and quite your selues lyke men in lawe
for ye do the thynges that are commaunded
you in the lawe of the Lorde your God: ye shal
obtaine great honoure therein.

¶ And beholde: I knowe that your brother
Symonis is a man of wyle dome: so that ye geue
care vnto hym alwaye, he shal be a father vnto
you. As for Judas Machabeus, he hath neuer be
ne myghty & strong from his youth vp, let him
be your captaine & orde the battel of the people
thus shal ye bringe vnto you all those that fa
uour the lawe, & se that ye avenge the wrong of
your people & recompence the heathen agayne
and applye your selues whole to the commaun
dement of the law. So he gaue the hys blessing
and was layde by hys fathers: and dyed in the
C. xlii. yere at Modin, wher his sonnes bu
ryed hym in hys fathers sepulchre: and all Isra
el made greates lamentacyon for hym.

The. iiii. Chapter.

Judas made ruler ouer the Jewes: he had with hym Apollonius
& Heron the princes of Siria. The confidens of Judas toward
God, Judas determyned to fyght agaynst Antiochus whom Antio
chus had made captaine ouer his host. The name of Antiochus

¶ When stode vp Judas Machabeus in
his fathers stede, and al his brethren
helped hym and so dyd al they that
helde wyth hys father, and fought
with cheerfulness for Israel. So Ju
das gat hys people great honoure, he put on a
brestplate as a Gyante, and arayd hym selfe
wyth his harnesse, and defended the host wyth
hys swearde. In hys actes he was lyke a Lyon
and as a Lyons whelp roaringe at hys praye
* he was an enemye to the wicked, and hunted
them out: and bent vp those that vexed his peo
ple: So that hys enemyes fled for feare of hym
and all the workers of vngodlynes were put to
trouble: such lucke and prosperyte was in hys
hande. Thys greued dyuers kynges, but Jacob
was greatly reioysed thoz owe his actes, and he
gat hym selfe a greates name for ever.

¶ He went thoz we the cities of Juda, destroy
inge the vngodly out of them, turninge a way
wyath from Israel, and receauing such as were
oppressed, & the fame of hym went vnto the vt
termost parte of the erth. Then Apollonius (a
prynce of Cyrys) gathered a myghty great host
of heathen, and out of Samaria, to fyght a
gaynst Israel. Which whē Judas perceaued he
Cgg v wente

l. re. p. 110. a

iii. re. b. c
Damp. iii. d

Damp. vi. e

G

Det. ri. b

ag. b. r. d.

1. e. ap. ri. a

and. li. c

1. Peter. i. b

1. am. i. b.

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The fyfthe booke

hym and a greete multytude with hym, the rem-
nant fled, and he toke their substance. Judas
also toke Appollonius owne wearde, & fought
with it all hys lyfe longe.

Now when Seron (another prince of Siria)
hearde say: that Judas had gathered vnto hym
the congregacion and church of the faythful he
sayde: I wyll get me a name & prayse thow-
out the realme: for I wyll go fyghte with Judas
and they that are with hym, as many as haue de-
spised the kinges commaundement. So he made
him ready, and there went with hym a greete
myghty host of the vngodly, to stand by hym
& to be aduenged of the children of Israel. And
when they came nye vnto Bethzon, Judas wet
forth agaynst the with a smal company. And whē
his people sawe such a greete host before them
they sayde to Judas: Howe are we able (being
so fewe) to fyghte agaynst so greete a multitude
and so stronge, seinge we be so werpe, and haue
fasted all thys daye?

* But Judas sayde: It is a smal matter for
many to be overcome with fewe: yee, there is no
differēce to the God of heauen, to helpe by a
great multytude or by a smal company: * for
wyctory of the battell standeth not in the mul-
titude of the host, but the strength cometh from
heauen. Behold, they come agaynst vs with a
presumptuous and proude multytude, to destroy
vs: our wyues, & our children, and to robbe vs.
But we wyll fyghte for our lyues, & our lawes
and the Lord hym selfe shall destroye them be-
fore our face, therfore be not ye afrayed of them.

As soone as he had spoken these wordes, he
lepte sodanelye vpon them. Thus was Seron
smytten and hys host put to flyght, and Judas
folowed vpon them beyonde Bethzon vnto
the playne felde: where there were slaine eyght
hundred men of them, and the resydue fled into
the lande of the Philistines. Then all the hea-
then on every syde were afrayed of Judas and
his brethren: so that a rumour of hym came vn-
to the kynges eares, for all the Gentyles coulde
tell of the warres of Judas.

So when kyng Antiochus hearde these ty-
dynges, he was angry in his mynde, wherfor he
sent forth, and gathered an host of hys whole re-
alme, very stronge armyes, and opened his trea-
sury and gaue hys host a peres wages in hand
commaundynge them to be readye at all tymes.

Nevertheless, when he sawe, that there was
not mony ynough in his treasures, and p^rtho-
rogh the discorde & persecucion, which he made
in the land (to put downe a lawes he had bene of
olde tymes) his customes & tributes of the land
were mynyshed: he feared he was not able for
to heare the costes & charges any longer, nor to
haue such gyftes, to geue so liberally as he dyd
afore, more then the kynges were before hym.

Wherefore he was heuy in hys mynde, and
thought: to go into Persydes, for to take tribu-
tes of the lande, & so to gather much mony. So
he left Lissias anoble man of a kinges bloude
to ouerse the kynges busineses, from the water
Euphrates vnto the borders of Egypte, and to

kepe wel his sonne Antiochus, till he came again.
Whereouer, he gaue him halfe of hys host &
Elephantes, committed vnto him every thinge
of his mynde, concernyng those which dwell in
Juda and Jerusalem, that he shuld send out an
army agaynst them, to destroy and rote out the
power of Israel and the remnant of Jerusalem:
to put out their memoypall from that place, to
set straungers for to enhabite all their quarters
and parte theyr lande amonge them. Thus the
kyng toke the other parte of the host, and de-
parted from Antioch (a cite of his realme) ouer
the water of Euphrates, in the C. xliiij. yere,
and went thowse the hye countreys.

* And Lissias chose vnto him Ptolomy the
sonne of Doryminus, Archanoz and Gorgas
myghtie men, and the kinges frendes. Thē he
sente with .xl. thousande fote men, and .viij. th.
horse men, for to go into the lande of Juda and
to destroye it, as the kyng commaunded. So
they went forth with all theyr power, and came
to Emaus into the playne felde. When the mar-
chautes harde the rumoure of them, they, and
theyr seruantes, toke verie muche syluer, and
golde, for to by the children of Israel to be their
bonde men. There came vnto them also yet mo-
men of warre on every syde, oute of Siria and
frome the Philistines.

Nowe when Judas and hys brethren sawe
that trouble increased, and that the host drew
nye vnto theyr borders consyderynge the kyng-
es wordes whiche he commaunded vnto the
people: namely that they shulde utterly waite
and destroye them: They sayde one to another,
Let vs redresse the decaye of oure people, let vs
fyghte for oure folke and for oure Sanctuarie.
Then the congregacion were sone readye ga-
thered to fyghte, to praye and to make supplica-
cion vnto God for mercy and grace.

* As for Jerusalem, it lay voyde and was as
it had bene a wyldernes. There wente no man
in or out at it, and the Sanctuarie was troden
downe. The aleautes kepte the castell, there
was the habitation of the heathen. The myrrh
of Jacob was taken away, the pyper & the harpe
was gone from amonge them.

The Israelites gathered them together and
came to Bethphage before Jerusalem, for in Beth-
phage was the place where they prayed afore ty-
me in Israel. So they fasted that daye, and put
sackeclothes vpon them, and caste ashes vpon
theyr heades, rent theyr clothes, and layd forth
the bookes of the lawe (whereout the heathen
sought the likenes of theyr ymagines) & brought
the prestes ornaments, the fyrstfringes & the
tithe. They set ther also a fastayners which
had fulfilled theyr dayes before God, and cryed
with aloude voyce, towarde heauen: saying.

What shall we do with these? and whether
shall we carpe them awaye? For thy Sanctua-
rie is troden downe and despyled, thy prestes
are come to heynesse and dishonoure: and be-
holde, the heathen are come together for to de-
stroye vs, Thou knowest what thynges they
ymagyne agaynst vs: howe maye we stand be-
fore them

foze them, excepte thou (O God) be our helpe!

They blew oute the trompet also wyth a lowde voyce. Then Judas ordeyned captaynes ouer the people: ouer thousandes, ouer hundredes, ouer fifty, and ouer ten. But as for such as buylded them houses, marped wpues, plantid them vyneyardes, and those þ were fearful he comanded them euery manne to go home again, accordyng to the lawe. So the hoste remoued, & pitched vpon þ southsyde of Emmaus.

And Judas sayde: Arme youre selues, be strong (O my chyldren) make you redy against to morowe in the morning, that ye maye fyght with these people, which are agreed together to destroye vs and our Sanctuarie. Better is it for vs to dye in battayle, then to see our people & our sanctuarie in such a miserable case. * Reuerthelesse, as thy wyll is in heauen, so be it.

The. liii. Chapter.

¶ Judas goeth agaynst Gorgias whiche lyeth in wayte. He putteth Gorgias and his hoste to flyght. Lysias inuadeth Jewry, but Judas dyspysch hym oute. Judas purifyeth the temple & dedicateth the altar.

When toke Gorgias fyue thousande men of fote, and a thousande of the beste horsmenne, and remoued by nyghte, to come nye where the Jewes hoste laye, and so to slaye them sodenlye. Nowe the men that kepte the castell, were the concupers of them. Then arose Judas to smyte the chefe and principall of þ kynge's hoste at Emmaus, for the army was not yet come together. In the meane season came Gorgias by nyghte into Judas tentes: & when he founde no man there, he soughte them in the Mountaines, and thought they had ben fled awaye, because of hym. But when it was daye, Judas throwed hym selfe in the felde wyth thre thousande men only, which had nether harnesse nor swerdes to theyr myndes.

But on the other syde, they sawe that the heathen were myghtie and well harnessed, and theyr horsmen aboute them, and all these well experie in feate of warre. Then sayde Judas to the men that were with hym: Feare ye not the multitude of them, be not afrayde of theyr vyolente runnyng: remember, howe oure fathers wer deliuered * in the red see, when Pharaos folowed vpon them with a great hoste.

¶ Euen so let vs also crye nowe toward heauen: and the Lorde shall haue mercy vpon vs, & remember the couenaunte of oure fathers: yea, and destroye this hoste befoze your face this day. And all the heathen shal know, that it is God hym selfe, which deliuereth and saureth Israel.

¶ Then the heathen lyfte vp theyr eyes: and when they sawe that they wer comyng against them, they went out of their tentes into the battayle: and they that were with Judas, blew vp the trompettes. * So they buckled together, & the heathen were dyscomfyted and fled ouer the playne felde: but the hymnoste of them were slayne. For they folowed vpon them vnto Aslaremoth, and into þ felde of Idumea toward Azot and Jannia: so that there were slayne of them vpon a thre thousande men. So Judas

turned agayne with his hoste, and sayde vnto the people: Be not gredy of þ spoyle, we haue yet a battayle to fyghte, for Gorgias and his hoste are here by vs in þ mountaines, but stand ye fast against your enemies and ouercome the: then maye ye safely take the spoyle.

¶ As Judas was speakyng these wordes: beholde, there appered one parte of them vpon the mount. But when Gorgias saw that they of his partye were fled, and the tentes bzent vp for by the smoke they might vnderstand what was done) they perceyuing this, were very soze afrayed: and when they sawe also that Judas and his hoste were in þ felde redy to stryke battayle, they fled euerychone into the lande of the heathen.

¶ So Judas turned agayne to spoyle the tentes, where they gat much golde and syluer, precyous stones, purple and greate riches. Thus they went home, and songe a psalme of thankesgeuyng, and praised God in heauen: * for he is gracypus, and his mercye endureth for euer. And so Israel had a great victory in þ daye.

¶ Nowe all the heathen that escaped, came and tolde Lysias euerye thyng as it happened. Wherefore Lysias was soze afrayed, & greued in his mynd, because Israel had not gotten such myffortune, as he would they shulde, nether as the kynge commaunded. The nexte yere folowing, gathered Lysias thre score thousand chosen men of foote, and fyue thousande horsmen to fyght against them.

¶ So they came into Jewry, and pitched their tentes at Bethozon, wher Judas came against them with x. thousand men. And when he saw so great and myghtye an hoste, he made his prayer, and saide: Blessed be thou (O sauyour of Israel) * whiche dydest destroye the vyolent power of the Spauit, in the hande of thy seruaut Dauid, * and gauest the hooft of the heathen into the hand of Ionathas (the sonne of Saul) and of his weapon bearer.

¶ But this hoste nowe into the hande of thy people of Israel, and let them be confounded in theyr multitude and horsmen. Make them afrayed, and dyscomfote the boldnesse of theyr strengthe þ they maye be moued thowowe theyr destruccion. Cast them downe thowow þ swerd of thy lours, then shal all they that knowe thy name, prayse the with thankesgeuyng.

¶ So they stroke the battayle, and there wer slayn of Lysias host, fyue thousand men. Then Lysias sepyng the dyscomfytynge of his menne, and the manlinesse of the Jewes, how they wer redy, eyther to lye or dye lyke men: he wente vnto Antioche, and chose oute men of warre: þ when they wer gathered together, they might come agayne into Jewry. Then sayde Judas & his bzetren, beholde, oure enemies are dyscomfytid: Let vs nowe go vp, to clesse & to repaire the Sanctuarie.

¶ Upon this, all the hoste gathered them together, and wente vp into mounte Syon. Nowe when they sawe the Sanctuarie layed waste, the altar defiled, the doores bzent vp, the scrubbres

The firste booke of

shrubbes growyng in the courtes, lyke as in a woode or vpon mountaynes: yea, and that the preastes Celles were broken doune: They rent theyr clothes, made great lamentacion, cast ashes vpon theyr heades, fell downe flatte to the ground, made a great noyse with the trompettes, and cryed toward heauen.

Then Judas appoynted certayne men to fyghte agaynst those whiche were in the castell tyll they had censed the Sanctuarie. So he chose preestes that were vndefiled, such as had pleasure in the lawe of God: and they censed the Sanctuarie: and bare oute the defyled stones into an vncleane place. And for so muche as the alter of burnt offeringes was vnhalowed, he tooke aduysemente, what he myght do withall so he thoughte it was best to destroye it (lesse it shulde happen to do them any shame) for the heathen had defyled it, and therfore they brake it downe. As for the stones, they layed them vpon the mountayn by the house in a conuenient place: tyll there came a prophete, to shewe what shulde be done with them.

Exod. xx. b
De. xxi. a
Josu. viii. g

* So they tooke whole stones accordyng to the lawe, and builded a new aulter such one as was before, and made vpon the Sanctuarie with in and without, and halowed the house and the courtes. They made newe ornaments, and brought the candelstycke, the aulter of incense, and the table into the temple. The incense laied they vpon the aulter, and lyghted the lampes whiche were vpon the candelstycke, that they myght burne in the temple. They set the shewbread vpon the table, and hanged vpon the vayle & set vpon the temple, as it was afore.

11. Reg. x. a.

* And vpon the fyue and twenty day of the nyynth moneth, whiche is called the moneth of Cassieu, in the hundred and epyght & fortye yere they rose vp by tymes in the morning for to do sacrifice (accordyng to the lawe) vpon the newe burnt offering aulter that they had made: after the tyme and season the heathen had defyled it. The same day was it set vp again wyth songes, pipes, harpes, and cymbales.

11. Pa. viii. b.

¶ And all the people fell vpon their faces, worshipping & thanking the God of heauen which had geuen them the victorie. * So they kepte the dedicacyon of the aulter epyght dayes offering burnt sacrifices and thanke offeringes wyth gladnesse. They deckt the temple also wyth crownes and shylde of golde, and halowed the portes and celles, and hanged doores vpon the. Thus there was very greate gladnesse among the people, because the blasphemie of the heathen was put away. So Judas and his brethren wyth the whole congregacyon of Israel, ordeyned, * that the tyme of dedicacyon of the aulter shoulde be kepte in his season from yere to yere, by the space of epyght dayes, from the fyue and twenty daye of the moneth Cassieu wyth myght and gladnesse.

John. x. c.

And at the same tyme buylded they vpon the mounte Syon with hye walles and strong towers round about: lest the Gentyles shuld come and treade it downe, as they dyd afore. There-

fore Judas set men of warre in it, to kepe it, and made it stronge, for to defende. * Bethsura: the people might haue a refuge agaynst the Edomites.

The. v. Chapter.

¶ Judas vanquished the heathen that go about to destroye Israel, and is holpen of his brethren Symon and Jonathan. He cometh with the cytie of Ephron because they denyed hym passage thither.



It happened also that when the heathen rounde about heard, howe that the aulter and the Sanctuarie were set vp in theyr olde estate: it displeased them verie sore, wherfore they thoughte to destroye the generacyon of Jacob that was among them: In so muche that they beganne to slaye and to persecute certain of the people. * Then Judas fought agaynst the children of Elau in Idumea, & agaynst those whiche were at Arabathane (for they dwelte rounde about the Israelites) where he slew and spoiled a greate multitude of them. He thoughte also vpon the malice and vnfaithfulnesse of the children of Beniamin, how they were a snare & a stoppe vnto the people, & how they layde waite for the in the hye way. Wherfore he shut vp them into towers, and came vnto them, destroyed them utterly and burnt vpon theyr towers, wyth all that were in them.

Afterward, wente he agaynst the children of Ammon, whereof he founde a myghty power and a greate multitude of people, with Tymothy theyr capitayne. So he stroke manie battayles wyth them, whiche were destroyed before hym. And when he had slayne them, he wanne Gazer the cytie, with the townes belonging therto, & so turned agayne into Jewrye. The heathen also in Galaad gathered them together agaynst the Israelites that were in theyr quarters, to slay them: but they fled to the castell of Datheman and sente letters to Judas & his brethren, sayng: The heathen are gathered agaynst vs on euery syde, to destroye vs, & now they make them ready for to come, & laye siege to the castell, where vnto we are fled, & Tymothy is capitayne of theyr hoste: come therfore and deliuer vs out of theyr handes: for there is a greate multitude of vs slayne alreadye. Yea, & oure brethren that were at Tubyn, are slayn & destroyed (well nye a thousande men) and their wyues, theyr children, and theyr goodes haue the enemyes led awaye captiue.

Whyle these letters were yet a readyng, behold, there came other messengers from Galyle wyth rente clothes: whiche tolde euen the same tydings, and sayde: that they of Ptolomais, of Tyzus and of Sydon were gathered agaynst them, and that all Galyle was fylled with enemyes to destroye Israel. * When Judas and the people hearde this, they came together (a great congregacion) to deuise what they myghte do for theyr brethren, that were in trouble, and beseged of theyr enemies. And Judas sayde vnto Symon his brother: chose the oute certayne men, & go deliuer thy brethren in Galyle: As for me and my brother Jonathan, we will go into Galaad thym. So he lefte Josephus

thus the sonne of zacharye, and Azaryas to be Capitaynes of the people, and to kepe the remnant of the hoste in Jewrye, and commaunded them sayng: Take the ouersyghte of this people, and se that ye make no warre agaynst the heathen, vntyll the tyme we come again. And vnto Symeon he gaue thre thousande men for to go into Galyle, but Judas hymself had eight thousande in Galaadrythyn.

Then went Symeon into Galyle, & stroke dyuers battayles with the heathen: whome he dyscomfited, and folowed vpon them vnto the porte of Bsalompas. And there were slayne of the heathen almoste thre thousande men. So he toke the spoyles of them, and carped awaye the Israelites that were in Galile and Arbatis wylth theyr wyues, theyr chyldren, and all that they had, and brought them into Jewrye wylth greate gladnesse. Judas Machabeus also and his brother Jonathas went ouer Jordan, and traunpled. iiii. dayes iourney in the wyldernesse where the Rebuthyes met them, and receyued them lounynglye, and tolde them euery thyng that had happened vnto theyr brethren in Galaadrythyn, and howe that many of them were beseged in Barasa, Boso, Almys, Casphoz, Mageth and Carnaim (all these are strong walled & mightie great cities) and that they were kept in ower cyties of Galaad also: & to morowe they are appoynted to byng theyr hoste vnto these cyties, to take them, & to wyne the in one daye.

So Judas and his hoste turned in all the hasten in the wyldernesse toward Boso, & wan the cytie, slewe all the males wylth the sword, toke all theyr goodes, and set fyre vpon the cytie. And in the nyght they tooke theyr iourney fro thence, and came to the castell. And by tymes in the morning when they looked vp, behold, there was an innumerable people bearynge ladders and other instrumentes of warre, to take the castell and to ouercome them.

When Judas sawe that the battaile began and that the noyse therof wente vp, and range into heauen, and that there was so great a crye in the cytie: he sayde vnto his hoste: syght this daye for your brethren. And so came behynde theyr enemyes in the companyes, and blew vp the trompettes, & cryed in their praiser to God.

But as soone as Tymothys hoste perceyued that Machabeus was there, they fled from hym, & the other slewe them downe ryght soze: so that there was kylled of them the same daye, almoste eynghthe thousande men. Then departed Judas vnto Maspha, layde seerge vnto it, and wanne it: slewe all the males in it, spoyled it, and set fyre vpon it: From thence wente he and tooke Casbon, Mageth, Boso, and the other cyties in Galaad.

After this gathered Tymothy another hoste, whiche pytched theyr tentes befoze Raphon beyonde the water. Judas also sent to espye the hoste, and they brought hym worde agayne, sayng: All the heathen that be rounde aboute vs, are gathered vnto hym, and his hoste is very great. Pee, they haue hyzed the Araby

ans to helpe them, & haue pytched their tentes beyonde the water and are redy to come and fighe agaynst the. So Judas went on to mete them.

And Tymothy sayde vnto the captaynes of his hoste: when Judas and his hoste come nye the ryuer: yf ye go ouer fyfte, we shall not be hable to withstand hym, for why? he wyl be to stronge for vs. But yf he dare not come ouer so that he pytche his tente beyonde the water: then wyl we go ouer, for we shal be stronge ynough agaynst hym. Now as sone as Judas came to the ryuer, he appoynted certayne scribes of the people, and commaunded them, sayng: see that ye leaue none behynde vpon this syde of the ryuer, but let euery man come to the battaile. So he wente fyfte ouer vnto them, and his people after hym.

And all the heathen were dyscomfited befoze hym, and let theyr weapons fall, and ranne into the temple that was at Carnym. Whiche cytie Judas wanne, and burnt the temple with all that wer in it: So was Carnaim subdued, & myght not withstande Judas. Then Judas gathered all the Israelytes that wer in Galaadrythyn, from the leaste vnto the mooste, with their wyues and theyr chyldren (a very great hoste) for to come into the lande of Israel.

* So they came vnto Ephron, whiche was a myghtye great and stronge cytie, and lay in theyr waye. For they could not go by it, nether of the ryght hande nor of the lefte, but must go thowowe it. Neuerthelesse they that were in the cytie wolde not let them goo thowowe, but walled vp the portes with stones. And Judas sent vnto them with peaceable wordes sayng: Let vs passe thowowe your lande, that we maye go into oure owne countree, there shal no bodie do you harme, we wyl but onelye go thowowe on foote. But they wolde not let them in.

Wherefoze Judas commaunded a proclamation to be made thowowe the hoste, that euery man shuld kepe his order: and so they dyd theyr beste lyke valeaunte men.

And Judas beseged the cytie all that daye and all that night, and so wanne it, where they slewe as many as were males, and destroyed the cytie and spoyled it, and wente thowowe all the cytie ouer them that were slaine. Then went they ouer Jordaine into the plain felde befoze Bethsam. And Judas helped those forwarde that came behynde, and gaue the people good exhortacyon all the waye thowow, tyll they were come into the land of Juda. Thus they went vp vnto the mount Syon, where they offered wirth and thankesgeuing: because there wer none of them slain, but came home again peaceably.

Nowe what tyme as Judas & Jonathas were in the lande of Galaad, and simeon theyr brother in Galyle befoze Bsalompas: Then Josephus the sonne of zachary & Azaryas the captaynes, hearynge of the actes that were done & of the battayles that were strycken, sayde: Let vs get vs a name also, and go syght agaynst the heathen that are rounde aboute vs.

So they gaue theyr hoste a commaunde-
ment

The firste booke.

ment and went toward Jamnys. Then came Gorgias and his men out of the ctye, to fygght against them: Josephus also and Alarpas were chased vnto the borders of Jewry, & there were slayne that day of the people of Israel, two. Men: so that there was a greete mysery among the people: and all because they were not obedyent vnto Judas and his brethren, but thoughte they shuld quyte them selues manfully. Neuer thelesse they came not of f sede of these men, by whome Israell was helped. But the men that were with Judas, were greately commended in the sight of al Israel, & all the heathen where soeuer they name was hearde vpon, & the people came vnto them, bydding them welcome.

After this went Judas forth with his brethren, and fought against the chyldren of Esau in the lande that lyeth toward the south where he wanne the ctye of Chyon, & the towne that lyeth besyde it: and as for the walles and towne rounde about it, he brent them vp.

Then remoued he to go into the lande of the Philystines, & went thorow Samaria. At the same tyme were there many prestes slain in the battail, whiche wylfully and without aduysment went out for to fight, to get them honour. And when Judas came to Azot in the Philystines land, * he brake doune theyr aulter, brent the Images of theyr ydolles, spoiled the ctyes and came again into the lande of Juda.

The. vi Chapter.

Antiochus willing to take the ctye of Elymas for a prey is dyuen awaye of the ctyezens. He falleth into sykenes and dyeth. His sonne Antiochus is made kynge. The besyge of the towne of Syon. Eupator cometh into Jewry with a greete armye. The boldnesse of Eleazar.

Joseph. ca. xiii. lib. vii. anti.



And when kynge Antiochus traunapled thorow the hye countreyes, he hearde that Elymas in Persya was a noble and plenteous ctye in syluer and gold, and that there was in it a very ryche temple: where as were clothes cote armoures and myldes of golde, whiche Alexander the sonne of Philip, kynge of Macedona (that raygned fyrste in Grekelande) had lefte behynde hym. Wherefore he wente aboute to take the ctye and to spoile it, but he was not hable: for the citezens were warned of it, and fought with hym. And he fled & departed with great heynesse, and came agayne into Babylon. Whereouer, there came one whiche brought hym tidynge in Persyde, * & his hostes which were in the lande of Juda, were dyuen awaye, and howe that Lysias wente forth fyrste wyth a greete power, and was dyuen awaye of the Jewes: howe that they had wonne the vycroze and gotten greete goodes out of the hostes that perished, how they had broken doune the abhominacyon * whiche he set vp vpon the aulter at Jerusalem, and fensed the Sanctuary with hye walles, lyke as it was afore: yee, and Bethsura his ctye also.

1. mac. iii. c. and. liii.

1. Mach. i. f.

So it chaunced, that when the kynge had heard these wordes, he was afraied and greued very sore. Wherefore he layde hym doune vpon

hys bed, and fell sycke for very sorowe: and all because it had not happened as he had deuyled. And there continued he long, for his greife was euer more and more, so that he sawe he must needs dye. Wherefore he sente for his frendes, and sayde vnto them: the slepe is gone from myne eyes, for the very sorowe and veracyon of hert that I haue. For when I consyder in my mynde the greete aduersyte that I am come vnto, and the floudes of heynesse whiche I am come in, where as afore tyme I was so mery, & so greatly set by (by reason of my power.) Agayne, consydering the euell that I haue done at Jerusalem, from whence I tooke all the ryche of gold and syluer that were in it, and sente to fetch awaye the inhabytours of Jewrye wthoute anye reason why: I knowe that these troubles are come vpon me for the same cause. And behold, I must dye with great sorow in a straunge lande. Then called he for one Philyp a frende of hys, whome he made ruler of all his realme, and gaue hym the crowne, hys roobe and hys rypng: that he shulde take his sonne Antiochus vnto hym, and byng hym vp, tyll he myght raygne hym selfe. * So the kynge Antiochus dyed there, in the hundred and fortye and nyne yere. When Lysias knewe that the kynge was dead, he ordained Antiochus his sonne (* whom he had brought vp,) to raygne in his fathers stead and called hym Eupator, nowe they that were in the castell (at Jerusalem) kepte in the Jewes rounde about the Sanctuary, and sought euer styll to doo them harme for the strengthenyng of the heathen.

1. Mac. x. c. and. lvi. Joseph. ca. xiii. lib. vii. anti.

Wherefore, Judas thought to destroye them and called all the people together, & they might laye sege vnto them. So they came together in the hundred and fyfthe yere, & beseged them, layng forth theyr ordynance and instrumentes of warre. Then certain of them were beseged, went forth (vnto whome some vngodly men of Israell ioyned them selues also) & went vnto the kynge, sayng: How longe wyl it be, or thou punyssh and aduenge oure brethren? We haue euer bene mynded to do thy father seruyce to walke in hys statutes, and to obey hys commaundementes: Wherefore our people fell from vs, and where soeuer they found any of vs, they slewe them: and spoiled oure inherytaunce and they haue not onely medled w vs, but with all our countreyes: and beholde, this daye are they besegying the castell at Jerusalem, * and haue made vp the strong holde in Bethsura. And if thou dost not preuent them ryght sone, they wyl do more then these, and thou shalt not be able to overcome them.

1. Mac. x. c. and. lvi.

* When the kynge hearde thys, he was verye angrye, and called all his frendes, the captaynes of his fotemen, and of all hys horsemen together. He byred men of warre also out of other realmes & out of the Isles of the see, whiche came vnto hym. And the nombze of hys hostes was an hundred thousande foote men, & thientye thousande horsemen, & two and therty Elephantes wel exercysed in battayl. * These came thorow

1. Mac. x. c. and. lvi.

1. Mac. x. c. and. lvi.

chose Judea vnto Bethsura, & beleaged it a longe season, and made dyuers instrumentes of warre agaynste it. But the Jewes came out and bente them, and foughte lyke men. Then departed Judas from the castell at Jerusalem, and remoued the hoste toward Bethzaccan ouer agaynste the kynges armie.

So the Kyng arose before the daye, and broughte the power of his hoste into the waye to Bethzaccan, where the hostes made them redye to the battaile, blowyng the trompettes. And to prouoke the Elephantes for to fyghte, thei weied them the sap of red grapes & molberes, and deuyded the Elephantes among the hoste: so that by euery Elephant there stode a thousande menne wel harnessed, and helmettes of stele vpon theyr heades. Yee, vnto euery one of the Elephantes also were ordeined fye hundred horsemen of the best, whiche waited on the Elephant, goyng wher soeuer he went, and departed not from hym. Euery Elephant was couered with a stronge towre of wood, where vpon were two and thyrty valeaunt men with weapons to fyghte, and wythin was a man of Jude to rule the beaste.

As for the remnaunte of the horsemen, he set vpon both the sydes in two partes wyth trompettes, to prouoke his hoste, and to styre vp such as were slowe in the army. And when the sunne shone vpon theyr byldes of golde and stele, the mountaynes glystered agayne at them, & were as bright as the cresettes of fyre. The kynges hoste also was deuyded, one parte vpon the hie mountaynes the other lowe beneth: so they wet on takyng good hede: and keepyng theyr order. And all they that dwelt in ylande, were afrayed at the noyse of theyr hoste, when the multitude wente forth, and when their weapons smote together, for his hoste was both great and myghty. Judas also and his hoste entred into the battaile, and slewe fyre hundred menne of the kynges armie. Nowe when Cleasas the sonne of Saura, dyd see one of the Elephantes decked wyth the kynges badg, and was a more goodly beaste then the other: he thoughte the kyng shulde be vpon hym, and leoparde hym selfe to despyce his people, and to get hym a perpetual name. Wherefore he ranne wyth a corage vnto the Elephant in the myddest of the hoste, smytyng them downe of both sydes, and slewe many aboute hym. So wente he to the Elephantes fete, and gat hym vnder hym, and slewe him then fell the Elephant downe vpon hym, and there he died. Judas also and his men seyng the power of the kyng and the myghty violence of his hoste departed from them. And his kynges armie went vp agaynst them toward Jerusalem and pitched theyr tentes in Jewry beside mount Syon. Moreover, the kyng tooke truce wyth them that were in Bethsura.

But when they came oute of the cytie (because they had no vyttayles within & the land was vntyllid) the kyng tooke Bethsura, & set men to kepe it, and turned his hoste to the place of the Sanctuarye, and laide siege to it a great

whyle. Where he made all maner ordynance handbowes, fyre darters, rackettes to cast stones, scorppons to shote arrowes, and lynes. The Jewes also made ordynance agaynst theirs and fought a longe season.

But in the cytie there wer no vyttayles, for it was the seuenth yere of the warres & those heathen that remained in Jewry, had eaten vp all their store. And in the Sanctuarye wer fewe me left, for the hungr came so vpon them, & they wer scattered abrode euery man to his owne place.

So when Lysias heard of this (whiche is *1. Ma. vi. 1.*) Antiochus the kyng whyle he was yet liuyng had ordeined to byng vp Antiochus his sonne that he myght be kyng) was come agayne oute of Persya, and Medea, wyth the kynges hoste and thoughte to obtayne the kyngdome: he gat hym to the kyng in all the haste, and to the capptaines of the hoste, and sayde we decrease daylye, and oure vyttayles are but small: Agayne the place that we laye siege vnto is very strong and it were oure parte to see for the realme. Let vs agree wyth these men, and take truce wyth them, and with all theyr people, & graunt them to lyue after theyr lawe, as they dyd afore. For they be greued, and do all these thynges agaynst vs, because we haue despyled theyr lawe. So the kyng and the prynces were contente, and sente vnto them to make peace, and they receyued it. Nowe when the kyng & the prynces had made an othe vnto them, they came oute of the castell and the kyng wente vp to mount Syon. But whiche he sawe that the place was wel defended he brake his oth that he had made, and commaunded to destroye the wall rounde about. Then departed he in all the haste, and returned vnto Antioch, where he founde Philyp hauyng dominyon of the cytie. So he fought agaynst hym, and tooke the cytie again in his handes.

The vii. Chapter.

Demetrius raygned after he had kyled Antiochus, and Lysias. He troubleth the chyliden of Israel chozow the counsaile of certayn wyched persones. The prayer of the prynces agaynst Nychanor. Judas killeth Nychanor, after he had made his prayer.



For the hundred and one and fiftye yere came Demetrius the sonne of Seleucus from the cytie of Rome with a small company of men, vnto a cytie of the sea coaste and there he bare rule. And it chaunced that whiche he came to Antioch the cytie of his progenytours, his hoste tooke Antiochus and Lysias, to byng them vnto hym. But when it was told hym, he sayd: let me not se theyr faces: So the hoste put them to death. Now when Demetrius was set vpon the throne of his kyngdome, there came vnto hym wyched and vngodly men of Israel whose captayn was Alcimus, that wold haue bene made hie prelate: These men accused the people of Israel vnto the kyng, sayyng: Judas and his brethren haue slayne thy frendes, and dyuen vs oute of oure owne lande. Wherefore sende nowe some man (to whome thou geuest credence) that he maye go and see all the destruction, whiche he hath done vnto vs and to the

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the kynges land, and let hym be punished with all his frendes and fauourers.

When the kyng chole Bachydes a frende of hys, whiche was a man of greate power in the realme (beyond the great water) and saythful vnto the kyng, and sente hym to see the destruction that Judas had done. And as for that wicked Alcimus, he made hym hys preeft, and commaunded hym to be auenged of the chyldren of Israel. So they stode vp, & came with a great hoste into the lande of Juda, sendyng messengers to Judas and hys brethren, and speakyng vnto theim with peaceable wordes: but vnder dyscepte. * Therefore Judas and his people beleued not theyr sayng, for they sawe that they were come with a great hoste.

After this came the Scribes together vnto Alcimus and Bachydes, trustyng the beste vnto them. And fyrste the Assideans requyred peace of them, sayng: Alcimus þ preeft is come of the seide of Aaron, howe can he dyscepe vs? So they gaue them louyng wordes, and swoze vnto them, and sayde: We wyl do you no harme neyther poure frendes: and they beleued them. But the very same daye toke they .iii. scoze me of them, and slewe them accordyng to the wordes that were wrytten. * They haue cast þ flesh of thy sayntes, and shed theyr bloude rounde about Ierusalem, and there was no man þ wold burie them. So there came a greate feare and drede among the people, sayng: there is neither truth nor ryghteousnesse in them, for they haue broken the appoyntemente and othe that they made. And Bachydes remoued his hoste from Ierusalem, and pytched his tente at Betzeka: where he sent forth & tooke many of them that had forsaken him. He slewe many of the people also and cast them into a great pyt. Then committed he the land vnto Alcimus, & left men of warre with hym to helpe him. And Bachides hym selfe went vnto the kyng. And thus Alcimus defended his hygh preeft hode, and all such as vexed Israel resorted vnto hym: In somuch that they obtayned the lande of Juda, and dyd muche euell vnto the Israelytes.

Nowe when Judas saue all the myschefe that Alcimus and his company had done (yea, moze then the heathen them selues) vnto the Israelytes. He wente forth rounde aboute all the borders of Jewry, and punished those vnfaithfull rennegates, so that they came nomoze out into the countre. So when Alcimus, saue that Judas and his people had gotten þ vpper hand and that he was not hable to abyde them, he went again to the kyng and said al the worst of theim þ he coude. Then the kyng sent Nychanor one of his chiefe pzinces (whiche beare euell wyll to Israel) and commaunded hym, that he shulde vtterly destroye the people.

Upon this he came vnto Ierusalem with a great hoste, and sent vnto Judas and his brethren with frendly wordes (but vnder disceit) sayng: there shal be no warre betwixt me and you: I wyl come with fewe men, to see how ye do, with frendshyppe. Upon this he came vnto

Judas, and they saluted one another peaceably but the enemyes were appoynted to take Judas by violence. Neuerthelesse, it was told Judas, that he came vnto hym but vnder dysceite wherfore, he gat hym away from hym, & wolde se his face nomoze. When Nychanor perceyued that his counsell was betrayed, he wente oute to fyghte agaynst Judas, besyde Capbarlaimala: where there wer slain of Nychanors host fyue thousande men: and the residue fled vnto the castell of Daupd.

After this came Nychanor vp vnto mounte Syon: and the Preeftes wyth the elders of the people went forth to salute hym peaceably and to shewe hym the burnt sacrifices that were offered for the kyng. But he laughed them and the people to scozne, mocked them, despyled the offerynges, and spake disdainefullye: yee, and swoze in his wrath, sayng. * If Judas and his hoste be not deliuered now into my handes, as sone as euer I come agayne (& fare well) I shal burne vp this house. With that, went he oute in a greate anger. Then the Preeftes came in, and stode before the aulter of the temple, wepyng and sayng.

* For so much as thou (O Lorde) haste chosen this house, that thy name myghte be called vpon therein, and that it shuld be * an house of prayer and petcyon for thy people. We aduenged of this man and hys hoste, and let theim be slain w the sword, remeber þ blasphemys of them, & suffer the not, to contynue any longer.

When Nychanor was gone from Ierusalem he pytched his tente at Bethoron, and there an hoste met hym out of Sirya. And Judas came to Adarsa with thre thousande men, and made his prayer vnto god, sayng: O Lord, * because the messengers of kyng Sennacherib blasphemed the, the Angell wente forth, and slewe an hundred foure scoze and fyue thousand of them. Euen so destroye þ this hoste before vs to day, that our people maye knowe how that he hath blasphemed thy Sanctuary, and punyssh hym accordyng to his malicynousnes.

And the hostes stroke the felde, the thyrtyene day of the moneth, * Adar, and Nychanors host was discomfited, & and he hym selfe was fyrste slayne in the battayle. When Nychanors men of warre saue that he was kyled, they caste awaye theyr weapons and fled, but the Jewes folowed vpon them an whole daies iourney fro Adazar vnto Gazara, blowyng with the trompettes and makyng tokens after them. So the Jewes came forth of all þ townes there about and blewe out theyr hornes vpon theim, & turned agaynst them. Thus were they all slayne, and not one of them lefte.

Then they toke theyr substance for a pray & and snot of Nychanors heade and hys ryght hand (* which he held vp so proude) & brought it with them, and hanged it vpon afoze Ierusalem. Wherfore the people were exceedynglye reioysed, and passed ouer that daye in great gladnes. And Judas ordeined, that the same day (name lyke the thyrtyene daye of the moneth Adar) shulde

should be kept in myght euery yere. Thus the lande of Iuda was in rest a lytle whyle.

The. viii. Chapter.

Judas considering the power and godlye polycpe of the Romans maketh peace with them. The rescript of the Romans sente vnto Jewes.

Judas heard also the fame of the Romaynes, that they were mightie and valiaunt men, & agreeable to al thynges y^e are required of them, and make peace with al men, which come vnto them, and how they were doughtie men of strength. Wherof that, it was told hym of their battayles, and noble actes which they did in Galacia, how they had conquered them, and brought them vnder tribute: and what great thynges they had done in spayne: howe that wth theyr wil dom and sober behauour they had wonne the mynes of siluer and golde that are there, and obtained all the land, with other places farre from them howe they had discomfited and slaine downe the kynges that came vpon them, from the vttermost part of the earthe, and howe other people gaue them tribute euery yere. Howe they had slayn and ouercome Philip and Perles kynges of Cethim, and other mo (in battail) which had brought theyr ordynauce agaynst them, how they dyscomfited great Antiochus kyng of Asia (that would nedes fyght with the) hauyng an. C. and. xx. elephantes, with horsme, charettes, and a very great host: how they toke hym selfe aliue, & ordayned hym (with such as heild raigue after him) to pay them a greate tribute. *Pee, and to fynd them good suerties & pledge besides all this, how they had taken from him India, Media, and Lidia (his best landes) and geuen them to kyng Eumenus. Agayne, howe they perceauynge that the Grekes were comyng to bere them: sent agaynst them a cappytaine of an host, whiche gaue them battayle slew many of them, led away their wyues and children captiue, spoyled them, tooke possession of theyr lande, destroyed theyr strong holdes and subdued the to be their bondmen, vnto this daye. Moreouer, howe that as for other kyngdomes and isles whiche sometyme withstoode them, they destroyed them, and brought them vnder theyr domynion. But helped euer their owne frendes, and those that were confederate with them, and conquered kyngdomes, bothe farre and nye, & that whosoener heard of theyr renoune was afrayed of them: for whom they would helpe to their kingdomes, those raigned and whom it liked not them to raigne, they put him downe. And howe they were come to great premyence: hauyng no kyng among them, neither any man clothed in purple, to be magnifyed there through, but had ordeined them selues a parlamente, wherin there sat. iiii. C. and. xx. Senators dayly vpon the counsel, to dispatch euer the busines of the people and to kepe good order. And howe that euery yere they chose a Mayre to haue y^e gouernauce of al their land to whom euery man was obedyente, and there was neither enel wil nor discencion among the. Then Judas chose Eupolemus the sonne of

Jhon, the sonne of Jacob, and Jason the sonne of Eleazar, and sent them vnto Rومية for to make frendshipp and a bonde of loue with them that they myght take from them the bondage of the Grekes, for the Jewes saw that the Grekes would subdue the kyngdom of Israel. So they went vnto Rome (a very greate iourney) and came into the parlamente, and saied: Judas Machabeus with his brethren and the people of the Jewes hath sent vs vnto you, to make a bond of frendshipp and peace with you, and ye to note vs as your louers and frendes. And the matter pleased the Romaynes ryght well wherfore it was written vp of the whiche the Romaynes made a writynge in tables of brasse and sent it to Jerusalem: that they myght haue by them a memoial of the same peace, & bonde of rendshipp after this maner. God saue the Romaynes and the people of the Jewes booth, by sea and by land and kepe the swearde and enemy from them for euermore. If ther come first any warre vpon the Romaynes or any of their frendes throughout al their dominion, the people of the Jewes shall helpe them (as the tyme requyret) and that with all theyr heartes. Al so they shall nether geue nor sende vnto theyr enemyes vitayles, weapons, mony, nor thynges: but fulfyll thys charge at the Romaynes pleasure, and take nothing from them therfore. Again yf the people of the Jewes happen fyrt to haue warre the Romayns shall stand by the with a good wyll, accordyng as the tyme wyll suffer. Neither shall they geue vnto the Jewes enemyes, vitayles, weapons, mony nor thynges. Thus at the Romayns contente to do, and shall fulfyll theyr charge without any disceate. Accordyng to these articles, the Romaynes made the bonde wth the Jewes. Howe after these articles (sayed they) yf any of the parties wyll put to them, or take any thyng from them they shall do it wth the consente of booth: and whatsoeuer they adde vnto them, or take from them, it shall stande fast. And as touchyng the euell that Demetrius hath done vnto the Jewes, we haue wyrtten vnto hym sayng: wherfore laiest thou thy heavy pocke vpon the Jewes our frendes and louers? If they make any complaynt of the agayne vnto vs, we shall defende them, and fyghte with the by sea and by lande.

The. ix. Chapter.

After the death of Nicanor Demetrius sendeth his army agaynst Judas. Judas is slayne. Jonathan is put in the head of his brother. The stryfe betwene Jonathan and Bacchides. Alcimus is taken wth the palse, and opeth. Bacchides returneth agayne vnto the kyng. He cometh vpon Jonathan by the counsell of certain wyched persones, and is ouercome. The cruete of Jonathan wth Bacchides.

In the meane season when Demetrius heard that Nicanor and his host was slaine in the feld, he proceeded further to send Bacchides and Alcimus agayne into Jewrye, and those that were in the ryght wyng of his host wth hym. So they wente forth by the waye that leadeth vnto Galgala, and pyched theyr tentes befoze Mesaloth whiche is in Arbellis and wanne the cytee and fewe muche people.

In

l. ma. viii. b. f.
Jofep. viii. c. 9.

The first booke

In the fyrst moneth of the C. and ii. yere, they brought their hoost to Jerusalem, and rose vp, & came to Betea, wyth. xx. M. fotemen and. ii. M. horsemen. Now Judas had pitched his tent at Laia, with. iii. M. chosen men. And when thei sawe the multitude of the other army that it was so great, they wer soe afraid, and many conueied the selues out of the hoost, In somuch that there abode no mo of the but. viii. C. men. When Judas sawe that his hoost failed him, & that he must nedes fyght: it brake his hert, that he had no tyme to gather them together: where fore the mā was in extreme trouble. Neuer the les, he saied vnto them: that remained with him Up, let vs go against oure enemies, peradventure we shalbe able to fyghte with them. But thei woulde haue stopped him, sayng: we shal not be able, therfore let vs nowe saue our liues & turne again to our brethren, and then wil we fighte againste them, for we are here but fewe:

B And Judas saied: God forbid that we shuld fle from them. Wherefore, yf oure tyme be come let vs die manfully for our brethren, and let vs not staine our honour. Then the hoost remoued out of the tentes, and stood agaynst them. The horsemen are deuided in two partes, the syngers casters and archers wente before the hoost and all the myghtie men were foremost in the feelde. Bachides himselfe was in the ryghte wyng of the battail, and the hoost drew nye in two partes, and blew the trompettes. They of Judas side blew the trompettes also, & the erth shoke at the noyse of the hoostes, & they stroke a feeld from the morow tyll nyght. And when Judas sawe that Bachides host was strongest of the rightside, he toke with him al the hardy men, & brake the right wyng of their order, and folowed vpon them vnto the mounte Azot.

Now when thei whych wer of the left wing sawe that the righte syde was dyscomfite they persecuted Judas and them that wer with him. Then was there a soe battail, for many were slain and wounded of both parties. Judas also him self was killed, and the remnaunt fled. So Jonathas and Simon toke Judas their brother and buryed him in hys fathers sepulchre in the cite of Modin. And al the people of Israel made great lamentacion for him, and mourned long sayng: Alas that this worthy should be slayn which deliuered the people of Israel. As for other thinges pertaining to the battailes of Judas, the noble actes he did and of his worthynes: thei ar not writen for thei were very many.

C * And after the death of Judas, wicked men came vp in all the coastes of Israel, & ther arose all suche as worke vngodlines. In those dayes was there a great derth in the land, and all the countre gaue ouer them selues and theyrs vnto Bachides. So Bachides chose wicked men, & made them lordes in the lande. These sought oute and made searche for Judas frendes, and brought them vnto Bachides: whiche aduen ged him selfe vpon them wyth greate dyspyte. And there came so greate trouble in Israel, as was not sens that tyme y no prophet was sene ther

Then came all Judas frendes together and saied vnto Jonathas: for so muche as thy brother Judas is dead, ther is none lyke hym to go forth against our enemyes, against Bachides and suche as are aduersaries vnto oure people. Wherefore, this day we chose the for hym, to be our prince & captain to order our battayl. And Jonathas toke the gouernaunce vpon hym at the same tyme and ruled in stead of his brother Judas. When Bachides gat knowledge there of, he fought for to sle hym. But Jonathas and Simon hys brother, perceiuyng that, fled into the wyldernes of Checua wyth all theyr companye, and pitched theyr tentes by the water poole of Alphar.

D Which when Bachides vnderstod, he came ouer Iordaine with all his hoost vpon the Sabboth day. Now had Jonathas sent his brother Jhon (a captain of the people) to pray his frendes the Nabuthites, that thei woulde lend them their ordinaunce, for they had much. So the children of Jambry came out of Madaba, & tooke Jhon and al that he had, and went their waye with al. Then came word vnto Jonathas and Simon his brother, that the children of Jambry made a great maryage, and brought the byrde from Madaba with great pompe: for she was daughter to one of the noblest princes of Canaan. Wherefore they remembred the bloude of Jhon their brother, and wet vp, and hid theim selues vnder the shadowe of the mountayne.

So thei lift vp their eyes, & looked, and beheld ther was much a do, and great repayre: for the bydgrome came forth, and his frendes and his brethren met them with companies, instrumentes of musyk, and many weapons. Then Jonathas and thei that were with hym, rose oute of theyr lurking places against them, and slewe many of them. As for the remnaunt, thei fled in to the mountaynes, & thei toke al their substance. Thus the maryage was turned to mourning, & the noyse of their melody into lamentacyon. And so when thei had aduenged the bloude of their brother, they turned agayne vnto Iordane.

Bachides hearing this, came vnto the very border of Iordane with a great power vpon the Sabboth day. And Jonathas sayd vnto his company, let vs get vp, and fight agaynst our enemyes: for it standeth not with vs to day as in tyme past: Beholde our enemyes are in our waye the water of Iordane vpon the one side of vs, with banckes, fennes and woodes of the other syde, so that there is no place for vs to departe vnto. * Wherefore cry now vnto heauen, that ye maye be deliuered from the power of your enemyes. So they stroke the battayl. And Jonathas stretched out hys handes to smyte Bachides, but he fled backward. Then Jonathas & thei that were with hym, leapt into Iordane & swimmied ouer Iordane vnto him & ther were slain of Bachides side that daye a. M. men.

Therfore Bachides with hys hoost turned agayne to Jerusalem, and buylt vp the castels and strong holdes that were in Jerycho, Jerycho, Emaus, Bethozon, Bethell, Chamnata

phara, and Topo, with high walles, with portes and with lockes: and set men to kepe them, that they myght vse theyr malice vpon Israel. He walled vp the citee Bethsurath, Gazarah and the castell and prouided them with men and vytayles. He tooke also the chiefe mennes sonnes in the countre for pledges, and put them in the castell at Jerusalem to be kepte.

Afterwarde in the .C. and. liii. yere in the second moneth, Alcimus commaunded, that the walles of the inmost sanctuarie shoulde be destroyed, and the buildynges of the prophetes also. And when he beganne to destroye them, the thynges that he went about, were hindred, for he was smitten with a palsy, and his mouth shut, so that he coulde nomore speake nor commaunde any of his house: concernyng his busynesse. Thus died Alcimus in great mysery at the same time. And when Bachides sawe that Alcimus was deade, he tourned agayne to the kynge, and so the lande was in rest two yeres. Then all the vngodly men helde a counsell, sayinge: Beholde, Jonathas and his companye are at ease, and dwell without care. Wherefore let vs bypnyng Bachides hyther, and he shal take them all in one nyghte.

So they wente and gaue Bachides thys counsell which arose to come with a great host & sent letters pruely to his adherentes, which were in Jewrye, to take Jonathas & those that were with hym: but they might not, for the other had gotte knowledge of theyr deuill. And Jonathas tooke .l. men of the countre (whiche were the ryng leaders of them) and slew them. Then Jonathas and Symon with theyr company departed vnto the cyte Bethbessen which lyeth in the wyldernes, and repayred the decay thereof, and made it stronge. When Bachides knewe thys, he gathered all his host, and sent worde to them that wer of Jewrye. Then came he and layd siege to Bethbessen, and fought agaynst it a longe season, and made instrumentes of warre. Nowe Jonathas left his brother Simon in the citee, & went forth hym selfe into the countre, and came with a certayne nomber & slew Odaras and his brethren and the chyl dren of Basaron in theyr tentes: so that he beganne to be stronge, and to increase in power.

As for Simon and his company, they went out of the cyte, and bzent vp the instrumentes of warre, and foughte agaynst Bachides, and disconfited hym. And Bachides was sore vexed, because his counsell & traual was in vayne. Wherefore he was wroth at the wycked men (he gaue hym counsell to come into theyr land) and slew manye of them. Then purposed he with his company to go a waye into his owne countrey: whereof when Jonathas had knowledge he sente ambassadours vnto hym, for to make peace with hym, and that he shoulde deliuer him his prysoners agayn. To the whiche Bachides consented gladly, and did accordyng to his desyre: yee, and made an othe, that he shoulde neuer do hym harme all the dayes of his lyfe. So he restored vnto hym all the prysoners that he

had taken out of the land of Iuda, and then turned and went his way into his owne lande, neither proceeded he anye further to come vnto the borders of Iuda. Thus Israel hadde nomore warre. And Jonathas dwelte at Machemas, and began there to gouerne the people, and destroyed the vngodly men oute of Israel.

The .x. Chapter.

Demetrius desyret to haue peace with Jonathas. Alexander moueth warre agaynst Demetrius. Demetrius is slayne. The frendshipp of Ptolomeus and Alexander



In the .C. and. lx. yere came Alexander the sonne of noble Antiochus ^{Joseph. ca. 11. 11. 11.} and tooke Ptolomeus, whose citee ^{Joseph. ca. 11. 11. 11.} receiued him, and ther he raygned. When Demetrius heard thereof, he gathered an exceeding greete hoste and wente forth agaynst hym to fyghte. Wherefore Demetrius sente letters vnto Jonathas, with lounge wordes, and prayled hym greatly. For he saied: we wyl fyrst make peace with hym, before he bynde hym selfe with Alexander agaynst vs: elles he shal remember the euell that we haue done agaynst hym, his brother & his people. And so he gaue Jonathas leaue to gather an host, to make weapons, and to be confederate with him, & commaunded the pledges that wer in the castell to be deliuered vnto him. Then came Jonathas to Jerusalem, and red the letters in the audyence of all the people, and of them that were in the castell. And therefore wer they sore afrayed, because they heard that the kynge had given hym lycence to gather an hoste. Thus were the pledges deliuered vnto Jonathas, whiche restored them to their elders. Jonathas also dwelt at Jerusalem, and began to buyld vp, and to repayre the cyte: commaundyng the worke men to wall it, and the mounte Syon rounde aboute with free stone, to bee a stronge holde, and so they dyd. As for the heathen that were in the castelles whiche Bachides had made vp, they fledde: so that euery man lefte the place, and wente into his owne countrey. Only at Bethsura remayned certayne of the Jewes, whiche had forsaken the lawe and commaundementes of God, for Bethsura was theyr refuge.

Nowe when kynge Alexander hearde of the promises that Demetrius had made vnto Jonathas, and when it was tolde hym of the batayles and noble actes, whiche he and his brethren had done, and of the great trauailes that they had taken, he saied: where shall we fynde suche a man? Wel, we wyl make him our frend and be confederate with hym. Upon thys he wrote a letter vnto hym, with these wordes: Kynge Alexander saluteth his brother Jonathas. We haue heard of the, that thou art a valiaunte man, and mete to be our frende: wherefore, this daye we ordayne the to be the hye preeste of the people, and to bee called the kynges frende. (Upon thys, he sente hym a purple clothyng, and a croune of golde) that thou mayest consider what is for oure profyte, and kepe frendshyppe toward vs.

h h b. ii. So

The firste booke

So in the vii. moneth of the C. and. lx. yere vpon the solempne feast day of the tabernacles Jonathan put þ holp rayment vpon hym. The gathered he an host, & made many weapons. Which when Demetrius heard, he was marue lous for, and sayed: Alas, what haue we done that Alexander hath preuented vs in getting the friendship of the Jewes for his owne defence

¶ Yet wyl I wyte loupngly vnto them also, yee, and promyse theim dygnities and rewardes, that thei may be of my syde. Wherupon he wrote vnto them these wordes, King Demetrius sendeth greetng vnto y people of the Jewes. Wher as ye haue kept your couenaut toward vs, and continued in oure frendshipp, not enclinyng to our enemyes, we were glad, when we hearde therof. Wherfore, remaine still, and be faithful to vs: and we shal wel recompense you for the thinges that ye haue done on our party. We shal release you of many charges, and geue you rewardes. And nowe I discharge you and all the Jewes from tributes: For geue you the customes of salte, and release you of the croune taxes, of the thirde part of the sede, and halfe of the frute of trees which is myne owne dewtye. This I leaue for you frome this day forth, so that thei shal not be taken of the land of Iuda, nor of the cities whych are added therunto out of Samaria and Galilee, from this day forth for euermore. Jerusalem also with al thynges belongng thereto, shal be holpe and fre, yee, the tithes and tributes shal pertain vnto you. As for the power of the castell which is at Jerusalem, I remyt and geue it vnto the prest that he may set in it such men, as he shal chole to kepe it. I frely deliuer all the Jewes that are prysoners throughout all my realme, so that euerye one of them shal be free from payng any trybute, yee, euen of theyr catell. Al the solempne feastes, sabothes, new mones, the dayes apointed the. iii. dayes befoze and after the feaste, shal be free for all the Jewes in my realme, so that in them no man shal haue power to do any thyng or to moue any busines agaynst any of them in any maner of cause. Ther shal. xxx. M. also of the Jewes be writen vp in the kynges host, and haue their wages paid as al other me of warre of the kynges should haue, & of them shal be ordeined certein to kepe the kynges strong holdes yee, and some of them shal be set ouer the kynges busines, that thei may faythfullye deale wpth the same. The Jewes also shal haue princes of their owne, & walk in their owne lawes as the kyng hath commaunded in the lande of Iuda.

¶ And the thye citees that are fallen vnto Jewry frome the countre of Samaria and Galilee, shal be take as Jewry, and be vnder one: nether be subiect to any strange Lord, but to the hye prest. As for Ptolomais and the lande perteyning thereto, I geue it vnto the sanctuary at Jerusalem, for the necessary expences of the holpe thynges. Moreouer, I wyl geue euery yere. xv. M. Sicles of syluer oute of the kynges cheker (whiche peretyneth vnto me) to the worke of the temple: yee, & loke what remaineth (which

they that had oure matters in hande in tymes past haue not payed,) the same shal they geue vnto theym also. And besydes all this, the fyue thousande Syckles whych they tooke peryl of the rentes of the Sanctuarie, shal belong vnto the prestes that do scrupce.

¶ Item whosoever they be that flee vnto the temple at Jerusalem or wpthin the lyberties therof, wher as they are fallen into the kynges daunger for any maner of busynes, they shal be pardoned, and all the goodes that they haue in my realme shal be free. For the buydyng also and repayng of the worke of the Sanctuarie, expences shal be geuen oute of the kynges cheker: yee, and for the makynge of the walles rounde aboute Jerusalem, for the breaking downe of the olde and for the setting vp of the stronge holdes in Jewrye, shal the costes and charges be geuen oute of the kynges cheker.

* But when Jonathan and the people heard these wordes, they gaue no credence vnto them nether receiued theym: for they remembred the greate wyckednes that he had done vnto Israell, and howe soze he had vexed theim. Wherfore, they agreed vnto Alexander, for he was a prynce that had dealte frendlye wpth theym, & so they stode by hym alwaye. * Then gathered kinge Alexander a greate hoste, & brought his armye agaynst Demetrius. So the two kynges strooke battayle together, but Demetrius booste kedde, and Alexander folowed after, and fell vpon them. A myghtie sooze felde was it, contynuyng tyl the sunne went downe and Demetrius was slayne the same daye.

¶ And Alexander sente Ambassadours vnto Ptolomy the kinge of Egypte with these wordes, sayng: For so muche as I am come agayn to my realme, and am sette in the thron of my progenytours, and haue gotten the domynyon ouercommed Demetrius, conquered the lande and strecken felde with hym, so that we haue discomfited booth hym and his host, and syt in the thron of his kingdom: Let vs now make frendshippe together, geue me thy daughter to wife, so shal I be thy sonne in lawe, and both geue the rewardes, and her greate dignite. Ptolomy the kyng gaue answer, sayng: happy be the daye wherein thou arte come agayne vnto the lande of thy progenytours, and sit in the thron of thy kyngdom. As nowe wyl I fulfill thy wytyng: but mete me at Ptolomais that we maye se one another, and that I maye mary my daughter vnto the: accordyng to thy desyre. So Ptolomy went out of Egypt with his daughter Cleopatra, and came vnto Ptolomais in the hundred. lxi. yere, wher kyng Alexander mette hym, and he gaue Alexander his daughter Cleopatra, and married them at Ptolomais wpth great worshippe, lyke as the maner of kynges is to be. ¶ Then wrote kyng Alexander vnto Jonathan, that he should come and mete hym. So he wente honozablye vnto Ptolomais, and there he met the two kynges, and gaue theym greate presentes of golde and syluer, and founde fauour in theyr spych. And ther

there came together agaynst Jonathas certain
wycked men and vngacious personnes of Isra-
ell, makynge complayntes of him, but the kynge
regarded them not. As for Jonathas, the king
commaunded to take of hys garmentes, and to
clothe hym in purple, and so thei dyd. Then the
king appoynted hym to spt by hym, and sayed
vnto his prynees: Go with hym into the myd-
dest of the cytee, and make a proclamation, that
no man complain agaynst hym of any matter &
that no mā trouble hym for any manner of cause.

So it happened, that whē his accusers sawe
the woꝝshyppe whiche was proclaimed of him
and that he was clothed in purple, they fled eue-
rychon. And the king made much of hym, wꝛot
hym amonge hys cheyfe frendes, made hym a
duke, and partaker of hys domynyon. * Thus
Jonathas wente agayne to Jerusalem wyth
peace and gladnes. In the hundred thre score &
fyue yere came Demetrius the sonne of Deme-
trius from Creta into his fathers lande: wher-
of when Alexander heard tell, he was ryght so-
ry, and returned vnto Antioch. And Demetrius
chose * Appolonius, (whiche had the gouer-
naunce of Celociria) to be hys capityne.

So he gathered a greate hoost, and came vn-
to Jamnia, and sent worde vnto Jonathas the
hye prest, sayng: Darest thou wythstande vs
thy selfe alone? As for me I am but laughed to
scorne and shamed, because thou proudeste thy
strength agaynst vs in the mountaynes. Now
therefore yf thou trustest in thyne owne stren-
gthe, come downe to vs into the playne felde,
and there let vs proue oure strengthe together
thou shalte fynde that I haue valeaunt menne
of warre wyth me, and shalte knowe whome
I am, and the other that stande by me.

Whiche saye: that poure foote is not able to
stande before our face, for thy fathers haue ben
twyse chased into theyꝝ owne lande. And now
howe wyll thou be able to abyde so greate an
hoost of horsemen & fotemen in the felde where
as is nether rocke, stone, nor place to flee vnto?

When Jonathas hearde the wordes of Ap-
pollonius, he was moued in his mynd: wherefore
he chose ten thousand men, and went out of Je-
rusalem, and Simon his brother met hym for
to helpe hym. And they pitched theyꝝ tentes at
Joppa, but the citee kepte hym forth, for Jop-
pa was an hold of Appollonius then Jonathas
laid siege to it, and they that ware in the citee,
for very feare let hym in, and so Jonathas wan
Joppa. Appollonius hearyng of thys, toke iii
thousand horsemen, wyth a greate hoost of fote
and wente as though he would go to Azotus
and came immediatly into the playne felde: he
cause he had so manye horsemen, and putte his
trust in them. So Jonathas soloed vpon hym
to Azotus, and there they stroke the battayle.
Nowe had Appollonius left a thousand horse-
men behynde them pꝛeuelye in the tentes. And
when Jonathas knewe that suche wayte was
laid behynde them they wente rounde aboute
the enemyes hoost, and shot darteres at the people
frome the moꝝnyng to the euenyng. As for Jo-

nathas people, they kepte theyꝝ order as he had
commaunded theym, and the enemyes hoostes
were euer labouryng. Then brought Symon
forth hys hoost, and set them agaynst the foote
men. For the horsemen were wery al redy. So
he discomfited them, and they fledde. And they
that were scatered in the felde, gat them to A-
zotus, and came into the temple of Dagon their
ydol, that they might ther saue their liues. But
Jonathas set fyre vpon Azotus and all the cy-
tees rounde aboute it, and tooke theyꝝ goodes
and bzente vp the temple of Dagon, wyth all
them that were fled into it.

Thus were slayne and bzente wel nye eyght
thousand men. So Jonathas remoued the hoost
frome thence, and broughte theym to Ascalon:
where the men of the cytee came forth, and met
hym wyth greate woꝝshyppe. After thys went
Jonathas and his hoost agayne to Jerusalem,
wyth greate substaunce of good. And when king
Alexander hearde these thynges, he thought to
do Jonathas more woꝝshyppe and sente hym a
colar of golde, as the vse is to bee geuen vnto
such as are of the kynges nexte bloud. He gaue
hym also the cytee of Accaron (with the landes
belongyng thereto) in posselpon.

The xi. Chapter.

The discepcion betwixt Ptolomeus and Alexander hys sonne
in lawe. The death of Alexander. Demetrius reigneth after the
death of Ptolomeus. Spon is besieged of Jonathas. Demetrius
seyng that woman respyced hym, sendeth hys army agayne. Cri-
phon moueth Antiochus agaynst Demetrius. Demetrius is
deliuered by the socoure of Jonathas. After hys deliuerance he
breaketh hys couenaunte that he had made.



And the kynge of Egypte gathered
an hooste (lyke the lande that lyeth
vpon the sea coze) and many shippes
* and went about through dysceyt
to obtayn the kyngdom of Alexan-
der, & to toyne it vnto hys owne realme. Vpon
thys he tooke his iourney into Siria, and was
let into the cytees, and men came forth to mete
hym: for king Alexander had commaunded the
so to do, because he was his father in law. Now
when Ptolomeus entred into anye citee, he lefte
me of warre to kepe it, and this dyd he thorough
out all the citees. And when he came to Azotus
* they shewed hym the temple of Dagon and
Azotus that was bzente vp, with the other thin-
ges whiche were destroyed, the deade bodys
cast abrod, and the graues that they had made
by the waye syde, for such as were slaine in the
felde. And tolde the kynge that Jonathas had
done all these thinges, to the intent they myght
get hym euell wyll. But the kynge sayde not a
worde thereto. And Jonathas mette the kyng
wyth greate honoure at Joppa, where they sa-
luted one another, and toke theyꝝ rest. So whē
Jonathas had gone wyth the kynge vnto the
water that was called Eleutherus he turned a
gayne to Jerusalem.

Nowe Ptolomeus had gotten the domynyon
of the citees vnto Silucia vpon the sea coaste,
ymagynyng wycked counceils agaynst Alexan-
der, and sent ambassadours vnto Demetrius,
sayng: Come let vs make a bond betwixt vs
h h b. iii. so

l. mach. vi.

Joseph. ca.
vii. li. viii.

l. mach. x. s.

The fyfthe booke

To that I geue the my daughter that Alexander hath, and thou shalt reigne in thy fathers king dome. I repent that I gaue Alexander my daughter, for he goeth about to slay me. And thus he flaudred Alexander, because he would haue had his realme.

Thus he toke his daughter from hym, gaue her vnto Demetrius, and forsook Alexander, so that his malice was openly knowne. And Ptolomy came to Antioch, where he set two crownes vpon his owne head: the crowne of Egypt and of Asia. In the meane season was kyng Alexander in Sicilia, for they that dwelt in those places, had rebelled agaynst hym. But when Alexander hearde of this, he came to warre agaynst hym. So kyng Ptolomy brought forth his host and met hym with a myghtie power and chased hym awaye. The fled Alexander in to Araby, ther to be defended, and kyng Ptolomys honour increased. And zabdiel the Arabian smote of Alexanders head, and sent it vnto Ptolomy. But the thyrde daye after, dyed kyng Ptolomy hym selfe: and they whome he had set in the strong holdes, wer slayne of those that were within the cytees. And Demetrius reigned in the hundred and leuen & sixtie yere.

At the same tyme gathered Jonathas them that were in Jewry, to lay siege vnto the castel which was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then went there certayne vngodly persons (whych hated theyr owne people) vnto kyng Demetrius: & told hym that Jonathas besieged the castel. So whē he heard it, he was angry, and ymmediatly came vnto Ptolomais, and wrote vnto Jonathas, that he shoulde lay no siege to the castel but come and speake with hym in all the haste. Neerthelesse when Jonathas hearde this, he commaunded to besage it. He chose also certain of the elders and prestes of Israel, and put him selfe in the parell, and toke with hym gold syluer, clothynge, & diuerse presentes, & went to Ptolomais vnto the king, and found him gracious. And though certayn vngodly men of his owne people made complayntes vpon hym, yet the kyng entreated hym as his predecessours had done before: and promoted hym in the syght of all his frendes: confirmed him in the hye prest hood with all the worship that he had afore, and made hym his chiefe frend. Jonathas also desired the kyng, that he would make Jewry free with the thre head citees of Samaria and the landes pertayning therto: vpon this dyd Jonathas promyse hym. iii. C. talentes. Whereunto the kyng consented, and gaue Jonathas writing of the same, containing these wordes: Kyng Demetrius sendeth greeting vnto his brother Jonathas and to the people of the Jewes. We send you here a coppe of the letter which we did write vnto our elder Lasthenus, concerning you, that ye shoulde knowe it.

King Demetrius sendeth greeting vnto Lasthenus his elder. For the faythfulnes that our frendes the people of the Jewes kepe vnto vs, and for the louyng kindnes which they beare to:

wardes vs: we are determined to do them good. Wherefore, we ordaine al the coastes of Jewry with.iii. citees, Lidda, and Ramatha, (whych are added vnto Jewry from Samaria) and al the landes perteynyng therunto, to be frely separated for such as do sacrifyce in Jerusalem: both concerning the paimentes which the king toke perely aforetyme, and the frutes also of the earth and trees. As for other tythes and tributes that belongeth vnto vs, we discharge them ther of from this tyme forth. In like maner we graunt vnto them all the customes of salte and crowne taxes, whych were brought vnto vs. And this freedom shall they haue firme and stedfast, from this tyme forth for euermore. Therefore let ye make a coppy of these our letters and deliuer it vnto Jonathas: that it maye be kept vpon the holy mount in a conuenient place.

After this when Demetrius the kyng sawe that his lande was in realte, and that no resistance was made hym: he sent awaye all his host, euery man to his owne place, excepte an army of straungers, whom he broughte frome the isles of the Heathen, wherefore all his fathers host had euell wyl at hym. Nowe was there one Cripthon (that had ben of Alexanders part afore) whych when he sawe that all the host murmured agaynst Demetrius he wente to Eumaelus the Arabian (that brought vnto Antiochus the sonne of Alexander) and layd forth vpon hym, to deliuer hym this young Antiochus: that he myghte reygne in his fathers stead. He told hym also, what greete euell Demetrius had done, and how his men of warre loued him not and so remayned there a longe season.

And Jonathas sent vnto kyng Demetrius to dyue them out whych were in the castel at Jerusalem, and in the other refuges for they dyd Israel great harme. So Demetrius sent word vnto Jonathas, sayng: I wyl not onely dooe these thynges for the and thy people, but at tyme conuenient I wyl do both the and thy people great worship. But now thou shalt haue a pleasure, if thou wylt sende me men to helpe me: for all myne army is gone frome. So Jonathas sent hym. iii. C. stronge men vnto Antioche, and they came vnto the kyng: wherefore the kyng was verie glad at theyr comynge. But they that wer of the cytee (euen an. C. and xx. M. men) gathered them together: and would haue slayne the kyng, whych he fledde into his courte, and the citizens kepte the stretes of the cytee, and beganne to fyghte.

Then the kyng called for the Jewes helpe, which came to him altogether, and wēt abrode through the citee, & slew the same day an. C. M. men set fyre vpon the cite, gat many spoiles in that day, & deliuered the king. So when the citizens sawe that the Jewes had gotten the wyl of the citee, & that they selues disapointed of theyr purpose, they made their supplicacion vnto the kyng, sayng: Graunt vs peace, & let the Jewes cease from troubling vs & the cite, & vpon this they cast away their weapens. Thus they made peace, and the Jewes gat great worship in the syght

Jonathas. x. d

Jonathas. x. c
and. x. d

lyght of the kyng, and in the syght of al þe were in hys realme, and were spoken of throughtout the kyngdome, and so they came agayne to Jerusalem wyth greate goodes.

So the king Demetrius sat in the throne of hys kyngdom, and had peace in hys lande. Nevertheless, he dissembled in al that ever he spak and wythdrew hym selfe from Jonathas, ne ther rewarded hym accordyng to the benefytes whiche he had doone for hym, but troubled him verye sore. After thys came Triphon agayne wyth younge Antiochus, whiche reigned and was crowned kyng. Then there gathered vnto hym all the men of warre, whome Demetrius had putte a waye: these foughte against Demetrius whiche fledde and turned hys backe. So Triphon toke the Elephantes, and wanne Antioche. And younge Antiochus wrote vnto Jonathas, sayng: I confyrme the in thy presthod and make the ruler of four countrees, that thou mayest be a frende of the kynges.

Upon thys he sent hym golden vessels to be serued in, and gaue hym leaue to dyne in gold to be clothed in purple, and to weare a colar of golde. He made hys brother Symon also capytayne, frome the coastes of Tyrus vnto the borders of Egypte. Then Jonathas toke his iourney, and wente throught the citeres beyonde the water of Iordane, and all the men of warre of Syria gathered vnto him for to help him. So he came vnto Ascalon, and they of the citee receiued hym honourably, and from thence went he vnto Gaza, but they would not let hym in: wherfore he layd sege vnto it, burnyng vp and spoilyng the places that were aboute the citee.

And the cityzens of Gaza submytted theim selues vnto Jonathas, which made peace with them, but tooke of their sonnes to pledge, sente them to Jerusalem, and went throught the coultre vnto Damascus. Nowe when Jonathas hearde that Demetrius prynces were come in to Cades (whiche is in Galilee) wyth a great host, purposyng to put Demetrius oute from medlynge in the realme, he came agaynst them, and lefte Simon his brother in the land which came to Bethsura, and layed siege to it a long season, and dyscomfyted them. So they despyred to haue peace wyth hym, whiche he graunted them, and afterwarde putte theym oute frome thence, toke the cite and set men to kepe it. And Jonathas wyth hys hoste came to the water of Genesar, and betymes in the moynynge gat them to the playne felde of Azor.

And beholde the hostes of the heathen met them in the felde, and layed watche for them in the mountaynes: so that when Jonathas came agaynst them, the other (whiche were layed to watch) rose out of theyr places and fought and they that were of Jonathas syde, fledde every man, and there was not one of them left except Mathathias the sonne of Absolomus and Judas the sonne of Calphy the capytayne of the host. Then Jonathas rente hys clothes, laied earth vpon his heade: made hys prayer and turned agayne to theym in the felde, where they

fought together, and put them to flyght. Now when hys owne men, that were fled sawe thys they turned agayne vnto hym and helpe hym to folowe vpon all theyr enemyes vnto their tentes at Cades. So there were slayne of the heathen the same daye three thousande men, and Jonathas turned agayne to Jerusalem.

The. xii. Chapter.

Jonathas sendeth ambassadours to Rome and to the people of Sparta to renewe theyr couenaunt of frendshyp. Jonathas puttech to flyght the prynces of Demetrius. Triphon taketh Jonathas by discreete.



Jonathas seynge that the tyme was mete for hym, chose certayne men and sente them vnto Rome for to stablish and to renewe the frendshyppe wyth them. He sente letters also vnto Sparta and to other places in lyke maner. So they wente vnto Rome, and entred into the counsaile, and sayde Jonathas the hye preeste and the people of the Jewes sente vs vnto you, for to renewe the olde frendshyppe and bonde of loue. Upon thys the Romaynes gaue them fre pasportes, that men should lede them home into the lande of Iuda peaciably. And thys is the copy of the letters þe Jonathas wrote vnto the Spartians.

Jonathas the hye preest with the elders, prestes and the other people of the Jewes, send gretyng vnto the Spartians their brethzen. They wer letters sent long ago vnto Onias the hye preest, from Arius, which than reigned among you, that ye are oure brethzen, as the writynge made thereupon specyfeth. And Onias entreated the ambassadour that was sente, honourably, and receyued the letters: wherin ther was mencyon made of the bonde of loue and frendshyppe. But as for vs, we nede no suche writynge: for why? we haue the holy booke of scripture in our handes to our comfort. Neuertheles we had rather send vnto you, for the renewyng of the brotherhode and frendshyp: lest we shoulde be straunge vnto you: for it is long sens the tyme that ye sent worde vnto vs. Wherfore, in þe sacrifices that we offer and other ceremonies vpon the hye solempne dayes and other, we alway remember you without seasing (like as reason is, & as it becometh vs to thinke vpon our brethzen) yee, & are right glad of your prosperous honour. And though we haue had greate troubles and warres, so that the kinges about vs haue fought agaynst vs: yet would we not be greuous vnto you, nor to other of our louers & frendes in these warres. For we haue had helpe from heauen, so that we are deliuered, and our enemyes subdued. Wherfor we chose Rumenyng the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romaynes, for to renewe the olde bonde of frendshyppe and loue wyth them. We commaunded theym also to come vnto you, and to salute you, and to deliuer you our letters, concernyng the renouacyon of our brotherhode. And now ye shall do righte well to geue vs an answer therunto.

And this is the copy of the writynge, whiche Arius the kyng of Sparta sente vnto Onias. Arius the kyng of the Spartians sendeth gretyng.

l. 23 a. v. 1. a

13

14

The firste booke

tyng vnto Onias the hye preest. It is found in wyrtynge, that the Spartians and Jewes are brethren, and come out of the generacion of Abraham. And now forsomuch as thys is come to our knowledge, ye shal do well, to wyrtynge vnto vs of youre prosperitie. As for vs, we haue wyrtten our mynd vnto you. Our catel & gooddes are yours, and yours ours. These thinges haue we commaunded to be shewed vnto you.

Whē Jonathas hard, that Demetrius princes wer come forth to fyght agaynst him, with a greater hoost then afore, he went from Jerusalem, and met them in the land of Hemath, for he gaue them not space to come into hys owne countree. And he sente spyes vnto theyr tentes which came agayn and told hym, that thei wer apoynted to come vpon hym in the nyght season. Wherefore, whē the sunne was gone downe Jonathas commaunded his men to watche all the nyght, and to be readye wyth weapons for to fyght and sent watchmen round aboute the hooste. But when the aduersaries hearde that Jonathas was ready with his men to the battayle, they feared, and wer afrayed in their herres, and kindled fyres in their tentes, brake vp and gat them awaye. Neuerthelesse, Jonathas and hys compaigne knewe it not tyll the morning, for they sawe the fyres burnyng.

Then Jonathas folowed vpon theym, but he might not ouertake them, for thei wer gone ouer the water Eleutherus. So Jonathas departed vnto the Arabians (whiche wer called zabadei) slewe theym, and tooke theyr goodes. He proceeded further also, & came vnto Damascus, and went through al the countree. But Symon hys brother toke hys iourneye and came to Alcalon and to the nexte strong holdes, departing vnto Joppa: and wanne it. For he harde that thei woulde stande of Demetrius parte, wherefore he set menne of warre in the cytee, to kepe it. After this came Jonathas home again and called the elders of the people together and deuyded wyth them for to buyld vp the strong holdes in Jewry, and the walles of Jerusalem to set vp an hye wall betwyxte the castell and the citee, for to seperate it frome the cytee, that it myght be alone and that men shoulde netheer by nor sell in it. Upon thys they came together for to buyld vp the cytee, and for so muche as the wal vpon the broke of the west syde (called

Caphetath) was fallen downe, thei repayzed it. And Symon set vp Adiabab in Sephelah and made it strong setting portes and lockes vpon it. Nowe when* Triphon purposed to repgne in Asia, to be crowned, and to slay the kyng Antiochus: he was afrayed that Jonathas woulde not suffer hym, but fyght agaynst hym. Wherefore, he wente aboute to take Jonathas and to kyll him. So he departed, and came vnto Bethsau. Then went Jonathas forth agaynst hym: to the battayle with xl. M. chosen men, & came vnto Bethsan also. But when Triphon sawe that Jonathas came wyth so great hoost to destroy hym, he was afrayed: and therfore he receued hym honourably, commended hym vnto al

hys frendes, and gaue him rewarde, and commaunded hys men of warre to be as obedyente vnto hym as to hym selfe. And sayed vnto Jonathas: why haste thou caused thys people to take suche trauaile, seying there is no warre betwyxte vs? Therfore send them home agayne, and chose certayne men to waite vpon the, and come thou wyth me to Ptolomais: for I wyl geue it the, wyth the other stronge holdes, men of warre and their offycers: As for me I muste depart, thys is only the cause of my commyng. Jonathas beleued hym, and dyd as he sayed, puttyng awaye hys hooste, whiche wente into the lande of Juda. He kepte but thre thousande by hym, wherof he sent two thousand into Galyle, and one thousande wente wyth hym selfe.

Nowe aslone as Jonathas entred into Ptolomais, the cytezing spared the gates of the cyte, and toke hym, & slewe al them wyth the sweard, that came in wyth hym. The sent Tryphon an hoost of fotemen and horsmen into Galylee and into the great playne, to destroy Jonathas compaign. But whē they knewe that Jonathas was taken, and al they slayne that waitted vpon hym, they toke counsaile together, & came forth redy to the battayl. So when thei which folowed vpon theym, sawe that it was a matter of lyfe, they turned backe agayne. As for the other they went into the land of Juda peaciably and bewayled Jonathas, and theim that were with him right sore. And Israel made great lamentacion. Then al the heathen that wer rounde about them sought to destroye theim. For they sayde: nowe haue they no captayne, nor anye man to helpe them. Therfore, let vs ouertake them, and rote out their name from among me.

The .xi. Chapter.

After Jonathas was taken Symon is chosen captayne of whiche Triphon takyng hys chyldren and monye for the redemption of Jonathas killeth hym and hys chyldren. The graue of Jonathas. Triphon killeth Antiochus, and possesseth the realme. Demetrius taketh truce wyth Symon. Symon winneth Gaz, he possesseth the towre of Sion, he maketh his sonne Iohn captayne

Nowe when Symon heard that Tryphon gathered a great hoost to come into the land of Juda, and to destroy it: and sawe that the people was in greate fearfulness and care: he came vp to Jerusalem, and gathered the people together, and gaue them exhortacion sayng: Ye know what greate battayles I and my brethren and my fathers house haue foughte for the lawe and the Sanctuarie, and what maner of troubles we haue sene: throughe occasyon whereof, *all my brethren are slayne for Israels sake, and I am lefte aloone. And nowe let me not spare myne owne lyfe in anye maner of trouble, for I am not better then my brethren: but wyl aduenge my people and the Sanctuarie, oure chyldren and oure wyues: for all the heathen are gathered together to destroy vs of very malice.

At these wordes the heartes of the people were kyndled together, so they cryed wyth a loud voyce, sayng: Thou shalt be our captayne in steade of Judas and Jonathas thy brethren

1. Mac. xl. c.
Joseph. ca.
xvi. lib. 2. p. 111

1. Mac. xl. c.
Joseph. ca.
xvi. lib. 2. p. 111

ordre thou oure battayle, and whatsover thou commaundest vs, we shall do it. So he gathered all the men of warre, making hast to finish all the walles of Jerusalem, whiche he made stronge rounde aboute. Then sent he Jonathas the sonne of Abshalomes wth a freshe hoste vnto Joppa, whiche droue them oute that were in the castell, and remayned there hym selfe. Tryphon also remoued froe Ptolomaïs with a great armie, to come into the lande of Iuda, and Jonathas wth hym in warde. And Symon pitched his tentes at Addus befoze the playne feld.

But when Tryphon knewe that Symon stode by in trade of hys brother Jonathas, and that he wolde warre agaynst hym, he sent messengers vnto hym sayng: Where as we haue kepte Jonathas thy brother, it is for money þe is owynge in the kynges accompt concerning the busynesse that he had in hande. Wherefoze, sende nowe an hundred talentes of syluer, and his two sonnes for suretye, that when he is letten forth, he shall not forsake vs, and we shall sende hym again. Neuerthelesse, Symon knewe that he dissimbled in his wordes, yet commaunded he the money and chyliden to be deliuered vnto hym, lest he shulde be the greater enemye agaynst the people of Israel, and say: because he sent hym not the money & the chyliden, therefore is Jonathas dead.

So Symon sente hym the chyliden and an hundred talentes, but he dyssembled, and wolde not let Jonathas go. Afterward came Tripho into the lande to destroye it, and wente rounde aboute by the waye, that leadeth vnto Ador. But where soeuer they went, thither went Simon and hys hoste also. Nowe they that were in the castell sente messengers vnto Tryphon, that he shulde make haste to come by þe wylder nes, and to sende them bytailes. And Tryphon made redye all hys horsemen to come the same nyght. Neuerthelesse it was a very great snow so that he came not in Gaaladithi. And when he drew nye Baschamo, he slewe Jonathas and his sonnes there, & then turned for to goo home into his owne lande.

Then sent Symon to set his brothers dead coarke, and buryed it in Modin his fathers cytie. So all Israell bewayled hym with greate lamentacyō, and mourned for hym very longe. And Symon made vpon the sepulchre of his father and his brethren, a buyldyng hys to looke vnto, of fre stone behynd and befoze, and set vpon leuen pylers, one agaynst another (for hys father, hys mother, & foure brethren) & set greate pylers rounde aboute wth armes vpon them for a perpetuall memozye, and carued shypes besyde the armes that they myght be sene of men saylyng in þe see. This sepulchre which he made at Modin, standeth yet vnto this day.

Nowe as Tryphon went forth to walke with the yong kyng Antiochus, he slewe hym trayterously, and ragged in hys steade, crowned hym selfe kyng of Asia, and dyd much euell in the lande. Symon also buylde vpon the castles in Jewrye, making them stronge wth hys to

ers, great walles, portes, and lockes, and layde vpon byt aples in the stronge holdes. And Symon chose certayne men, and sent them to kyng Demetrius, to desyre hym, that he wold discharge the lande from all bondage, for Tryphon had spoyled it very sore. Whereupon Demetrius þe kyng answered hym, and wrote vnto hym after this maner.

Demetrius the kyng sendeth gretynge vnto Symon the hys preake his frende, wth the elders & people of the Jewes. The golde crowne and precyous stone that ye sente vnto vs, haue we receyued, and are ready to make a stedfastte peace wth you: pee, and lo wyte vnto our officers, for to release you, concernynge the thynges whercin we made you fre, and the appointment þe we make wth you, shall be firme & stable. The stronge holdes which ye haue buylde shall be youre owne. As for anye ouer spghte or faute comaynted vnto this daye, we forgiue it and the crowne tax that ye ought vs also. And where as was any other trybute in Jerusalem it shall be nowe no trybute: & loke who are mete among you to be in our court, let them be wyrtten vpon, that there maye be peace betwyte vs.

Thus the yoke of the heathen was taken frome Israell in the hundredth and seuententhy yere. And the people of the Jewes beganne to wyte in theyr letters and actes on this maner.

* In the fyrste yere of Symon the hys preake, i. mac. xlii. and princy of the Jewes.

In those dayes wente Symon vnto Gaza and beleeged it rounde aboute, where he set vpon dynaūce of war. And wanne a towre, which he toke. So they gat into the towre, leapt into þe cytie, which was in a great feare: In so much that the people of the cytie rente theyr clothes, and clymed vpon vpon the walles with theyr wyues, and chyliden, besechynge Symon to be at one with them, sayng.

O rewarde vs not after oure wyckednesse but be gracious vnto vs, and we shall do the seruyce. Then Simon for very pitye wolde fyghe nomore agaynst them, but put them oute of the cytie, and caused the houses (wherin þe ymagines were) to be clensted, and so entred the cytie with psalmes of prayse, geuyng thanks vnto the Lorde. So when he had cast all abhominacyōs oute of the cytie, he set suche men in it as kept þe lawe of God and made the cytie stronge & buylde a dwellynge place for hym selfe.

Nowe, when they in the castell at Jerusalem were kepte so straitely, þe they coulde not come forth into the countrie, and myght nether hys nor sell, they were very hungrye, and many of them famished to death: In so muche that they besought Simon to be at one with them, which he graunted them. So he put them oute from thence, and clensted the castell from fylthynesse. And vpon the thye and twentye daye of the seconde moneth in the. C. lxi. yere they entred in to it wth thankesgeuyng and braunches of palme trees, with harpes, Crondes, Symbales, and lutes, syngynge psalmes and songes of prayse vnto God, for that the greate enemy of

Israell

The firste booke

Israell was overcome.

And Symon ordeyned that the same daye shulde be kepte euery yere in gladnesse, & made strong the hyll of the Temple that was besyde the castell, where he dwelte hym selfe with hys companye. Symon also perceiuyng that John hys sonne was a myghty man of armes made hym Captayn of all the hostes, and caused hym to dwell at Gaza.

The. xliii. Chapter.

Demetrius is overcome of Arsaces. Symon being captayn there is greates quietnes in Israell. The couenaunt of frendshipp with the Romans, & with the people of Sparta is renewed.

In the. Cxxii. yere gathered kynge Demetrius hys hoste, and departed vnto Media, to get him helpe for to fyghte agaynst Tryphon. Nowe when Arsaces the kynge of Persia & Medea hearde, that Demetrius was entred in his borders he sent one of his princes to take hym alyue: and to bring hym vnto hym. So he went & slew Demetrius hoste, toke hym selfe brought hym to Arsaces whiche kept hym inward. And all the lande of Iuda was in rest so longe as Symon lyued, for he sought & welth of hys people, therfore, were they glad to haue him for their ruler, & to do him worship alway.

Symon wanne the cite of Joppa also for an haven toun, and made it an entraunce into the ples of the see. He enlarged the borders of hys people, and conquered them moze land. He gathered by many of theyr people & were prisoners: he had & dominyon of Gaza, Bethlura and the castell, which he clenched from splithines and there was noman that resysted hym. So & euery man tyllid hys ground in peace, the land of Iuda, and the trees gaue theyr frute and encrease. The elders sat all in iudgement & toke theyr deuyce for the welth of the lande, & yonge men put on worship & harnesse vpon them. He prouyded bytapes for the ctyes, & made goodlye stronge holdes of them, so & the same of hys worshippe was spoken of vnto the ende of the worlde. * For he made peace thorowoute the lande, & Israell was full of myght and ioye.

*Leuit. xxv. a.
iii. Ra. iii. a.*

Euery man sat vnder hys vyne and fygge trees, and ther was noman to fray them away. There was none in the lande to fyghte agaynst them, for then the kynges were overcome. He helped those & wer in aduersyte among his people, he was diligent to se the lawe kept, as for such as wer vngodly & wycked he toke them awaye. He set vp the Sanctuarye, and encreased the holpe vessels of the Temple.

*1. Mac. viii. c.
and. xii. a.*

When the Romayns & the Spertians had gotten worde, & Jonathas was deed they were ryght sorre. But when they hearde & Symon his brother was made hys preest in his steade & howe he had wonne the lande agayne with the ctyes in it: they wrote vnto hym in tables of brasse, to renue the frendshipp, & bonde of loue which they had made afore with Judas & Jonathas his brethren. Whiche wyrtynnes were red before the congregacyon at Jerusalem.

And this is the coppe of the letters that the

Spartians sent. The Senators & cyteizing of Sparta sende gretynge vnto Symon the great Preaste, wyth the elders, Preastes, & the other people of & Jewes theyr brethren. When your ambassidours that were sente vnto our people certified vs of your worshippe, honour & prosperous welth, we were glad of theyr comming and haue written the errand which they spake before the counsaile of & people, namely & Rumenius & sonne of Antiochus, & Antipater & sonne of Jalon the Jewes ambassidours are come vnto vs, for to renue the olde frendshipp wyth vs. Upon this the people consented, & the men shulde be honourably intreated, & that the copy of theyr errande shulde be wyrtten in & special bookes of the people, for a perpetual memoire vnto the Spartians: yet, & that we shuld send a copy of the same vnto Symon the great preest. After this dyd Symon sende Rumenius vnto Rome, wth a golden chylde of a thousand pound weyght, to confyrme the frendshipp wyth them: which when & Romans vnderstode, they sayde what thanckes shall we recompence agayn vnto Symon and his chyliden: For he hath stablyshed his brethren, & overcome the enemyes of Israell. Wherefore they graunted hym to bee free. And all this wrote the Jewes in tables of brasse, & nailed it vnto & pylers vpon & mount Syon. The copy of the wyrtynge is this.

The fyghte & twentye daye of the monethe * Elul in the hundred. lxxii. yere, in the thyrtye yere of Symon the hys Preaste, in the greates congregacyon of the preestes, rulers of & people and elders of & countrie at Asaram, wer these wordes openly declared.

For so much as there was muche warre in our land, therfore Symon & sonne of Mathathias (come of & chyliden of Jareb) and his brethren put them selues in pael, & resysted & enemyes of theyr people: & theyr Sanctuarye and law might be mayntayned, & dyd theyr people greates worshippe: Jonathas in like maner, after & he had gouerned his people & ben their hys preast: dyed, & lyeth buried besyde hys elders.

After & woulde theyr enemyes haue troden theyr holy thynges vnder foote, destroyed their lande, & utterly wasted their Sanctuary: The Symon withstoode them, & fought for his people, spent muche of his owne monye, weapened the valeaunt men of his people, gaue them wages, made strong the cities of Iuda, with Bethlura & lyeth vpon the borders of Jewry (wher the ordynance of theyr enemyes laye sometime) and set the Jewes there for to kepe it.

He made fast Joppa also, which lyeth vpon & see, & Gaza & bordyeth vnto Azotus, (wher the enemyes dwelt afore) and there he set Jewes to kepe it: & whatsoeuer was mete for & subduynge of the aduersaries, & layd he therein. Nowe wher the people saw the noble actes of Symon, and what worshippe he was purposed to do for them his godly behauioure, & faithfulness which he kept vnto them, & howe he sought by alwayes the welth of hys people, because he dyd all theyr therfore they chose hym to be theyr prince, & hys preast.

great. And in his tyme they prospered well by hym, so þat the heathen were taken out of the land: & they also which were in the cite of David at Jerusalem in the castel (where they went out and despyled all thynges that were about þe Sanctuary, and byd great harme vnto clenynesse) and Symon put men of the Jewes in it, for the defence of the lande and cite, and set by the walles of Jerusalem.

And kynge Demetrius confirmed hym in hys hye preasthode, made hym his frende, & byd hym great worship. For he heard that the Romans called the Jewes thei frendes, loners & brethren, howe honourably they receyued Symons ambassadours: how the Jewes and preastes consented that he shulde be thei prince and hye preaste perpetually (tyll God rased vp þe true prophet) & that he shulde be thei captayn to care for the Sanctuary, & to set officers vpon the workes therof, ouer the lande, ouer the weapons, ouer the houses of defence, to make pounisyon for the holy thynges, & to be obeyed of euery man, & all the writynges of the lande to be made in hys name: þat he shulde be clothed in purple & golde, and þat he shulde be lawfull for none of the people nor preestes to breake any of these thynges, to withstande hys wordes, nor to call any congregacion in the lande without hym, that he shulde be clothed in purple, and weare a colar of golde. And yf there were anye which disobeyed or brake this ordynance þe shulde be punished.

So all the people consented to allowe Symon and to do accordyng vnto these wordes: Symon also hym selfe toke vpon hym, & was contente to bee the hye preaste, the captayne, and prince of the Jewes and preastes, & to gouerne them all. And they commaunded to make this writyng in tables of brasse, and fasten it to the compasse of the Sanctuary in an open place, & laye by a copp of the same in the treasure, that Symon and his posterite myght haue it.

¶ The xv. Chapter.

¶ Antiochus maketh a couenaunt of frendshipp with Symon & Tryphon is persecuted. The Romans writ letters vnto kynges and nacyes in the defence of the Jewes. Antiochus refusing the helpe that Symon sent hym, breaketh his couenaunt.

Moreouer kynge Antiochus the sonne of Demetrius sente letters from the Isles of the sea, vnto Symon þe hye preast and prince of the Jewes, and to all the people, containyng these wordes: Antiochus the kynge sendeth greetynge vnto Symon the hye preaste, and to the people of the Jewes. For so much as certain wycked men haue gotten the kyngdome of our progenytours: I am purposed to chalenge the realme again, and to restore it to the olde estate.

Wherefore I haue gathered a greate hoste and made shippes of warre, that I may go thowt the country, & be aduenged of them which haue destroyed oure lande, & wasted manie ctyes in my realme. And therfore, now I make the free also from all the tributes, whereof all kynges my progenytours haue discharged the and from other customes (wherfrom they haue

released the) what so euer they be: yee, I geue þe leave to smyte many of thine owne within thy lande. As for Jerusalem, I wyl that it be holy and free: and all the weapons and houses of defence, which thou haste buylded, and keeste in thyne handes, shalbe thine. Wher as any thing is or shalbe owynge vnto the kynge, I forgeue it the, from this tyme forth for euermore. And when we haue obtayned our kyngdom, we shal do the, thy people, & the temple greate worship so that your honoure shalbe knowne thowt the whole worlde.

In the Cxxiii. yere wente Antiochus into Symons fathers lande, and all þe men of warre came together vnto hym, so that fewe wer left with Tryphon. So the kynge Antiochus folowed vpon him, but he fled vnto Doza, which lieth by the see syde: for he sawe that there was myscheif comyng vnto hym, and that his hoste had forsaken hym. Then came Antiochus vnto Doza with an. C. & twenty thousande men of armes vpon foote, & eyght thousande horsemen. So he compassed the ctye rounde aboute, and the shippes came by the see. Thus they vered þe ctye by lande and water, in so muche þat they sufferd noman to go in or oute.

In the meane season came * Numenius (and they that had bene with hym) from the ctye of Rome, hauyng letters wyrtten vnto the kynges and prouinces, wherein were containyd these wordes: Lucius the Mayre of Rome sendeth greetynge vnto Ptolome the kynge. The ambassadours of the Jewes oure frendes being sent from Symon the hye preast, and from the people of the Jewes, came vnto vs for to renue the olde frendshipp and bonde of loue, brought a chylde of golde weyng a thousande ponde, whiche we were contente to receyue of them. Wherefore we thoughte it good to wyrtte vnto the kinges and prouinces, to do them no harme nor to take parte agaynst theim, thei ctyes, nor countreyes, neyther to mapntayne thei enemyes agaynst them. Yf there be any wycked persones therfore fled from thei countreye vnto you, deliuer them vnto Symon þe hye preast that he maye punish theim accordyng to thei owne lawe.

The same wordes wrote the Romans also vnto Demetrius the kynge, to Attalus, Araba, Arsaces, and to all the regyons, as Samlannes, to them of Sparta, Delo, Mido, Sidon, Caria, Samos, Pamphilia, Licia, Alicarnassu and to the Rhodes, to Kalesis, Coo, Sida, Arado, Corina, Gnida, to Cipres, & Ciren. And of euery letter they sente a coppe to Symon the hye preaste and to the people of the Jewes. So Antiochus the kynge broughte hys hoste vnto Doza the second tyme to take it: where he made dyuers ordynance of warre, and kepte Tryphon in, that he shulde not come forth. Then set Symon to Antiochus two thousande chosen men to helpe hym with golde, syluer, and other plenteous gere: neuertheles, he wolde not receiue them, but brake all þe couenaunt which he made w Symon afore, & thowt hymselfe fro him he sente

The seconde booke

He sent Athenobius also a frende of his vnto Symon, for to reason wpyth hym, saying: Ye wythholde from me Joppa and Gaza (wyth the castell that is at Jerusalem) whiche are cytyes of my realme, whose borders ye haue destroyed and done greute euell in the lande, haupnge the dominacyon in many other places of my kyngdome. Wherefore now we delyuer y cytyes whiche ye haue taken, wyth the trybutes of the places that ye haue rule vpon wythout the borders of Jewry. O zels geue me fyue hundred talentes of syluer: yee, & for the harme that ye haue done in the cyties, and for the trybutes of the same other fyue hundred talentes. If no, we shal come and fyghte agaynstte you.

C So Athenobius the kynges frende came to Jerusalem, and when he sawe the greute worshippe and honoure of Symon in golde, syluer and so great plenty of oznamentes, he maruailed, and tolde Symon as the kyng commaunded hym: Then answered Symon & sayd vnto hym: * As for vs, we haue nether taken other mens landes, nor witholden them, but only our fathers herptage, whiche our enemyes had vnrpyghteously in possession a certain tyme. This herptage of oure fathers haue we chalenged in processe of tyme. And where as thou complayned concernyng Joppa & Gaza, they dyd greute harme to oure people and in our lande, yet wyll we geue an hundred talentes for them.

Nevertheless, Athenobius answered hym not one worde, but turned agayne wrothfullpe vnto the kyng and tolde hym al these wordes, & the greute dygnyte of Symon, wyth all that he had sene, and the kyng was very angry. In the meane tyme fled Tryphon by wypppe vnto Ditholadia. Then the kyng made Cendebeus capytayn of the see coast, & gaue hym an hoste of foemen & horsemen, commaunding hym to remoue the hoste toward Jewrye, and to buylde vp the cytie of Cedron, to make vp the portes, and to warre agaynst the people of the Jewes. As for the kyng hym selfe: he folowed vpon Tryphon. So Cendebeus came vnto Jamnia, and began to vex the people, to treade downe Jewrye, to take the people prysoners, to slay them and * to buylde vp Cedron, where he set horsemen and other men of warre: y they myght come forth and go thowoe the stretes of Jewry, lyke as y kyng had commaunded.

The. xvi. Chapter.

Cendebeus the captayne of Antiochus hoste is put to flight of the sonnes of Symon. Ptolomeus the sonne of Abobus kylleth Symon and his two sonnes at a banquet. John kylleth the chalyce in wayte for his lyfe.

Then came Jhon vp from * Gaza and tolde Symon his father, what Cendebeus had done among theyr people. Vpon thys called Symon two of his eldest sonnes, Judas & John and sayde vnto the: I and my brethren and my fathers house, haue euer from our yowth vp vnto thys daye foughten agaynst the enemyes of Israel, & God gaue vs good fortune to delyuer Israell oft tymes. And now for so much as I am olde, be ye in stead of me & my brethren, to go

forth and fyght for oure people and the helpe of God be with you. So he chose twentye thousande fyghtyng men of the country wyth horsemen also, which went forth agaynst Cendebeus, and rested at Wady.

In the mornynge they arose, and wente into the playne felde: and behold a myghty greute hoste came agaynst them both of footemen and horsemen. Howe was there a water brooke betwixte them, & John remoued y hoste toward them. And when he sawe that the people was afrayed to go ouer the water brooke he went ouer fyrst hym self, & the men seing this, folowed him.

Then Jhon let his horsemen and footemen in order, the one by the other, for theyr enemyes horsemen were verie manye. But when they blew vp y prestes trompettes: Cendebeus fled with his hoste, wherof many were slayne, and the remnaunte gat them to theyr stronge holde Judas also Johns brother was wounded at y same tyme. And Jhon folowed syl vpon the enemyes, tyl he came to Cedron * whiche he builded. The enemyes fled also vnto the towers that were in the felde of Azotus, and those did John burne vp. Thus were there slayne two thousande men of the, and Jhon turned agayne peacably to Jewrye.

And in the felde of Jericho was Ptolomy the sonne of Abobus made captayne, whiche because he had aboundaunce of syluer and golde, (for he had marped the daughter of Symon the hye preest) waxed proude in his mynde, and thought to conquare the lande, ymagynyng shew agaynst Symon and his sonnes to destroy them. Howe as Symon was goynge aboute thowoe the cyties, that were in the country of Jewrye, and carryng for them he came doune to Jericho with Nathathias and Judas his sonnes, in the. Cxxvii. yere in the. xi. moneth called * Saba. Then Ptolomy the sonne of Abobus receaued them (but with disceate) into a strong house of his, called Doch, whiche he had buylde where he made them a banquet.

So when Symon and his sonnes were merry and had dronken well, Ptolomy stode vp wyth his men (whom he had hyd there) and toke their weapons, entred into the banquet house, & slew Symon wyth his two sonnes, and certayne of his seruantes. Suche greute vnfaithfulness dyd Ptolomy in Israel, & recompenced euell for good. Then wrote thys Ptolomy the same vnto the kyng Antiochus, requyringe hym that he shoulde sende hym an hoste to helpe hym: and so shoulde he delyuer hym the lande, wyth the cyties and trybutes of the same. He sente other menne also vnto Gaza, for to take Jhon, and wrote vnto the captaynes to come to hym, and he shoulde geue them syluer, gold and rewardes. And to Jerusalem he sente other to take it, and the Sanctuarie.

Then ranne there one before, and told Jhon in Gaza, that his father and his brethren were slayne, and how that Ptolomy had sent to slay hym also. When Jhon hearde thys he was sore abashed, and layde handes of them that were come

Jud. xlii.

1. mar. xvi. d.

11. mar. xiii. f.

come to deffoey hym, and fiewe theim, for he knewe that they wente aboute to kyl hym. As for other thynges concernyng Jhon: of his warres, of his noble actes (wherein he behaned hym selfe manfully) of his buyldyng of walles which he made, & other of his dedes. They are wyrtten in the cronicles of his preefthode, from the tyme forth he was made his preeft after his father.

The ende of the fyrste booke of the Machabees.

The seconde booke of the Machabees.

The fyrste Chapter.

An Epytyle of the Jewes that dwelt at Jerusalem, sente unto them that dwelt in Egypt: wherein they exhorte the to geve thanke for the death of Antiochus. Of the fyre that was hyd in the pytte. The prayer of Nehemias.

The brethren of the Jewes which be at Jerusalem, & in the lande of Jewry, wryth unto those brethren of the Jewes that at the roweoute Egypte: good fortune, health, and peace.

God be gracious unto you and thinke vpon his couenaunt that he made wth Abraham, Isahar, and Jacob his faythfull seruautes: * and geue you al suche an herte, that ye may loue and serue hym per, and performe his wyl wth an whole herte and of a wyllyng mynde. He open your hertes in his lawe and in his commaundementes, sende you peace, heare youre prayers, be at one with you, and neuer forsake you in tyme of trouble. This is here oure prayer for you.

What tyme as Demetrius raygned, in the C. lxx. yere, we Jewes wrote vnto you in the trouble & violence that came vnto vs. In those yeres, after the Jason departed oute of the holpe lande and kyngdome, they bzent vp the portes and shed innocent bloude. Then made we oure prayer vnto the Lorde, and were heard: we offered, and lyghted the candels, setting for the cakes and breade: * And now come ye vnto the feast of tabernacles in the moneth Cassu.

In the C. lxxviii. yere, the people that was at Jerusalem & in Jewry, the counsaill & Judas hym selfe sent his whollsom salutation vnto Aristobolus kyng of Iudomais master, whiche came of the generacion of the annoiuted preeftes and to the Jewes that were in Egypt: In so much as God hath deliuered vs from great paelles we thanke hym hyghly. In that we respysted so myghtie a kyng. And why? he brought me out of Persis by heapes, to fyght agaynst vs & the holy cytie. For as he was in Persis (namely, the captayn wth the great hoste) he perished in the temple of Naneas, being dysceyued thowow the deupce of Naneas preeftes. For as he was purposed to haue dwelt there, Antiochus & his frendes came thether, to receyue muche money for a

dowry. So whē Naneas preeftes had laid forth the money, he entred w a small company into the compasse of the Temple, & so they shut the temple.

Now when Antiochus entred by openyng the preeftes (intraunce of the temple, the preeftes stoned the captin to death, he wed them in peces & wer wth hym, smote of theyr heades, and threwe them out: In al thynges God be praised, which hath deliuered the wycked into our handes.

Whers as we are nowe purposed to kepe the purifycacion of the Temple vpon the fyue & twenty daye of the moneth Cassu, we thought necessary to certifie you therof, the alsomightie * kepe the tabernacles, feast daye, & the daye of the fyre, whiche was geuen vs, whē Nehemias offered, after that he had set vp the Temple and the aulter. For what tyme as oure fathers wer led awaye vnto Persis, the preeftes (which the sought the honoure of God) tooke the fyre preeuely from the aulter & hyd it in a valley, where as was a dyce pytte, & therein they kepte it, so the place was vnknewen vnto euery man.

Nowe after many yeaeres when it pleased God, the Nehemias shulde be sent from the king of Persia, he sent the chylders chylde of those preeftes (which had hid the fyre) to seke it. And as they tolde vs, they found no fyre but thicke water. Then commaunded he the to dyaue it vp and to bzyng it hym, & the offerpnynges wthall. Nowe when the sacrifices were laid on & ordred the preeftes Nehemias commaunded to sprynkle them & the wood wth water. When this was done, & the tyme comie the sunne shone, which afore was hyd in the cloude: there was a great fyre kyndled. In so much that euery man marualed. Nowe all the preeftes prayed, while the sacrificy was a makynge. Jonas has prayed for the other gaue answere.

And Nehemias prayer was after this manner, O Lorde God maker of all thynges, the fearfull & stronge, thou righteous & merciful, that art only a gracious kyng, only lyberall, onely iust Almyghtie and euerlasting, thou that deliuerest Israel from all trouble, that hast chosen the fathers, and halowed them, receyue the offerpnyng for the whole people of Israel, preserve thyne owne porcyon, & halowe it, gather those together, that are scatered abroad from vs: deliuct them that are vnder the heathens bondage, loke vpon them which are dyspyssed and abhorred, that the heathen may know & se how that thou art our God: Punyshe them that oppresse, & proudly put vs to dishonoure. Set thy people agayn in thy holy place: lyke as Moses hath spoken.

And the preeftes songe psalmes of thankesgeyng, so longe as the sacrificy endured. Nowe when the sacrificy was bzent, Nehemias commaunded the greates stones to be sprynkled wth the resydue of the water: * Whiche when it was done, there was kyndled a flame of them also: but it was consumed, thowow the lyghte, that shyned from the aulter. So when this matter was knowen, it was tolde the kyng of Persia, that in the place where the preeftes which were led awaye, had hyd the fyre, there appeared

Leuit. xxiii. f. An. xxv. b. iii. Esai. l. c.

Is. vi. a. r. a. and. fol. c.

Dem. xxv. a.

Jud. vi. b. iii. r. r. a. Esai. l. a.

The firste booke of

red water in the steele of fyre: & that Nehemias and his company, had purifyed the sacrifices withall. Then the kyng consydering & pondering þe matter diligently, made hym a temple to proue þe thyng þe was done. And whē he found it so in dede, he gaue þe prestes many giftes and dyuers rewardes: yee, he tooke them with his owne hand and gaue them. And Nehemias called the same place Nephthar, which is as muche to say, as a clensing: but many mē call it Nephthi.

The.ii. Chapter.

¶ Howe Jeremy had the tabernacle, the Arke, and the aulter in the hyl. Of the fyur booke of Jason contained in one.

It is found also in the wytynges of Jeremy the Prophet, that he commaunded them whiche were carped awaye to take fyre, * as it is sayde afore. * He commaunded them also, that they shoulde not forget the lawe and commaundementes of the Lord, and that they shuld not erre in theyr myndes, when they se ymages of syluer and gold, wth their ornamentes. These and suche other thynges commaunded he them, and exhorted them, that they shulde not let the lawe of God goo oute of theyr hertes.

ii. Mac. i. c.
Jere. xxx. b.
Baruc. v. a.

de. xxxiii. a.

Exo. viii. d.
i. Re. viii. b.

Leuit. ix. d.

ii. Mac. viii. a.

some reade
Nehemias.

¶ It is wytten also: howe the prophet (at the commaundement of God) charged them to take the tabernacle & the arke with them: & he went forth vnto the mountain, where Moyses clymed vp, & sawe the heritage of God. And when Jeremy came there, he founde an open caue, where in he layd the tabernacle, the Arke, & the aulter of incence, & so stopped þe whole. Ther came certain mē together also folowynge hym to marke the place, but they coulde not fynde it. Whiche when Jeremy perceyued, he reproveth them, sayynge: As for that place, it shalbe unknowen, vntyll the tyme that God gather his people together agayne, & receyue them vnto mercy. Then shall God shewe them these thynges, & the maiestye of the Lord shal appere: & the cloude also lyke as it was shewed vnto Moyses: & lyke as when Salomon desyred, þe place myght be sanctified, and it was shewed hym.

¶ For he beyng a wyle man, handled honourably & wysely, offerynge vnto God in the halowynge of the temple, when it was synnyshed.

* And lyke as whē Moyses prayed vnto þe Lord the fyre came downe from heuen, & consumed þe burnt offerynge: Euen so, prayed Salomon also, & the fyre came downe from heuen, and consumed the burnt offerynge. And Moyses sayd: because þe synne offerynge was not eaten, therfore is it consumed. In lyke maner Salomon kept the dedicacyon (or halowynge). viii. dayes.

¶ In the annotacyons & wytynges of Jeremy, wer these thynges put also: & how he made a lyberarye, and howe he gathered oute of all countreyes the booke of þe prophetes, of Dauid the Epistles of the kynges and of the presentes. Euen so Judas also, loke what he learned by experience of warre & such thynges as hath happened vnto vs, he gathered them altogether, and so we haue the by vs. If ye nowe desyre to haue the same, sende some bodie to fetch them vnto

you. Where as we then are aboute to celebrate the purifycacyon, we haue wytten vnto you. Therfore, ye shall doo well, if ye kepe the same dayes. We hope also, þe God (which desyreth his people, and gaue them all the heritage kyngedome, breasthode, & Sanctuary, * þe promysed them in the lawe) shall shortly haue mercy vpon vs, and gather vs together frame vnder the beaue into his holy place: for he hath saued vs fro great perels, & hath clenched þe place.

¶ As concernynge Judas Machabeus and his brethren, the purifycacyon of the great temple the dedicacyon of the aulter: yea, & of the warres þe concerne noble Antiochus, and Eutaporus his sonne, of the thynges þe came downe from heauen vpon those whiche manfully defended the Jewes. For though they were but fewe, yet defended they the whole lande, done away the enemyes hoste, recovered agayne the temple þe was spoken of thowoute all the worlde, deliuered the cytye, doyng theyr beste, that the lawe of þe Lord which was put downe, myghte with all tranquillite be restored agayne vnto the Lord, that was so merciful vnto them. As touchynge Jason also of Cyren, we haue vnder taken compendiously to byrning into one booke the thynges that wer comprehended of hym in fyue. For we consyderynge the multytude of þe booke, and howe harde it shulde be for them þe wolde medle wyth storyes and actes (and that because of so dyuers matters) haue vnder taken so to comprehend the storyes: that such as are dysposed to reade, myghte haue pleasure and pastyme therein: and that they whiche are diligent in suche thynges, myghte þe better thynke vpon them: yee, and that whosoener read them myghte haue profyte thereby.

¶ Neuerthelesse, we our selues that haue medled with this matter for the shortenyng of it: haue taken no small labour, but greates diligence, watchynge and trauayle. I ye as they that make a fealt: wold faine do other mē pleasure: Euen so we also (for manye mens sakes) are very well content to take the labour wher as we maye shortly comprehend, the thynges that other men haue truly wytten.

¶ For he that buyldeth an house a newe, must proude for many thynges, to the whole buyldynge, but he that paynteth it after ward seketh but onely what is comly, mete and conuenient to garnyshe it wythall. Euen so doo we in lyke maner. And why? he that begynneth to wyte a story for the fyrst, muste with his vnderstanding gather the matter together, set his wordes in order and diligently seke oute of euery parte: But he that afterwarde wyll shorten it, vseth fewe wordes, and toucheth not the matter at the largeste. Let this be suffyciente for a prologe, now we wyll we begynne to shewe the matter, for it is but a foolyshe thyng to make a longe prologe, & to be shorte in þe story it selfe.

The.iii. Chapter.

¶ Of the honours done vnto the temple by the kynges of the Gentyles. Symon uttereth what treasure is in the temple. Heliodorus is sente to take them awaye. He is streghen of God and healed at the prayer of Onias.

What

What tyme as the holy cytie was inhabited in al peace & welth & when the lawes were yet very well kept (for so was it ordeined by Onias the hye preast and other godly men that wer enemies to wickednesse) It came then to that euen the kynges and prynces them selues dyd the place greate worshyppe, and garnished the temple with greate gyftes. In somuche that Seleucus kyng of Asya of hys owne rentes, beate all the coastes belonging to the seruyce of the offerpnyes. Then Symon of the trybe of Ben Jamin, a ruler of the temple, laboured to worke some mischefe in the cytie, but the hye preaste resysted hym.

Neuerthelesse, when he might not overcome Onias, he gat hym to Appolonius the sonne of Therfa (which then was chiefe Lorde in Celocyrta and Phenyces) and tolde hym that the treasury in Jerusalem was ful of innumerable money, and howe the comengoodes (whyche belonged not vnto the offerpnyes) were creakyng great also: yee, & howe it were possible for all these myght come vnder the kynges power.

Nowe when Appolonius had shewed the kyng of the money, as it was tolde hym: the kyng called for Heliodorus hys steward, and sente hym wyth a commaundement, to bryng hym the same monie. Immedyately Heliodorus toke his iourney, but vnder a colour as though he wolde go thowowe Celocyrta and Phenyces to vset the cyties, but hys purpose was to fulfill the kynges pleasure. So when he came to Jerusalem, and was lounge receyued of the hye preaste into the cytie: he tolde what was determyned concernyng the money, and shewed the cause of hys comynge, he asked also yf it were so in dede. Then the hye preast tolde hym that there was suche money layde vp for the vpholdyng of widdowes and fatherlesse chyldren and howe that a certayne of it belonged vnto Hyrcanus. Tobias a noble man, and that of al the money (whyche the wycked Symon had bewaped) There were. iiii. C. talentes of syluer and two. C. of gold: yee, and that it wer vnposible for those mens meanyng to be dysceyued that had laide vp theyr money in the place and temple (whyche is had in worshyppe thowowe the whole worlde) for the mayntenaunce & honour of the same. Wherunto Heliodorus answered, that the kyng had comaunded hym in any wise to bryng hym in the money.

So at the dape appoynted, Heliodorus entered into the temple to ordeyn this matter. But there was no small feare thowowout the whole cytie. The preastes fell downe befoze the aulter in their vestimentes, & called vnto heauen vpon hym which had made a lawe concerning stuffe geuen to kepe, that they shulde be safely preserued for suche as comyt them vnto keepyng. Then who so had looked the hye preaste in the face it wolde haue greued his hert. For his countenaunce and the chaungyng of his coloure, declared the inward sorowe of hys mynde. The man was al in heuyness, & his body in feare, wher

by they that looked vpon hym, myght perceyue the greife of his herte, the other people came out of theyr houses by heapes vnto the comen place, because the place was lyke to come into confusion. The women came together thowow the stretes, wher they clothed aboute theyr brestes.

The byrgins also that were kept in, ranne to Onias, some in shawles, other some looked out of the wyndowes: yee, they al held vp theyr handes toward heauen, and prayed. A myserable thyng was it to looke vpon the comen people, and the hye preaste beyng in suche trouble. But they belonged to Almighty God & the good des whyche were comytted vnto them, myghte be kept whole, for those that had deliuered the vnto theyr keepyng. Neuerthelesse, the thyng which Heliodorus was determyned to do, he performed in the same place, he hym selfe personally beyng aboute the treasury wyth hys men of warre. But the spiryte of almighty God shewed hymself openly, so that al they which presumed to obeye Heliodorus, felt thowowe the power of God into a greate fearfulness and drede.

* For there appered vnto them an horse with a terrible man sittyng vpon hym, dect in goodly aray, and the horse smote at Heliodorus with hys fore fete. Nowe he that set vpon the horse had harnesse of golde vpon hym.

Moreouer, there appeared two fayre & bewtiful yonge men in goodly aray, which stode by hym scourged him on both the sydes, & gaue hym many stryppes wythout ceassyng. * With that fell Heliodorus sodenly vnto the ground. So they toke hym vp (beyng compassed aboute wyth greate darchenesse) and bare hym out vpon a bere. Thus he came wyth so many runners and men of warre into the sayde treasury, was borne oute, where as no man myght helpe hym: and so the power of God was manifest and knowen. He laye styll domme also by the power of God destitute of all hope & lyfe. And they prayed the Lorde that had shewed his power vpon hys place and temple, whyche a lytle afore was full of feare and trouble: & that thowowe the reuelacyon of the Almightye Lorde it was fylled wyth ioye and gladnesse.

Then certayn of Heliodorus frendes praised Onias, that in all hast he wolde cal vpon God to graunt hym his lyfe, which was geuyng vp the ghooste. So the hye preaste consyderyng the matter, and leaste the kyng shulde suspect that the Jewes had done Heliodorus some euell: he offered an healtbofferyng for hym. Nowe when the hye preast had obtayned hys petycon, the same yonge men in the same clothynge appeared and stode besyde Heliodorus, sayng: Thanke Onias the hye preaste, for his sake hath the Lorde graunted the thy lyfe: therefore seyng that God hath scourged the, geue hym praise & thankes, and shewe euery man hys myghte and power. And when they had spoken these wordes, they appered nomore.

So Heliodorus offered vnto God, made greate vowes vnto hym, whyche had graunted hym hys lyfe, thanked Onias, toke hys hoste and

The seconde booke

and went agayne to the kyng. Then testified he vnto euery man of the great workes of God that he had sene with hys eyes. And when the kyng asked Heliodorus who were mete to bee sente yet once agayne to Jerusalem, he sayde: pf thou haste anye enemye or aduersary vnto thy realme, sende hym thether, and thou shalt haue hym punished, pf he escape with his lyfe: for in that place (no doubt) there is a speciall power and workyng of God. For he that dwelleth in heauen, visyteth and defendeth that place, and all that come to do it harme, he punisheth and plageth them. Thys is now the matter concernyng Heliodorus, and the keepyng of the treasure at Jerusalem.

The.iii.Chapiter.

¶ Symon reporteth euell of Onypas. Jason deuyfing the offyce of the hye preste corruptetly the kyng with rewardes. The wycked intente of Jason.

A his Symon nowe* (of whome we
st. mac. iii. a.
T spake afore) beyng a bewrayer of
money and of his owne natural coun-
tre, reported the worst of Onias
as though he had moued Heliodo-
rus vnto this, and as though he had ben a brin-
ger vp of euil. Thus was he not ashamed to cal-
l hym an enemye of the realme: that was so faith-
ful an ouerser and defender of the cytie & of his
people: pee, & so feruent in hys lawe of God: But
when the malyce of Symon encreased so farre,
that thoro his frendes there wer certain men-
slaughters comitted: Onias consydered the pe-
rell that myght come thoro we thys stryfe, and
howe that Appolonius (namely hys chefe Lorde
in Celocirta and Phenices) was al set vpon ti-
ranny, and Symons malice increased the same
he gat hym to the kyng not as an accuser of the
cityzens, but as one that by hym selfe intended
the comen welthe of the whole multytude.

25 For he sawe it was not possible to lye in peace, neither Symon to leaue off from hys foolishnes, excepte the kyng dyd loke therto. But after the deathe of Selucus, when Antiochus (which is called the noble) toke the kyngdome Jason the brother of Onias laboured to be hys priest. For he came vnto the kyng, and promysed hym .iij. C. & .lx. talentes of syluer, & of the other rentes, lxxx. talentes: Besydes thys he promysed hym yet an. C. and .l. If he myght haue þe scole of schyldren, and þe he myght call them of Ierusalem Antiochians. Which when they had graunted, and he had gotten the superioryte, he beganne immediatly to drawe his kynsmen to the custome of the heathen, put downe the thynges that þe Jewes had set vp of loue, by John þe father of Eupolemius which was sent ambassadoure vnto Rome, for to make the bonde of frendship and loue. He put downe all the Jewes and lyberties of the Jewes & set vp the wycked statutes. He durst make a fyrghyngscole vnder the castel, and set fayer ponge men to learne the maners of whores and brothels.

Thus was now the beginnyng of the hea-
thenly & straunge conuersacyon, brought in
thorow the vngracious & unheard wyckednes

of Iason, which should not be called a priest, but
an vngodly persone. In somuche that the pre-
stes were now nomoze occupped about the ser-
uyce of the aulter, but despyed the temple: re-
garded not the offerynges: pee, gaue they? dily-
gence to learne to fyght, to wraistle, to leape, to
daunce, and to put at the stone, not lettynge by
the honour of they? fathers, but lyked the gla-
ry of the Grekes best of all: for the whiche they
stroue perelously, & were greedy to folowe their
statutes: pee, they? luste was in all thynges to
be lyke them, whiche afoze were they? enemyes
& destroyers. Howbeit, to do wyckedly against
the lawe of God, shall not escape unpunished,
but of this we shall speake hereafter.

What tyme as the * Olimpiades sportes
were plaide at Tyzus (The kyng hymselfe be-
yng presente) this vnggracious Jason sent wic-
ked men, bearing from them of Ierusalē (which
nowe were called Antiochians). iiii. C. drach-
mas of syluer for an offerynge to Hercules.
These had they that carped them despyzed them
vnder suche a fashion, as though they shuld not
be offered but bestowed to other vses. Neuer-
thelesse he that sent them, sent them to þ intent
that they shulde be offered vnto Hercules. But
because of those that were presente, they were
geuen as to þ making of Gyppes. And Appo-
lonius þ sonne of Nestus was sent into Egypt
because of the noble men of king Ptolomy Phi-
lometoz. Nowe when Antiochus perceyued, þ
he was put oute from medlyng in the realme,
he soughte hys owne profyte, departed frome
thence came to Joppa: and then to Ierusalem,
where he was honourably receyued of Jason, &
of the cytie, & was brought in with torchlyght
and wyth greate prayse, and so he turned hys
hoste vnto Whenyces.

After. iiii. yere Jason sente Menelaus, the
fozsaide Symons brother, * to beare the money
vnto the kyng, and to byyng hym answere of
other necessary matters. But he (when he was
praysed of the kyng for magnifyinge of hys
power) turned the presthode vnto hym self, lai-
yng bp. iiii. C. talentes of syluer for Jason. So
when he had gotten the comaundementes from
the kyng (he came hawaynge nothyng that be-
commeth a preaste) but bearyng the stomache
of a cruell tyraunte, and the wyathe of a wyld
brute beaste. * Then Jason (whiche had dyscey-
ued hys owne brother) seynge he hym selfe was
begyled also, was fayne to fle into the lande of
the Ammonytes, & Menelaus gat the dominy-
on. But as for the money that he had promysed
vnto the kyng, he dyd nothyng therein, when
Sostyratus the Ruler of the castell requyred it
of hym. For Sostyratus was the man that ga-
thered the customes, wherfore they were both
called before the kyng. Thus was Menelaus
put oute of the preasthode, and Lysymachus his
brother came in his stead. Sostyratus also was
made lord of the Tyraus.

It happened in the meane season, that the
Charlians & Malacians made insurrey on be-
cause they were geuen foꝝ a present vnto kynge
Antiochus

king Antiochus concubine. The came the king in all the hast, to styll them agayne, and to pacyfy the matter, leauyng Andronicus ther to be his debite as one mete therfore. Nowe Menelaus supposing that he had gotten a right conuenient time, stole certain vessels of golde out of the temple, and gaue them to Andronicus for a present: and some he solde at Tyrus and in the cities therby. Which when Onias knewe of a suretye, he reprovod hym: but he kept hym in a sanctuary beside Daphnis, that lyeth by Antioch. Wherfore Menelaus gat him to Andronicus, and praised hym that he would slay Onias. So when he cam to Onias, he counsailed him craftly to come out of the sanctuary geuynge hym his hand with an oth (howe be it he suspect hym) and then he slewe Onias withoute anye regarde of ryghteousnes. For the whych cause not onely Jewes but other nacjons also toke indignacyon, and were dyspleased for the vnrightheous death of so goodly aman.

And when the kyng was come againe from Cilicia, the Jewes and certayn of the Grekes went vnto hym, complaynyng for the vnrightheous death of Onias. Per, Antiochus him self was sozry in hys mynde for Onias, so that it pited hym, and he wept, remembryng hys sobernes and manerly behauour. Wherfore he was so kyndled in hys mynde, that he commaunded Andronicus to bee strypped oute of his purple clothynge, and so to be led throughout the cite: yee, and the vngracious man to be slayn in the same place: wher he commytted this wickednes vpon Onias. Thus the Lorde rewarded hym hys punysshmente, as he had deserued. Nowe when Lisimachus had done many wyked dedes in the temple thzough the counsaile of Menelaus, and the voyce came abrod: the multitude gathered them together agaynst Lysimachus for he had caried out nowe muche golde.

So when the people arose, and were full of displeasure, Lisimachus armed. iii. M. vntwiftres to defende hym: a certayne tyzaunt beyng the captayn, which was growen both in age and woodnes. But when the people vnderstod the purpose of Lysimachus, some gat stones, some good strong clubbes, and some cast ashes vpon Lisimachus. Thus there were manye of them wounded, some beyng slayne, and all the other chased away. But as for the wyked church robber hym selfe, thei killed him beside the treasury. Of these matters therfore ther was kept a court agaynst Menelaus. Now when the kyng came to Tyrus, they made a complaynte vnto hym of Menelaus, concerninge this busynesse & the ambassadours wer. iii. But Menelaus wnt and promysed Ptolomy, to geue hym much money, yf he woulde perswade the kyng. So Ptolomy wente to the kyng into a court (wher he was set to cole hym) and bzought hym oute of that mynde. In so much that he discharged Menelaus from the accusacions, that not wythstaundyng was cause of all myschefe, and those poore men, whiche yf they had tolde theyr cause: yee, before the Seischians, they shoulde haue bene

iudged innocent, them he condempned to deathe: Thus wer thei sone punyshed, whych folowed vpon the matter for the cite, for the people, & for the holy vessel. Wherfore, they of Tyrus toke indignacion, and buried the honourablye. And so thzough the consciensness of them that were in power, Menelaus remaned stil in auctoritee increasynge in malice, to the hurt of the citezys.

The. v. Chapter.

Of the signes and tokens sene in Jerusalem. Of the ende and offence of Jason, The pursute of Antiochus agaynst the Jewes, The spoilyng of the temple.



The same tyme Antiochus made hym redye to go agayn into Egypt. Then were ther sene at Jerusalem xl dayes long, horsemen, runnyng to and fro in the ayre, whiche had rayment of golde, and speares. There wer sene also whole hostes of men weapened, and horses runnyng in an order howe they came together, howe they helde forth their sheldes, howe the harnesssed men drew oute theyr sweardes, and shot theyr darteres. The spere of the golden weapons was sene and of all maner of armure. Wherfore, every man praised, that those tokens myghte turne to good. Nowe when there was gone forth a false rumoure, as though Antiochus had bene dead: Jason toke a thousand me and came sodenly vpon the cyte. The cytezens came vnto the walles, at the last was the cyte taken, and Menelaus fledde into the castel.

As for Jason, he spared not hys owne cyte: yzys in slaughter, nether considered he what greate euell it were, to destroye the prosperitee of hys owne kynsmen: but dyd as one that had gotten the vyctory of hys enemyes, and not of hys fryndes. For all thys gat he not the superioritye, but at the last receiued confusyon for his malyce, * and fledde agayne lyke a vagabound into the lande of the Ammonytes. 1. mach. 11.11

Finally for a rewarde of hys wyckendes he was accused before Artabha, the kyng of the Arabians. In so much that he was fayne to flee from cytee to cytee, beyng dispised of every mā as a forsaker of the lawes, and an abhominable personne. And at the last (as an open enemy of hys owne naturall countree and of the cyte: yzys) he was dyuen into Egypte.

Thus he that afore put manye oute of theyr owne natyue lande, perished frome home hym selfe. He went to Lacedemon, thynkynge there to haue gotten succour by reaso of kinred. And he that afore had cast many one out vnburyed was thzowne out hym self, no man mournyng for him, nor puttyng hym in hys graue: so that he nether enioyed the buryal of a stranger, nether was he partaker of hys fathers sepulchre.

Now when this was done, the kyng suspect that the Jewes woulde haue fallen from hym: wherfore he came in a greate dyspleasure out of Egypt, * and toke the cytee by vyolence. He commaunded hys men of warre also, yf they shoulde kyll and none spare, but slaye downe suche as wythstode them, or clymed vp vpon the houses. Thus was ther a great slaughter of young men, olde men, women, chyldren, and byrgins.

The seconde booke

In the dayes were there slayne. lxxx. M. fourtye thousande put in pyson, and no lesse solde. Yet was he not content with this, but durst go into the most holy temple (Menelaus that traitour to the lawes and to hys owne natural coustre, beyng hys guyde) and with his wyked handes take the holy vessell, whych the other kynge & cytees had geuen thether for the garnysyng and honoure of the place, thein tooke he in hys handes vnworthely, and despyled them.

Judic. v. a **D** So madde was Antiochus, that he consydered not, howe that God was a lytle wythe for the synnes of thein that dwelte in the cytee for the whiche such confusion came vpon that place. **1. Mac. iii. b** * And why? yf it had not happened the to haue bene lapped in manye synnes, thys Antiochus (as sone as he had come) had sodenly ben punyshed, and shute out for hys presumption, * lyke as Heliodorus was, whom Seleucus the king sent to robbe the treasure. Neuer thelesse, God hath not cholen the people for the places sake, but the place for the peoples sake: and therfore is y place become partaker of the peoples trouble, but afterward shal it enioy the welth of the. And lyke as it is now forsaken in the wyath of almyghthy God, so when the great God is reconcyled, it shal be set vp in hys worshippe agayn.

So when Antiochus had taken a. M. & viii. C. talentes out of the temple, he gat him to Antioch in al the hast, thynkyng in hys pryde, that he myght make men sayle vpon the dype lande and to go vpon the see, suche an hys mynde had he. He lette debytes ther, to vere the people: At Jerusalem left he Philip a Whyrigia, in maners moze cruel then him selfe that sette hym there: At Garisin he left Andronicus and Menelaus whych were moze greuous to the citezys then other. * Nowe as he was thus set in malysce agaynst the Jewes, he sente Appolonys an hated prynce, with. xxii. M. commaundyng hym to slay those that wer of perfecte age, and to sell the women, maydens, and chyldren. When he came to Jerusalem, he sayned peace, and kepte hym styll vntyll the Saboth day. And then he commaunded hys me to take the to the weapons (for the Jewes kept holys day) and so he slewe all them that were gone forth to the open place, runnyng here and there through the cyte wyth hys men weaponed & murdered a great number. * But Judas Machabeus whych was the tenth, fled into the wyldernesse, led hys lyfe there wyth hys compaigne amonge wyld beasts: and vpon the mountaynes, dwelling ther and eatyng grasse, least they shoulde be partakers of the fylthynes.

The. vi. Chapyte.

1. Macha. i. c. The Jewes are compelled to leave the lawe of God. The temple is despyled. The readers: acconspired that they shall not abhorre the aduersyte wherewith the Lorde afflicted them. The greuous payne of Eleazarus.



At longe after thys, sent the kyng a messenger of Antioch, for to compell the Jewes, to alter the ordynances of the fathers, and the lawe of God, to defile the temple that was at Jerusalem, and to call it the temple of Jupp

ter Olimpius: that they shoulde be in Gazarim as those whych dwell at the place of Jupiter: the herberous. Thys wyked sedicion of the vngodlye was heauye vnto all the people: for the temple was full of voluptuousnes, bybbyng and bolling of the heathen, of ribaudes and harlottes together. The women went into the holy place, and bare in that was not lawfull. The autler also was ful of vnlawfull thinges, which the lawe forbiddeth to laye vpon it. The Saboths were not kepte, the other solempne festes of the lande were not regarded. To bee plaine, there durste no man bee aknowne that he was a Jewe. In the day of the kinges byrth they were compelled perforce to offer, and whiche the feast of Bacchus was kepte, they were constrained to were garlandes of pype, and so to go aboute to the honoure of Bacchus.

Mozeouer through the counsaile of Ptolomy, there wente oute a commaundement in the nexte cytees of the heathen, that they shoulde in treate the Jewes in like maner: namely, to compell them for to do sacrificce after the lawes of the Gentiles: and who so would not, to put the to death. A piteous thynge was it to se. There were two women accused to haue circumcised their sonnes, whom when they had led round about the cite (the babes hangyng at theyr byestes) they cast them downe headlinges ouer the walles. Some that were crepte in denes and had kept the Saboth, were accused vnto Whylip, and bzent in the fyre: because that for fear of God they kepte the commaundement so stilly, and would not defend them selues. Nowe I beseech all those whych reade thys booke, that they refuse it not for these falles of aduersyte: and iudge the thinges (that are hapened) for no destruction, but for a chastenyng of our people. And why? The God suffereth not synners log to folow the; o wne mynde, but hostlye punysheth them, * it is a token of hys great louyng kyndnes. For thys grace haue we of God moze then other people, that he suffereth not vs longe to synne vnpunysched lyke as other nacyns, that when the daye of iudgement cometh, he make punyshe them in the fulnesse of theyr synnes. Yf we synne, he correcteth vs, but he neuer wythdroweth hys mercy from vs: and though he punyshe wyth aduersitee, yet doth neuer forsake hys people. But let thys that we haue spoken now wyth fewe wordes be for a warnyng and exhortacyon of the heathen.

Nowe wyl we come to the declarayng of the matter. Eleazar one of the principal scribes, an aged man and of a wel fauoured countenance, was constrained to gape with an open mouth, * and to eate swines flesch. But he desyring rather to dye gloriously then to liue wyth shame offered hym selfe wyllingly to the martyrdom. Nowe whiche sawe that he must nedes go to it he toke it paciently: for he was at a poynt with hym selfe, that he would consente to do no vnlawfull thynge for anye pleasure of lyfe. They that stode by beyng moued with pite (but not a right) for y old frendship of the man, toke hym a lyde

aside princely and praised him that he would let such fleſhe be brought hym as were lawfull to eat, & then to make a countenance, as though he had eaten of the fleſhe of the ſacrifice lyke as the kynge commaunded, ſo ſo he might be deliuered from death, and ſo ſo the old frendſhip of the man, they ſpe woe hym thys kynndneſſe.

But he beganne to conſyder hys dyſcret and honourable age, hys noble and worſhyppfull ſtocke, and howe that fro hys yowth vpon he had bene of an honeſt and good conuerſacion, yee, howe conſtantly he had kept the ordynances and lawes commaunded by God, wherfore he gaue them thys aunſwer and ſayed: Yet had I rather fyſt belayed in my graue. * For it becometh not myne age (ſayed he) in any wyſe to dyſſemble, whereby manye younge perſonnes myght thyncke, that Eleazar beyng lxxx. yere olde and .x. were nowe gone to a ſtraunge lyfe and ſo through myne ypocriſy (for a lytle time of a tranſporyt lyfe) they myght be dyſceaued by this meanes alſo ſhould I deſpyle myne age, and make it abhomyable. For though I were now deliuered from the tormentes of men, yet ſhould not I eſcape the hand of almyghty God neither alpye nor dead, wherfore I wyl dye manfully and do as it becometh mine age. Wherby I maye paradyenture leane an example of ſtedfaſtneſſe for ſuche as be younge, yf I wyth a redy mynde and manfully dye an honeſt death, for the moost worthy and holy lawes.

When he had ſated theſe wordes, immediatly he was drawen to torment. Nowe they that led hym and were mylde a litle afore, beganne to take diſpleaſure, becauſe of the wordes that he ſayed, for they thoughte he had ſpoken then of an hie minde. But when he was in hys martyrdom, he mourned and ſayd Thou (O Lord) which haſt the holy knowledge: knoweſt openly, that wher as I might be deliuered from death I ſuffer theſe ſore paines of my body: but in my mind I am wel content to ſuffer them becauſe I feere the. Thus this man died leuynge the moztial of his death for an exaple, not only vnto yowng men, but vnto al ſpoule, to be ſtedfaſt & malp
The. vii. Chapter.

The punyſhment of the ſeuē brethren and of theyr mother

It happened alſo that ther wer. vii. brethren (with their mother) take and compelled by the kynge* againſt the lawe, to eat ſwynes fleſhe, namelye wyth ſcourges and leathern whippes. And one of them which was the cheſt ſayed: What ſekeſt thou and what requyzeſt thou of vs? As for vs, we are readye rather to ſuffer death, then to offende the lawes of God & the fathers. Then was the kynge angrye, and had heat cauldrons and braſen pottes. Whych when they wer made hote, immediatly he commaunded the tounge of hym that ſpake fyſt to be cut out, to pull the ſkynne ouer hys heade, to pare of the edges of his handes and fete: yee, and that in the ſyghte of hys mother and the other of hys brethren. Now when he was clene mard, he commaunded a fyze to be made & ſo while

there was any breath in hym to be fryed in the cauldron: In the whych when he had bene long payned: the other brethren wyth theyr mother exhorted hym to dye manfullye, ſaynge: The Lord God ſhal regard the truth, and comfort vs, lyke as Moſes teſtyfeth* and declareth in Deu. xxxii. hys longe, ſayng: and he wyl haue compaſſion on hys ſeruauntes.

So when the fyſt was dead after thys manner, they broughte the ſeconde, to haue hym in derpſon, pulled the ſkynne with the heate ouer hys head, and asked hym, yf he would eat ſwynes fleſhe, or he were payned in the other members alſo throughout hys body. But he anſwered boldlye, and ſayed: I wyl not do it. And ſo was he tormentyd lyke as the fyſt, and whē he was euen at the geuyng vp of the ghoſt he ſayed: Thou moost vngracious perſonne putteſt vs nowe to death, but the kynge of the worlde ſhal rayſe vs vp (whych he dye for hys lawes) in the reſurreccyon of euerlaſtynge lyfe.

After hym was the thyrde had in diſſion & when he was requyred, he putte out his tounge and that ryght ſone, holdyng forth his handes manfullye, and ſpake wyth a ſtedfaſt ſapeth: Theſe haue I of heauen, but nowe for the lawe of God I deſpyle them: for my truſte is that I ſhall receyue them, of him agayne. In ſo much that the kynge and they whych wer wyth him marueled at the younge mans boldneſſe, that he nothyng regarded the paines.

Now when he was dead alſo, they vered the fourth wyth the tormentes in lyke maner. So when he was nowe at hys death, he ſayed: It is better that we beyng putte to death of menne, haue our hope and truſt in God, for he ſhal rayſe vs vp agayne. * As for the, thou ſhalte haue no reſurreccyon to lyfe.

And when they had ſpoken to the fyfth they tormentyd hym. Then looked he vnto the kynge and ſayed thou haſt power among men for: thou art a mortal man alſo thy ſelf, to do what thou wilt, but thincke not, that God hath forſaken our generacion. Abide the tary ſtil a while, and thou ſhalt ſee the great power of God, howe he will punyſhe the and thy ſeede.

After him they broughte the. vi. which being at the poynt of death ſayed: We not dyſceaued (O kynge) for thys we ſuffer for our owne ſakes, becauſe we haue offended our God, & there fore maruelous thynges are ſhewed vpon vs. But thyncke not thou, whiche takeſt in hande to ſtrype agaynſt God, that thou ſhalte eſcape unpunyſhed.

This excellent mother (worthy to be well reported of, and had in remembraunce) ſawe her ſeuē ſonnes dye in one dape, and ſuffered it patiently, becauſe of the hope that ſhe had in God yee, ſhe exhorted euerye one of them in reſpecial and that boldly and ſtedfaſtly with perfect wyl dome, wakyng vpper wyppſ thoughte with a manly ſtomacke, and ſayed vnto them: I can not tel how ye came in my wombe: for I neither gaue you brethren nor ſoule, no nor lyfe. It is not I poynded the members of your bodies together

iii ii but

The seconde booke

but the maker of the worlde, whyche fashioned the byrth of man, and began all thynges. Euen he also of hys owne mercy shal geue you bryth & lyfe agayne lyke as ye nowe regard not your owne selues for hys lawes sake.

Nowe thoughte Antiochus that she had de-
spised hym, therefore he let her go wth her repro-
ues, and beganne to exhort the yongest sonne
(whyche yet was left) not onely wth wordes
but swoze vnto hym wth an oth that he shuld
make hym a riche and welthy man (yf he wold
forsake the lawes of hys fathers) yee, and that
he shulde geue hym, whatsoeuer were necessa-
ry for hym. But when the yong man woulde
not be moued, for al these thynges, he called his
mother, & counsailed her to saue her sonnes lyfe
And when he had exhorted her wth many wor-
des, she promysed hym that she shoulde speake
vnto her sonne. So she tourned her vnto hym:
(laughynge the cruell tyrante to scozne) and
spake wth a bolde voyce. O my sonne, haue
pittie vpon me, that bare the nyne monethes in
my wombe, that gaue the sucke, noysched the
and brought the vp vnto this age. I beseech the
my sonne looke vpon heauen and earth and all
that is therein, & consider y^e God made them and
mannes generacyon of naughte: so shalte thou
not feare this hangman, but suffer death stead-
fastly, like as thy brythren haue done: that I
maye receiue the agayne in the same mercy wth
thy brythren.

Leuit. xlii
Deut. xliii

Whyle she was yet speakynge these wordes
the yong man sayde whom loke ye for. Wher-
fore do ye tary? I wyl not obey the kynge's co-
maundemente, * but the lawe that God gaue
vs by Moyses. As for thou that ymaginest all
myseche agaynst the Jewes thou shalt not es-
cape the hande of God, for we suffer these thyn-
ges, because of our synnes.

And though God be angrie wth vs a lytle
whyle (for our chastyng and reformatyon)
yet shall he be at one agayne wth his seruaun-
tes. But thou (O shameful and most abhomy-
nable person.) Wyl not thy selfe through way-
ne hope, in beyng so malycious vpon the ser-
uauntes of God: for thou hast not yet escaped
the iudgement of the God whyche is almygh-
tye, and seeth all thynges. My brythren that
haue suffered a lytle payne are nowe vnder the
couenante of euerlastynge life: but through the
iudgemente of God, thou shalt be punysched
ryghteously for thy pryde.

As for me lyke as my brythren haue done I
offer my soule and my body for y^e lawes of oure
fathers, callynge vpon God, that he wyl soone
be merciful vnto oure people: yee, & wth paine
and punyschmente * to make the graunte, that
he only is God. In me now and in my bryth-
re y^e wrath of all myghty God is at an end, which
ryghteously is fallen vpon our people.

Then the kyng beyng kindled in anger was
more cruel vpon hym then vpon al the other, &
toke indignacion, that he was so lyghtly regar-
ded. So this yong man dyed vndefyled, and
put hys trust styl in the Lord, Last of al after y^e

sonnes, was the mother put to deathe also. Let
this nowe be ynough spoken, concernynge the
offerynges, and extreme cruelties.

The viii Chappter.

Judas gathereth together hys host. Riccanor is sente agayne
Judas. Judas exhorteth hys souldiers to constantnes. Ricca-
nor is ouercome. The Jewes geue thanches after they haue put
theyr enemyes to flight, dymyng the spoiles vnto the fatherles
and vnto the wyddowes. Riccanor flyeth vnto Antiochus.

When Judas Machabeus, and they
that were wth hym, went priuely
into the townes, called theyr kynsol-
kes and frendes together, toke vnto
the all suche as contynued yet in the
fayth & lawe of the Jewes, & brought forth vi.
thous. men. So they called vpon the Lord, that
he woulde haue an eye vnto hys people, whyche
was troden doune of euery man: to be gracious
vnto the temple that was defiled of the vngod-
ly: to haue compassyon vpon the destruction of
the cytie, whyche was shortly lyke to be layde
waste, to heare the voyce of the bloude y^e cryed
vnto hym: to remember y^e moste vnrightheous
deathes of yong innocēt chyldezen, y^e blasphem-
es also done vnto his name & to punyssh them.

* Nowe when Machabeus had gathered
this myltitude together, he was to myghty
for the heathen (for the wrath of y^e Lord was
turned into mercy) he fell vpon the townes and
Cyties vnwares, bzent them, tooke the moste
commodious places, and slewe many of the e-
nemies. But specially he made suche chales by
ryghte, in so muche that his manlynes was spo-
ken of, euery where.

So when Whyllyppe sawe y^e the man increa-
sed by lytle and lytle, and that the matter pros-
pered wth hym for the mooste parte: he wrote
vnto Ptolomy whych was a captayne in Celo-
cicia and Phenices, to helpe hym in the kynges
busines. Then sent he Riccanor Patrocle a spe-
cial frend of his in all the hast and gaue hym of
the comon sorte of the heathen no lesse then. xx.
thous. armed men, to rote out the whole genera-
cion of the Jewes, haupng to help him one Go-
rias a man of warre, whych in matters concer-
nyng battailes, had gre at experience. Riccanor
ordeined also the tribute which the Romans
shoulde haue had, to be geuen vnto the kyng out
of the captiuite of the Jewes, namely. ii. tal-
entes. And immediatly he sent to the citers of
the seacoast, requirynge the for to by Jewes to be
their seruauntes and bondmen, promysinge to
sel them. lxxx. for one talent: but he considered
not the wrath of almyghtie God, that was to
come vpon hym.

When Judas knewe of this he tolde the Je-
wes that wer wth him of Riccanors commynge
Nowe were there summe of them fearfull, not
trustynge vnto the ryghteousnes of God, and
fled theyr way.

But the other that remained, came together
and besoughte the Lord, to deliuer them from
that wyked Riccanor, which hadde solde them
or euer he came nye them, and though he woulde
not dooe it for theyr sakes, yet for the coue-
nante that he made wth their fathers and be-
cause

ii. mach. ii. c.

because thei called vpon his holy and glorious name. And so Machabeus called hys men together, namely about. vi. M. exhortyng them not to agre, vnto their enemyes: neither to be afrayed for the multitude of theyr aduersaries commynge agaynst them vncyphreously: but to fight maly, considering the repzoze that thei had done to the holy place without cause, howe thei had despyssed and oppressed the cytee: pee, & destroyed the lawes of the fathers. * For they (saied he) trust in theyr weapons and boldnes but our confydence is in the almyghty Lorde which in the wyndyng of an eye may both destroy them that com agaynst vs, & al the world.

He exhorted the also to call to remembraunce vnto the helpe, that God shewyd vnto theyr fathers as when there perished an. C. and. lxxv. M. of Sennacheribs people: And of the battaile y thei had in Babilon agaynst y Galacians: how all the Macedonians that came to helpe them, stode in feare: and howe they beyng but onelye vi. M. slew an. C. and. xx. M. through the help that was geue them from heauen, wherby thei also had receiued many benefites.

Through these wordes y men toke good hertes vnto them, ready to dye for the law and the coultre. So he set vpon euery compaigne a captayn one of hys owne brethren: Simon, Ioseph and Ionathas, geuyng eche one. xv. C. men. He caused Edozas also to reade the holpe booke vnto them & to geue them a token of the helpe of god.

* Then he him self beyng captayn in the fore fronte of the battaile, buckled with Mycarioz. And God was their helpe, in so much that thei slew aboue. ix. M. men and compelled the more part of Micanors hoost to fle, thei wer so wounded and feble. Thus they tooke the mony from those that came to bye theym, and solored vpon them on euerlyde. But when the tyme came vpon them they turned, for it was the Saboth and therfore they solored nomore vpon the. So they toke their weapons and spoiles and kept the Saboth, geuyng thanks vnto the Lorde whych had deliuered them that day, and shewed them his mercy. After the Saboth, thei distributed the spoiles to the sicke, and to the fatherles, and to wyddowes, and the residue had they them selues with theirs. When thys was done, and thei all had made a generall prayer: they besought the mercyfull Lorde to be at one wyth hys seruauntes.

Of those also that were wyth Timotheus and Bachydes, whych foughte agaynst them they slew. xx. M. wanne hys and stronge holdes, and deuyded mo spoiles: euer geyng an equall porcyon vnto the sycke, to the fatherles to wyddowes, and to aged personnes.

And when they had diligently gathered their weapons together, thei layed them all in conueynient places, and the remnaunte of the spoiles brought they to Jerusalem. Thei slew also whi larches that wyked personne which was with Timotheus, and had vexed many Jewes. And when they helde the thankesgeuyng at Jerusalem for the victoery, they brett those that had set

fyre vpon the portes of y temple: namely Calisthenes, which was fled into an house: and so thei gat a worthy rewarde for theyr wikednes. As for the most vngacious Micanor, which had brought a. M. marchauntes, to bye the Jewes he was through the helpe of the Lorde brought doune ene of them whom he regarded not, in so much that he put of his glorious raimente fled by see, and came alone to Antioch, with greateshame & dishonour whiche he gat through the destruction of his host. Thus he that promysed the Romaines to pay them their tribute, when he toke Jerusalem: Beganne now to say plainly, that God was the defender of the Jewes, and therfore not possyble to wounde them, because they solored the lawes whych God had made.

The ix. Chapter.

¶ Antiochus wylling to spoyle Persopolys, is dryuen to flyght As he persecuteth the Jewes, he is scythen of the Lorde. The sayned repentaunce of Antiochus he dyeth.



¶ The same time, cam* Antiochus agayne with dishonour out of Persis. For when he came to Persopolis, and undertoke to robbe the temple: and to subdue the citee, the people ranne together and defended them selues, in so much that he and hys were faine to fly with shame. And so after that flight, it hapened that Antiochus came agayn with dishonour. But when he came to Egbathana, he gat knowlege what was happened vnto Micanor and Timotheus. Now, as he was anauncyng hym self in his wrath, he thought he was able to aduenge the iniury that was done to them, vpon the Jewes and therfore commaunded to make ready hys charet, hastnyng on his iourneye, wythoute ceassyng, the iudgemente of God prouokynge hym because he had spoken so proudey that he would come to Jerusalem, and make it a graue of the Jewes. But the Lorde God of Israel, that seeth all thynges, smote hym wyth an vnspoylable plage, whiche no man coulde heale. For as sone as he had spoken these wordes, ther came vpon him an horrible payn of his bowelles, and a sore grefe of the armes.

And that was but right: for he had martyred other mens bowels with diuerse and straunge tormentes, howe be it he woulde in no wyse cease from his malyce. Pee, he was yet the prouder and more malycious agaynst the Jewes. But whyle he was commaundyng to make hast in the matter, it hapened that he fell downe violentlye from the charete so that it broused hys bodye, and dyd hym greates payne.

And so he that thought he might commaund the floudes of the sea (so proude was he beyonde the condicion of man) and to wey the hys mountaines in a pater of balace, was now brought doune to the ground, and carped vpon an hostyltetter, knowledgyng the manytest power of God vpon hym: so that the wyked bodye of hys was full of wormes whych in hys payne fell quicke out of hys flesh: In so much y hys hoost was greued wyth the smell and stynte of hym.

Thus

¶ Par. vi. a.

¶

Actus. xli. d

The seconde booke

Thus he that a lytle afore thoughte he mighte reach to the starres of heauen, hym myghte no man now abyde nor beare for the vehemence of stycke. Therfore, he beyng broughte frome hys great pryde, beganne to come to the knowledge of hym selfe: for the punishmente of God warned hym, and his payn increased moze and moze. And when he hym selfe myght not abide hys owne stycke, he sayed these wordes: It is reason to be obedient vnto God, and that a man desire not to be like vnto him. This wycked person prayed also vnto the Lord, of whō he should haue optayned no mercye. And as for the cytee that he came vnto so hastily, to bryng it downe to the grounde, and to make it a graue for dead men: now he despyeth to delouer it free.

And as touchyng the Jewes, whom he had iudged not worthy to be buried, but would haue cast them oute for to be deuoured of the foules and wild beastes, sayng: that he would haue destroyed both olde and young: Now he promyleth, to make them like the citezens of Athens. And where as he had spoyled the holy temple afore, now he maketh promise to garnish it with great giftes, to encrease the holy ornaments, and of hys owne rentes to beare the costes and charges belongyng to the offerynges: yee, and that he would also become a Jewe hym selfe to go through euerye place of the worlde, and to preache the worde of God.

But when hys paines would not cease (for the righteous iudgement of God was come vpon hym) out of a very dyspayre he wrote vnto the Jewes, a letter of intercession, conteynyng these wordes. The kyng and prince Antiochus wiseth vnto the vertuous citezens of the Jewes, much health and good prosperite. Yf ye and your chyldren fare well, and yf all thynges go after your mynde: we geue greates thanks. In my sickenes also I do remember you louyngly for as I came out of Persia, & was taken with a sore disease: I thought it necessary to care for the commō welth. Nether dispaire I in my self but haue a good hope to escape this sickenesse.

But consideryng that my father led an host sometyme in the hier places, and shewed who shoulde reigne after hym, that (yf there happened any contrauersy, or any heard thyng were declared) thei in the land myghte knowe they cheste lord, that thei shoulde be no insurreccion: Again, when I ponder by my self, how that al the myghtie men, and neighbours round about are layng wayte, and loke but for oportunitie to do harme: I haue ordeined that my sone Antiochus shal reigne after me, whom I oft comēded to many of you, when I was in the hier kin domes, and haue written vnto hym as foloweth hereafter. Therfore, I pray you and require you to remember the benefices that I haue done vnto you generally, and in especial (and that euery man wilbe faithfull to me and to my sone) For I hope that he shalbe of sober and louing behauiour, and yf ye folow my deuice, he shalbe indifferente vnto you. * Thus y murderer and blasphemour of God was sore smytten: and lyke as

he had intreated other men, so he died a miserable death in a straung cowntre vpon a mountaine. And his body did Philip (y went with hym) carry away: which carryng the sone of Antiochus went into Egypte to Ptolomy Philometor.

The .x. Chapter.

Judas Maccabees taketh the cytee and the temple. He becometh to shewe the actes of Eupator. The Jewes fight agaynst the Idumeans, Timotheus innuadeth Jerusaleme, with whom Judas ioyntly battayle. Some men apere in the ayre to the helpe of the Jewes, & mothers is slayne.

Machabeus nowe and hys companye (through the helpe of the Lord) went to the temple and y cite again, destroyed the alters and chapels that y he then had buylded through the stretes: clenched y temple & made an other alter of brickstone, and after .ii. yeres thei offered sacrificies, set forth y incense, the lightes and the wbead. When that was done thei fel downe flat vpon the grounde and besought the Lord, that thei might come nomoze into such trouble: but yf they sined any moze agaynst him, he hym selfe to chasten them wyth mercye, and not to come in the bandes of those aleauntes and blasphemous men. Nowe vpo the same daye that the straungers polluted the temple, it happened that on the very same day it was clenched again namely the .xxii. day of y moneth called Cassiu, thei kept egypte dayes in gladnes like as in the feast of the tabernacles remembryng, that not long afore thei held the feast of the tabernacles vpon the mounteines and in denes like beastes. And to the same token thei bare grene bowes, bzaunches & palmes, befoze hym that had geuen them good fortune to clense his place. Thei agreed also together, and made a statute y euery yere those dayes shoulde be solemnly kept of all the people of the Jewes. Nowe Antiochus then (y was called y noble) died: it is sufficiently tolde. Nowe wyl we speake of Eupator the sone of that wycked Antiochus: howe it happened wyth hym: & so wyth fewe wordes to comprehend the aduersyte that chaunced in the warres. When he had taken in the kyngedome, he made one Lysias which had bene captaine of the host in Phenices and Syria) ruler ouer the matters of y realme. For Ptolomy that was called Macron, being a ruler for the Jewes (and specially, to syt in iudgement for such wrong as was done vnto the) undertoke to deale peaceably wyth them. For the whych cause he was accused of the frenches befoze Eupator, & when he was suspecte to be a traytour (because he had left Eypres y Philometor had comyncted vnto him, and because he departed fro noble Antiochus, that he was come vnto) he poisoned hym selfe and dyed.

Nowe when Eozgys was gouernour of the same places, he toke straungers and undertoke oft tymes, to warre with the Jewes. Mozeouer the Idumeans that held the strong holdes, receiued those y wer dyspuren from Jerusaleme & toke in hand to warre also. * But thei that wer with Machabeus besought & prayed vnto the Lord y he would be theyr helper, & so they fell vpon y strong holdes of the Idumeans, & wan many places.

ces by strength: Such as came agaynst the they
slew, & killed no lesse of altogether then. xx. **M**
Nevertheless some, no lesse then. ix. **M**. were fled
into two stronge towers, haupng all maner of
ordynance to withstande them.

Then Machabeus leauyng Symon, Jose-
phus, zacharius, and those þ wer w them (which
were verp many) went to besege the, & to fight
where moſte neede was. Now thep þ were w Si-
mon, being led w couetousnes, wer intreated for
money, thozowe certain of those þ lay in þ tow-
ers toke. lxx. m. dragmars: & let so of the escape.
But whe it wastold Machabeus what had hap-
pened, he called the captaynes of þ people toge-
ther accusig those persons, þ thei had sold þ bre-
thren for money, & let thep enemies go. So he
slew those traitours, & immediatly wet in had
w the. ii. towers. And whe thep had ordred the
selues manly, w thep weapons & handes, they
slew in the. ii. castels mo then. xx. **M**. * Nowe
Timotheus: whos þ Jewes had overcome afore
gathered a multitud of straunge people brought
an hoste also of horsmen of þ Asians to wyne
þ Jewe by strengthe. But when he dyew npe,
Machabeus & they þ wer w hym * fell to thep
praier, sprinkled ashes vpon thep heades, being
gyrded w heary cloth aboute thep loynes, fell
downe befoze þ auter, & besought þ Lorde þ be
wold be merciful to the, but an enemy to their
enemies, & to take part agaynst their aduersa-
ries, * accordyng as it is promysed in the lawe
So after þ praier, they went on further from þ
citie: & when they came npe þ enemies, they pre-
pared them selues agaynst them. And by times
in þ moynyng at þ bzeake of the day, both þ ho-
stes buclled together. * The one part had þ Lorde
for thep refuge, which is þ geuer of prosperite
strength & vyctory: The other had a manly sto-
mache, which is a captaine of warre. The bat-
tyle now beynng great, * there appered vnto þ
enemies from heuen. v. men vpon horsbackes
w byrdles of gold, leadyng þ Jewes, & ii. of the
haupng Machabeus betwixt them, þ kept him
safe on euery syde w thep weapons, but thotte
dartes & lyghtenynges vpon þ enemies, where
thozowe they were confounded w blyndenes, &
so soze afrayed, þ they fell downe. There were
slayn of foemen. xx. **M**. & v. **C**. & vi. **C**. horsmen
As for Timotheus himself, he fled vnto Gazer
a very stronge holde, wherin Cereas was cap-
tayne. But Machabeus and his company lay-
rd sege to it cherefullpe foure dayes.

Nowe they that wer within trustyng to the
strength of the place, cursed & banned exceding
ly, & made greate crakyng w wycked wordes.
Nevertheless vpon þ. v. daye in the moynyng. xx.
pouge men of Machabeus company, beynng set
on fyre in thep myndes (because of the blasphem-
y) came manfullpe vnto þ wall, & with bolde
stomackes, they & thep other companyons cly-
med vp vpon þ towers, vnder taking to set fyre
vpon þ portes & to burne those blasphemous per-
sons quicke. Two dayes wer they deltropyng
the castel, which when they found Timotheus
(þ was crept into a cozner) they killed hi, & slew

Cereas his brother in lyke maner wth Appo-
lophanes. Whe this was done, they song psal-
mes, w prayles & thankesgeuyng vnto þ Lorde
which had done so great thiges for Israel, & ge-
uen them the vyctorye.

The. xi. Chapter.

Lisias goeth aboute to overcome the Jewes. Succour is sent
from heauen vnto the Jewes. The letter of Lisias vnto the Je-
wes. The letter of hyng Antiochus vnto Lisias. A letter of the
same vnto the Jewes. A letter of the Romans to the Jewes.

Now long after this, Lisias þ kynge of
Syria & a kynsman of his, (whiche
had the gouernance of his matters)
toke soze displeasure for the thynges
þ had happened, & when he had gathered. lxx.
M. men of fote w all the hoste of þ horsmen, he
came agaynst þ Jewes, thynkyng to wyne þ cy-
tie, to make it an habitation of þ heathen: & the
temple wold he haue to be an house of lucre, lyke
as þ other gods houses of the heathen are, & to
sell the prestes offyce enery pere. Not conside-
ring þ power of God but was wold in his mind
* trustyng in the multitud of fotemen, in thous-
des of horsmen, & in his foure scoze Elephantes.

So he came into Jedy & then to Bethsura
(a castell of defence) lyng in a narowe place. v.
furlonges from Jerusalem, & wanne it. Nowe
when Machabeus & his company knewe þ the
strong holdes wer taken, * they fel to thep pra-
ier w wepyng & teares befoze þ Lorde. And all
þ people in lyke maner besought him, þ he wold
sed a good angel to deliuer Israel. Machabeus
him selfe was þ fyrst þ made him redy to þ bat-
tyle, exhortyng the other þ were with hym to
ieoparde them selues, & to helpe thep brethren.
And when they were goyng forth of Jerusalem
together wth a redy & wyllyng mynde * there
appered befoze them vpon horsbacke a man in
whyte clothyng w barneſle of golde, thakynge
his spere. The they prayled þ Lorde altogether
which had shewed them mercy, & were comfort-
ed in thep myndes, in so much þ they wer rea-
dy, not only to fyght w men, but w þ most cruel
beastes: pee, & ronne thozow the walles of yron.

Thus they went one wyllyngly haupng an
helper from heauen, & the Lorde merciful vnto
them. They fell myghtely vpon thep enemies
lyke Lyons, brought doune. xi. **M**. fotem. xvi.
C. horsmen, put all the other to flyght many of
them beynng wounded, & some gat away naked
pee, Lisias hym selfe was fain to fle shamefully
& so to escape. Nevertheless, þ man was not w-
out vnderstanding, but considered by hym selfe
þ his power was mynished, & pondred how the
Jewes being defended by the helpe of Almighty
God, were not hable to be overcome, wher-
foze he sent them woide, & promysed, þ he wold
consent to all thynges which wer reasonable &
to make þ kyng thep frende. To þ which pra-
ier of Lisias, Machabeus agreed, sekynng in all
thynges the comen welthe, & what so euer Ma-
chabeus wrote vnto Lisias concernyng the Je-
we, the kyng graunted it. For there were let-
ters wyrtten vnto the Jewes from Lisias con-
tainyng these wordes. Lisias sendeth greetynng
vnto the people of the Jewes. Jhon & Absolon
Jisias whiche

The seconde booke

which were sente from you, deliuered me wry-
tynges, & requyred me to fulfyll the thynges co-
cernyng theyr errande. Therfore looke what
myght be graunted, I certifyed þe kyng therof:
& what soeuer was conuenient I agreed thereto.
If ye nowe wyl be faythful in þe matters I shal
endeuer my selfe thereafter also to do you good.
As concernyng other thynges by euery artycle
theredof: I haue comytted them to your messen-
gers, & to those whome I sent vnto you, to com-
mune wþ you of þe same, fare ye wel. In þe .xl. &
viii. yere, þe .xiii. daye of the moneth Diolcozin
thus. Now the kynges letter contayned these
wordes: kyng Antiochus sendeth greetyng vnto
his brother Lysias. For so muche as our father

is now dead, our wyl is, þe they whiche are in
our realme, liue wout any insurreccion, & euery
man to bee diligent in hys owne matters. We
vnderstand also þe Jewes wolde not consent
to our father, for to be brought vnto þe custome
of the Gentyles, but stypse to kepe theyr owne
statutes, for þe which cause they require of vs al-
so, to let them remain still by theyr owne lawes.

¶ Therfore our mynd is þe this people shal be
in rest: we haue concluded & determined also, to
restore the theyr temple agayn þe they may lye
accordyng to the vse & custome of theyr forefa-
thers. Thou shalte do vs a pleasure therefore, yf
þe send vnto them & agre with them, þe whē they
are certifyed of our mynd, they may be of good
chere, and looke to theyr owne welth. And this
was the letter, þe the kyng wrote vnto þe Jewes
kyng Antiochus sendeth greetyng vnto the cou-
cell, & the other people of the Jewes: If ye fare
well: we haue oure desyre: as for vs, we are in
good helth. Menelaus came & tolde vs howe þe
your desyre was to come doune to your people
which ar with vs. Therfore, those þe wyl come
we geue them fre liberty, vnto the .xxx. daye of
the moneth of Apryl, þe they may vse þe meates
of the Jewes & theyr owne lawes, lyke as afore-
and none of the by any maner of waies to haue
harne for thynges done in ygnorauce. Menela-
us whom we haue sente vnto you, shal comen
with you at large: fare ye well. In the .xl. viii.
yere, the .xv. daye of the moneth of Apryl.

¶ The Romans also sent a letter contaynyng
these wordes: Quintus Menius & Titus Ma-
nilius embassadors of the Romans, sende gre-
etyng vnto the people of þe Jewes. Looke what
Lysias þe kynges kynsman ha the graunted you
we graunt the same also. But as concernyng þe
thynges which he referred vnto the kyng sende
hether some wþ speche, & ponder þe matter diligēt
ly among your selues, þe we may cast the best to
your profite, for we must depart now vnto An-
tioch. And therefore wyrt shortly agayne, þe we
may know your mind. Fare wel. In þe .xl. viii.
yere, the .xv. daye of the moneth of Apryl.

The .xii. Chapter.

¶ Timotheus troubleth the Jewes. The wyched dede of the Je-
pites against the Jewes. Judas is aduenged of the. He setteth fire
on the gate of Iamnia. The persute of the Jewes against Ty-
mothy. Timotheus is taken and let goo vnhurt. Judas pursueth
Gorgias. Judas offerynge sacrifice for the deade sheweth the
hops of the resurrection.

¶ When these covenantes were made: A-
Lysias went vnto þe kyng, and the
Jewes tyld theyr grounde. But
Timotheus, Appolonius the sone
of Gemei, Jerome & Demophon þe
proud Rychanoz, the captain of Cypres, & they
þe play in those places, wold not let the lue in rest
& peace. They of Joppa also diden such a dam-
ful dede. They prayed þe Jewes þe dwelt among
them, to go wþ theyr wyues & chyldren into the
shyppes which they had prepared & did wþ them
as though they had ought them none euil. Wyl
for so much then as ther was gone forth a gene-
ral proclamacio thow þe cyprie because of peace
they consented thereto, & suspect nothig, but whē
they were gone forth into þe depe, they drowned
no lesse then .ii. C. of them. When Judas knewe
of this cruelty he wed vnto his people, he com-
maunded those þe were wþ hym to make them re-
dy, exhortig them to cal vpon God þe righteous
Judge: went forth against those murderers of
his brethren, set fyre in þe haven by nyght, brett
by þe ships, & those þe escaped from þe fire, he slew
wþ the sword. And whē he had done this, he de-
parted as though he wolde come again, & roote
out al the of Joppa. But whē he had gottē word
þe the Iammites wer mided to do in lyke maner
vnto þe Jewes which dwelt among the, he came
vpon the Iammites by nyght, & set fyre on þe ha-
uen wþ the ships, so þe light of þe fyre was sene
at Jerusalem, vpon a .ii. C. & .xl. furlonges.

¶ Now whē they wer gone from thence .ix. fur-
longe, in theyr iourney toward Tymotheus. v
M. men of fote, & .v. C. horsemen of þe Arabians
fought wþ him. So when þe battail was earnest
& prospered wþ Judas thow þe helpe of God: þe
residue of þe Arabians being ouercome, besought
Judas to be at one wþ them, & promysed to geue
hym certaine pastures, & to do hi good in other
thynges. Judas thynkyng þe they shulde in dede
be profitable concerning many thynges, promi-
sed them peace: wherupon they shoke handes, &
so they departed to theyr tentes. Judas wente
also vnto a cypre, whiche was very fast kept wþ
byrdges, fered rounde about þe walles, & diuers
hides of people dwelling therein, called Caspin.
They þe wer wþ in it, put such trust in þe strength
of þe walles, & in store of vyttayles: þe they were
þe slacker in theyr doinges, cursyng & reuyllynge
Judas wþ blasphemies, & speaking such wordes
as it becōmeth not. But Machabeus calling v-
pon the great pryncce of the world (which wout
any battail rāmes, or ordinaunce of warre, dyd
cast doune the walles of Jerycho, in the tyme
of Josue) fell māfully vpon the walles, toke þe
citie) thow þe helpe of þe lord) made an exceedig
great slaughter: In so much þe a lake of two fur-
lōges brode which lay therby semed to flowe wþ
bloud of þe slain. Then departed they fro thence
vii. C. & .l. furlonges, & came to Taraca vnto þe
Jewes þe are called Tubiani. But as for Ty-
motheus, they could not get hym there, for (not
one matter dyspatched) he was departed frome
thence, & had leftte certayn men in a very strong
holde. But Dosithens, & Sosipater which wer
captaynes

captaynes with Machabees, & the those of Ty-
motheus had left in the house of defence, even .x.
men. And Machabees prepared him to the
men of Ty. men of Ty were about hym, let them in orde
by companies, & went forth against Tymothe-
us, whiche had to hym an. C. xx. men of fote
two thousande and fyue hundred horsemen.

When Tymotheus had knowlage of Judas
comynge, he sent of women, chyliden, & the other
baggage vnto a castell called Carnion (for it
could not be won, & was hard to come vnto, the
waies of the same places wer so narrow) & whē
Judas company came fyrst in sight, & enemies
were smytten with feare, thow so the presence of
God: whiche seeth al thinges: In so much that they
fling one here, another there, were rather dys-
comfyred of theyr owne people, & wounded w
the strokes of theyr owne swerdes. Judas also
was very earnest in folowynge vpon the pany-
ng those vngodly, & slew. xxx. men of the
Tymotheus also hym selfe fell into the handes of
Dositheus, & Solipater, whome he besoughte
w many prayers, to let hym go with his lyfe, be-
cause he had many of the Jewes fathers & bethren
in prisō, whiche (if they put him to death) might
be disapointed. So whē he had promysed faith-
fully to deliuer them agayne accordyng to the
condicyon made, they let hym go withou harme
for the belth of the bethren. And when Judas
had slayne xxv. men, he went from Carnion.

Nowe after that he had chased awaye, & slayne
his enemies, he remoued his host toward Ephra-
im a strong citie, wherein dwelt many diuers people
of the heathen, & the strong yong men kept the wal-
les defendyng them myghtely. In this citie
was much ordinaunce & prouisiō of darters. But
whē Judas & his company had called vpon almyghty
God (whiche w his power breaketh the strength
of enemies) they wan the citie, & slew. xxv. men.
of the y were w. From thence went they to the cy-
tie of Scythians, whiche lyeth. vi. C. furlōges
from Jerusalem. But when the Jewes whiche wer
in the citie testified: that the cytyzens delte lounghly
with them: yee, & intreated the kindly in the time of
theyr aduersite, Judas & his company gaue the
thanks, deliuerynge them to be frendly to the vnto
them, & so they came to Jerusalem, the hye feast
of the weakes beyng at hand. And after the feast
of pentecost they went forth against Gorgias the
gouernour of Idumia, w. iii. C. men of fote and
iii. C. horsemen. Whiche when they met together
it chaunced a fewe of the Jewes to be slaine. And
Dositheus one of the Machabees a mighty horse-
man toke holde of Gorgias, & wolde haue take
him quicke. But an horseman of Thracia fel v-
pon him & smote of his arme so that Gorgias esca-
ped & fled into Moza, when they now were
of Gorgias syde, had fought long & wer wery
Judas called vpon the Lord, that he wold be theyr
helper, & captain of the felde: & with that he began
a manly voice to take vp a songe of praise, &
a crye. In so much that he made his enemies afraied
& Gorgias men of war toke their flight. So Ju-
das gathered his host, & came into the cytie of
Dulal. And when the .vii. day came vpon the, they

clensed the selues (as the custome was) & kepte
the sabboth in the same place. And vpon the daye
folowynge, Judas & his company came to take
vp the bodies of them that were slayne, & to burye
them in their fathers graues. Now vnder the coa-
tes of certayne Jewes whiche were slaine, they
founde Jewels that they had taken out of the temple
& from the ydols of the Janiters: whiche thing
is forbidden the Jewes by the lawe. The euery man
saw, that this was the cause wherfor they wer slain

And so euery man gaue thanks vnto the Lord
for his ryghteous iudgement, whiche had opened
the thing that was hyd. They fell downe also vnto
their prayers, & besoughte God, that the faute
whiche was made, myght be put out of remem-
braunce. Besides that, Judas exhorted the people ear-
nestly, to kepe them selues from suche sinne: for
so muche as they sawe before theyr eyes, that these
men were slayne for the same offence. So he ga-
thered of euery one a certayne, in so muche that he
brought together two. M. dragmars of syluer,
whiche he sent vnto Jerusalem that ther might a sa-
crifice be offered for the mysdede. In the which
place he dyd well & right: for he had some con-
sideracyon & ponderynge of the lyfe that is after this
tyme. For yf he had not thought that they, whiche
wer slain, dyd yet lyue, it had bene superfluous
and vaine, to make any vow or sacrifice for the
that were dead. But for so muche as he saw, that they
whiche dye in the fauoure & belefe of God, are in
good rest & ioie, he thought it to be good & hono-
rable for a reconsilyng, to do the same for those
whiche wer slain, that the offence might be forgiven

The. xiii. Chapter.

The comynge of Eupator into Jewrye. The death of Menelaus: Machabees goynge to fight against Eupator: moueth his
souldiers vnto prayer. He byllyeth fourentene thousande men in the
tentres of Antiochus. Rhodocus the betrayer of the Jewes is ta-
ken. Antiochus retayneth frendshyppe with the Jewes.

In the C. lxx. yere gat Judas know-
lage, that Antiochus Eupator was co-
mynge with a great power into Jew-
rye, and Lysias the steward & ruler of
hys matters wth hym haupng an. C. & x. men
of fote. v. C. horsemen. xxi. Elephantes,
and. iii. C. charrets Menelaus also ioynd hym
selfe with the (but wth great dysceit) & spake
fayre to the kynge, not for any good of the coun-
trye, but because he thought to haue bene made
some great man of auctoryte. But the king of kin-
ges moued Antiochus mynde agaynst this vngodly
person, & Lysias informed the kynge that
this Menelaus was the cause of all mischefe: so
that the kynge commaunded to take him, & (as the
maner of them is) to put hym vnto death in the
same place. There was also in the same place a
tower of. L. cubytes hye, heaped w ashes: but
aboue, it was so made, that men myght loke doune
on euery syde. Wherunto the kynge commaun-
ded that shamefull persone to be caste among the
ashes, as one that was cause of all vngodlynesse
And reaso it was that the vntowly shuld dye such
a death, & not to be buried: for he had done much
myschefe vnto the altar of God (whose fyre &
ashes were holy) therfore was it ryght, that he
hym selfe also shulde be destroyed with ashes.

But

The seconde booke

But the kyng was wood in his mind, & came to shewe hym selfe moze cruell vnto the Jewes then his father was. Whiche when Judas perceived, *he commaunded þ people to call vpon þ Lord night & day that he wold now helpe the also, lyke as he had done alway. For they were afrayed to be put from the lawe, from the natural country & from the holy temple: & not to suffer the people (which a lytle while afore began to recouer) to be subdued agayne of þ blasphemous nacyōs. So when they had done this together, & besought the Lord for mercie, with weeping & fastyng. iii. dayes long flat vpon the ground. Judas exhorted them, to make the selues ready. But he & the elders together deuised to go forth fyrst w the people, afore the kyng brought his hoste into Jewry, and afore he beleged the cytie, & commyt the matter vnto God.

Wherfore, he ascribed the power of al thynges vnto God y maker of þ world exhortig his people to fyght manfully (per. cuen vnto death for the lawes, the temple, the cytie, the owne natyue country, & to defend þ cytizens: & let his host befoze Modi. He gaue them also þ were w him a token of þ vpyctory of God, chosing out þ manlyest yonge men, went by nyght into þ kinges pauplyon, slewe of þ hoste. xiiii. M. men. * & y greatest Elephates w those þ sat vpon them.

Dhus when they had brought a great feare & rumour emong þ tentes of the enemyes, & all thynges went prosperously w them, they departed in the breake of the daye, God being the helper & defender. Nowe when the kyng perceived the manlinesse of the Jewes, he went about to take þ strong places by craft, & remoued his hoste * vnto Bethsura, which was a wel kepte house of defence of the Jewes: but they wer chased away, hurt & dyscomfyted. And Judas sent vnto them þ wer in it suche thynges as wer necessary. In the Jewes hoste also there was one Rhodocus which tolde the enemyes the secretes: but they sought hym oute, & when they had gotten hym they put hym in pryson. After this dyd the kyng comen with them þ wer in Bethsura, tooke truce with them, departed & stroke battayle with Judas, whiche ouercame hym.

E But when he vnderstoode, that Hyppippe (whome he had lefte to be ouerseer of his busyness at Antioch) beganne to rebell agaynst hym he was astonyed in his mynde: so that he yelded hym selfe to the Jewes, and made them an othe to do whatso euer they thought ryghte.

Nowe when he was reconcyled with them: he offered, made much of þ temple, gaue grete gyftes vnto it, embzased Machabeus, making hym captayne and gouernoure from Ptolomays vnto the Gerrenes. Neuerthelesse, when he came Ptolomays, the people of the cytie were not content with the bonde of frendshyppe: for they were afrayed, that he wolde breake the couenant. Then wente Lysias vp into the seate and enfourmed the people, shewed them þ cause why: and pacyfied them. So he came agayne vnto Antioch. This is nowe the matter concerning the kynges iourney, and his returne.

The. xliiii. Chapter.

By the mocyon of the Lorde, Demetrius sendeth Nicanor to kill the Jewes. Nicanor maketh a compacte with the Jewes: which he yet breaketh through the mocyon of the kyng. Nicanor commaundeth Razia to be taken. The boldnes of Razia.



After thre yerres was Judas enfourmed howe that Demetrius the sonne of Seleucus was come by w a grete power and shippes, thoro the bank of Tropolus, to take certayne comodious places and countreys, agaynst Antiochus and his captayne Lysias. Nowe Alcimus (whiche had bene hys preast, and wylfully despyled hym selfe in the tyme of the mixtynge) seyng þ by no meanes he coulde be helped, nor haue any moze entraunce to the altar: he came to kyng Demetrius in the. C. & li. yere, presentynge vnto hym a crowne of gold, a palme & an Olive tree: which (as men thought) belonged to the temple, and þ daye he helde his tonge. But when he had gotten oportynite for his madnes, Demetrius called hym to counsaile, and asked hym, what thynges or counsailes the Jewes leane vnto. He answered: The Jewes that be called asyde (whose captayne is Judas Machabeus) mayntayne warres, make insurreccyons, and wyl not let the realme be in peace.

For I being despyued of my fathers honour (I meane the hys preasthode) am come herher: partely because I was faythful vnto the kyng and partely because I sought the profyte of the cytizens. And why all our people, thoro the wyckednesse of them, are not a lytle troubled. Wherfore, I beseeche the (O kyng) consyder all these thynges diligently, & the make some prouisyon for the lande and the people, accordyng to the kyndnes that thou haste offered vnto them. For as longe as Judas hath the vpper hand, it is not possyble that men can lyue in peace.

When he had spoken these wordes, other frendes also haupng euell wyl at Judas, let þ kyng Demetrius on fyre agaynst hym: * which immediatly sent Nicanor (ruler of þ Elephates) a captayne into Jewry, commaundyng hym to take Judas hym selfe alyue, but to slay them that were with hym, and to make Alcimus hys preaste of the great Temple.

Then the heathen which fled out of Jewry from Judas, came to Nicanor by strokes, thynkyng the harme and decaye of the Jewes to be thei welfare. Nowe when þ Jewes hearde of Nicanors cūming, and the gathering together of the heathen, they sprynckled them selues w earth * and besought him which made them his people, and euer defended his owne porcyon w euident tokens, that he wold preserue thei styl. So at the commaundement of the captayne, they remoued from thence, and came to a toune called Dessasan. And Simon Judas brother sel in hande wth Nicanor, but thoro the sodaine comyng of the enemyes, he was afrayed.

Neuerthelesse, Nicanor hearyng the manynesse of them that were with Judas, & the bold stomakes that they had to fyghte for thei natural countrey, durste not proue the matter w bloudshedding. Wherfore, he sent Theodocius

Theodocius, and Mathias befoze, to geue and to take peace. So when they had take long aduise-ment therupon and the captayne shewed it vnto þe multytud, they wer agreed in one mind to haue peace. And they appoynted a daye to sytte vpon these matters quyetly among them selues, the scooles also were brought & set forth. Neuertheles, Judas commaunded certayne men of armes to wayte in conuenient places, leaste there shulde sodaynely aryse any euell thezowe the enemyes. And so they communed reasonable together.

¶ Nicanor, whyle he abode at Jerusalem, ordeyed hym selfe not vnreasonably, but sent a way the people þe were gathered together. He loued Judas euer with his herte, and fauoured hym. He praid hi also to take a wyfe, & to bryge forth chyldren. So he maryed, liued in rest, and they led a comen lyfe. But Alcimus perceyving þe loue that was betwyxte them, and howe they were agreed together, came to Demetrius, and tolde hym þe Nicanor had taken straunge matters in hand, and ordeyened Judas (an enemy of the realme) to be the kynges successour. Then þe kyng was soze dyspleased, and thozowe þe wycked accusacions, which Alcimus made of Nicanor, he was so prouoked, þe wrote vnto Nicanor saynge: that he was very angrie for the frendshyppe & agreement, which he had made w Machabeus. Neuertheles, he commaunded hym in all the haste, that he shuld take Machabeus prisoner, and sende hym to Antyoche.

¶ Which letters when Nicanor had sene, he was at his wyttes end, and soze greued, that he shulde bryake þe thynges wherein they had agreed specially seying Machabeus was the man þe neuer dyd hym harme. But because he myghte not withstande the kyng he sought oportynyte to fulfill his comaundement. Notwithstandyng when Machabeus sawe that Nicanor he ganne to be charliche vnto hym, and þe intreated hym moze roughlye then he was wonte, he perceiued þe suche vnkynndnes came not of good and therfoze he gathered a fewe of his men, and withdreyde hym selfe from Nicanor. Whiche when he knew that Machabeus had manfully preuented hym, he came into þe great and moke holy temple: & commaunded þe prestes (whiche were doyng theyr vsual offerynges) to delyuer hym þe man. And when they swaie þe they coulde not tell where the man was whome he soughte he stretched out his hande, * and made an othe, sayng: If ye wyll not delyuer me Judas captiue I shall remoue this Temple of God into a playne felde, I shall bryake downe the aulter, and consecrate thys temple vnto Baccus. After these woordes he departed.

¶ Then the prestes lyfte vp theyr handes to ward heauen, and besought him that was euer the defender of theyr people, saynge: Thou O Lorde of all, which haste nede of nothyng, woldest that the temple of thy habitacyon shuld be among vs. Therfoze nowe O most holy Lorde kepe this house euer vndefyled * whiche lately was cleynd. Now was there accusyd vnto Nicanor,

one Razis an alderman of Jerusalem a louer of the holy cytie, and a man of god reporte: which for the kynde herte that he bare vnto the people, was called a father of the Jewes. This man oftetymes, when the Jewes wer mynded to kepe them selues vndefyled, defended and deliuered them, beyng content stedfastly to spend his bodye and his lyfe for his people.

So Nicanor wylllyng to declare the hate þe he bare to the Jewes, sent. v. C. men of ware to take him: for he thought, if he gat hym, he shuld bryng the Jewes in great decay. Now when þe people began to rushe in at his house, to bryake the doores, and to set fyre on it: he beyng now taken, wold haue defended hym self w his sword chosyng rather to dye manfullye, then to yelde hymself to those wycked doers: & because of his noble stocke, he had rather to haue ben put to þe extreme cruelty. Notwithstanding, what time as he mysted of his stroke for hast, and þe multytude fell in vpolently betwyxte the doores, he ran boldly to þe wal, and cast hym selfe doune manfully among þe heape of them, whiche gaue sone place to his fall, so that he fell vpon his bellye. Neuerthelesse, whyle there was yet bryeth with in hym, he was kyndled in his mynde, & whyle his bloude gushed oute exceedingly (for he was verpe soze wounded, he ran thozow the myddest of the people and gat hym to þe toppe of a rocke. So when his bloude was gone, he took out his owne bowels with both his handes, and threwe them vpon the people, callyng vpon the Lorde of lyfe and spyrte to rewarde hym this agayne and so he dyed.

The. xv Chapter.

¶ Nicanor goeth aboute to come vpon Judas on the Sabboth daye. The blasphemy of Nicanor. Machabeus expoundyng vnto the Jewes the visyon boldeneth theyr hertes. The prayer of Machabeus. After the hoste of Nicanor is ones overcome: Machabeus commaundeth his heed and his handes to be cut of: & his tonge to be geuen vnto the foules.



¶ Nowe when Nicanor knew that Judas was in the countre of Samaria, he thoughte with all his power to stryke a felde with hym, vpon a Sabboth daye. Neuerthelesse the Jewes that were compelled to go wyth hym, sayed: O do not so cruelly and vnkynndly, but halow the Sabboth daye, and woorthyp hym, that seeth all thynges for all thys, yet sayed the vngacious person * Is ther a myghtie one in heauen, þe commaunded the Sabboth daye to kepte? And when they sayed yee, the luyng God, the myghty Lorde in heauē * commaunded the seuenth day to be kept he sayed: And I am myghtie vpon earth, to commaunde theim for to arme them selues, and to perfourme the kynges busynes. Notwithstandyng, he myght not haue his purpose.

Nicanor had deuised with great prid to overcome Judas, and to bryng away the vycioze: But Machabeus had euer fast confydence and a perfect hope in God, that he would helpe him and exhorted his people, not to be afrayd at the comyng of the heathen: but alway to remember the helpe þe had ben shewed vnto them from heauen: yee, & to be sure now also, þe Almighty God

The seconde booke

God wolde gene them þ' vyctory. He spake vnto the out of the lawe & prophetes, puttyng the in remembrance of þ' battayles þ' they had strycken afore and made the to be of a good courage

W So when they hertes were pluct vp, he shewed them the disceyfulnesse of the heathen and howe they wolde kepe no couenaunte nor othe. Thus they weaponed them: not wth the armour of chyldre & speare, but wth wholsome wordes and exhortacions. He shewed them a dreame also wherthorowe he made the all glad, which was thys: he thought þ' he sawe Onias (which had bene hys preaste, a vertuous and a louyng man sad, and of honest conuersacion, well spoken, & one that had bene exercysed in godlynesse from a chyldre) holdyng vp his handes toward heauen, and praysyng for his people. After this they appered vnto hym another man which was aged honourable & gloruous. And Onias sayde Thys is a louer of the brythren, and of the people of Israel. This is he that prayeth muche for the people and for all the holpe cytie: Jeremy þ' Prophet of God. He thought also that Jeremy helde out his ryght hand, and gaue vnto Judas a swerd of gold, sayyng: Take this holy swerd a gyfte from God, wherwith thou shalt smyte downe the enemyes of the people of Israel.

C And so they were well comforted thorothe the wordes of Judas, & toke courage vnto them so that the yonge men wer determyned in their myndes to fyghte, and to byde styll ye at it: In somuche that the thynges which they tooke in hande, they boldnesse shewed the same, because the holpe cytie and the temple were in perel: for the which they tooke more care then for they wyues, chyldren, brythren and kynnsfolkes.

Agayne they that were in the cytie, were most carefull for those which were to fyght. Nowe when they were all in a hope that the Iudgemente of the matter was at hande, and the enemyes drew nye, the hoste beyng sette in arape, the Elephantes & horsemen every one standing in his place: Machabeus consyderyng the comyng of the myltitude, the ordynaunce of theyr weapons, the cruelnesse of the beastes, and helde vp his handes toward heauen, callynge

W vpon the Lorde that doth wonders, * which getteth not the vyctory after the myltitude of þ' weapons and power of the hoste (but to them þ' please hym) accordyng to his owne wyll. Therfore in his prayer he sayde these wordes.

O Lorde, * thou that dydest sende thyne Aungel in the tyme of Ezekiah kyng of Iuda, & in the host of Sennacherib slewest an. C. lxxx

and. v. W. sende nowe also thy good aungel before vs (O Lorde of heuens) in the fearfulness and drede of thy myghty arme, & they which come agaynst thy holpe people to blaspheme them, maye bee strayed. So he made an ende of his wordes. Then Ricanoz and they þ' were with hym, drew nye wth shawmes, and songes: but Judas and his compaigne with prayer and callynge vpon God.

Wth they handes they smote, but with they hertes they prayed vnto the Lorde, & slew no lesse then foure & thyrty thousande men: for thorothe the present helpe of God they were gloriously comforted.

Nowe when they left of, and were turning agayne wth ioye, they vnderstode that Ricanoz hym selfe was slayne with the other. Then they gaue a greete shoute and a crye, praysyng the Almyghty Lorde wth a loude voyce. And Judas (which was euer ready to spende hys bodye and lyfe for hys cytyzens) commaunded to smyte of Ricanoz head, with his arme and hande, and to be brought to Jerusalem. When he came there, he called all þ' people, and the prestes to the aulter with those that were in the castell, and shewed them Ricanoz head, and his wycked hande which he had presumptuously holden vp agaynst the temple of God. He caused the tonge also of the vngodly Ricanoz to be cut in lytle peces, & to be caste vnto the foules: and the cruell mans hande to be hanged vpon before the temple.

So every man gaue thanks vnto the Lorde sayyng: blessed be he, that hath kepte hys place vndefyled.

As for Ricanoz heade, he hanged it vpon the hye castell, for an eydent and plain token of the helpe of God. And so they agreed all together, to kepe that daye holpe, namelye the thyrtyene daye of the moneth Adar which in the Syrians language is called the nexte day before Mardocheus day. Thus was Ricanoz slaine and from that tyme forth the

the Jewes had the cytie in possession. And here wyl I now make an ende.

(s.)

C The ende of the seconde booke of the Machabees.

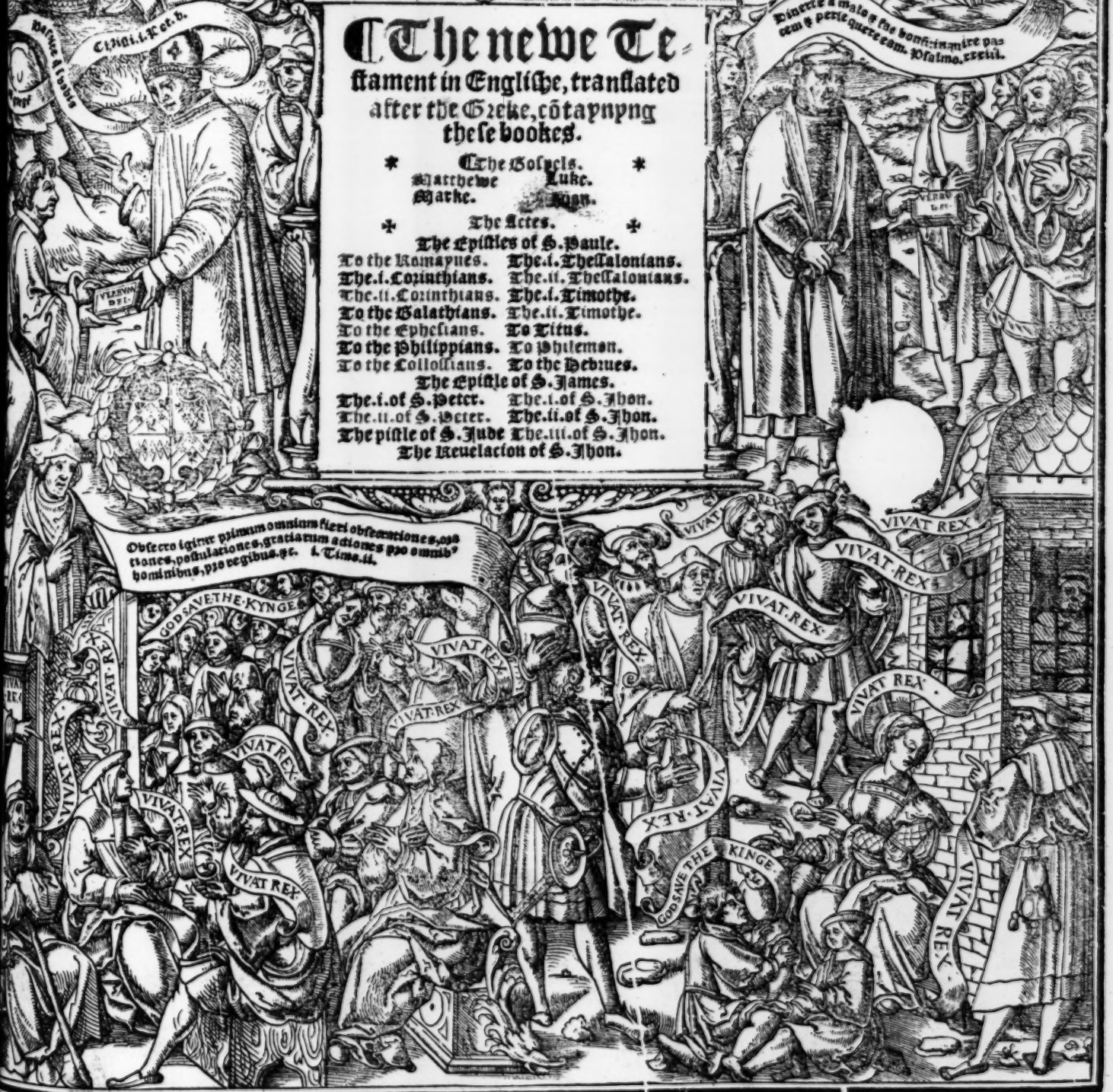
ii. Pa. viii. c.
Judi. viii. b.

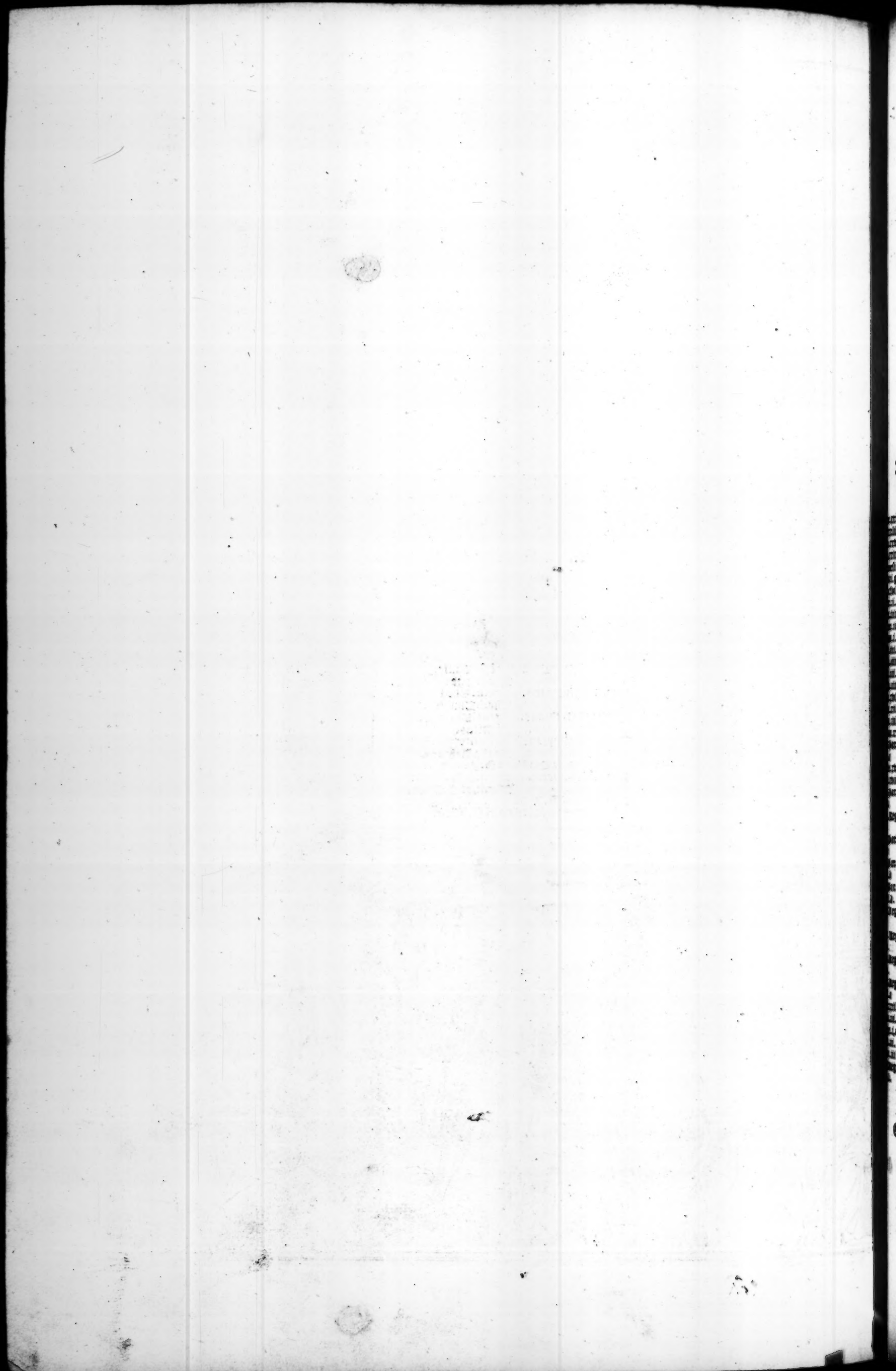
iii. Re. xlv. g.
Es. xxxviii. f.
i. Mac. vi. c.



**The newe Te-
stament in Englishe, translated
after the Greeke, cōtaynyng
these bookes.**

- * The Gospells. *
- Matthewe. Luke.
- Marke. Iohn.
- * The Actes. *
- The Epistles of S. Paule.
- To the Romanes. The i. Thessalonians.
- The i. Corinthians. The ii. Thessalonians.
- The ii. Corinthians. The i. Timothe.
- To the Galatians. The ii. Timothe.
- To the Ephesians. To Titus.
- To the Philippians. To Philemon.
- To the Colossians. To the Hebrewes.
- The Epistle of S. James.
- The i. of S. Peter. The i. of S. Iohn.
- The ii. of S. Peter. The ii. of S. Iohn.
- The pistle of S. Jude The iii. of S. Iohn.
- The Revelation of S. Iohn.





[The Gospell of
Sayncte Matthewe.



[The first Chapter. †

[The genealogie of Christ, and maryage of his mother Mary. The Angell sayeth to Josephs mynde.

from her. But whyle he thus thought: beholde, the aungell of the Lorde appeared vnto hym in a slepe, saynge: Joseph, thou sonne of Dauid: feare not to take vnto the Mary thy wyfe. For that whych is conceaued in her, cometh of the holpe goste. She shall bryng forth a sonne, and thou shalt cal his name * Jesus. For he shall saue ^{Phil. ii. 6.} ^{Actes. xiii. 6.} hys people from theyr synnes.

All thys was done that it myght be fulfilled ^{Isay. vii. 14.} whych was spoken of the Lorde by the prophet sayng: * Beholde, a mayde shall be wyth chylde, and shall bryng forth a sonne, and they shall cal hys name Emanuel, whych is a man interprete, it is as muche to saye, as God with vs. †

And Joseph as sone as he awoke out of slepe, dyd as the angell of the Lorde had bydden hym: and he toke hys wyfe vnto hym, and knewe her not, tyll she had brought forth * her fyrste begot- ^{Luke. ii. 7.} ten sonne, and called hys name Jesus.

[The. ii. Chapter.

[The tyme and place of Christes byrth. The wise men offre their presentes. Christ flyeth into Egypt, the poyse children are slayne. Christ turneth into Galile.



[Jesus was bozne at Beth- ^{Mat. ii. 1.} leem a citie of Jewrye, in tyme of herode the kyng: Beholde, there came wyse menne from the east to Ierusalem, sayng: Where is he y is bozne kyng of Jewes? For we haue sene his * starre in ^{Mat. ii. 2.} the east, and are come worshyp hym.

When herode the kyng had herde these thyn- ^{Mat. ii. 3.} ges, he was troubled, and all the cytie of Ierusalem wyth hym. And when he had gathered all the chiefe prestes and scribes of the people to- ^{Mat. ii. 4.} gether: he demaunded of the, where Christ should be bozne. And they said vnto hym: At Bethleem in Jewrye. For thus it is wyrtten by the Pro- ^{Mat. ii. 5.} phete: * And thou Bethleem in the lande of Ju- ^{Mat. ii. 6.} da, art not the least amonge the prynces of Iuda. For * out of the shall ther come vnto me the cap- ^{Mat. ii. 7.} tayne, that shall gouerne my people Israel.

Then herode (when he had pruely called the ^{Mat. ii. 8.} wyse men) he enquired of them dyligently what tyme the starre appeared, and he bad them go to Bethleem, and sayd: Go your way thither, and searche dyligently for the chylde. And when ye haue found hym bryng me worde agayn that I ^{Mat. ii. 9.} maye come and worshyppe hym also.

† When they had hearde the kyng, they de- ^{Mat. ii. 10.} parted: and lo, the starre whych they sawe in the east, went before them, tyl it came, and stode ouer the place, wherein the chylde was. When they sawe the starre, they were excedyng glad: and wente into the house, and founde the chylde ^{Mat. ii. 11.} wyth Marpe hys mother, * and fell downe flat ^{Mat. ii. 12.} and worshipped hym, and opened their treasu- ^{Mat. ii. 13.} res, and offred vnto hym gyftes, gold, frankyn- ^{Mat. ii. 14.} sence and myrr. And after they were warned of God in slepe (that they shoulde not go agayn to herode) they returned into theyr owne coun- ^{Mat. ii. 15.} tre another waye. †

When they wer departed, beholde the angell of the Lorde appeared to Joseph in slepe, sayng: ^{Mat. ii. 16.} As it aryle

[This is the booke of the genera- ^{Mat. i. 1.} tion of Iesus Christe the sonne of Dauid, the sonne of Abra- ^{Mat. i. 2.} ham. * Abraham begat Isaac. * Isaac begat Jacob. * Jacob ^{Mat. i. 3.} begat Judas and hys brethzen. * Judas begat Phares and Za- ^{Mat. i. 4.} ram of Thamar. * Phares begat Elrom. * El- ^{Mat. i. 5.} rom begat Aram. * Aram begat Aminadab. * Aminadab ^{Mat. i. 6.} begat Naasson. * Naasson begat Salmon. * Salmon begat Boos of Rahab. ^{Mat. i. 7.} * Boos begat Obed of Ruth. * Obed begat Jesse. * Jesse begat Dauid the kyng. * Dauid ^{Mat. i. 8.} the kyng begat Salomon, of her that was the ^{Mat. i. 9.} wyfe of Urye. * Salomon begat Roboam. * Roboam begat Abia. ^{Mat. i. 10.} * Abia begat Asa. * Asa begat Josaphat. * Josaphat begat Jo- ^{Mat. i. 11.} ram. * Jo-ram begat Olias. * Olias begat Joatham. * Joatham ^{Mat. i. 12.} begat Achas. * Achas begat Eze- ^{Mat. i. 13.} chias. * Ezechias begat Manasses. * Manasses begat Amon. ^{Mat. i. 14.} * Amon begat Josias. * Josias be- ^{Mat. i. 15.} gat Iechonias and hys brethzen, about the tyme they were ^{Mat. i. 16.} carped awaye to Babylon. And af- ^{Mat. i. 17.} ter they were brought to Babylon, * Iechonias ^{Mat. i. 18.} begat Salathiel. * Salathiel begat zo- ^{Mat. i. 19.} zobabel. * zo- ^{Mat. i. 20.} zobabel begat Abiud. * Abiud begat Elia- ^{Mat. i. 21.} chim. Eliachim begat Azor. Azor begat Sadoc. ^{Mat. i. 22.} Sadoc begat Achin. Achin begat Eliud. Eliud ^{Mat. i. 23.} begat Eleasar. Eleasar begat Matthan. Mat- ^{Mat. i. 24.} than begat Jacob. Jacob begat Joseph the hus- ^{Mat. i. 25.} bande of Mary of whom was bozne Iesus, euē ^{Mat. i. 26.} he that is called Christe. †

And so all the generacyons from Abraham ^{Mat. i. 27.} to Dauid, are fourtene generacyons. And from ^{Mat. i. 28.} Dauid vnto the captiue of Babylon, are ^{Mat. i. 29.} fouretene generacyons. And from the captiue ^{Mat. i. 30.} of Babylon vnto Christe, are fouretene ge- ^{Mat. i. 31.} neracyons.

[The byrthe of Iesus Christe was on thys ^{Mat. i. 32.} wyse. † When hys mother Marpe was mary- ^{Mat. i. 33.} ed to Joseph (before they came to dwell togea- ^{Mat. i. 34.} ther) she was founde wyth chylde by the holpe ^{Mat. i. 35.} goste. Then Joseph her husbnde (because he ^{Mat. i. 36.} was a ryghteous man, and woulde not put her ^{Mat. i. 37.} to shame) he was mynded, pruelye to departe

The Gospel

Dec. xi. a.
An. xxiij c

Here. xxi c

Matthe. i. b.
Luke. iii. d.

Mat. 11:12
Luk. 11:17

Luke,

Agatha

Christ fasteth and is tempted: he calleth Peter, Andrew, James, and John: and healeth the sycke.

2. **Equation**
= **Equation**

Ref. 1

E

本館

The baptyme, preaching and office of Ihon, and
howe Christ was baptysed of hym in Iordane.

Mathe. i. a
Luce. iii. a
Thon. iii. d
Imat. iiii. c
*Thon. i. b

Euseb.iii.b.

Scityls: the people whych sat in darknesse and in the shadowe of death, sawe great lpght: and to them whych sat in the regyon and shadow of death, is the lpght sprong vp.

From that tyme Iesus beganne to * preach, and to saue: * repente, for the kyngdome of hea-
uen is at hande. **I** * As Iesus walked by the see of Galile, he sawe two bzetzen: Symon whych was called Peter, and Andrew hys bro-
ther, castynge a nette into the see (for they were fyshers) and he sayeth vnto them: foloe me, and I will make you * (to become) * fyshers of men. And they streyght waye left the nettes, and fol-
loed hym.

And when he was gone forth fro thence, he sawe other two bzetzen, James the sonne of ze-
bede, and Iohn hys brother, in the shyppe wth zebede theyr father, mendyng theyr nettes, and he called them. And they immediatlye * left the shyp and theyr father, and folloed hym. **I**

And Iesus wet about al Galile, teachyng in theyr synagoges, and preachyng the Gospell of the kyngdome, & healyng all maner of sycke-
nes, and all maner of dyscase amonge the people. And hys fame spred abrode throughtout al Sy-
ria. And they brought vnto hym al sycke people that were taken wth dyuerse dyscasses and gry-
pynges, and them that were possessed wth deu-
ils: and those whych were lunatyke, and those that had the palsey: and he healed them. * And there folloed hym greate multytudes of people, from Galile, and from the ten cyties and fro
Jerusalem, and from Jewrye, and from the re-
gyons that lye beyonde Iordane.

The .v. Chapter.

In this Chapter and in the two nexte folowyng is con-
tyned the moste excellent and louyng sermon of Christ in
the mounte: whiche sermon is the very keye that openeth
the vnderstandyng into the lawe. In this fyfth Chapter,
specyally he preacheth of the cyght beatitudes or blessed-
nes: Of manlaughtre, wrath and anger, of aduourtye, of
swearyng, of suffryng wrong and of loue, euen toward a
mannes enemyes.

When he sawe the people, he went vp
into a mountayne, and when he
was set, hys dyscyples cam to hym
and after that he had opened hys
mouthe, he taught them, sayng:

* Blessed are the poore in spryte for theyr is the
kyngdome of heauen. * Blessed are they that
mourne: for they shall receaue comfote. Bles-
sed are the meke: for they shall receaue the enhe-
rytaunce of the earth. Blessed are they whyche
* longer and theyr after ryghteousnes: for they
shall be satysfied. Blessed are the mercyfull: for
they shall obteyne mercy. Blessed are the pure
in hearte: for they shall se God. Blessed are the
peacemakers: for they shall be called the children
of God. Blessed are they whyche suffre persecu-
tion for ryghteousnes sake: for theyr is the
kyngdome of heauen. * Blessed are ye when me-
ceule you, and persecute you, and shall falselye
saye all maner of euell sayng agaynst you for my
sake. * Reioyse and be glad, for great is your re-
warde in heauen. **I** For so persecuted they the
prophetes, whyche were before you.

* Ye are the salte of the earth: * But pf the

salt haue lost the saltnes, what shall be seasoned
therwpyth? It is thence forth good for nothyng
but to be cast out, and to be troden doune of men.
Ye are the lpght of the worlde. A cytie that is set
on an hyll can not be hyd, * nether do men lpght
a candell, and put it vnder a bushell, but on a
candelstpycke, and it geueth lpghte vnto all that
are in the house. Let poure lpght so shyne before
men, * that they maye see poure good workes
and glorify your father whych is in heauen. **I**
* Thynke not that I am come to destroye the
lawe, or the prophetes: no I am not come to de-
stroye, but * to fulfyll. For truelye I saye vnto
you: * tyll heauen and earth passe, one iotte or
one tytle of the lawe shall not escape tyll all bee
fulfyllled.

Whosoener therfore breaketh * one of these
least commaundementes, and teacheth men so,
he shall be called the least in the kyngdome of hea-
uen. But whosoener doth, and teacheth the same
shall be called great in the kyngdome of heauen. **I**
* For I saye vnto you: excepte poure ryghte-
ousnesse excede the ryghteousnesse of the Scry-
bes and pharyses, ye can not entre into the kyng-
dome of heauen.

Ye haue herde that it was sayd vnto them of
the olde tyme. * Thou shalt not kyl: whosoener
kylleth, shall be in daunger of iudgement. But I
saye vnto you: that whosoener is angrye wth
hys brother (vnaduyedly) shall be in daunger of
iudgement. And whosoener saye vnto his bro-
ther Racha, shall be in daunger of a coucell. But
whosoener sayeth thou foole, shall be in daunger
of hell fyre. Therfore pf thou offrest thy gyft at
the alter, and there remembreste that thy bro-
ther hath ought agaynst the: leaue there thyne
offryng before the alter * and go thy way first
and be reconcyled to thy brother, and then come
and offre thy gyft. **I**

* Agre ye wth thyne aduersarye quychely
whyles thou arte in the waye wth hym, lest at
any tyme the aduersarye delpyer the to the iudge
and the iudge delpyer the to the mynyster, and
then thou be cast into prison. Verely, I saye vn-
to the, thou shalt not come out thence, tyll thou
haue payed the vtmoste farthyng.

Ye haue herde that it was sayd vnto them of
olde tyme. * Thou shalt not commyt aduourty.
But I say vnto you: * that whosoener loketh on
another mans wyfe to lust after her, hath com-
mytted aduourty with her already in his herte.

* Pf thy ryght eye hynder the, plucke hym out
and cast hym from the. For better it is vnto the
that one of thy members perishe, then that thy
whole body should be caste into hell. And pf thy
ryght hande hynder the, cutte hym of, and caste
hym from the. For better it is vnto the, that one
of thy members perishe then that all thy bodye
should be cast into hell. **I** It is sayde whosoe-
uer putterh a waye hys wyfe, * let hym geue her
a letter of deuozement. * But I saye vnto you:
that whosoener doth put away his wyfe (excepte
it be for fornycation) causeth her to breake ma-
trimonye. And whosoener marryeth her that is
deuozed commytteth aduourtye.

As iii Agayn

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Agayne, ye haue herde howe it was sayde to them of old tyme: *thou shalt not forswear thy selfe, but shalt perfourme vnto the Lorde those thynges that thou swearest. *But I saye vnto you: sweare not at all, nether by heauen, * for it is Goddes seate, nor by the earth, for it is his fote-stole, nether by Ierusalem, for it is the cytie of the greate kynge: nether shalt thou sweare by thy head because thou canst not make one heer white or blacke. But your communicacio shall be: yea, yea, naye, naye. For whatsoeuer is added more then these, it commeth of euell.

Ye haue herde that it is said: * an eye for an eye: and a toth for a toth. But I saye vnto you, that ye resyste not euell. But * whosoever geue the a blowe on the ryght cheke, turne to hym the other also. And if any manne wyl sue the at the lawe, & take away thy coate, let hym haue thy cloke also. And whosoever wyl copel the to go a myle, go wyth hym twayne. Geue to hym that asketh the, and from hym that woulde bozowe, turne not thou awaye.

Ye haue herde that it is sayde, * thou shalt loue thyne neyghboure, and hate thyne enemye. But I say vnto you: loue your enemyes. Blesse * them that curse you. * Do good to them that hate you. Praye for them whych hurte you and persecute you, for ye may be the chyldren of your father whych is in heauen, for he maketh his sunne to aryse on the euell, & on the good, and sendeth rayne on the iust and on the vniuste. For * if ye loue them whych loue you: what rewarde haue ye? Do not the publicans also euen so? And if ye make muche of your brethren onely, what synfuler thyng do ye? Do not also the publicans like wise? * ye shall therefore be perfecte as your father which is in heauen is perfecte.

The. vi. Chapter.

Of almes, prayer, and fastyng. He forbyddeth the carefull sekynge of worldly thynges.

Ake hede for ye geue not your almes in the sight of men, to the intent for ye would be sene of the. Or els you haue no rewarde with your father which is in heauen. Therefore when thou giest thyne almes, let not trompettes be blowen before the, as the hypocrites do in the synagoges and in the stretes: for to be prayled of men. Merely I say vnto you: they haue theyr rewarde. But when thou wylt geue almes, let not thy lefte hande knowe what thy ryght hande doeth, that thyne almes may be in secrete, and thy father which seeth in secrete, shall rewarde the openly.

And when thou prayest: thou shalt not be as the hypocrites are. For they vse to stande prayyng in the synagoges, and in the corners of the stretes, that they maye be sene of men. Merely, I saye vnto you: they haue theyr rewarde. But when thou prayest: entre into thy chambze, and when thou hast shut thy doze praye to thy father which is in secrete, and thy father which seeth in secrete, shall rewarde the openly.

But when ye praye: vnable not muche, as the heathen do: for they thynke it wyl come to passe

that they shall be herd for they much babylnges sake. Be not ye therefore lyke vnto them. * For your father knoweth what thynges ye haue nede of before ye aske of hym, after this maner therefore praye ye.

*** Our father which art in heauen, halowed be thy name. Let thy kynngdome come. Thy wyl be fulfilled, as well in earth as it is in heauen. Geue vs this daye oure dayly bread. And forgive vs oure dettes as we forgive oure debtors. And leade vs not into temptacion, but deliuer vs from euell. For thynne is the kynngdome and the power, and the glorie for euer. Amen.** Therefore * if ye forgive other men theyr trespasses, your heauenly father shall forgive you. But if ye wyl not forgive men theyr trespasses, neither shall your father forgive you your trespasses.

*** Moreover: when ye fast, be not sad as the hypocrites are. For they disfigure theyr faces, that it maye appeare vnto men, howe that they fast. Merely, I say vnto you, they haue their rewarde. But thou when thou fastest, anoynt thyne head and washe thy face that it appeare not vnto men, howe that thou fastest: but vnto thy father, which is in secrete, and thy father which seeth in secrete, shall rewarde the openly.**

Lay not vp for your selues treasure vpon earth where the rust & moth doth corrupt, and where theues bryake through and steale. * But lay vp for you treasures in heauen, wher neither rust nor moth doth corrupt, & wher theues do not bryake thorow nor steale. For where your treasure is, there wyl your herte be also.

*** The lyght of the body is the eye. Therefore if thyne eye be synge, all thy bodye shall be full of lyght. But if thyne eye be wycked, all thy body shall be full of darknesse. Therefore, if the lyght that is in the, be darknes, howe great is the darknes? * No man can serue two masters. For either he shall hate the one and loue the other, or els leane to the one, & despise the other: ye can not serue God and Mammon. Therefore I saye vnto you: * be not carefull for your lyfe, what ye shall eat or drynke, nor yet for your body, what ye shall put on. Is not the lyfe more worth then meat: and the body more of value, then raiment? Beholde, the foules of the ayre: for they sowe not, neither do they reape, nor cary into the barnes: and your heauenly father feedeth them. Are ye not muche better then they?**

*** Which of you (by takyng careful thought) can adde one cubyte vnto his stature? And why care ye for raiment? Consyder the lilys of the felde, howe they growe. They labour not, neither do they spynne. And yet I saye vnto you, for euen Salomon in all his royaltie was not arrayed lyke one of these. Therefore, if God so clothe the grasse of the felde (which though it stande to daye is to morowe cast into the fornasse) shall he not much more do for same for you, o ye of lytle faith? Therefore take no thought, sayyng: what shall we eat, or what shall we drynke, or wherwith shall we be clothed? After all these thynges doo the gentyles seeke. For your heauenly father knoweth**

knoweth, that ye haue nede of al these thynges. But rather seke ye fyrst the kyngdome of God and the ryghteousnesse therof, and al these thynges shalbe ministred vnto you. Care not then for the morow, for the morow shall care for it selfe: suffyciente vnto the daye, is the trauayle therof.

The. vii. Chapter.

He forbyddeth foolys and easy iudgement, teyppeth ppoctys, exhorteth vnto prayer, warneth to beware of false prophetes: and wylleth the hearers of his worde to be doers of the same.

Lygde not, that ye be not iudged (condempne not & ye shall not be condempned.) * For as ye iudge, so shall ye be iudged: And wth what measure ye mete, with y^e same shall other men measure to you. * Why seest thou a moate in thy brothers eye but cōspdest not the beame y^e is in thyne owne eye? Or howe sayest thou to thy brother: (brother) suffre me, I wyl plucke out a moate out of thyne eye, and beholde, a beame is in thyne owne eye. Thou ypocrite, firste cast out the beame oute of thyne owne eye, & then shalt thou se clearlye to plucke out the moate out of thy brothers eye.

Geue not ye that whych is holy vnto dogges nether cast ye your pearles before swyne, leaste they treade them vnder theyr fete, and the other turne agaynst you, and all to rent you.

Aske and it shalbe geuen you: * Seke and ye shall fynde: Knocke, and it shalbe opened vnto you. For whosoener asketh, receaueth, & whosoener seeketh, fyndeth: and to hym that knocketh, it shalbe opened. Is there any man amonge you whych (yf hys sonne aske bread) wyl offer hym a stone? Or yf he aske fyre, wyl he profer hym a serpent? Yf ye then (when ye are euell) can geue your chyldren good gyftes, howe muche more shall your father whych is in heauen, geue good thynges, yf ye aske of hym?

Therefore, * whatsoeuer ye woulde that men should do to you: do ye euen so to them also. For this is the lawe and the prophetes.

* Entre in at the strypte gate: for wyde is y^e gate, and broad is the waye that leadeth to destruction: and many there be whych go in therat. But strypte is the gate, and narrowe is the waye, whych leadeth vnto lyfe, and fewe there be that fynde it. * Beware of false prophetes whych come to you in shepes clothynge, but inwardlye they are rauenyng wolues. Ye shall knowe them by theyr workes.

* Do men gather grapes of thornes? or fygges of thystles? Eue so euery good tre byryngeth forth good frutes. But a corrupt tre, byryngeth forth euell frutes. * A good tre can not byrynge forth bad frute: nether can a bad tre byrynge forth good frutes. * Euery tree y^e byryngeth not forth good frute, is hewe doune, and cast into the fyre. Wherefore, by theyr frutes ye shall knowe them.

Not euery one y^e sayth vnto me, * Lorde, Lorde, shall entre into the kyngdome of heauen: but he that doth the wyl of my father, whiche is in heauen. * (He shall entre into the kyngdome of heauen.) * Wa-

ny wyl saye to me in y^e daye: Lorde, Lorde, haue we not prophced thoro^{gh} thy name? * And thou rowe thy name haue caste out deuils: And done many myracles thoro^{gh} thy name? And then wyl I knowlage vnto them: I neuer knewe you: * Departe from me, ye that worke iniquyte.

For whosoener heareth of me these wordes, & doeth the same, I wyl lyken hym vnto a wyse man, whiche buylt hys house vpon a rocke & a shouer of rayne descended, and y^e floudes came and the wyndes blew, and bet vpon that house and it fell not, because it was grounde on the rocke. And euerpe one that heareth of me these wordes, & doeth the^e not, shalbe lykened vnto a foolyshe mā, whych buylt his house vpon sand and a shouer of rayne descended, and y^e floudes came, & the wyndes blew and beat vpon that house, and it fell, and great was the fall of it.

And it came to passe, y^e when Iesus had ended these saynges, y^e people were astonnyed at hys doctryne. * For he taughte them as one hauyng power, and not as the Scrybes (of them and the Pharys.)

The. viii. Chapter.

Christ cleuseth the leper, and healeth the captaynes seruants, and many other diseases, helpeth Peters mother in lawe, stylleth the see, and the wynde, and dryueth the deuils out of the possessed into the swyne.

When he was come doune from the mountayne muche people folowed hym. And beholde, * there came a leper, and woithypped hym sayyng: * Mayster, yf thou wylte thou canst make me cleane. And Iesus put forth hys hande, and touched hym sayyng: I wyl, be thou cleane, and immediatly his leproly was cleded. And Iesus sayeth vnto hym: se thou tel no mā * but go and shew thy selfe to the p^{ri}este, and offere thy gyfte (that Moyses commaunded to be offred) for a wytnes vnto them.

* And when Iesus was entred into Capernaum, there came vnto hym a Centurion, and besought hym, sayyng: * Master my seruant lyeth at home sycke of the palsy, and is greuously payned. And Iesus sayth, when I come vnto hym, I wyl heale hym. The Centurion answered, and saide: * Syr, I am not worthy, that thou shuldest come vnder my roofo: but * speake the worde onely, and my seruante shalbe healed. For I also my selfe am a man subiecte to the authorite of another, and haue souldyers vnder me, & I saye vnto this man: go, & he goeth: and to another come, and he cometh, and to my seruant do this, and he doeth it. When Iesus herde these wordes, he marueled: and sayde to them that folowed hym: Verely, I saye vnto you: I haue not founde so greatesaythe in Israel. I saye vnto you: that many shal come from the East, and West, and shall rest wth Abraham and Isahac and Jacob in the kyngdome of heauen: but the chyldren of y^e kyngdome shalbe cast oute into vtter darknesse: there shall be wepyng and gnashyng of teeth. And Iesus sayde vnto the Centurion: go thy waye, and as thou beleuest, so be it vnto the. And his seruante was

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was healed in the selfe same houre. †

Mathe. i. c.
Luke. iiii. f.
* And when Iesus was come into Peters house, he sawe hys wyues mother lying in bed, and sycke of a feuer. And he touched her hand, & the feuer left her: and she arose, and mynystred vnto them. When the euē dyne on, they brought vnto hym many that wer possessed wyth deuils. And he caste out the spyrites wyth a word, and healed all that were sycke, that it myght be fulfilled, whiche was spoken by Esay the prophet when he sayth: * He toke on him our iniquities and bare our sickness.

Luc. ix. g.
C When Iesus sawe muche people aboute hym he commaunded that they shoulde go vnto the other syde of the water. And a certayne scribe (when he was come) sayd vnto hym: * Master, I wyl folow the whither soeuer thou goest. And Iesus sayth vnto hym: the foxes haue holes, and the byrdes of the ayre haue nestes: but the sonne of man hath not where to rest hys head. And another of the nombre of his dyscyples sayde vnto hym: * Master suffer me fyyste to go & bury my father. But Iesus sayd vnto hym: folow me, and let the dead bury their dead.

Mat. xiii. b.
Luke. viii. c.
† And when he entred into a shyppe, hys dyscyples folowed hym. And beholde, * there arose a great tempest in the see, in so much that the shyppe was couered wyth waues, but he was a slepe. And his dyscyples came to hym and awoke hym sayyng: Master, saue vs, we perishe. And he sayeth vnto them: why are ye fearful, O ye of lytle fayth? Then he arose * and rebuked the wyndes, and the see, and there folowed a greates calme. But the men maruyled, sayyng: what maner of man is this, that both wyndes and see obey hym?

Mathe. b. a.
Luke. viii. d.
* And when he was come to the other syde, into the countree of the Gergesyes, there mette hym two possessed of deuylles, whych came out of the graues, and were out of meASURE feare, so that no man myghte go by that waye. And beholde, they cryed out sayyng: * O Iesu thou sonne of God, what haue we to do wyth the? Arthou come hyther to torment vs before our tyme? And there was a good waye of from them * a heerd of many swyne, fedyng. So the deuylles besought hym, sayyng: yf thou cast vs oute, suffer vs to go oure waye into the heerd of swyne. And he sayd vnto them: go poure wapes. Then wente they oute, and departed into the heerd of swyne. And beholde, the whole heerd of swyne was caried headlong into the see, and perished in the waters. Then they that kept them, fled & wente theyr wayes into the cytie, and told euery thyng, what had fortunied vnto the possessed of the deuylles. And beholde, the whole cytie came oute to mete Iesus, and when they sawe hym, * they besought hym that he woulde departe out of theyr coastes.

Acte. xvi. s.

C The. ix. Chapter. †

He healeth the palsy, calleth Mattheue from the ca-
some, answereth for hys dyscyples, healeth the woman
of the bloudy flux: helpeth Jaicus daughter, geueth two
bynde men theyr sight, maketh a dymme man to speake
and dryueth out a deuyl.

H Entred also into a shyp, & pas-
sed ouer, and came into his owne
citty, and behold, * they brought
to him a man sycke of the palsy,
lying in a bed. And when Iesus
saw the sayth of the, he sayd vn-
to the sicke of the palsy: sonne, be of good cheere,
thy synnes be forgiven the. And behold, certayn
of the scribes said within them selues: this man
blasphemeth. And when Iesus saw their thoughtes,
he sayd: Wherefore thinke ye euell in youre
heartes? Whether is easier to saye, thy synnes
be forgiven the, or to saye, arise & walke? But
that ye maye knowe, that the sonne of man hath
power to forgive synnes in earth. Then sayeth
he vnto the sicke of the palsy: * arise, take vp
thy bed, and go vnto thyne house. And he arose,
and departed to his house. But the people that
saw it, maruyled, and glorified God, whych
had geuen suche power vnto men. †

† And as Iesus passed forth from thence he
saw a man (named Mattheue) sittynge at the
recreate of custome, and he sayth vnto hym, folow
me. And he arose and folowed him. And it came to
passe as Iesus sat at meat in his house: beholde,
many publicans also and synners that cam, sat
doun wyth Iesus and hys dyscyples.

And when the Pharyses sawe it, they sayde
vnto his disciples: why eateth your master wyth
publicans and synners? But when Iesus heard
that, he sayde vnto them: They that be stronge
nede not the physicion, but they that are sycke.
Go ye rather and learne what that meaneth. * I
wyl haue mercey and not sacrifice. For I am
not come to call the ryghteous, but synners to
repentaunce. † Then came the dyscyples of
Jhon vnto hym, sayyng: * why do we and the
Pharises fast, for the moste parte: but thy disci-
ples fast not? And Iesus sayd vnto them: can the
hydegromes chyldren mourne as long as the
hydegrome is wyth them? But the dayes wyl
come, when the hydegrome shalbe taken from
them, and then shall they fast. Roman putteth a
pece of newe cloth in an olde garment. For then
taketh he away the pece from the garment, and
the rent is made worse. Nether do men put new
wyne into olde bottels: els the bottels breake, &
the wyne runneth oute, and the bottels perishe.
But they put new wyne into newe bottels, and
both are saved together. †

† Whyle he thus spake vnto them, * beholde, C
there came a certayne ruler, and woxypped
hym, sayyng: my daughter is euen nowe dys-
eased, but come and laye thy hande vpon her, and
she shal lyue. And Iesus arose, and folowed hym
and (so dyd) hys dyscyples. * And beholde, a wo-
man whiche was diseased w an ysue of bloude
twelue yeres, came behynde hym and touched
the hemme of hys vesture. For she sayd wythin
her selfe: yf I maye touche, but euen his vesture
onely, I shalbe safe. But Iesus turned hym
and when he sawe her, he sayde: daughter be of
good comforte, thy faythe hath made the safe.
And the woman was made whole euen at that
tyme. † * And when Iesus came into the ru-
lers

less house, and sawe the minstrels, and the people making a noise, he saied vnto them: get you hence, for the mayde is not dedde * but slepeth. And thei laughed hym to scozne. But when the people wer putte forth, he went in, and toke her by the hande, * (and saied damosell, arise,) and the damosell arose. And this noyse went abrode into all that lande. And when Iesus departed thence swooblynde menne folowed hym cryng and sayng: O thou soone of David haue mercy on vs. And whē he was come into the house, the blinde came to hym. And Iesus saith vnto them: Beleeue ye, that I am able to dooe this? Thei saied vnto hym: Lorde, wee beleue. Then touched he their eyes, sayng: * Accordyng to your faith bee it vnto you. And their eyes wer opened. And Iesus charged theim sayng: See that no manne knowe of it. But thei, when thei wer departed, spred abrode his name in all that lande.

As thei went out, beholde, * thei brought to hym a domme manne possessed of a deuell. And when the deuell was cast out the domme spake. And the people mernaied, sayng: it was neuer so sene in Israell. But the pharises saied: * he casteth out deuels, throught the prince of deuels.

And Iesus went aboute all citees and townes teachyng in their sinagoges, and preachyng the glad tidynges of the kyngdome, and healyng euery sickenes and euery disceale among the people. But when he sawe the people: * he was moued with compassion on theim, because thei wer destitute, and scattered abrode, euen as shepe ha-uyng no shepeherde. Then saith he vnto his disciples, the * heruest truly is plenteous, but the labourers are fewe. Praise ye therefore the Lord of the heruest, that he will sende labourers into his haruest.

The x. Chapter.

Christe sendeth out his twelue Apostles to preache in Jewrie, geueth them charge, teacheth theim, and conforteth theim against persecution and trouble.



And when his * twelue disciples wer called vnto hym, he gaue them power against vncleane spirites, to cast them out, and to heale all maner of sickenes and all maner of disceale.

The names of the twelue Apostles are these. The first, Simon whiche is called Peter & Andrew his brother: James the soonne of zebede, & Iohn his brother: Philip & Bartholomew: Thomas and Mathew, whiche had been a Publicā. James the soone of Alphe, and Lebbeus (whose surname was Taddaeus) Simō of Canaan, and Judas Iscariot, whiche also betrayed hym.

* Iesus sente forth these twelue in nombre, whom he commaunded, sayng: Goo not into y^e waye of the Gentiles, and into the citee of the Samaritans entre ye not. But goo rather to y^e lost shepe of the house of Israell. Go and preach sayng: The kyngdome of heauen is at hande. Heale the sicke, cleanse the lepers, raise the dedde, cast out deuels. * Frely ye haue receiued: geue frely. * Possesse not golde nor syluer nor brasse in your purses, nor yet scrippe to wardes your iorney: neither t^{wo} cotes, neither shoes, nor yet a rod: * For y^e woorkman is worthy of his meate.

But to whatsoeuer citee or townie ye shall come enquire who is worthy in it, and there abyde till ye goo thence. * And when ye come into a house salute the same. And if the house bee worthy, let your peace come vpon it, but if it bee not worthy let your peace returne to you again.

And whosoener shall not receiue you, nor will heare your preache: when ye departe out of that house or that citee * shake of the dust of your fete. Verely I saie vnto you: it shall bee easier for the lande of Sodoma and Gomoza in the daye of iudgement, then for that citee. * Behold I sende you forth, as shepe among woulues. Be ye therefore wise as serpentes and innocent as doves. * But beware of menne for thei shall deliuer you vp to the counsailes, & shall scourge you in their sinagoges. And ye shall bee brought to the hedde rulers, and kynges, for my sake, in witnes to theim and to the Gentiles.

But * when thei deliuer you vp, take ye no thought, how or what ye shall speake: * For it shall be geuen you, euen in that same houre what ye shall speake. For it is not ye that speake, but the spirite of your father whiche speaketh in you. * The brother shall deliuer vp the brother to death, and the father the soonne. And the children shall aryse agaynst their fathers and mothers, and shall putte them to death: and ye shall bee hated of al menne for my names sake. * But he that endureth to the ende, shall bee saved.

But * when they persecute you in this citee fflye ye into another. For verely I saie vnto you ye shall not goo through all the citees of Israell till the soonne of manne bee come. * The disciple is not aboue the master: nor the seruaunte aboue his Lorde. It is ynough for the dysciple, that he bee as his master is, and that the seruaunte bee as his Lorde is. If thei haue called the Lorde of the house, Belzebub: how muche moze shall thei call theim of his householdes? Feare them not therefore. * For there is no thyng close that shall not bee opened: and no thyng hyd, that shall not bee knowen.

What I tell you in darkenes, that speake ye in lighte. And what ye heare in the eare, that preache ye on the house toppes. * And feare ye not them whiche kyll the body but are not able to kyll the soule. But rather feare hym, whiche is able to destroy bothe soule and body into hel: Are not t^{wo} litle sparowes sold for a farthyng? And one of theim shall not light on the grounde without your father. Yea, euen all the heares of your hedde are nombred. Feare ye not therefore: ye are of moze value then many sparowes. * E- uery one therefore that shall knowelage me before menne, hym will I knowelage also before my father whiche is in heauen. But whosoener shall denye me before menne, hym will I also denye before my father, whiche is heauen.

Thynke not that I am come to sende peace into the earthe. I came not to sende peace, but a swerde. For I am come to sette a manne at variance * agaynst his father, and the daughter agaynst her mother, and the daughter in lawe agaynst her mother in lawe. And a mannes foes

As v shall bee

The Gospel

Mat. xvi. d
Mat viii. d
Luke. xii. b
Luke. ix. c
Thon xiii. e
iii. Regum
xviii. b. c.

mark. 1x.1

The.xi.Chapiter.

¶ John Baptist sendeth his disciples unto Christ.

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स्वा.प्रि.२.

Luke. xi. 9.

malattia

gagatc .i.a

Muk.rbi.D.

† Luke. i. b.

Mal.iii.d

Zuke-bii-c.

CE

... began to Luke...

pleasure. * All things are given over unto marriage.

The. xii. Chapter.

The disciples plucke & eates of cozne, Christ healeth the

That time Jesus went on the 31

And he departed thence* and went into their

1111

2

dayes: that thei might accuse hym. And he sayed vnto them: whiche of you will it bee, that shall haue * a shepe, and if it fall into a pitte on the saboth daye, will he not take it and lifte it out? how muche more then is a manne better then a shepe? Wherefore it is lefull to dooe a good deede on the saboth dayes. Thei saith he to the manne stretch forth thy hande. And he stretched it forth. And it was restored vnto health like as y other.

* Then the pharises wente out, and helde a counsaill against hym, how thei might destroy hym. But when Iesus knewe it he departed thence, and muche people folowed hym, and he healed them all, and charged them that thei should not make hym known: that it might bee fulfilled whiche was spoken by Elsaye the prophete, whiche saith: * Beholde, my chyld, whom I haue chosen, my beloued, in whom my soule delighteth. I will putte my spirite vpon hym, and he shall shewe iudgement to the Gentiles. He shall not strue ner crye, nether shall any manne heare his voice in the stretes, a bzofed rede shall he not breake, and smokyng flaxe shall he not quenche, tyll he sende forth the iudgemente vnto victorie, and in his name shall the Gentiles truste.

Then was brought to hym a blinde & domme mane, that was vered with a deuell, and he healed hym, in so muche, that the blinde and domme bothe spake and sawe. And all the people were amazed, and saide: Is not this the sonne of Dauid? But when the pharises heard it, thei saide this feloe dyspueth the deuelles no nother wyle out, but by the helpe of Belzebul the chief of the deuilles. But when Iesus knewe their thoughtes he saide vnto them: Every kyngdome deuilled against it self, shal bee brought to noughte. And every citee or house deuilled agaynst it self shall not stande. And if Satan cast out Satan, then is he deuyled agaynst hymself. How shall then his kyngdome endure? Also, if I by the help of Belzebul caste out deuilles, by whose helpe dooe your chyldren caste them oute? Therefore thei shal bee your iudges. But if I caste out the deuilles by the spirite of God, then is the kyngdome of God come vnto you.

Ozels how * can one entre into a strongmanes house, and spoyle his iewels, excepte he firste bynde the strong manne, and then spoyle his house? He that is not with me, is agaynst me. And he that gathereth not with me, scattereth abroad. Wherefore, I saye vnto you, all maner of synne and blasphemy shal bee forgiven vnto menne * but the blasphemy agaynst the spirite, shall not bee forgiven vnto menne. * And whosoever speaketh a woorde agaynst the sonne of manne, it shal bee forgiven hym. But whosoever speaketh agaynst the holy ghooste, it shall not be forgiven hym, nether in this worlde, nether in y worlde to come. * Either make the tree good and his frute good: ozels make the tre euill, and his frute euill. * For the tree is known by his frute. O generation of vipers, how can ye speake good thynges, whē ye your selues are euill? For out of the aboundance of the harte, the mouth speaketh. A good manne out of the good

treasure of y harte, bynggeth forth good thynges. And an euill manne, out of y euill treasure bynggeth forth euill thynges. But I saye vnto you, of every ydell woorde that manne shall haue spoken thei shall geue accountes in the daye of iudgemente. * For out of thy woordes thou shalt bee iustified: and out of thy woordes thou shalt bee condemned.

Then certain of the scribes and of the pharises asked hym, sayng: * Master, wee will see a signe of thee. But he answered and saide to them * The euill & aduonturous generacion * seeketh a sygne & there shall no sygne bee geuen to them but the signe of the prophete Jonas. * For as Jonas was thre dayes and thre nyghtes in the whales belly, so shall the sonne of manne bee thre daies and thre nyghtes in the harte of the earth: The menne of Ninive shall rise in the iudgemente with this nacion, and condempne it, because thei amended at the preachyng of Jonas. Beholde here is one greater then Jonas. * The quene of the South shall rise in the iudgemente with this generacyon, and shall condempne it: for she came from the vtmmost partes of y worlde to heare the wysedō of Salomon. And beholde in this place is one greater then Salomon.

When the vncleane spirite is gone out of a manne, he walketh throughout drye places seeking rest, & findeth none. Then he saith: I will retourne into my house, from whence I came out. And when he is come, he fyndeth it emptye and swepte, and garnished. Then gooeth he and taketh vnto hym seuen other spirites worse then hymself, and so entred he in, and dwelleth there. And the ende of that manne is worse then the begynnyng. Euen so shall it bee also, vnto this froward generacion. While he yet talked to the people: behold, his mother & his brethren stode without desirynge to speake with hym. The one saide vnto hym: beholde, * thy mother and thy brethren stande without, desirynge to speake with thee. But he answered, and saide vnto hym that had tolde hym: Who is my mother? or who are my brethren? And he stretched forth his hande toward his disciples and sayed, * beholde, my mother and my brethren. For whosoever dooth the wylle of my father whiche is in heauen, the same is my brother, sister, and mother.

The xiii. Chapter.

The parable of the seede, of the tares, of the mustarde seede, of the leaue, of the treasure hid in the feld, of the peatles, and of the nette.



In the same daye went Iesus out of the house, * & sat by the sea syde, and muche people were gathered together vnto hym, so greatly y he went, and sat in a ship, and all the people stode on the shore. And he spake many thynges to them by similitudes, sayng: Behold, y sower wet forth to sow. And whē he sowed, some seedes fell by the waies side and y fowles came & deuoured them vp. Some fell vpon stony places, where thei had not muche earth, and anon thei sprong vp, because thei had no depeneth of earth: and when the sunne was

ll. Reg. i. c.
Luk. xv. d.
Mat. vii. b.

Luke. xi. d.

Mat. xvi. d.
Luk. vii. b.
Jhon. vi. b.
Jhon. ii. a.

Jona. iii. c.
Luk. xi. d.
ll. Reg. x. a.
ll. Reg. ix. a.

Luke. xi. d.

ll. Reg. ii. d.
Deut. vi. a.

Mat. iii. d.
Luk. viii. c.
Mat. iii. d.

Jhon. xv. b.

Mat. iii. a.

The Gospell

was vp they caught beate, and because thei had no rote, they wyddered awaye. Again some fell among thornes, and the thornes sprong vp and choaked theim. But some fell into good ground, and brought forth frute: some an hundred folde, some sixty folde, some thirty folde. Whosoever hath eares to heare, let hym heare.

B And the disciples came, and said vnto hym:

Mat. xiii. a
Luk. vii. b
Mat. xxi. c
Mat. xiii. c
Luk. viii. b
and. xix. d

Why speakest thou to them by parables? He answered and sayed vnto them: *it is geuen vnto you to knowe the secretes of the kyngdome of heauen, but vnto theim it is not geuen. * For whosoever hath, to hym shalbee geuen, and he shall haue aboundaunce. But whosoever hath not: from hym shalbee taken awaie euen that also whiche he hath. Therfore speake I to them by similitudes: for thei seyn, see not: & hearyng thei heare not: nether dooe thei vnderstand. And in them is fulfilled the prophesie of Esaias, whiche saith: * with the eares ye shall heare, and shall not vnderstande: and seynge ye shall see, and shall not perceiue. For these peoples heartes is waxed grosse, and their eares are dull of hearing and their eyes haue they closed, lest at any tyme they should see with their eyes, and heare wth their eares, & should vnderstand with their heart and bee conuerted, that I also might heale them

* Isa. vi. c
Mat. xiii. b
Luk. viii. b
Ihon. xii. b
Ac. xxviii. f
Roma. xi. b

C * But blessed are your eyes, for they see: and youe eares, for they heare. Merely I saye vnto you, * that many prophetes & righteous menne haue desired to see those thynges, whiche ye see, and haue not sene them: and to heare those thynges whiche ye heare, and haue not heard theim.

Mat. xiii. b
Luk. viii. b

* Heare ye therefore the similitude of the sower. When one beareth the woorde of the kyngdome and vnderstandeth it not, then cometh the euill manne & taketh awaie that whiche was sowne in his heart: this is he whiche was sowne by the waie syde. But he that receiued the seede whiche was caste into stonye places, thesame is he that beareth the woorde, and anone with ioye receiueith it, yet hath he no roote in hymself, but dureth for a season: for when tribulacion or persecution happeneth because of the woorde, by and by he falleth. He also that receiueith seede into the thornes, is he that beareth the woorde, and the care of this worlde: and the dysaptfulnes of ryches choke vp the woorde, and so is he made vnfutefull. But he that receiueith seede into good grounde is he that beareth the woorde, and vnderstandeth it: whiche also beareth frute, and haryngeth forth, some an hundred folde, some sixty folde, some thirty folde.

Mat. xiii. c

D Another similitude putte he forth vnto them sayng: * The kyngdome of heauen is lykened vnto a manne, whiche sowed good seede in his felde. But whyle menne slepte, his enemye came, and sowed tares among the wheate, and went his waye. But when the blade was sprong vp and had brought forth frute, there appeared the tares also. So the seruauntes of the housholde came, and said vnto hym. Sir diddeste not thou sowe good seede in thy felde? from whence then hath it tares? He said vnto them, the enuious manne hath dooen this. The seruauntes said

vnto hym: wilt thou then that wee goo, & weede theim vp? But he said: naye, lest whyle ye gather vp the tares ye plucke vp also the wheate with theim, let bothe growe together vntill the haruest, and in tyme of haruest, I will saie to the repers gather ye first the tares, and bynde them together in sheues to bee brente: but gather the wheate into my barne. * Another parable putte he forth vnto them, sayng: * The kyngdome of heauen is like to a grayne of mustarde seede, whiche a manne sowe and sowed in his felde, whiche is the lesse of all the sedes. But whyle it is growen, it is the greatest among herbes, and is a tre so that the byrdes of the ayre come, and make their nestes in the bzaunches thereof.

Another similitude spake he vnto them: The * kyngdome of heauen is lyke vnto leuen, whiche a woman taketh and bydeth in three peckes of meale, tyll all bee leuened. * All these thynges spake Iesus vnto the people by similitudes and without a parable spake he nothyng vnto them that it mighte bee fulfilled, whiche was spoken by the prophete, that saith: * I wyll open my mouth in parables: I will speake forth thynges whiche haue been kepte secrete from the begynnyng of the worlde. * When the people were sente awaye, then came Iesus into the house. * And his disciples came vnto hym, sayng: declare vnto vs the parable of the tares of the felde. He answered, and sayed vnto them.

He that soweth the good seede is the sonne of manne. The felde is the worlde. And the chyliden of the kyngdome they are the good seed: the tares are the chyliden of the wycked, the enemye that soweth theim, is the deuill. The haruest is the ende of the worlde: the repers bee the angels. Euen as the tares therefore are gathered and brent in the fyre: so shall it bee in the ende of this worlde. * The sonne of manne shall sende forth his angels, and thei shall gather out of his kyngdome all thynges that offende, and them whiche dooe iniquitee: and shall caste theim into a furnes of fyre. There shalbee wailing & gnashyng of teeth. * Then shall the righteous shyne as the sunne in the kyngdome of their father. Whosoever hath eares to heare, lette hym heare. * I

Again the kyngdome of heauen is lyke vnto a treasure hid in the felde the whiche a manne hath founde and hyd: and for ioye thereof goeth and selleth all that he hath, and buyeth the felde

Again the kyngdome of heauen is lyke vnto a marchaunt manne sekynge goodly pearles, whiche (when he founde one pzeious pearle) wente and soule all that he had, and bought it. Again the kyngdome of heauen is lyke vnto a net, that was caste into the sea and gathered of all kynde of (of fishes) whiche when it was full, mene dyed to lande, and satte doune and gathered the good into vessels, but cast the bad awaie. So shall it bee at the ende of the worlde. The angels shall come & seuer the bad from among the good, & shall cast the into a furnace of fyre: there shalbe wailing & gnashyng of teeth. Iesus saith vnto the haue ye vnderstand all these thynges? Thei said vnto hym: yea Lord. Then said he vnto them. Therfore

for every scrbe whiche is taught vnto the kyng dome of heauen, is like vnto a manne that is an housholder, whiche byngeth out of his treasure thynges newe and olde. **R**

And it came to passe that when Iesus had finished these simyltudes, * he departed thence: And when he came into his owne countrey, he taughte theim in theire sinagoges, in so muche, that thei were astounded and saied: whence cometh this wysedome and powers vnto hym: is not this y Carpenteres soone? Is not his mother called Mary: and his brethren, James and Ioseph and Simon and Judas? And are not all his sisters with vs? Whence hath he then all these thynges. And thei were offended at hym. Iesus saied vnto theim: * A prophete is not without honoure, saue in his owne countree, and in his owne house. And he did not many miracles ther because of their vnbelefe.

The. xliii. Chapter.

¶ Ihon is taken and beheaded. Christe febeth fyue thousande menne with fyue loaves and twoo fishes, and appeared by night vnto his disciples vpon the sea.



¶ That tyme * Herode the Tetrarche hearde of the fame of Iesu, and saied vnto his seruantes: this is Ihon the baptist. he is risen from the dedde, and therefore are miracles wroughte by hym.

For Herode had taken Ihon and bounde hym, and putte hym in prysone because of Herodias, his brother Philippes wife. For Ihon saied vnto hym: * it is not lawfull for thee to haue her. And when he would haue putte hym to deathe, he feared the people, * because thei coupted hym as a prophete. But when Herodes birth daye was kepte, the daughter of Herodias daunsed before theim, and pleased Herode. * Wherefore he promised with an othe, that he would geue her what soeuer she would aske. And she beeyng instructed of her mother before, saied: geue me here Ihon baptistes hedde in a platter. And the kyng was sorpy. Neuertheles, for the othes sake, and them whiche sat also at the table, he commaunded it to be geuen her: and sente tormentoures, and beheaded Ihon in the prysone, and his hedde was broughte in a platter, and geuen to the damosell, and she brought it to her mother. And his disciples came and toke vp his bodye, and buried it: wente, and tolde Iesus.

¶ When Iesus hearde of it, he departed thence in a shippe vnto a deserte place, out of the waie. And when the people had hearde thereof, thei folowed hym on fote and lefte the citees. And Iesus wente forth, and sawe muche people, and was moued with mercie towarde theim, and he healed of them those that were sicke. And when the euen dreyne on, his disciples came to him, sayyng this is a deserte place, and the houre is now past lette the people departe, that thei maye goo into the townes, and buye theim vitaylles. But Iesus saied vnto theim. Thei haue no nede to goo awaye. Geue ye theim to eate. They saied vnto hym, we haue here but fyue loaves and twoo fishes. He saied byyng them bether to me. And he commaunded the people to sit doune on the grasse,

and he tooke the fyue loaves and the twoo fishes and lift vp his eyes towarde heauen and blessed. And when he had broken them, he gaue the loaves to his disciples, and his disciples gaue them to the people. And thei did all eate, and were suffised. And thei gathered vp (of the fragmentes that remayned) twelue baskettes full. And they that did eate, were aboute fyue thousand menne besyde women and chyliden.

* And streight waie Iesus made his disciples to get vp into a shippe, and to go before hym vnto the other syde while he sent the people a waie. And when the people were sent a waie, he went vp into a mountaigne to praye alone. And when nyght was come, he was there hymself alone. But the ship was now in the middes of the sea, and was tost with waues, for it was a contrary wynde. And in the fourth wathe of the nyghte, Iesus went vnto them walking on the sea. And when the disciples sawe hym walkyng on the sea thei wer troubled, sayyng: it is some spirite, and thei cried out for fear. But streight waie, Iesus spake vnto them, sayyng: be of good cheare, it is I: bee not afrayed. Peter answered hym, & saied Lorde, if it bee thou, byd me come vnto thee on the water. And he saied: come. And when Peter was come doune out of the shippe, he walked on the water, to goo to Iesus. But when he sawe a mighty wynde, he was afrayed. And when he began to synke, he cried, sayyng: Lorde saue me. And immediatly Iesus stretched forth his hande and caughte hym, and saied vnto hym. O thou of litle faith, wherefore diddest thou doubt? **D**

* And when thei wer come into the shippe, the wynde ceased. Then thei that were in the shippe came and worshipped hym, sayyng: of a truthe thou art the sonne of God. And when thei wer gone ouer, thei came into plande of Genesareth. And when the menne of the place had knowlage of hym, thei sent out messengers into all the countree round aboute the coste, & brought vnto hym all that wer sicke, and besoughte hym, that they mighte touche the hemme of his vesture onelye. And as many as touched it were made safe.

The. xlv. Chapter.

¶ Christe excuseth his disciples, and rebuketh the scribes and pharises for transgressyng Godes commaundement through their owne tradicions. The thyng that goeth into the mouthe defileth not the manne. He deliuereth the womā of Cananes daughter, healeth the multitude and with seven loaves and a fewe litle fishes, febeth foure thousande menne, besyde women and chyliden.



¶ Then came to Iesus scribes and pharises (whiche wer come from Iherusalem) sayyng: why dooe thy disciples transgresse the tradicion of the elders? For thei washe not their handes when thei eate bzed. But he answered & saied vnto theim: why dooe ye transgresse the commaundemente of God because of your owne tradicion? For God commaundeth, sayyng: * Honour father & mother, and he ycurseth father or mother: lett hym dye the deathe. But ye saie: euery one shal saie to his father and mother: * What gift soeuer shoulde haue come of me thesame is turned vnto thy profite: and so shal he not honoure his father or his mother. **And**

And

The Gospell

Mat. xxi. g
Mar. xii. g
Mar. vii. b

And thus haue ye made the commaundemente of God of none effecte, because of youre owne tradicions. Ppocrites, full well did Esay prophcy of you sayng: This people draweth nie vnto me with their mouthe, and honoureth me with lippes, howbeit, their heartes are farre from me: but in vain dooe thei serue me, teachyng the doctrynes and preceptes of menne.

B And he called the people to hym, and saied vnto theim, heare and vnderstande. That whiche goeth into the mouth, defileth not y manne: but that whiche commeth out of the mouth, defileth the manne. Then came his disciples, & saied vnto him: knowest thou not, that the pharises wer offended at this sayng? But he answered and saied: Euery plante whiche my heauenly father hath not planted, shal bee plucked vp by the rootes. Let theim alone, thei bee the blynde leaders of the blynde. If y blinde leade the blinde, bothe shal fall into the ditch. Then answered Peter and saied vnto hym: declare vnto vs this parable. Jesus saied: are ye also yet without vnderstandyng? dooe not ye yet vnderstande, y what soeuer entereth into the mouthe, gooeth into the bely, and is cast out into the draught: But those thynges whiche proceed out of the mouth, come forth fro the heart, & thei defile the manne. For out of the hearte proceed euill thoughtes, murders, breakyng of wedlocke, whordoms, theftes, false witnesse, blasphemies. These are the thynges whiche defile a manne. But to take meate w vnto waschen handes, defileth not a manne.

C And Jesus went thence, and departed into the costes of Tyre and Sidon, and beholde a woman of Canaan (whiche came out of the same costes) cryed vnto hym sayng: haue mercie on me. O Lord, thou sonne of Dauid: My daughter is piteously vexed with a deuell. But he answered her nothyng at all, and his disciples came & besoughte hym, sayng: sende her awaie, for she crieth after vs: But he answered, & saied: I am not sente: but vnto the loit shepe of the house of Israell. Then came she, & worshipped hym, sayng: Lord, helpe me. He answered and saied: it is not mete, to take the chylzens bzeade, and to cast it to dogges. She answered & saied: truth Lord for the dogges eate of the crommes, whiche fall from their masters table. The Jesus answered & saied vnto her: O woman, greate is thy faith be it vnto thee, eue as thou wilt. And her daughter was made whole euen at that same tyme.

Luk. xix. b.

D And Jesus went awaie from thence, and came nie vnto the sea of Galile, and wente vp into a mountaigne, and satte doune there. And muche people came vnto hym, byngyng with theim thole that were lame, blynde, deafe, maymed, & other many: and cast theim doune at Jesus fete.

Mat. xxi. b.

Mar. viii. a

And he healed theim: in so muche, that the people wondered, when thei sawe y domme speake the maymed to bee whole, the lame to walke, & the blynde to see. And thei glorified the God of Israell. * Then Jesus called his disciples vnto him, and saied: I haue compassion on the people because thei contynue with me now thre daies, and haue nothyng to eate: and I will not let thei

departe fastyng, lest they miscary by the waye. And hys dyscyples sayed vnto hym: Whence should wee gette so muche bzeade in the wyldernes as to suffice so greate a multytude? And Jesus sayeth vnto theim: how many loaves haue ye? And they saie: *seuen, and a fewe litle fyshes. And he commaunded the people to sytte doune on the grounde: and toke the seuen loaves, and the fyshes: and after that he had geuen thanks he brake theim, and gaue to hys disciples, and the disciples gaue theim to the people. And they did all eate, and were sufficed. And they toke vp (of the broken meate that was lefte) seuen baskettes full. And yet thei that did eate were foure thousande menne, besyde women and chyliden. And he sente a waye the people, and toke wypppe and came into the partes of Magdala.

The. xvi. Chapter.

The pharises require a token. Jesus warneth his disciples of the pharises doctryne. The confession of Peter. The keyes of heauen. The faithfull must beare the crosse after Chyste.

The pharyses also wyth the Saduces, came and tēpted hym, and desired hym, that he would shew them a sygne from heauē. He answered and saied vnto them: whe it begynneth to drawe towarde *euen, ye saie: it wyl bee fayre wether, for the skye ys read. And in the moynyng: It wyl bee foule wether to daye, for the skye ys gloumyng red. O ye ppocrites, ye can deserue the outward apperaunce of the skye: but can ye not diserue the sygnes of the tymes? * The frowarde and aduouterous nacyon requyrez * a sygne, and there shal no sygne bee geuen vnto it, but the sygne of the Prophet Jonas. * And he left them, and departed.

And when hys dyscyples were come to the other syde of the water, they had forgottē to take bzeade wyth them. Then Jesus sayed vnto them * Take hede and beware of the leuen of the pharyses and of the Saduces. And they thought in them selues, sayng: wee haue taken no bzeade wyth vs. Whyche when Jesus vnderstode he sayed vnto them: O ye of lytle faith, why take ye thought wythin your selues, because ye haue broughte no bzeade? Dooe ye not yet perceyue, nether remembre those fyue loaves, when there wer * fyue thousande menne, & how many baskettes toke ye vp? * Nether the seuen loaves when there were foure thousande menne, and how many baskettes toke ye vp: how happeneth it that ye dooe not vnderstand, that I speake it not vnto you concerning bzeade, that ye should beware of the leauen of the pharyses, and of the Saduces? Then vnderstode they, how that he had not them beware of the leuen of bzeade: but of y doctryne of the pharyses, and of the Saduces.

And when Jesus came into the costes of the cite whiche is called Cesarea Philippi, he asked his disciples sayng: * who dooe menne saye y the soone of manne am? They sayed: some saye y thou art yhon the baptist, some helyas, some Jeremias, oz one of the nobze of the prophetes. He saiethe vnto them: but who saie ye that I am

Simon

Simon Peter answered and saide: * Thou arte Christ the sonne of the lyving God. And Jesus answered and saide vnto hym: happy arte thou Simon the sonne of Jonas, for flesh and blood hath not opened that vnto the, * but my father which is in heauē. And I say vnto the that thou art Peter: and vpon this * rocke I wyll buylde my congregaciō. And the gates of hel shall not preuaile against it. And I wyll geue vnto the, the keyes of the kyngdō of heauen: And * whatsoeuer thou byndest in earthe, shall be bounde in heauen: and whatsoeuer thou locest in earthe shall be loosed in heauen also. ¶

Then charged he his disciples, y they shoulde tell no man, that he was Jesus Christe. * From that tyme forth began Jesus to shewe vnto hys disciples, how that he must go vnto Ierusalem, and suffer many thynges of the elders, and hye preastes, and scribes, and must be kylled and be rayled again the thyrde daye. And when Peter had take hym asyde, he began to rebuke hym sayyng. master, fauer thy self, this shall not happen vnto the: but he turned hym about, & saied vnto Peter: go after me Satan, thou hindrest me: for thou sauourest not the thynges that be of God, but those that be of men.

Then saide Jesus vnto his disciples: ¶ If any man will foloe me, let hym forsake hym self and take vp his crosse, & foloe me. * For who so wyl saue his life, shall lose it. Againe who so doeth lose his life for my sake, shall fynd it. For what doth it proffyte a man, yf he wyne al the whole worlde, and lose his owne soule? Or what shall a man geue to redeme his soule again wythall? For the sonne of man shall come in the glorie of his father, with his angels: and * then shall he reuerde euery man accordyng to his dedes: Verely I saye vnto you, * there be standynge here, whiche shall not tast of death, tyl they se y sonne of man come in his kyngdome.

¶ The .xvii. Chapter. ¶

The transfiguration of Christ. He healeth the lunatyke, and payeth tribute.

After sixe dayes, Jesus taketh Peter, James & Iohn hys brother, and byngeth them vp into an hye mountayne out of the waye, & was transfigured befoze them * and hys face dyd shyne as the sonne, and his clothes were as whyte as the lyght. And beholde, ther appeared vnto them Moyses and Elias talkyng with hym. Then answered Peter, and saide vnto Jesus: Lorde, here is good beyng for vs. ¶ If thou wilt, let vs make here thre tabernacles: one for the, and one for Moyses, & one for Elias. Whyle he yet spake, beholde, a bryght cloude shadowed them. And beholde, there came a voyce out of the cloude whiche said: this is my beloued sonne in whome I delyte * heare hym. And when the disciples hearde these thynges, they fell on theyr faces and were sore afrayed. And Jesus came & touched them and saide: aryse and be not afrayd. And when they had lyft vp their eyes they sawe no man, saue Jesus onely.

* And when they came doun from the mountaigne, Jesus charged them sayyng: shewe the vision to no manne, vntill the sonne of manne bee risen again from the dedde. ¶ And his disciples asked hym, sayyng: Why the saie the scribes, that Elias must firste come? Jesus answered, and saied vnto them: * Elias truly shall firste come, and restore all thynges. But I saie vnto you, that * Elias is come already and they knew hym not: but haue dooen vnto hym what soeuer they lusted. In lyke wise shall also the sonne of manne suffre of them. Then the disciples understode, y he spake vnto them of Iohn Baptist. And when they wer come to the people there came to hym a certain man knelyng doun to hym, and sayyng: Master haue mercy on my sonne, for he is lunatike and sore vexed, for oft tymes he falleth into y fire, and oft into the water. * And I broughte hym to thy disciples, and they coude not heale hym. Jesus answered and saied: O faithles and croked nacion, how long shall I bee with you: how long shall I suffre you? Byng hym hether. And Jesus rebuked the deuell, and he departed out of hym. And the childe was healed euen that same tyme. ¶

* Then came the disciples to Jesus secretly, and saied: why coude not wee cast hym out? Jesus saied vnto them: Because of your vnbelefe. For verely I saie vnto you: * If ye haue faith as a grayne of musterde seede, ye shall saie vnto this mountaigne: remoue hence to yonder place, and it shall remoue: nether shall any thyng bee vnpowable vnto you. Howbeit this kinde goeth not out, but by praler and fastyng. Whyle they wer occupied in Galile, Jesus saied vnto them: * it will come to passe that the sonne of manne shall bee betrayed into the handes of menne, and they shall kill hym and the thyrde daye shall he rise againe. And they wer excedyng sorre. ¶ And when they wer come to the citee of Capernaum, they that vse to receiue tribute money, came to Peter, and saied: Dooeth your master paie tribute? he saiethe: yea. And when he was come in to the house, Jesus preuented hym sayyng: what thyntest thou Simon: of whom dooe the kynges of the earth take tribute or tolle, of their children, or of straungers? Peter saiethe vnto hym: of straungers. Jesus saiethe vnto hym: Then are the children free: Notwithstandyng, least wee should offend them, goo thou to the sea, and cast an angle, and take the fishe that firste cometh vp: and when thou hast opened his mouth thou shalt finde a pece of twenty pence: that take and geue it vnto them for me and thee. ¶

¶ The .xviii. Chapter. ¶

He teacheth his disciples to bee humble and humble: to auoyde occasions of euill, and one to forgiue anothers offence.



¶ The same tyme came the disciples vnto Jesus, sayyng: * Who is the greatest in the kyngdome of heauen? Jesus called a childe vnto hym, and set hym in the midst of them, and saied. Verely I saie vnto you: * except ye turne, & become as children, ye shall not enter into the kyngdome of heauen. Whosoever therfore humblyeth

The Gospell

Mark .ix. f
Luk. xvi. a

1. Cor. xi. b.

Math. v. c.
Math. ix. f

Luk. xvi. b.

Luk. xvi. a
Leui. xix. b
1. Cor. xix. b

Deu. xix. d.
1. Cor. xii. a
Debie. x. f.

Math. xvi. c.

bleth hymself as this chylde, the same is the grea-
test in the kyngdō of heauen. And who so recei-
ueth suche a chylde in my name, receiue me.
* But whoso dooth offende one of these litle ones
which beleueth in me: it wer better for hym that
a millstone wer hāged aboute his necke, and that
he wer drownded in the depth of the sea. Wo vn-
to the worlde because of offences. * Necessarie
it is that offences come. But wo vnto the māne
by whom the offence cometh.

Wherefore * if thy hande or thy fote hynder
thee, cut hym of and cast it fro thee. It is better
for thee to enter into life halt or maymed, rather
then thou shouldeste (haupng twoo handes or
twoo fete) bee cast into euerlastyng fire. And if
thine eye offēde thee, plucke it out, & cast it from
thee. It is better for thee to enter into life with
one eye, rather thē (haupng twoo eyes) to bee cast
into hell fire. Take hede that ye despise not one
of these litle ones. For I saie vnto you, that in
heauen their angelels doce alwaies beholde the
face of my father whiche is in heauen. For
soonne of māne is come to saue that whiche was
lost. How thynke ye? If a manne haue an hun-
dred shepe, and one of them bee gone astraye
dooth he not leaue ninty & nine in the mountai-
nes, and goeth & seketh it that was gone astraye
And if it happen that he fynde it, verely I saie
vnto you: he reioiceth moze of that shepe then of
the nynty and nyne whiche went not astraye. E-
uen so it is not the will of your father in heauen
that one of these litle ones should perithe.

Moreover: if thy brother trespass agāst
thee, go and tell him his faute betwene him and
thee alone. If he heare thee, thou hast wōne thy
brother: But if he heare thee not, then take yet
with thee one or twoo, that * in the mouth of
twoo or thre witnesses, curry matter made bee
stablished. If he heare not them, tell it vnto the
congregation. If he heare not the congregation
let hym bee vnto thee as an heathen manne,
& as a publican. Verely I saie vnto you: what
soever ye bynde on earth, shal bee bounde in hea-
uen. And whatsoeuer ye lose on earth, shal bee lo-
sed in heauē. Again I saie vnto you, that if twoo
of you agree in earth vpon any maner of thyng,
whatsoeuer they desire: they shall haue it of my
father whiche is in heauen, for where twoo or
thre are gathered together in my name, there
am I in the middes of them.

Then came Peter to hym, and saied: Lorde,
how ofte shall I forgue my brother, if he synne
agāst me: till seuen tymes? Iesus saith vnto
hym: I saie not vnto thee vntill seuen tymes:
but scūety tymes seuen tymes. For therfore
is the kyngdom of heauen likened vnto a certa-
ine manne that was a kyng, whiche would take
accountes of his seruautes. And when he had
begonne to reken, one was broughte vnto hym
whiche oughte hym tenne thousande talentes,
but for asmucho as he was not able to paye, his
Lorde commaunded hym to bee solde, and his
wife and childzē, and all that he had: & payment
to bee made. The seruaunte fell downe, and be-
soughte hym sayng: Sir haue pacience with

me, and I wyll paye the all. Then had the lorde
pitie on the seruaunt and losed hym and forgaue
hym the debte.

So the same seruaunt went out, & founde one
of his feloes whiche oughte hym an hundred pēce
and he layd handes on hym, and toke hym by the
throte, sayng: paye that thou oweste. And his
feloe fel downe, and besought hym, sayng: haue
pacience with me, and I wyll paye the all. And
he would not, but wente & cast hym into pze-
son, till he shuld paye his debte. So whē his feloes sawe
what was done, they were very sorpy and came &
told vnto their lorde al that had happened. The
his Lorde called hym and saied vnto him: O thou
vngacious seruaunte, I forgaue the all that
debte, whē thou desyrest me: shouldest not thou
also haue had compassion on thy feloe, euen as I
had pitie on the? And his Lorde was wroth, and
delyuered hym to the saylers, till he shuld paye
all that was due vnto hym. So * like wyll shall
my heavenly father do also vnto you yf ye from
your bertes, forgue not (euery one his brother)
their trespasses. For

The xix. Chapter.

Christ geueth answer concerning marriage, and tea-
cheth not to be carefull, nor to loue worldly ryches.



And it came to passe * that whē Je-
sus had finyshed the saynges, he
gat him from Galile, and came in
to the coastes of Jedyse, beyonde
Jordane, and muche people folo-
wed hym, and he healed them there.

The pharyses also came vnto hym temptyng
hym, and saynge vnto hym: Is it lawfull for
a man to make a deuozement wth his wyfe for
any maner of cause? He answered and saied vnto
them: haue ye not red, howe that he which made
man at first begynnynge * made thei man and wo-
man, and saide: for this cause shal a man leaue fa-
ther and mother, and shall cleaue vnto his wife
and they twayne shal be one fleth, wherfore now
they are not twayne but one fleth. Let no man
therfore put asunder, that which God hath cou-
bled together. They saied vnto him: why did Mo-
ses then commaunde to geue a testimonial of de-
uozement to put her away? He saied vnto them
Moses (because of the hardnes of your hartes)
* suffred you to put away your wyues: But fro
the begynnynge it was not so, & I saie vnto you:
whosoever putteth away his wife (except it be
for fornicacion) and marryeth another, breaketh
wedlocke. And whoso marryeth her which is de-
uozed, doth commit aduoutry.

His disciples saied vnto hym: if the matter bee
so betwene man and wyfe, then is it not good to
marry. He saide vnto them: all men cannot com-
prehende this sayng * saue they to whome it is
geuē: for there are some chaste which are so bozne
out of their mothers wombe. And there are some
chaste, which he made chaste of men. And there bee
chaste, which haue made them selues chaste for the
kyngdome of heauens sake. He that can compre-
hēde it, let him cōprehēde it. * Then wer there
brought vnto hym yonge childzē, that he shulde
put his

put his handes on them and praye. And the dy-
sciples rebuked them. But Iesus said vnto the
suffre the chyliden and forbyd them not to come
vnto me, for of such is the kyngdome of heauen
And when he had put his handes on them, he de-
parted thence.

And beholde, one came, and saide vnto hym:
good master, what good thyng shal I do, that
I may haue eternal life? He said vnto hym: why
callest thou me good? there is none good but
God, and that is God. But if thou wilt entre in-
to lyfe, kepe the commaundementes. He sayeth
vnto hym: Which? Iesus said: Thou shalt not
commyt manslaughter. Thou shalt not comyt
aduoutry. Thou shalt not steale: thou shalt not
beare false wytnes: honoure father and mother:
and thou shalt loue thy neighbour as thy self
The yong man sayth vnto hym: All these thyng-
es haue I kept from my yowth vp: what lacke
I yet? Iesus sayd vnto hym: if thou wilt be per-
fekte, go and sell all that thou hast, and geue to
the poore, & thou shalt haue treasure in heauen,
and come and folow me. But when the yong mā
herde that sayng, he wente awaye sorry. For he
had great possessions.

Then Iesus sayd vnto his discipples: verely
I say vnto you: it shal be hard for y^e ryche to en-
tre into the kyngdō of heauen. And agayn I say
vnto you: it is easyer for a camell to go through
the eye of a nedle, then for the ryche to entre into
the kyngdome of God. When the discipples herd
this, they were excedynglye amased, sayng:
who then can be saued? But Iesus beheld them
and sayd vnto them: wyth men this is vnpossy-
ble: but wyth God all thynges are possyble.

Then answered Peter and sayde vnto hym:
Beholde, we haue forsaken all and folowed the,
what shal we haue therfore? Iesus sayde vnto
them: Verely I say vnto you, y^e when the sonne
of man shal syt in the seat of his maiesty, y^e
shall folowed me, in the regeneracion: shall sytte
also vpon the xii. seates, and iudge the xii. trybes
of Israel. And euery one y^e forsaketh house, or
brethren, or systers, or father or mother, or wife
or chyliden, or landes for my names sake, shall
receaue an hundred folde, and shall inherete euer-
lastyng lyfe. But many that are first, shal be
last, and the last shal be fyrst.

¶ The xx. Chapter.

¶ Christ teacheth by a similitude that God is better vnto
to no man. He teacheth his discipples to be lowly, and ge-
ueth two blynde men theyr sight.

IN the kyngdome of heauē is lyke
vnto a man that is an housholder,
which wēt out early in y^e moornyng
to hyre labourers into his vyngard.
And when the agreement was made
wyth the labourers, for a peny a daye, he sent the
into his vyngard. And he went oute aboute the
thyrde houre, & sawe other standyng ydell in the
market place, & sayd vnto the: go ye also into y^e
vyngarde, and whatsoeuer is ryghte, I will
geue you. And they wente theyr waye. Agayne
he wente out aboute the syxte and nyynth houre,
and byd lyke wyse. And aboute y^e eleuenth houre
he went out, and found other standyng ydell, &

sayd vnto them: why stande ye here all the daye
ydell? They saye vnto hym: because no mā hath
hyred vs. He sayeth vnto them: go ye also into
the vyngarde, and whatsoeuer is ryghte, I shall
ye receaue. So, when euen was come the lord
of the vyngard sayth vnto his steward: call the
labourers, and geue the the y^e hyre, begynnynge
at the last vntyll the fyrste. And when they byd
come that came aboute the eleuenth houre they
receaued euery man a peny. But when the fyrst
came also, they supposd that they shoulde haue
receaued more, and they likewise receaued euery
man a peny. And whē they had receaued it, they
murmured agaynst the good man of the house,
sayng: These last haue wrought but one houre
and thou hast made them equall vnto vs which
haue borne the burthen and heate of the daye.

But he answered vnto one of them and sayde
frende, I do the no wrong: dydest thou not agree
wyth me for a peny? Take that thyne is and go
thy waye: I will geue vnto this last, eue as vnto
the. Is it not lawfull for me to do as my ly-
steth wyth myne owne goodes? Is thine eye euel
because I am good? So the last shal be y^e fyrst
and the fyrst shal be last. For many be called, but
fewe be chosen.

¶ And Iesus goyng vp to Ierusalem, toke
the twelue discipples asyde in the way, and sayd
vnto them: Beholde, we go vp to Ierusalem, and
the sonne of man shal be betrayed vnto the
chefe prestes and vnto the scribes, and they shal
condempne hym to death, and shal deliuer hym
to the Gentils, to be mocked, and to be scourged
and to be crucified: and the thyrde daye he shal
ryse agayne. Then came to hym the mother
of Iehudes chyliden, with her sonnes, worshyp-
pyng hym & desyryng a certayne thyng of hym.
And he sayeth vnto her: what wylt thou? She
sayd vnto hym: Graunt, y^e these my two sonnes
may syt, the one on thy ryght hande, & the other
on the left, in thy kyngdom. But Iesus answer-
ed & sayde: ye wote not what ye aske. Are ye a-
ble to drynke of the cup that I shall drynke of, &
to be baptyzed wth the baptyme y^e I am baptyzed
wyth? They saye vnto hym: we are. He sayd vn-
to the: ye shall drynke in dede of my cup: & be ba-
ptyzed wyth the baptyme y^e I am baptyzed wyth.
But to syt on my ryght hande, and on my left,
is not myne to geue: but it shal chaunce vnto the
that it is prepared for of my father.

¶ And when the ten herd this, they disdayned
at the two brethren. But Iesus called the vnto
hym, and sayd: ye knowe that the prynces of y^e
nacions haue dominion ouer the. And they that
are great men, exercyse authoritee vpon them.
It shal not be so amonge you. But whosoever
wyl be great amonge you, let hym be your mini-
ster, & whoso will be chefe amonge you, let hym
be your seruaunt: euen as y^e sonne of man came
not to be ministered vnto, but to minister, and to
geue his life a redemption for many.

¶ And as they departed fro Jerico, much peo-
ple folowed hym. And behold, two blynde men syt-
tyng by the wayeside, whē they heard that Je-
sus passed by, they cryed sayng: O Lord thou
Ab. sonne

The Gospell

sonne of Dauid haue mercy on vs. And þe people rebuked them, because they shoulde holde theyr peace. But they cryed the more, saynge: haue mercy on vs, O Lorde, thou sonne of Dauid. And Iesus stode styll, and called them, and said: what wyl ye þat I shall do vnto you? They saie vnto hym: Lorde, that our eyes maye be opened. So Iesus had compassion on them, and touched theyr eyes, and immediatly theyr eyes receaued syght. And they folowed hym.

The .xxi. Chapter. ✠

He rydeth into Ierusalem, dyueth the marchauntes out of the temple, curseth the fygge tree, & rebuketh þe pharises wth the synpitude of the two sonnes and of the husbandmen, that slewe such as were sent vnto them.

Mark. xi. a
Luke. xix. c



Isa. lxi. b
Zach. ix. b
Ihon. xii. c

And whē they dreyne nye vnto Ierusalem, and wer come to Bethphage, vnto mount Olyuete: then sent Iesus two discyples, sayng: vnto them: go into the tounē that lyeth ouer agaynste you, & anonē ye shal fynde an asse bounde, & a colte, wth her: loose them, and brynge the vnto me. And yf any man say ought vnto you, say ye: the Lorde hath nedē of them: & strayght way he wyl let the go. Al this was done, þat it myght be fulfilled, which was spoken by the prophet, sayng: * Tel ye the daughter of Syon: behold, thy kyng cometh vn to the meke, sytting vpon an asse and a colte, þe sole of the asse bled to the yocke. The discyples went and dyd as Iesus commaunded them, and brought the asse & the colte, & put on them theyr clothes, & let hym theron. And many of þe people spred theyr garmentes in the way. Oþer cutte doune braunches from þe trees, & strawed them in the way. Moreouer þe people that went before, & they that came after, cryed sayng: Hosanna the sonne of Dauid. * Blessed is he that commeth in the name of the Lorde: Hosanna in the hest. ✠

Isa. lxi. b
Ihon. xii. b
Zach. ix. b
Ihon. xii. c

Mat. xxi. a
Ihon. xii. b
Zach. ix. b

✠ And when he was come to Ierusalem, all the cytie was moued, sayng: who is this? And the people sayde: this is Iesus, the prophete of Nazareth (a cytie) of Galile. And Iesus wente into the temple of God, and caste out all the that solde and bought in the temple, and ouerthrewe the tables of the mony chaungers, and þe seates of them that solde dones, and said vnto them: It is wyrtten: * my house shalbe called the house of prayer. But ye haue made it a denne of theues. And the blynd and the halte came to hym in the temple, and he healed them.

Isa. lxi. b
Zach. ix. b
Ihon. xii. c

Isa. lxi. b

Ihon. xii. b

Mark. xi. c

Luke. xxi. b

When the chiefe prestes and scribes sawe the wonders that he dyd, and the childre cryng in the temple (and sayng: Hosanna to the sonne of Dauid) they dysdayned, and sayd vnto hym: hearest thou what these saye? But Iesus sayth vn to the: why not? haue ye neuer read? * Out of the mouth of babes and suckelinges thou haste ordeyned praise. And he left them, and wente oute of the cytie vnto Bethanay, and had hys abyding there. ✠ In the mornynge as he returned into the cytie again, he hongred: and whē he had spyed a fygge tree in the way, he came to it, and found nothyng theron, but leaues only, and said vnto it: Neuer frute growe on þence forwarde. And anonē the fygge tree wythered away. And

when hys discyples sawe it, they marueled, sayng: Howe soone is the fygge tree wythered away? Iesus answered, and sayde vnto them: Verely I saye vnto you: * Yf ye haue sayth and doubte not, ye shall not onely do thys that is happened vnto the fygge tree: but also yf ye shal saye vnto thys mountayne: remoue, and caste thy selfe into the see, it shalbe done. * And all thynges whatsoeuer ye aske in prayer (yf ye beleue) ye shall receaue them.

✠ And when he was come into the temple the chiefe prestes and the elders of the people came vnto hym (as he was teachyng) and sayd: * By what auctorite doest thou these thynges? and who gaue the thys power? Iesus answered and sayde vnto them: I also wyl aske of you a certayne thyng, which yf ye tell me, I in lyke wyse wyl tell you by what auctorite I do these thynges. The baptyme of Ihon: whence was it: from heauen or of men? And they thought among the selues, sayng: Yf we saye from heauen, he wyl saye vnto vs: why dyd ye not then beleue hym? But yf we shal saye of men, then feare we the people. ✠ For all men holde Ihon as a prophete. And they answered vnto Iesus, and sayde: we can not tel. And he sayd vnto them: nether tel I you, by what auctorite I do these thynges. ✠ What saye ye to thys? ✠ A man had two sonnes, and came to the fygge tree, and sayde: sonne, go and worke to daye in my vynyarde. He answered and sayde: I wyl not, but afterwarde, he repented, and went. Then came he to the seconde, & sayd lyke wyse. And he answered, & sayd: I wyl go, and wente not. Whether of the twayne dyd the wyl of the father? And they saie vnto hym: the fyrst. Iesus sayeth vnto them: verely I saye vnto you, the publicans and harlottes go into the kyngdō of God before you. For Ihon came vnto you by the waye of ryghteousnes, & ye beleued hym not: but publicans and harlottes beleued hym. And ye (whē ye had sene it) were not moued afterwarde wth repentaunce, that ye myght haue beleued hym. ✠

✠ Herken another synilitude. ✠ Ther was a certain mā an housholder, which plantēd a vyne parde, & hedged it round about, & made a wyne presse in it, & built a tower, & let it out to husbandmen, & wet into a strafige cōtre. And when the tyme of þe frute dreyne nere, he sent hys seruantes to the husbandmē, þat they myght receaue the frutes of it. And þe husbandmē caught hys seruantes, & beat one, kyllēd another, & stoned another. Agayne he sent other seruantes, mo then þe fyrst, and they dyd vnto the likewise. But last of al, he sent vnto the his owne sonne, sayng: they wyl stand in awe of my sonne. But whē þe husbandmē sawe þe sonne, they said among the selues: * This is þe heyre: come, let vs kyll hym, & let vs enioye his enheritaunce. And they caught hym, & thrust hym out of þe vynyarde, & slewe hym. When the lord therfore of þe vynyarde cometh, what wyl he do vnto those husbandmē? They sayde vnto hym: For as much as they be cruel, he wyl cruelly destroye the, and wyl let out his vynyarde vnto other husbandmen, whych shal deliuer hym the frute

the frute in due seasons. Iesus sayth vnto them: **W**hyd ye neuer read in the scripatures? * The stone whych the buylders refused, the same is become the head of the corner: this is the Lordes doyng and it is maruelous in oure eyes. Therfore saye I vnto you: the kyngdome of God shalbe taken from you, and geuen to a nacyon whych shall bypnyng forth the frutes thereof. And * whosoener fallett on thys stone, shalbe broken in peces: but on * whomsoener it fallett it shall all to grynne hym. And when the chefe prestes and pharysles had herd his parables, they perceyued þe he spake of them. * And they went about to laye handes on hym: but they feared þe people, because they toke hym as a prophet. And Iesus answered and spake vnto the again by parables and said.

The. xxi. Chapter. ✠

The mariage of the kynges sonne. Tribute to be geuen to the Emperoure. Christ confuteth the opinion of the Saduces, concernyng the resurrection, & answereth þe Scrybe vnto his question.

The kyngdome of heauē is like vnto * a mā that was a kyng, which made a maryage for hys sonne & sent forth his seruauntes, to call the that were bydden to the wedding, & they would not come. Agayne, he sent forth other seruauntes, sayng: Tel them whych are bydde: behold, I haue prepared my dynner, myne oren & my satynges are kyled, & all thynges are ready, come vnto þe maryage. But they made lyght of it, and went they wayes: one to hys ferme place, another for hys marchaundys, & the remnaunt toke his seruauntes, and intrated them shamefully & slew them. But when the kyng herd therof, he was wroth and sent forth hys men of warre and destroyed those murtherers and bzent vp theyr cyprie.

Then sayd he to his seruauntes: the maryage in dede is prepared. But they whych wer bydde wer not worthy. So ye therfore out into the bye wayes: and as many as ye fynde, byd them to þe mariage. And the seruauntes went out into the bye wayes, and gathered cogether all as many as they could fynde, both good and bad, and the wedding was furnyshed wyth gesses. Then the kyng came in to see the gesses, and whē he spied there a man, whych had not on a wedding garment, he sayd vnto hym: frend, how camest thou in wyther, not havyng a wedding garment? And he was enen spechlesse. Then sayd the kyng to þe bymysters: take and bynd hym hande and foote, and cast him into vtter darkenesse: there shalbe wepyng and gnawynge of teth. For many be called, but fewe are chosen. ✠

* Then went the pharysles, and toke counsell how they myght tangle hym in his wordes. And they set out vnto hym their disciples wyth Herodes seruauntes, sayng: * Master, we know that thou art true, and taughte the waye of God truly, nether carest thou for any man, for thou regardest not the outward appareance of men. Tell vs therfore: how thynkest thou? Is it lawfull that tribute bee geuen vnto Cesar or not? But Iesus perceayng theyr wickednes, sayde:

Why tempt ye me, ye hypocrites? Shewe me the tribute mony. And they toke hym a peny. And he sayd to them: whose is thys ymage and super scripceyon? They saye vnto hym: Cesars. Then sayd he vnto them: * Ecce therfore vnto Cesar the thynges whych are Cesars, and vnto God, those thynges that are Goddes. ✠ When they had herd these wordes, they marueyled, and left hym, and wente they waye. ✠ The same daye came to hym the Saduces (whych say that ther is no resurrection) and asked hym, sayng: Master, Moyses sayde: that * if a man dye, havyng no chyld, hys brother shuld mary hys wyfe, and rayse vp sēde vnto hys brother. Ther wer with vs seue bzet bzēn, & the fyrst maryed a wyfe, and deceased wythout pssue, and left hys wyfe vnto his bzether. Likewise, the second and the thyrde, vnto the seuenth. Last of all the woman dyed also. Therfore, in the resurrection, whose wyfe shal she be of the seue? For they al had her. Iesus answered and sayd vnto the: ye do erre, not knowyng the scripatures, nor the power of God. For in the resurrection, they nether mary nor are maryed, but are as the Angels in heauen.

But as touchyng the resurrection of the dead: haue ye not rede that which is spoken vnto you of God, whych sayeth: * I am the God of Abraham and the God of Isaac, and the God of Jacob: God is not a God of dead, but of lyuyng. And when the people herd this they wer astonnyed at his doctrine. ✠ But when the pharysles had herd, that he had put the Saduces to silence they cam together, and one of them (which was a doctoure of lawe) asked hym a question, temptyng hym, and sayng: Master, whych is the great commaundment in the lawe? Iesus sayd vnto hym: Thou shalt * loue the Lord thy God wyth all thy herte, and with al thy soule, and w all thy mynde. Thys is the fyrst and great commaundement. And the seconde is lyke vnto it. * Thou shalt loue thyne neighbour as thy self. In these two commaundementes hange all the lawe and prophetes.

Whyle the pharysles wer gathered together Iesus asked them sayng: What thynke ye of Christ? whose sonne is he? They said vnto hym the sonne of Dauid. He sayd vnto them: * howe then doeth Dauid in spyrte call hym Lord, sayng: The Lord said vnto my Lord: * syt thou on my ryght hande, tyll I make thyne enemyes thy foote stole: If Dauid then call hym Lord, howe is he then his sonne? And no man was able to answer hym any thyng, neyther durste any man (from that tyme forth) aske hym any mo questions. ✠

The. xxiii. Chapter. ✠

Christ cryeth wo to the pharysles, scrybes and hypocrites, and prophesyeth the destruction of Ierusalem.

Then spake Iesus to the people, and to his disciples, sayng: * The Scrybes and the pharysles syt in Moyses seate. Al therfore, whatsoener they byd you observe, that observe and do: but do not ye after theyr

Mat. xxi. 9

Mat. xxi. 9
Luce. xxi. 9
Act. xxi. 9

Deu. xxi. 9

Exod. xxi. 9
Mark. xxi. 9
Luce. xxi. 9

Deut. xxi. 9

Leuit. xxi. 9
Gen. xxi. 9
Exod. xxi. 9
Leuit. xxi. 9
Jacob. xxi. 9

Mat. xxi. 9

psal. cx. 9

Deu. xxi. 9

Wb ii theyr

The Gospell

Luke. xi. f. they workes: for they saye, and do not. * Yee, they bynde together heuy buttēs, and greuous to be borne, and laye them on mennes shoulders but they them selues wyl not beane at the wyth one of theyr fyngers. All theyr workes do they for the intente, that they maye be sene of men.

They set abzoade theyr phylateres, and make large the borders of theyr garmentes, and loue the vppermoste seates at feastes, & to syt in the chiefe place in counsels, and gret ynges in y market, and to be called of men Rabbi.

Jacob. ii. a **B** * But be not ye called Rabbi, for one is your master, euen Christ, and al ye are brethren. And call no man your father vpon the earth, for one is your father whych is in heauen. Neither bee ye called masters, for one is youre master, euen Christe. He that is greatest amonge you, shalbe youre seruaunt. * But whosoener exalteth hym selfe: shalbe brought lowe. And he that humbleth hym selfe, shalbe exalted. **Luke. xliii. c. and. xlviii. c.** **¶** Wnto you scrpbes and pharyses, ye ppoctyes, for ye shutte vp the kyngdome of heauen befoze men, * ye neyther go in your selues, neyther suffer ye the that come to enter in.

Wnto you scrpbes and pharyses, ye ppoctyes: for ye deuoure wyddowes houses, & that vnder a pretence of longe prayer: therfore shall ye be the sozer punyshed. Wnto you scrpbes and pharyses, ye ppoctyes: for ye compasse see and lande, to make one proselyte, & when he is become one, ye make hym two folde moze the chylde of hell, then ye your selues are.

Wnto you, ye blynd guydes, for ye say: whosoener doeth sweare by the temple, it is nothyng: but whosoener sweareth by the golde of the temple, he is gyltie. Ye fooles and blynd: for whether is greater: the golde or the temple that sanctifyeth the golde? And whosoener sweareth by the aultare, it is nothyng, but whosoener sweareth by the gyfte that is vpon it, he is gyltie: ye fooles and blynde, for whether is greater the gyfte, or the aultare that sanctifyeth the gyfte? whoso therfore sweareth by y aultare, sweareth by it, and by all thynges that are thereon. And whoso sweareth by the temple, sweareth by it, and by hym that dwelleth therein. * And he that sweareth by heauē, sweareth by the seat of God and by hym that sytteth thereon.

Math. v. b. **¶** Wnto you scrpbes and pharyses, ye ppoctyes. * For ye tyth mynt, and anyle, and comyn, and haue lefte the wayghyper matters of the lawe: iudgemente merce and faythe. These ought ye to haue done, and not to leane the other vndone: ye blynde guydes, whych strayne out a gnat, and swaloe a Camell.

Wnto you scrpbes and pharyses, ye ppoctyes: for ye make cleane the vtter syde of the cup, & of the platter: but wythin they are full of hybbery & excelle. Thou blynde pharyse, clense fyrst y whych is wythin the cuppe and platter, y the out syde of them maye be cleane also.

Luke. xli. f. * Wnto you scrpbes and pharyses, ye ppoctyes: for ye are lyke vnto paynted sepulchres, whych appeare beautifull outwarde, but are winfull of dead meng bones & of all fylthynges.

Even so ye also, outwardly appeare righteous vnto men. But wythin ye are full of faynednes and iniquitie. * Wnto you scrpbes and pharyses, ye ppoctyes: ye buyde the tombes of the prophetes, and garnyche the sepulchres of the ryghteous, and say: yf we had bene in the dayes of our fathers, we would not haue ben partners wyth them in the bloude of the prophetes. And so ye be witnessess vnto your selues, that ye are the chylde of them whych kylled the prophetes. Fyllyl ye like wyse the measure of your fathers. Ye serpentes, ye generation of vppers, how wyl ye escape the damnacion of hell?

¶ Therfore beholde, * I sende vnto you prophetes and wyse men, and scrpbes, and some of them ye shall kyll and crucyfy: and some of them shall ye scourge in youre synagoges, & persecute them from cytie to cytie: that vpon you maye come all the ryghteous bloude, whych hath bene shed vpon y earth, from the bloude of ryghteous Abel, vnto the bloude of zachary the sonne of Barachias: whome ye slewe betwene y temple and the aultare. Verely I saye vnto you: all these thynges shall come vpon this generation. * O Jerusalem, Jerusalem, thou that kyllest the prophetes, and stonest them whych are sente vnto the: how ofte would I haue gathered thy chyl- dzen together, euen as the henne gathereth her chykens vnder her wynges, and ye wolde not? Beholde: your house is left vnto you desolate. For I say vnto you: ye shal not se me hence forth tyll that ye say: * blessed is he, that commeth in the name of the Lorde. **¶**

The. xliii. Chapter.

Christ sheweth his disciples y destruction of the temple, y ende of the world, and the tokens of the latter dayes, & warneth them to waite, for the world shall suddenly perthe.



¶ Jesus wente out and departed from the temple: and * his disciples came to hym, for to shew hym y buyldynges of the temple. Jesus saied vnto them: Se ye not all these thynges? Verely I saie vnto you: there shall not bee here lefte one stone vpon another, that shall not bee destroyed. And as he satte vpon mount Oliuete, his disciples came vnto hym secretly, sayng: tel vs: when shall these thynges bee: and what shal bee the token of thy comynge and of the ende of the worlde? And Jesus answered, & saied vnto them: take hede, that no man deceiue you. For many shal come in my name, sayng: I am Christe: & shal deceiue many. Ye shal heare of warres & tdynges of warres: bee not troubled. For all these (these thynges) must come to passe, but the ende is not yet. * Nacion shal rise against nacion, and realme against realme: and there shal bee pestilence, andonger and earthquakes in all places. All these are the begynnynge of sorowes.

* Then shall they putte you to trouble, and shal kyll you & ye shal bee hated of all nacions for my names sake. And then shall many be offended, & shall betraye one another, & shal hate one another. And many false prophetes shall aryse, and shall deceiue many. * And iniquitee shall haue y vpperhand, the loue of many shal abate. * But he that endureth to the ende, the same shal be safe.

* And

* And this Gospel of the kyngdom shal be preached in all the worlde, for a wytnes vnto all nations, and then shal the ende come.

* When ye therfore shal see the abhomyngacio[n] of desolacion (that was spokē of by Daniel the prophet) stand in the holy place, whoso readeth it let hym vnderstand. Then let them whiche be in Ieruzalem, flye into the mountaynes. And let hym whych is on the house toppe, not come downe to set any thyng oute of his house. Neither let hym whych is in the felde, retorne backe to fetch his clothes. Who shal be in those dayes to them þe are wyth chyld, & to the that gene sucke. But praye ye, that your flyght be not in the wynter, nether on the Saboth daye. For then shal be great tribulaciōs: such as was not sence the begynnyng of the worlde to this tyme, nor shal be. Per & except those dayes should be shortened, ther shuld no fleshe be saued, but for the chosens sake those dayes shal be shortened.

* Then ys any man saye vnto you: lo, here is Christ, or there: beleue it not. For there shal arise false Christes, & false prophetes: and shal do we greate myracles, & wonders. In so mucht (that ys it wer possyble) the very elect shoulde be deceaued: behold, I haue told you before. Wherfore, ys they saye vnto you: beholde, he is in the deserte, go not ye forthe: beholde, he is in the secrete places, beleue it not. For as þe flyghtenyng cometh out of the east, & appeareth into þe west: so shal the comyng of the sonne of man be.

* For wher soeuer a dead karkas is, enē there wyl the Eagles also be gathered together. Immediately after the tribulacions of those dayes shal the Sonne be darkened, and þe Moone shal not geue her lyght, and the starres shal fall fro heauen, and the power of heauen shal be moued. And then shal appeare the token of the sonne of man in heauen. And then shal all the kynredes of the earth mourne, and they shal see the sonne of man comyng in the cloudes of heauen, with power and greate gloze, & he shal send his Angels with the greate voyce of a trompet, and they shal gather together his chosens, from the byghest partes of heauē, vntyll þe endes thereof.

* Learne a symilitude of the fygge tree: whē his brynches is yet tender, & the leaues syngge ye knowe that sommer is nye. So lyke wyse ye, when ye se all these thynges, be ye sure that it is nere, euen at the doores. Verely I saye vnto you: this generaciō shal not passe, tyll all these thynges be fulfilled. * Heauen and earth shal passe, but my wordes shal not passe. But of þe daye and houre knoweth no man, no not the angels of heauen, but my father only.

* But as the dayes of Noe were, so shal also the comyng of þe sonne of mā be. For as in the dayes (that went before the flood) they dyd eate and drynke, marrye, & were marryed, enē vntyll the day that Noe entred into the ship, & knewe not tyll the floude came and toke the all awaye. So shal also the comyng of the sonne of man be. Then shal two be in the felde, the one receaued & the other refused: two wemen shal be gryndyng at the myll, the one receaued and the other refused.

sed. on (Two in a bed, the one shal be receaued, and the other refused) * Watche therfore, for ye know not what houre your Lorde wyl come. Of this yet he sure that ys the good man of the house knewe what houre the these would come: he woulde surely watche, and not suffer his house to be brokē vp. Therfore, be ye also ready, for in suche an houre as ye thynke not, wyl the sonne of man come. Who is a faythfull and wyse seruaunt, whome his Lorde hath made ruler ouer his household, to geue them meat in season. Blessed is that seruaunt, whom his Lorde (when he cometh) shal fynde so doyng: Verely I saye vnto you, that he shal make hym ruler ouer all his goodes. But and ys that euell seruaunt saye in his herte my Lorde wyl be long a comyng (and so begynne to smyte his feloes, pec, and to eate and drynke wyth the dronken) the same seruaunt his Lorde shal come in a daye when he loketh not for hym, and in an houre that he is not ware of, and shal hewe hym in peces, and geue hym his porcion wyth hypocrytes: there shal be wepyng and gnashyng of teth.

The. xxi. Chapter.

The ten virgyns. The talentes deliuered to the seruantes, and of the generall iudgement.

Then shal the kyngdome of heauen be lyke vnto ten virgyns, whiche toke their lampes, and went to mete the bydgrom (and the byde) But fyue of them were folyse, and fyue were wyse. They that wer folyse, tok theyr lampes but toke none oyle wyth the. But the wyse toke oyle wyth them in theyr vessels, wyth the lampes also. Whyle the bydgrome tarped, they all slombzed and slepte. And euen at mydnyghte, there was a crye made: beholde, the bydgrome cometh: go oute to mete hym. Then all those virgyns arose, and prepared theyr lampes. So the folyse sayd vnto the wyse: geue vs of your oyle: for our lampes are gone out. But the wyse answered, sayng: not so lest ther be not ynough for vs and you, but go ye rather to them that sel and buye for your selues. And whyle they went to buye, the bydgrom came: and they that wer ready, wente in wyth hym to the maryage, and the gate was shut vp. Afterward came also the other virgyns, sayng: * Lorde, Lorde, open to vs. But he answered and sayde: verely I saye vnto you: I knowe you not. * Watche therfore for ye knowe nether the daye, nor yet the houre wherin the sonne of man shal come.

* Lyke wyse as a certayne man ready to take his iorney into a straunge countre, called his seruantes, and deliuered vnto them his goodes. And vnto one he gaue fyue talentes, to another two, and to another one: to euery mā after his habyltye, and straight waye departed.

Then he that had receaued the fyue talentes, went, & occupied wyth the same, & wanne other fyue talentes. Lyke wyse also he that receaued two, gayned other two. But he that receaued þe one, went & dygged in the earth, and hyd his lordes money. After a long season the lord of those seruantes came, and rekened wyth them. And so he that had receaued fyue talentes came and

Wd iii broughte

The Gospell

and brought other fyue talentes, sayng: Syr, I deliueredst vnto me fyue talentes: behold I haue gayned wyth them fyue talentes mo. His lord sayd vnto hym: wel thou good and faythfull seruant. Thou hast bene faythfull ouer fewe thynges, I wyl make the ruler ouer many thynges: entre thou into the ioye of thy lord. He also that had receaued two talentes, came and sayd: Syr, thou deliueredst vnto me two talentes: behold I haue wonne two other talentes wyth the: his lord sayd vnto hym: wel good and faythfull seruant. Thou hast ben faythfull ouer fewe thynges, I wyl make the ruler ouer many thynges: Entre thou into the ioye of thy lord.

E Then he whych hath receaued the one talent, cam, and sayd: Syr, I knewe the, that thou arte an harde man, reappng where thou hast not sowed, and gatherng where thou haste not strawed, & therfore was I afrayed, and wote and hdd thy talent in the earth: lo, there thou haste that thyne is. His lord answered and sayd vnto him: thou euil and slouthfull seruaunt, thou knewest, that I reape where I sowed not, & gather wher I haue not strawed, thou oughtest therefore to haue deliuered my money to the exchaungers, & then at my cominge thou shouldest haue receaued myne o'one wyth vantage. Take therfore the talent from hym, and geue it vnto hym whych hath ten talentes. * For vnto euery one that he shalbe geuen, & he shal haue aboundance: But he that hath not, from hym shalbe taken awaye euen that whych he hath. And cast the vnprofytable seruaunt into vter darknes, & ther shalbe weeping and gnashyng of teth.

Mat. xiii. c
Mar. xiii. c

Mat. xiii. g
and. xiii. b

1. The. i. d

eze. xxxiii. e

Mat. xx. d
Iesa. lviii. b
eze. xvi. a

Eccle. vii. d
iii. Tim. i. d

psal. vi. b
Mat. vii. d
Luce. xiii. f
Iesa. xxx. g
Dani. vii. d

When the sonne of man cometh in hys gloze, and all the holy angels wyth hym, then shall he sit vpon the seate of hys gloze, and before hym shalbe gathered all nations. * And he shal separate them one from another, as a shep-herd deuydeth the shepe from the goates: and he shal set the shepe on his right hande, but the goates on the left. Then shall the kyng saye to them that shalbe on hys ryght hande. Come ye blessed of my father, inheret the kyngdome, * prepared for you fro the begynnyng of the worlde. * For I was an hongred, and ye gaue me meat. I was thyrstye, & ye gaue me drynke. I was herbour-lesse, and ye toke me in. Naked, & ye clothed me. * Sycke, and ye vylited me. * I was in prelson, & ye came vnto me. Then shall the ryghteous an-
* were hym sayng: Lorde when sawe we the an-
hongred, & fed the: or thyrstye, & gaue the drynke? When sawe we the herbourlesse, and toke the in? or naked, and clothed the? or when sawe we the sycke, or in prelson, and came vnto the? And the kyng shall answer, and saye vnto them, verely I saye vnto you, in as muche as ye haue done it vnto one of the lest of these my brythen, ye haue done it vnto me.

Then shall he saye also vnto them, that shal-
be on the left hande: * departe from me ye cursed
* into enerlastyng fyre: whyche is prepared for
the deuyl and his angels. For I was an hongred
and ye gaue me no meat. I was thyrstye, and ye
gaue me no drynke. I was herbourlesse, and ye

toke me not in. I was naked & ye clothed me not
I was sycke and in prelson, & ye vylited me not.
Then shall they also answer hym sayng: Lorde
when sawe we the an hongred, or a thyrstye, or har-
bourlesse, or naked, or sycke, or in prelson, and did
not mynister vnto the? Then shall he answer
the, sayng: Verely, I say vnto you, in as much
* as ye dyd it not to one of the lest of these, ye did
it not to me. And these shal go into enerlastyng
payne, the righteous into life eternall.

The. xxvi. Chapter.

Mary Magdalene anoynteth Christ. They eat the Pas-
ter lamb, Christ prayeth in the garden. Judas betrayeth
hym. Peter smytheth of Malchus eare. Christ is accused by
false wytnesses. Peter denyeth hym.

And it came to passe, whē Jesus had fi-
nyshed all these saynges, he sayd vnto
hys dyscyples. * Ye knowe that af-
ter two dayes shalbe Easter and the
sonne of man shalbe deliuered ouer to be cruci-
fied. * Then assembled together the chiefe prea-
stes and the scribes and the elders of the people,
vnto the palace of the hie preast (which was cal-
led Cayphas) and held a counsell that they might
take Jesus by subteltie and kyll hym. But they
sayd: not on the holie daye, least there be an up-
roure among the people.

When Jesus was in Bethany, in the house
of Symeon the leper, ther came vnto hym a wo-
man: * hauinge an alabastrer boxe of precyous
oyntmente, and poured it on hys head, as he sat
at the bozde. But when his dyscyples sawe it,
they had indignacion sayng: Whereto serueth
this waste? This oyntmente myght haue bene
well solde, and geuen to the pooze. When Jesus
vnderstode that, he sayde vnto them: why trou-
ble ye the womā? For she hath wrought a good
worke vpon me. * For ye haue pooze alwayes
wyth you: But me shal ye not haue alwayes.
And in that she hath cast this oyntment on my
body, she dyd it to bury me. Verely, I saye vnto
you wheresoener this Gospell shalbe preached
in the worlde, there shal also this that she hath
done be tolde, for a memoryall of her.

Then one of the twelve (which was called Ju-
das Iscariot) wēt vnto the chiefe preastes, and
sayd vnto the: what wyl ye geue me, and I wyl
deliuer hym vnto you? And they appoynted vn-
to him thyrty peces of syluer. And fro that time
forth he sought oportynitee to betraye hym.

The first daye of fete bread, the dyscyples
came to Jesus, sayng vnto hym, where wylte
thou that we prepare for the to eate the pascouer?
And he sayde: go into the cytie, to suche a man, &
saye vnto hym, the master sayeth: my time is at
hande, I wyl kepe myne Easter by the, wyth my
disciples: And the disciples dyd as Jesus had ap-
poynted them, & they made ready the pascouer.

When the eue was come, he sat downe wyth
the twelve. And as they dyd eate, he sayde: Ve-
rely, I saye vnto you, that * one of you shal be-
traye me. And they were excedyng sore wofull
and began euery one of them to saye vnto hym:
Lorde, is it I? he answered and sayde: he that
dyppeyth hys hande wyth me in the dyshe, the
same

Mat. xiii. f
and. xiii. e
Ihon.

Mat. xiii. f
Luce. xiii. e

Ihon.

Mat. xiii. f
Ihon.

Luce. xiii. e

Mat. xiii. f

Mat. xiii. f
Ihon.

Ihon.

Mat. xiii. f

Ihon.

Mat. xiii. f

Ihon.

Ihon.

Ihon.

Ihon.

Ihon.

Ihon.

same shall betraye me. * The sonne of man true. Cyp goeth, as it is wyrtten of hym: but wo vnto that man, by whom the sonne of man is betrayed. It had bene good for that man, yf he had not bene borne. Then Judas whyche betrayed hym answered and sayd: master, is it I? He sayd vnto hym: thou haste sayd. When they were eatyng Jesus toke bread, and when he had geuen thankes, he brake it, and gaue it to the discyples, and sayd: * Take, eate, this is my body. And he toke the cuppe, and thanked, and gaue it them, sayyng: Drynke ye al of this, for this is my bloud (whyche is of the newe testamente) that is shed for many, for the remysynge of synnes. But I say vnto you: I wyll not drynke hence forth of this frute of the vyne tree, vntyll the daye when I shall drynke it newe with you in my fathers kyngdome.

* And when they had sayd grace, they wente out vnto mount Oliuete. Then sayeth Jesus vnto the: all ye shalbe offended because of me this nyght. For it is wyrtten: * I wyll smyte the shep-herde, and the shepe of the flocke shalbe scattered abroad. But after I am rysen agayn, I wyll go before you into Galile. Peter answered, & sayde vnto hym: * though al men be offended because of the, yet wyl I not be offended. Jesus sayd vnto hym: Verely, I saye vnto the, yf in this same nyght, before the cocke crowe, thou shalte denye me thysse. Peter sayd vnto hym: Yee, though I shoulde dye with the, yet wyl I not denye the: Lyke wyse also sayd all the discyples.

* Then came Jesus with them vnto a farme place (whyche is called Gethsemane) & sayd vnto the discyples: syt ye here whyle I go & praye vnder. And he toke with hym Peter & the two sonnes of zebede, & began to waxe sorrowful and heuy. Then sayd Jesus vnto the: * My soule is heuy, eue vnto the death. Tary ye here & watche with me. And he wente a lytell farther, and fell flat on hys face, & prayed, sayyng: O my father, yf it be possyble, * let this cuppe passe from me: neuerthelesse, not as I wyll, but as thou wylte. And he came vnto the discyples and founde the slepe, and sayeth vnto Peter: What coulde ye not watch with me one houre: watche & praye, that ye entre not into temptation. * The spyte is wyllyng, but the fleshe is weake.

* He went away once agayn and prayed, sayyng: O my father, yf this cuppe maye not passe away from me, except I drynke of it, thy wyl be fulfilled. And he came, and founde them a slepe agayn. For they eyes wer heuy. And he left the and wente agayn, and prayed the thyrde tyme, sayyng the same wordes. Then cometh he to the discyples, and sayeth vnto them. Slepe on nowe and take youre rest. Beholde, the houre is at hande, and the sonne of man is betrayed into the handes of synners. Ryse, let vs be goyng: beholde, he is at hande, that doeth betraye me. * Whyle he yet spake: lo, Judas one of the nombe of the twelue, came, and with hym a greate myltitude, with sweardes and staves, sent from the chiefe prestes and elders of the people. But he that betrayed hym, gaue them a token, sayyng: Whomsoeuer I kysse that same is he, hold

hym faste. And forthwith he came to Jesus, and sayd: Haple Master, and kysed hym. And Jesus sayd vnto hym: frende, wherfore arte thou come? Then came they, and layed handes on Jesus, and toke hym.

And beholde, one of them whyche were with Jesus, stretched out his hand, & drew his sweard and stroke a seruaunte of the hye prestes, and smote of his eare. Then sayde Jesus vnto hym: put vp thy swearde into hys sheath. * For all they that take the swearde: shal perishe with the sweard. Thyntest thou that I can not now praye to my father, & he shall geue me (euen nowe) more then twelue Legions of Angels? But how then shall the scriptures be fulfilled: for * thus muste it be. In that same houre sayde Jesus to the myltitude: * Ye be come out as it were vnto a thefe, with sweardes and staves, for to take me. I sat daylye with you teachyng in the temple, and ye toke me not. * But all this is done, that the scriptures of the prophetes myght be fulfilled. * Then al the discyples forsoke hym, and fled. And they toke Jesus, & led him to Cayphas the hye preste where the scribes and the elders wer assembled. But Peter folowed hym a farre of vnto the hye prestes palace, and went in, and sate with the seruauntes, to se the ende.

* The chiefe prestes and the elders, and all the counsell, sought false wytnes against Jesus (for to put hym to death) but found none: yee, when many false wytnesses came, yet found they none. At the last came two false wytnesses, and they sayde: This feloe sayde: * I am able to destroye the temple of God, & to buylde it agayne in thre dayes. * And the chiefe preste arose, and sayd vnto hym: Answerest thou nothyng? Why do these beare wytnes agaynst the? But Jesus helde his peace. * And the chiefe preste answered and sayde vnto hym: I charge the by the luyng God, that thou tell vs, whether thou be Christe the sonne of God. Jesus sayeth vnto hym: thou hast sayd. Neuerthelesse, I saye vnto you: * Here after shall ye se the sonne of man syttyng on the right hande of power, and comyng in the cloudes of the skye.

* Then the hye preste rent his clothes, sayyng: he hath spoken blasphemie: what nede we of any mo wytnesses? Beholde, nowe ye haue herd his blasphemie, what thynke ye? They answered, & sayd: he is worthy to dye. * Then dyd they spyt in hys face, and buffeted hym with fyfkes. And other smote hym on hys face, with the palme of the handes, sayyng: Tell vs thou Christ, who is he that smote the?

Peter sat without in the palace. And a damsel came to hym, sayyng: Thou also wast with Jesus of Galile: but he denyed before the al, sayyng I wote not what thou sayest. Whē he was gone out into the porche, another wenche sawe hym, and sayd vnto them that were there: This feloe was also with Jesus of Nazareth. And agayn he denyed with an othe (sayyng:) I do not knowe the man. And after a while, came vnto him thei (that rode by) & sayd vnto Peter: * surely thou art euen one of them, for thy speache betrayeth

Wh iii the.

The Gospell

the. Then began he to curse and to sweare, that he knewe not the man. And immediatly * the cocke crewe. And Peter remembred the word of Iesu, whyche sayde vnto hym, before the cocke crowe, thou shalt deny me thysse: and he wente out, and wept bitterly.

The xxvii. Chapter.

Christ is deliuered vnto pylate. Judas hangeth hym selfe. Christ is crucified amonge theues. He dyeth and is buried, watchmen kepe the graue.

When the moorning was come al the chiefe preastes and the elders of the people, helde a counsell agaynst Iesu, to put hym to death, & brought hym bounde * and deliuered hym vn to Poncius Pylate the debyte.

Then Judas (whyche had betrayed hym) se- ping that he was condemned, repented hym selfe and brought agayne the thirtie plates of syluer to the chiefe preastes and elders, saynge: I haue synned, betraying the innocent blood. And they sayde: what is that to vs? Se thou to that. And he cast doune the syluer plates in the temple, and departed * and went and hanged hym selfe.

And the chiefe preastes toke the syluer plates and sayd: it is not lawfull for to put them into treasure, because it is the pryce of bloude. And they toke counsel: and bought wth them a potters felde, to burye straungers in. Wherfore the felde is called * (Baceldema, that is) the feld of bloud vntill thys daye. Then was fulfilled, & whych was spoken by Jeremy the Prophete, saynge: * and they toke thirtie syluer plates, the pryce of hym that was valued, whome they bought of the chyldren of Israel, and gaue them for potters feld, as the Lorde appoynted me.

* Iesu stode before the debyte, and the debite asked hym, saynge: arte thou the kyng of the Jewes? Iesu sayeth vnto hym: Thou sayeste. And when he was accused of the chiefe preastes & elders, he answered nothyng. Then sayeth Pylate vnto hym: hearest thou not, how many witnesses they laye agaynst the: * and he answered hym to neuer a word: in so much that the debite marvelled greatly.

* At that feaste, the debyte was wont to deliuer vnto the people a prisoner, whome they would desyre. He had then a notable prisoner, called Barrabas. Therfore when they were gathered together, Pylate sayd: * whether wyl ye that I gene loote vnto you? Barrabas, or Iesu, whyche is called Christ? For he knewe that for enuy they had deliuered hym.

When he was set doune to gene iudgemente hys wyfe sent vnto hym saynge: haue thou nothyng to do wth that iuste man. For I haue suffred many thynges thys daye in my slepe because of hym. * But the chiefe preastes & elders perswaded the people, that they shuld aske Barrabas, and destroye Iesu. The debyte answered, and sayde vnto them: whether of twayne wyl ye, that I let loose vnto you? They sayde: * Barrabas. Pylate sayd vnto the: * what shal I do then wth Iesu whyche is called Christ?

They all sayd vnto hym: Let hym be crucified. The debyte sayde: What euell hath he done? But they cryed the more, saynge: Let hym be crucified. When Pylate sawe that he could preuaile nothyng, but & more busynesse was made he toke water and washed hys handes before the people, saynge: I am innocente of the bloude of thys iuste personne, ye shall se. Then answered all the people, and sayde: * Hys bloude be on vs and oure chyldren. * Then let he Barrabas loose vnto them, and scourged Iesu, and deliuered hym to be crucified.

* Then the souldiers of the debyte toke Iesu in the common hall, and gathered vnto hym all the companye. And they strypped hym, & put on hym a purple robe, & platted a crowne of thornes, and put vpon his head, & a rede in his ryght hand: & bowed the knee before hym, and mocked hym sayng: haile kyng of the Jewes. And whē they had spyt vpon hym, they toke the rede, and smote hym on the head.

And after that they had mocked hym, they tooke the robe of hym agayne, and put hys owne rayment on hym, and led hym away to crucifye hym. And as they came out, * they found a man of Cyren (named Symon) hym they compelled to beare his crosse. * And they cam vnto a place which is called Golgotha (that is to say: a place of dead mens scoules) and gaue hym vyner to drynke, myngled wth gall. And whē he had tasted therof, he would not drynke.

When they had crucified hym, they parted hys garmentes, and caste lottes: that it myghte be fulfilled which was spoken by the Prophet: * They departed my garmentes amonge them, and vpon my vesture dyd they caste lottes. And they sat and watched hym there, & set vpon hys head, the cause of hys death wyrtten: This is Iesu the kyng of the Jewes. * Then were there two theues crucified wth hym, one on the right hande and another on the lyfte.

* They passed by reuled hym, waggynge theyr heades, and sayng: thou that destroyedest the temple of God, and byddest builde it in thre dayes, saue thy selfe. * If thou be the sonne of God, come doune from the crosse. Lyke wyse also the hye preastes, mockynge hym wth the scribes and elders sayde: he saued other, hym selfe can he not saue. If he be the kyng of Israel let hym nowe come doune from the crosse, and we wyl beleue him. * He trusted in God, let him deliuer hym nowe, if he wyl haue hym, for he sayde: I am the sonne of God. The theues also which were crucified wth hym, cast the same in hys tethe. * From the fyrte houre was there darkness ouer al the lande vnto the nynt houre. And aboute the nynt houre, Iesu cryed wth a loude voyce, saynge: Eli, Eli, lama sabachani. That is to saye: * My God, my God, why hast thou forsake me? Some of them that stode there, when they herde that, sayde: This man calleth for Helias. And streyght waye * one of them ranne, and toke a sponge, and when he had fylled it full of vyner, he put it on a rede, and gaue hym to drynke. Other sayde: let be, let vs se whether

se whether

se whether Elias will come and deliuer hym. Jesus, when he had cried again with a loude voice yelded vp the ghoste. And behold, the vaile of the temple did rent into two partes, from y^e top to the bottome, and the earth did quake, and the stones rent, and graues did open: and many bodies of sainctes whiche slepte, arose, and wente out of the graues, after his resurrection, & came into the holy cite, & appeared vnto many. Whē the Centurion and they that were with hym watching Jesus, sawe the earthquake, & those thynges whiche happened, they feared greatly, sayng: Truly, this was the sonne of God.

* And many women were there (beholdyng hym afarre of) whiche folowed Jesus frō Galile, ministeryng vnto hym. Among whiche was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of zebedees children. When the euen was come * there came a riche manne of Arimathea named Ioseph, whiche also was Jesus disciple. He wēt vnto Pilate and begged the body of Jesus: Then Pilate commaunded the body to bee deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth, and laied it in his new tombe whiche he had hewen out, euen in the rocke, and rolled a grente stone to the doze of the sepulchre & departed. And there was * Mary Magdalen & the other Mary, sitting ouer against the sepulchre. The next daie that folowed the daie of preparyng, the hie prestes and pharises came together vnto Pilate, sayng: Sir wee remēbre that this deceiuer saied while he was yet aliue. After thre dayes I will rise again. Commaunde therfore that the sepulchre bee made sure vntill the third daye, lest his disciples come, & steale hym awate & saie vnto the people: he is risen from the dedde and the last erreure shal bee wourse then the first. Pilate saied vnto them: Ye haue the watche, go your waie, make it as sure as ye cā. So they wēt and made the sepulchre sure with watchemen, and sealed the stone. ¶

The xxviii. Chapter.

The resurrection of Christ. The hie prestes geue the souldours money to saie that Christ was stolen out of his graue. Christe appeareth to his disciples, and sendeth them forth to preache and to baptise.

In an euening of the Sabothes whiche dawneth the first daie of the Sabothes, came Mary Magdalene and the other Mary to see the sepulchre.

And behold, there was a grente earthquake for the angell of the Lorde descended from heauen, and came and rolled backe the stone from the doze, and satte vpon it. His countenaunce was lyghtenyng, and his rayment white as snowe. And for feare of hym the keepers were astonnyed, and became as dedde menne.

The angell answered, and saied vnto the women, feare ye not. For I knowe, that ye see Jesus whiche was crucified: he is not here: he is risen as he saied. Come see y^e place where that the Lorde was laied: and goo quickly, tell his disciples, that he is risen again from the dedde. And behold, he goeth before you into Galile, there ye shall see hym. Lo I haue tolde you. ¶

* And they departed quickly from the sepulchre with feare and greate ioye, and did rūne to bring his disciples woorde. And as they wēt to tell his disciples: behold, Jesus mette them, sayng: All halle. And they came and helde hym by the fete and worshipped hym. Then saied Jesus vnto them: bee not afrayed. Goo tell my brethren that they goo into Galyle, and there shall they see me. When they were gone, behold some of the keepers came into the cite, and shewed vnto the hie prestes, all the thynges that had happened. And they gathered them together with the elders, and tooke counsayll, and gaue large money vnto the souldours, sayng: Saye ye, y^e hys disciples came by nyghte and stole hym awaye whyle ye slepte. And yf thys come to the rulers eares, wee wyll perswade hym, and saue you harmeles. So they toke the money, and did as they were taught. And thys sayng is noyld among the Jewes vnto this daye. ¶

* Then the eleuen disciples wente awaye in to Galile, into a mountaigne, where as Jesus had appoynted them. And when they sawe hym they worshipped hym. But some doubted. And Jesus came, and spake vnto them, sayng: * All power is geuen vnto me in heauen, and in earth. * Gospe therefore, and teache all nacions, baptisying then in the name of the father, and of the sonne, and of the holy ghoste: Teachyng them to obserue all thynges, whatsoeuer I haue commaunded you. And lo, * I am with you alwaye euen vntill the ende of the worlde. ¶

There endeth the Gospell of
saincte Matthewe.

The Gospell of
saincte Marke.

The first Chapter.

The office of Iohn the Baptiste. The baptyme of Christe, his sayng, his preachyng, and the calling of Peter, Andrieu, James and Iohn. Christe healeth the manne with the vncleane spirite, helpeth Peters mother in lawe, and cleaseth the leper.



In the begynnyng of the Gospell of Iesu Christe the sonne of God, as it is written in the Prophetes: * Beholde I sende my messenger before thy face, whiche shall prepare thy waye before thee. The voice of a crier in the wyldernesse: * Prepare the waye of the Lorde and make his pathes straight. * Iohn did baptise in the wyldernesse, and preached the baptyme of * repentaunce, for the remission of synnes. And all the lande of Jewry and they of Iherusalem wente out vnto hym, and were baptised of hym in the ryuer of Iordan confessyng theyr synnes. * Iohn was clothed with camels herte, and with agayrdell of a skynne aboute his loynes. And he dyd eate locustes and wyld honey, and preached, sayng: * He that is stronger than he, then

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then I, cometh after me, whose shooe latched I am not worthy to stoupe doune, and vnloose. I haue baptised you with water: but he shall baptise you with the holy ghoſte. ¶

And it came to passe in thole daies, that Iesus came from Nazareth, of Galile, * and was baptised of Ihon in Iornane. And as ſone as he was come vp out of the water: * he ſaw heauen open, and the ſprite deſcendynge vpon hym like a doue: And there came a voyce from heauen. * ¶ Thou art my deare ſonne in whom I deſite. And immediatly * the ſprite droue hym into wylderneſſe: and he was there in the wylderneſſe fourty dayes, and was tempted of Satthan, and was with wilde beaſtes. * And the angels miniſtered vnto hym. After that Ihon was taken * Iesus came into Galile * preachynge the Goſpell, of the kyngdome of God, and ſayng: the tyme is come, and the kyngdome of God is at hande: * repente and beleue the Goſpell.

¶ As he walked by the ſea of Galile, he ſawe Symon and Andzeus his brother, caſtynge nettes into the ſea, for they were fiſhers. And Iesus ſaid vnto them: foloe me, and I will make you to become fiſhers of menne. And ſtraight waye they forſoke their nettes and folowed hym. And when he had gone a litle further thence, he ſawe James the ſonne of zebede, and Ihon his brother, whiche alſo were in the ſhippe, mending their nettes. And anone he called them. And they leſte their father zebede in the ſhippe with the hyred ſeruauntes, and folowed hym.

¶ And thei came into capernaum: and ſtraight waye on the Saboth dayes, he entered into the ſynagoge, and taught, and they were aſtoniſhed at his learnynge. * For he thought them as one that had aucthorite, and not as the ſcribes. And ¶ there was in their ſynagoge a manne vexed with an vncleane ſprite, and he cryed ſayng: Alas, what haue wee to dooe with thee thou Iesus of Nazareth? Art thou come to deſtroye vs? I knowe thee what thou art, euen that holy one of God. And Iesus rebuked hym, ſayng: holde thy peace, and come oute of the manne. And whē the vncleane ſprite had torne hym, and cryed with a loude voyce, he came out of him. And thei were all amaſed, in ſo muche that thei demaunded one of another among them ſelues ſayng: What thyng is this? What newe doctryne is this? For with aucthorite commaunded he the foule ſpirites, and thei obeyed hym. And immediatly his fame ſped a brode throughtout al the region, borderynge on Galile.

¶ And forthwith when they were come oute of the ſynagoge, * they entered into the houſe of Symon and Andzeus, with James and Ihon. But Symons mother in lawe laye ſicke of a feuer. And anone they tell hym of her. And he came, and toke her by the hande: and liſt her vp and immediatly the feuer forſoke her, and ſhe mynſtered vnto them. And at euen when the ſunne was doune, they brought vnto him al that were diſeaſed, and thei that were vexed with deuils. And all the citee was gathered together at the doore, and he healed many that wer ſicke

of diuerſe diſeaſes, and * caſt oute many deuils, and ſuffered not the deuils to ſpeake, becauſe they knewe hym. And in the moynynge verie early, Iesus (when he was riſen vp) departed, and wente out into a ſolitary place, and there prayed. And Symon and thei that were with hym, folowed after hym. And when thei had founde hym they ſaid vnto hym: all menne ſeke for thee. And he ſaid vnto them: lette vs goo into the next townes, that I maye preach there alſo: for therfore am I come. And he preached in their ſynagoges, in all Galyle, and caſte the deuilles oute.

* And there came a leper to hym, beſechynge hym, and knelyng doune, and ſayng vnto hym if thou wylte, thou canſte make me cleane. And Iesus had compaſſion on hym, & put forth his hande, touched hym, and ſaith vnto hym: I wil bee thou cleane. And as ſone as he had ſpoken, immediately the leproſye departed from hym, and he ſente hym awaye forthwith, and ſaith vnto hym: * See thou ſaye nothyng to any manne: but gette thee hence, ſhewe thy ſelf to the preeſte and offer for thy clenſynge, thoſe thynges whiche Moſes commaunded, for a witneſſe vnto them. But he (as ſone as he was departed) began to tel many thynges, and to publiſhe the ſayng: in ſo muche that Iesus coulde nomore openly entre into the citee, but was without in deſerte places. And thei came to hym from euery quarter.

The ii. Chapter.

¶ He healeth the manne of the pally, calleth Leui the cuſtomer, eateth with open ſynnere, and excuſeth his diſciples.

¶ After a ſeue dayes alſo, he entered into Capernaum again, and it was noyed that he was in the houſe. And anone many were gathered together, in ſo muche that now there was no rōme to receiue them, no, not ſomuche as about the doore, and he preached the woordes vnto them: * And thei came vnto hym, byngynge one ſicke of the pally, whiche was bozne of foure menne. And whē they could not come nie vnto hym, for preſe, they vncouered the rooſe of the houſe that he was in. And when they had broken vp the roſe, they did (with cordes) let doune the bed wherin the ſicke of the pally laye. When Iesus ſawe their faith, he ſaid vnto the ſicke of the pally: * ſonne, thy ſynnes bee forgiuen thee.

But there were certayne of the ſcribes ſpytyng there, and thynkyng in their heartes: why dooeth he ſpeake theſe blaſphemies? Whocan forgiue ſynnes, but God onely? And immediatly when Iesus perceiued in his ſprite that thei ſo thoughte within them ſelues, he ſaith vnto them: why thynke ye ſuche thynges in your heartes? Whether is it eaſyer to ſaye to the ſicke of the pally, thy ſynnes bee forgiuen thee, or to ſaie aryle, take vp thy bed, and walke? But that ye maye knowe, that the ſonne of manne hath power in earth to forgiue ſynnes, he ſpake vnto the ſicke of the pally: Ariſe & take vp thy bed and gette thee hēce vnto thyne owne houſe. And immediatly he aroſe, tooke vp the bed, and went forth beſore them all: in ſo muche that

that thei were all amazed, and glorified God, saying: wee neuer sawe it on this fashion.

* And he went again vnto the sea, and all the people resorted vnto hym, and he taught theim. And as Iesus passed by, he sawe Lenti & soonne of Alphe, sytting at the recite of custome, and saied vnto hym: folow me. And he arose, and folowed hym. And it came to passe that when Iesus satte at meate in his house, many publicans and synners satte also together at meate with Iesus and his disciples. For there were many, that folowed hym. And when the scribes and pharises sawe hym eate with publicans and synners, thei saied vnto his disciples: how happeneth it, that he eateth, and drynketh with publicans and sinners? When Iesus hearde that, he saied vnto theim: Thei that bee whole, haue no nede of the physicion, but thei that are sicke. * I came not to call the righteous, but synners to repentance. And the disciples of Ihon and the pharises did faste, and thei come and saie vnto hym: Why dooe the disciples of Ihon and the pharises faste, but thy disciples fast not? And Iesus saied vnto theim: can the childe of the wedding fast while the bydegrome is with theim? As long as they haue the bydegrome with theim, they cannot faste. But the dayes will come, when the bydegrome shalbee taken awaye from them, and thei shall thei fast in those dayes.

¶ Romanne also soweth a pece of newe clothe vnto an olde garmente, els taketh he a waite the newe pece thereof from the olde, and so is the rente wourle. And no manne powreth newe wyne into olde bottels, els the new wyne dooth burst the bottels and the wine runneth out, and the bottels are marred. But newe wyne muste be putte into newe bottels. * And it chaunced on the Saboth dayes and his disciples began by the waye to plucke the eares of corne. And the pharises saied vnto hym: behold, why dooe thei on the Saboth dayes, that whiche is not lawfull? And he saied vnto them: haue ye neuer read what Dauid did, when he had nede, and was hungred, bothe he and thei that were with hym? How he went into the house of God, in the dayes of Abiathar the hie preeste, and did eate the hewbrede (whiche is not lawfull to eate, but for the preestes onely) and gaue also to theim whiche wer with hym? And he saied vnto them the Saboth was made for manne, and not man for the Saboth. Therfor is the soonne of man, Lord also of the Saboth.

¶ The. iiii. Chapter.

The helpe the manne with the dyed hande, choiceth his Apostles, & casteth out the vncleane spirite, which the pharises ascribe vnto the deuell. The brother, sister, and mother of Christe.



And he entred again into the Synagoge, and ther was a manne there whiche had a withered hande. And thei watched hym, whether he would heale hym on the Saboth daie, that thei might accuse hym. And he saied vnto the manne whi-

che had the withered hande: arise, and stande in the middes. And he saith vnto theim: whether it is lawfull to dooe good on the Saboth dayes, or to dooe euill: to saue lyfe, or to kill? But thei helde their peace. And when he had looked round aboute on theim, with anger, mouing on the blyndnes of their heartes, he saith to the manne: stretch forth thyne hande. And he stretched it out. * And his hand was restored; euen as whole as the other. * And the pharises departed; and straight waye gathered a counsaill (with theim that belonged to herode) against hym, that thei might destroye hym. But Iesus auoyded with his disciples to the sea. * And a greete multitude folowed hym from Galile: and from Iewry, and from Hierusalem, and from Idumea, and from beyond Iordane. * And thei that dwelled about Tyre and Sidon, a greete multitude of menne: whiche (when thei had herde what thynges he did) came vnto hym.

And Iesus commaunded his disciples, that a shippe should waite on hym, because of the people: lest thei should throng hym. For he had healed many, in so muche that thei pressed vpon hym for to touche hym, as many as had plagues. And when the vncleane spirites sawe hym, thei fell doune befoze hym, and cried saying: thou art the soonne of God. And he straightely charged theim that they should not make hym knowne. And he wente by into a mountaigne, and called vnto hym whom he would, and thei came vnto hym. * And he ordeined the twelue, that they should bee with hym, and that he might sende them forth to preache: and that thei might haue power to heale sikennes, and to cast out deuels. And he gaue vnto Simon the name Peter. And he called James the soonne of zebede and Ihon James brother, and gaue theim to names Bonarges, whiche is to saie: the soonnes of thonder. And Andrew, and Philippe, and Bartholomewe, and Matthewe, and Thomas, and James the soonne of Alphe, and Thaddeus, and Symeon of Canaan, and Judas Iscariot: whiche also betrayed hym.

And they came into the house, and the people assembled together agayne, so that thei had not leysur so muche as to eate brede. And when they that belonged vnto hym, hearde of it, thei went out to late handes vpon hym. For thei saied, he is madde. And the scribes whiche came doune from Hierusalem, saied: he hath Belzeub, and by the chief deuell, casteth he out deuels. And he called them vnto hym, & saied vnto thei in parables.

How can Sathan dryue out Sathan? And if a realme bee deuised against it self, & realme cannot endure: And if a house bee deuised against it self, that house cannot contynue. And if Sathan make insurrection againste hym self, and bee deuised, he cannot continue, but hath an ende. No manne can entre into a strong mannes house, and take a waic his goodes, except he first binde the strong manne, and then spoyle his house. Verely I saie vnto, all synnes shalbee forgiven vnto menne chyliden, and blasphemies whiche they soener they haue blasphemed. * But he

that

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Mat. xii. b.
Luk. viii. c.

that speaketh blasphemy against þe holy ghoſte hath neuer forgivenes, but is in daunger of eternall dampnacion. For thei ſaid: he hath an unclean ſpīre. ¶ There came alſo his mother and his brethren, & ſtoode without, & ſente unto hym to call hym out. And the people ſatte about hym and ſaid unto hym: behold, thy mother and thy brethren ſeke for thee without. And he answered them, ſaying: Who is my mother and my brethren? And whē he had looked round about on his diſciples, whiche ſatte in compaſſe aboute hym, he ſayed: Beholde, my mother and my brethren. For whoſoever dooeth the wyll of God, þe ſame is my brother and my ſiſter and mother.

The. iiii. Chapter. ¶

The parable of the ſower. Chriſte ſpēketh the tempeſte of the ſea, whiche obeyed hym.

Mat. xiii. a

Luk. viii. a

AND he began again to teache by the ſea ſide. And there gathered together unto hym muche people, ſo greatly that he entered into a ſhippe, * and ſatte in the ſea, and all the people waſ by the ſea ſyde on the ſhoze. And he taught them many thynges by parables, & ſaid unto theim in his doctryne: Herken to: behold, * there went out a ſower to ſowe. And it fortuned as he ſowed, that ſome fell by the waie ſide, and the foules of the ayze came, and deuoured it by. Some fell on ſtony grounde, where it had not muche earthe, and immediately ſprang vp, becauſe it had not depth of earthe, but a ſſone as the ſunne was vp, it caught heate: and becauſe it had not rotyng, it withded a waie. And ſome fell among thoznes and the thoznes grewe vp, and choked it, and it gaue no frute. And ſome fell vpon good grounde and did yelde frute that ſprang vp, and grewe and brought forth, ſome thirty fold, and ſome ſixtye folde, and ſome an hundred fold, and he ſaid unto theim: He that hath eares to heare lette hym heare. ¶

Mat. xiii. b
Luk. viii. b

Mat. vi. c.
Mat. xiii. b
Luk. viii. b
Jhon. xii. f
Ac. xxi. f
Roma. xi. b

Mat. xiii. c
Luk. viii. b

¶ And when he was alone, they that were aboute hym with the twelue, asked hym of the parable. And he ſaid unto theim: ¶ To you it is geuen to knowe the myſterye of the kyngdome of God. But unto theim that are without, all thynges happen by parables: that when thei ſee they maye not ſee, and not deſerne, and whē thei heare, * thei maye heare & not vnderſtand: leaſt at any tyme they ſhould tourne, and their ſynnes ſhould bee forgiven theim: And he ſaid vnto theim: Knowe ye not this parable? And how then will ye knowe all other parables.

* The ſower ſoweth the woozde. And they (whereof ſome bee rebelerſed to bee by the waie ſyde) are thoſe, where the woozde is ſowen: And when they heare, Satan commeth immediately, and taketh a waie the woozde, that was ſowen in their heartes. And lyke wyſe the other that receiveth ſeede into þe ſtony ground, are thei whiche when they heare the woozde, at once receiue it with gladenes, yet haue no rote in theim ſelues, and ſo endure but a tyme: and anone whē trouble and perſecucion ariſeth for the woozdes ſake, they fall immediatly. There bee other that

receiue ſeede into thoznes, and thoſe are ſuche as heare the woozde, and ſcāres of this worlde, and the diſceitfulnes of riches, and the luſtes of other thynges, entre in and choke the woozde, and it is made vnfrutefull: and other there bee, that haue receiued ſeede into a good ground: thei are ſuche that heare the woozde and receiue it, ſo that one cozne dooeth byyng forth thirty, ſome ſixty, ſome an hundred.

And he ſaid unto theim: ¶ is the candell lighted, to bee putte vnder a buſhell, or vnder the ta- ble? Is it not lighted to bee putte on a candel- ſticke? ¶ For there is nothyng ſo pzeup, that ſhal not bee opened: neither hath it been ſo ſecrete, but that it ſhall come abzode. If any māne haue eares to heare, lette hym heare. And he ſayed vnto theim: take hede what ye heare: * ¶ Wpeth what meaſure ye meate, with þe ſame ſhal other menne meaſure vnto you again. And vnto you that haue, ſhal moze bee geuen. ¶ For vnto hym that hath, ſhal it bee geuen, and from hym that hath not, ſhal bee taken awaye, euen that whiche he hath. And he ſaid: ſo is the kyngdome of God, euen as * if a manne ſhould ſowe ſeede in þe ground, and ſhould ſlepe, and ryle vp night and daye: and the ſeede ſhould ſpyng and growe vpon whyle he is not a ware. ¶ For the earth byyngeth forth frute of her ſelf: firſte the blade, then þe eare after that the full cozne in the eare. But when þe frute is brought forth, anone he thryſterh in the ſyhell becauſe the perueſt is come.

And he ſaid: where vnto ſhall wee lyken the kyngdome of God? or with what compariſon ſhall wee compare it? * It is lyke a grayne of muſtarde ſeede: whiche when it is ſowen in the earth is leſſe then all ſeedes, that bee in the earth when it is ſowen, it groweth vp, and is greater then all herbes: and beareth greate branches, ſo that the foules of the ayze maye make their neſtes vnder the ſadowe of it.

* And with many ſuche parables ſpake he vnto the woozde vnto theim, after as they might heare it. But without parable ſpake he nothing vnto theim. But when thei were alone, * he expounded all thynges to his diſciples. And the ſame daye when euen was come, he ſaid vnto theim: lette vs paſſe ouer vnto the other ſyde. And they leſte the people, and tooke hym, euen as he was in the ſhippe. And there were alſo vnto hym other ſhippes. * And there aroſe a greate ſtorme of wynde, and the waues daſhed into the ſhippe, ſo that it was now full. And he was in þe ſterne a ſlepe on a pelowe. And thei awaked him and ſaid vnto hym: Maſter careſte thou not, þe ſhippe perithe? And he roſe vp, and rebuked þe wynd and ſaid vnto the ſea: peace, bee ſtill. And the wynde ceaſed, and there folowed a greate calme. And he ſaid vnto theim: Why are ye ſo feare- full? How happeneth it that ye haue no faith? And they feared exceedingly, and ſaid one to another: Who is this? For bothe wynd and ſea obeye hym.

The. xv. Chapter. ¶

Chriſte deliuereth the poſſeſſed from the unclean ſpīre: the woman from the bloody iſſue, and reſer- ſerth the captiues daughter.

And



And thei came ouer to the other syde of the sea, into the countre of the Gaderenites. And when he was come oute of the shippe ymmedyately there mette hym oute of the graues, a manne possessed of an vncleane spirite, whiche had his abydyng among the graues. And no manne coulde bynde hym no not with cheynes, because that when he was often bounde with fetters and cheynes, he plucked the cheynes asunder, and brake the fetters in peces. Neither coulde any manne tame hym. And alwayes, nighte and daye he was in the mountaignes and in the graues, cryng and beatyng hymself with stones. But when he had spyed Iesus afarre of, he ranne and worshipped hym and cryed with a loude voyce, and sayed what haue I to dooe with thee? Iesus p̄ soonne of the moste highest God? I require thee in the name of God, that thou tourmente me not. For he sayed vnto hym: come out of the manne thou fowle spirite. And he asked hym, what is thyne name? And he answered and sayed vnto hym: my name is Legion, for wee are many. And he prayed hym instantly, that he would not sende theim awaye oute of the countree.

But there was there nye vnto the mountaynes a greaete herde of swyne fedyng, and all the deuels besoughte hym sayng: sende vs into the herde of swyne, that wee maye enter into theim. And anone Iesus gaue theim leaue. And the vncleane spirites went out and entered into the swyne. And the herde was carped hedlyng into the sea. Thei were almoste two thousande and were drowned in the sea. And the swyneherd fled, and tolde it in the citee, and in the feldeg. And thei wente oute for to see what had happened: and came to Iesus, and saue him that was vexed with the fende and had the legion, sit both clothed and in his righte mynde, and they were astraied. And they that sawe it tolde theim, how it happened to hym that was possessed with the deuell: and also of the swyne. And thei bega to praye hym, that he would departe oute of their cooste. And when he was come into the ship he that had the deuell prayed hym, that he might bee with hym. Howbeit, Iesus would not suffer hym, but sayed vnto hym: goo to thyne owne house and to thy frendes, and shewe theim how greaete thynges the Lorde hath dooen for thee, and how he hath had compassion on thee. And he departed, & began to publishe in the tenne citees how greaete thynges Iesus had dooen for hym, and all menne did maruail.

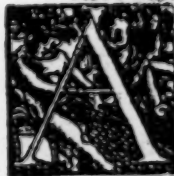
And when Iesus was come ouer agayne by shippe vnto the other syde, muche people gathered vnto hym, and he was nie vnto the sea. And beholde, there came one of the rulers of the Synagoge, whose name was Jairus: and when he sawe him, he fell doune at his fete, & besought hym greatly, sayng: my doughter lyeth at poynte of deathe, I praye thee come and lape thy hande on her, that she maye bee safe and lue. And he wente with hym, and muche people followed hym, and thronged hym. And ther was

a certain woman, whiche had been diseased of an yssue of bloodde, twelue yeres, and had suffered many thynges of many physicians, and had spent all that she had, and felte none admeument at all, but rather was wourse, and wourse. When she had harde of Iesus she came in the p̄e alle behynde hym, and touched his garmente. For she said: if I maie but touche his clothes, I shal bee whole. And straighte waye the fountayne of her bloodde was dryed vp and she felte in her body, that she was healed of that plage. And Iesus immediately felng in hymself that vertue proceeded from hym, tourned him about in the p̄easse, and said: who touched my clothes? And his disciples said vnto hym: thou seest the people thrust thee, and askest thou who did touche me? And he looked rounde aboute for to see her that had dooen this thyng: But a woman fearng and tremblyng (knowyng what was dooen within her) came, and fell doune before hym, and tolde hym all the trouth: And he said vnto her: Doughter thy faith hath saued thee: goo in peace, and bee whole of thy plage.

Whyle he yet spake, there came from the ruler of the synagoges house, certain whiche said thy doughter is dedde: why disealest thou the master any further? Allone as Iesus hearde the woorde that was spoken, he said vnto the ruler of the synagoge: bee not afraied, onely beleue. And he suffered no manne to folow hym, save Peter, and James, and Iohn the brother of James. And he came vnto the house of the ruler of the synagoge, and sawe the wonderp̄ng, and theim that wepte and wayled greatly, & wente in, and said vnto theim: why make ye this a dooe, and wepe? The damsell is not dedde, but slepeth. And they laughed hym to scozne. But he putte theim all oute, and taketh the father and the mother of the damsell, and theim that were with hym, and entereth in where the damsell laye, and taketh the damsell by the hande, and saith vnto her: Tabita, cumy: whiche is (if one dooe interprete it) damsell, I saye vnto the arise. And straighte waye the damsell arose, & walked. For she was of p̄age of twelue yeres. And they were astonied out of measure. And he charged them straghtly, that no manne should knowe of it, & commaunded, to geue her meate.

The. vi. Chapter.

Christe sendeth his Apostles to heale them that were diseased. Of Iohn and Berode. Of the tyme Ioues and twos fishes. And of the walkyng on the sea.



And he departed thence, and came into his owne countree, and his disciples folowed hym. And when the Saboth daye was come, he began to teache in the synagoge. And many that hearde hym were astonied, and sayed: from whence hath he these thynges? And what wylsome is this that is geuen vnto hym: and suche vertues that are wrought by his handes? Is not this the carpenter Maries soonne, the brother of James and Ioses and of Iuda and Symon? and are not his sisters here with vs? And they were offended at hym. Iesus said vn-

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to them: * A prophete is not despised, but in his owne countre, and among his owne kynne, and in his owne household. And he coude there shew no miracle, but layed hys handes vpon a fewe sicke folke, and healed them, and marueled, because of their vnbelene. **¶**

¶ And he went aboute by the townes that laie on euery side, teaching. * And he called xiiij. and began to sende them forth two and two, and gaue them power against vncleane spirites. And he commaunded them, that thei should take nothyng in their iorney saue a rodde onely: no scripe, no bzede, no money in their purse, but should bee shooed with sandales. And that they should not put on two cootes. And he saied vnto them: whersoever ye entre into an house, ther abide till ye departe thence. * And whosoever shal not receiue you nor heare you, when ye departe thence, shake of the dust that is vnder your fete, for a witnesse vnto them. * Merely I saie vnto you: it shal bee easier for zodom and Gomoz in þe daie of iudgement, then for that citee. * And thei went out and preached, þe menne shuld repente and thei cast out deuils: & anoynted many that were sicke, with oyle, and healed them.

¶ And kynge Herode heard of hym (for his name was spreade abroad) and he saied: Iohn baptist is risen again from the dedde, and therefore miracles are wroughte by hym. Other saied: it is Helias, some saied: it is a prophete, as one of þe prophetes. But when Herode hearde of hym he saied: It is Iohn whom I beheaded, he is risen from death again. * For Herode hymself had sent forth menne of warre, and laied handes vpon Iohn, & bounde hym, and cast hym into prison, for Herodias sake, his brother Philippes wife (because he had married her.) For Iohn saied vnto Herod: It is not lawfull for thee to haue thy brothers wife. Herodias laied wayte for hym, & would haue kyled hym, but she coude not. For Herode feared Iohn, knowyng that he was a iust manne and an holy: and gaue hym reuerence: and when he hearde hym, he did many thynges, and hearde hym gladly.

¶ And when a conuenient daie was come, that Herode on his birth daie, made a supper to the Lordes, his capitaines, and chief estates of Galile: and whē the daughter of the same Herodias came in, and daunsed, and pleased Herode & thei that sat at bourde also: the kynge sayed vnto the damsell: aske of me what thou wilt, and I will geue it thee. * And he swore vnto her whatsoeuer thou shalt aske of me, I will geue it thee, euē vnto thee one halfe of my kyngdome. And she wēt forth, and saied vnto her mother: what shall I aske? she saied: Iohn Baptistes hedde. And she came in straight waye with hast vnto the kynge and asked, sayng: I will, that thou geue me by and by in a charger, the hedde of Iohn Baptist. And þe kynge was sorre: howbeit for his othes sake, and for their sakes whiche satte at supper also, he would not cast her of. And immediatly the kynge sente the hangman and commaunded his hedde to bee brought in. And he wente and beheaded hym in the prison, and broughte his

hedde in a charger, and gaue it to þe damsell, and the damsell gaue it to her mother. And when his disciples hearde of it, thei came, and toke vp his body, and laied it in a graue. **¶**

¶ And the Apostles gathered them selues together vnto Iesus, & tolde hym all thynges, both what thei had dooen, and what thei had taught. And he saied vnto them: * come ye alone, out of the waye into the wyldernesse, and rest a whyle. For there were many commers and goers, and thei had no leasure so muche as to eate. * And he went by ship out of the waie into a deserte place. And the people spied thei, when thei departed: and many knewe hym, and rāne a foote thether out of all citees, and came thether before thei, and came to gether vnto hym. And Iesus went out and sawe muche people, * and had compassion on them, because thei were lyke shepe, not hauyng a shepheard. And he began to teache them many thynges.

¶ And when the daie was now farre spent, his disciples came vnto him, sayng: this is a deserte place, and now the tyme is farre passed let thei departe, that thei maie goo into the countre rounde about, and into the townes, and buye them bzede: for thei haue nothyng to eate. He answered and saied vnto them, geue ye the to eate. An thei saied vnto hym: Shall we goo and buye two hundred penyworth of bzede, & geue them to eate? He saied vnto them: * How many loues haue ye? Goo and loke. And when thei had searched, thei saied: fye and twoo fishes. And he commaunded them, to make them all sitte downe by compaignies vpon the grene grasse. And thei sat downe, here a rowe & ther a rowe, by hundredes and by fifties. And when he had taken the fyue loues and the twoo fishes, and looked vp to heauen, he blessed and brake the loues, & gaue them to his disciples, to set before thei, and the twoo fishes deuided he among them all. And they all did eat, & wer satisfied. And thei toke vp twelue baskettes full thereof, and of the fishes.

¶ And they that byd eate, were aboute fyue thousande menne. * And streyght waye he caused his disciples to goo into the shippe, and to goo ouer the sea before vnto Bethsaida, whyle he sente awaye the people. * And asone as he had sente them awaye he departed into a mountaigne to praye.

¶ And whē euen was come, the shippe was in the myddes of the sea, and he alone on þe lande and he sawe them troubled in rowyng, for the wynde was contrary vnto thei. And aboute the fourth watche of the night, he came vnto them walkyng vpon the sea, and would haue passed by them. But whē they sawe hym walkyng vpon the sea, they suposed it had been a spyrte and cryed out: for they all sawe hym, and were afrayed. And anone he talked with thei, and saied vnto them: bee of good cheare, it is I, bee not afrayed. * And he wente vp vnto thei into the shippe, and the wynde ceased, and thei were soze amased in them selues beyonde measure, & maruayled. For they remembred not of the loues, because their hearte was blynde.

And

And when thei wer ouer the water thei came into the lande of Genezareth and drewe vp into the hauen. And as sone as thei were come oute of the ship, straight waie they knewe hym, & ranne forth throughtout all the region rounde aboute, and began to carpe aboute in beddes those that were sicke. When thei hearde that he was there. And whether soeuer he entered, into townes, ciities, or villages, thei laied the sicke folkes in the streates, and praised hym that thei might touch and it wer but the hemme of his vesture. And as many as touched hym, were safe. **R**

The vii. Chapter.

The disciples ate with vnwashen handes. The commandement of God is transgressed by mennes tradicions. Of the woman Sirophenicia. Of the Sadoth.

AND the pharises came together vnto hym, and diuers of the scribes whiche came from Hierusalem. And when thei sawe certayne of his disciples ate breade, wyth commen (that is to saie, with vnwashen) handes, thei complayned. For the pharises and all the Jewes, except thei walshed their handes ofte, cate not, obseruyng the tradicions of the elders. And when thei come from the market, excepte thei walshed, thei cate not. And many other thynges there be, whiche thei haue taken vpon them to obserue, as the walshyng of cuppes and cruses, and brasse vessels, and of tables.

Then asked hym the pharises and scribes why walke not thy disciples accordyng to the custome, ordeyned by the elders, but cate breade with vnwashen handes? He answered and saied vnto them: Well prophesied Esaie of you, ypocrites, as it is writen: This people honoureth me with their lippes, but their heart is farre from me: howbeeit, in vayne dooe they serue me, teachyng the doctrynes and commandementes of manne. For ye laye the commandement of God aparte, and obserue the constitucions of manne, as the walshyng of cruses, and of cuppes & many other suche like thynges ye dooe. And he saied vnto them: Well, ye caste asyde the commandementes of God, to mayntain your owne constitucions. * For Moyses saied: honoure thy father & thy mother: and whoso curseth father or mother, let hym die the death. But ye saie: a manne shall saie to father or mother, Corba: whiche is, what gyfte soeuer cometh from me, that shalbee for thy profite. And so ye suffre hym nomore to doo ought for his father or his mother and make the woorde of God of none effecte, through youre owne constitucio, whiche ye haue ordeined. And many suche thynges dooe ye.

And when he had called all the people vnto hym, he saied vnto them: herken vnto me, every one of you, and vnderstande. There is nothyng without a manne, that can defile hym, when he entereth into hym: but the thynges whiche procede out of a manne, those are they that defile & manne. If any manne haue eares to heare, lette hym heare. And when he came into the house, a waie from the people, his disciples asked hym of

þ similitude. And he saied vnto them: are ye also so greatly without vnderstandyng? Dooe ye not yet perceiue, that whatsoeuer thyng from without, entereth into a manne, it cannot defile hym, because it entereth not into his heart, but into the bely: and goeth out into the draught, pourgyng out all meates? And he saied: that whiche cometh out of manne, defileth þ manne. For from within euen out of the heart of manne procede euil thoughtes aduoutry fornicacion, mutther, theft couetousnes, fraude deceite, vncleines, a wicked eye blasphemies, pryde, folishnes: all these euill thynges come from within, and defile a manne.

* And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, & would that no manne should haue knowen. But he could not bee hid. For a certain woman (whose daughter had a foule spirite) as sone as she hearde of hym, came and fell at his fete. The woman was a Greke out of the nation of Sirophenicia, & she besought hym, þ he would caste out the deuell from her daughter. But Iesus saied vnto her: let the chyldren first bee fed. For it is not mete, to take the chyldrens breade and to cast it vnto the whelpes. She answered and saied vnto hym: euen so Lord, neuertheles the whelpes also ate vnder the table of the chyldrens crommes. And he saied vnto her: for this sayyng go thy waie, þ deuell is gone out of thy daughter. And when she was come home to her house, she found that the deuell was departed, and her daughter liyng on the bedde.

* And he departed again from the coastes of Tyre and Sidon, and came vnto the sea of Galilee through the middes of the coastes of the tenne ciities. * And thei brought vnto hym one þ was deaffe and had an impediment in his speche and thei praised hym, to put his hande vpon hym. And when he had taken hym asyde from the people, he putte his fyngers into his eares, and did spit, and touched his tounge, and looked vp to heauen and sighed, and saied vnto him: Ephata, that is to saie: bee opened. And straight waie his eares wer opened, and the stryng of his tounge was lousd, and he spake plain. * And he commaunded them, that thei should tell no manne. But þ more he forbade them, so muche the more a great deale thei published, sayyng: He hath dooen all thynges well, he hath made bothe the deaffe to heare, and the domme to speake. **R**

The viii. Chapter.

The miracle of the seuen loues. The pharises aske a signe. The leuen of the pharises. The blynde receiueh his sight.



IN those dayes * when there was a verie greate cōpaignie, and had no thyng to eate. Iesus called hys disciples to hym, and saied vnto them: I haue compassion on the people, because they haue now been with me thre dayes and haue nothyng to eate: And if I sende them away fastyng to their owne houses, they shall faynte by the waie. * For diuerse of them came from farre. And hys disciples answered hym: where should a manne haue brede here in þ wilderness, to satisfie these? And he asked them: how many

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many loaves haue ye? Thei saied: seuen. And he commaunded the people to sytte doune on the grounde. And he toke the seuen loaves, and whē he had geuen thanckes, he brake, and gaue it to his disciples, to set befoze them. And thei did set them befoze þ people. And thei had a fewe small fishes. And when he had blessed, he commaunded them also to bee sette befoze them. And they dyd eate, and were suffised. And they toke vp of the broken meate, that was left, seuen baskettes full. And they that did eate: were aboue foure thousande. And he sent them awaie. **I**

W And anone he entred into a ship with his disciples, and came into the parties of Dalmanutha. And the pharises came forth, and began to dispute with hym, sekynge of hym a sygne fro heauen temptynge hym. And when he had sighted in his spirite, he saietþ: why dooth this generacion seke a sygne? Verely I saie vnto you, there shall no signe bee geuen vnto this generacio. And he left them, and went into the ship again, & departed ouer the water. And thei had forgotten to take brede with them nether had thei in the ship with them moze then one loofe. And he charged them, sayng: **I** * Take hede, beware of the leuen of the pharises, and the leuen of herod. And thei reasoned among them selues, sayng: Wee haue no brede. And Iesus knew it, and he saied vnto thei: why take ye thought because ye haue no brede? perceiue ye not, yet nether vnderstand haue ye your heartes yet blynded? haue ye eyes and see not? And haue ye eares, and heare not? Dooe ye not also remembre? **I** * When I brake fyue loaves among fyue thousande menne, how many baskettes ful of broke meate toke ye vp? Thei saied vnto hym: twelue. **I** * When I brake seuen among foure thousand, how many baskettes of leaupnges of the broke meate toke ye vp? Thei saied, seuen. And he saied vnto them how happeneth it that ye dooe not vnderstande? **I**

C And he came to Bethsaida, and thei brought a blynde manne vnto hym, and desired hym to touche hym. And he caughte the blynde by the hande, and led hym out of the towne: and when he had spitte in his eyes, he putte his handes vpon hym, he asked hym if he sawe ought. And he looked vp, and saied: I see the menne: for I perceiue thei walke, as thei were trees. After that he putte his handes agayne vpon his eyes, and made hym see. And he was restored, and sawe euery manne clearly. And he sent hym home to his house sayng: nether goo into the towne, nor tell it to any in the towne. **I**

I * And Iesus went out, and his disciples into the townes that long to the citie called Cesarra Philippi. And by the waie he asked his disciples sayng vnto them Whom dooe menne saie that I am? And thei answered: some þ thou art Ihon baptist, & some saie, Helias. Again, some saie: þ þ art one of þ nobze of þ prophetes. And he saied vnto thei: but whom saie ye that I am? Peter answereth and saietþ vnto hym: þ thou art verie Christe. And he charged them, that thei should tell no manne of hym. And he began to teache them, * how that the soonne of manne must suf-

fer many thynges, and bee repproued of þ elders, and of the hie preestes, and scribes, and bee killed and after thre daies aryse again. And he spake that sayng openly. And Peter toke hym syde, and began to chide hym. But he turned aboute, and looked on his disciples, and rebuked Peter, sayng: Goo after me Sathan. For thou sauereste not the thynges that bee of God, but the thynges that bee of menne.

I * And when he had called þ people vnto hym & his disciples also, he saied vnto thei: Who soeuer will folow me, lette hym forsake hymself and take vp his crosse, and folow me. For who soeuer will saue his life, shall lose it. But who soeuer shall lose his life for my sake and the Gospels, the same shall saue it. For what shall it profite a manne, if he wyne all the worlde, and lose his owne soule? Or what shall a manne geue to redeime his soule with all again? **I** * Who soeuer therefore shall bee ashamed of me and of my wordes, in this aduouterous and synfull generacion of hym also shall the soonne of manne bee ashamed, when he commeth in the glozy of his father with the holy angels.

The ix. Chapter.

The transfiguration. The lunatike is healed. The dysputation who should bee greatest. Offences are forbiiden.



And he saied vnto them: Verely, I saie vnto you: * There be some among thei that stande here, whiche shall not taste of death, til thei haue sene þ kyng dom of God come with power. **I** * And after sixe daies, Iesus taketh Peter and James and Iho, and leadeþ them vp into an hie mountaigne, out of the waye alone: and he was transfigured befoze them. And his rayment did shyne, and became verie white, euen as snowe: so whyte as no fuller can make vpon earthe. And there appeared vnto thei Helias with Moses. And thei talked with Iesu. And Peter answered and saied to Iesu: Master here is good beeyng for vs: lette vs make also thre tabernacles, one for the, and one for Moses, and one for Helias. For he wist not what he saied: for thei were afrayed. And there was a cloude that shadowed thei. And a voyce came out of the cloude, sayng: * This is my beloued soonne: heare hym. And sodenly when they had looked rounde aboute, they sawe no manne moze then Iesus onely with thei.

I * And when thei came doune from the hill, he charged them that thei should tell no man those thynges that thei had sene, till the soonne of man were rysen from death agayne. And they kepte that sayng with thei, and demaunded one of another, what the rysyng from death agayne shoulde meane? And they asked hym, sayng: why then saie the scribes, that Helias muste fyrste come? he answered and saied vnto them: Helias verely when he commeth fyrste, restoreth all thynges. And the soonne of manne (as it is written of hym) shall suffre many thynges & bee set at naught. But I saie vnto you that Helias

Mat. xvi. a
Luce. xi. b
Ihon. vi. d.

Mat. xvi. b
Luce. xii. a

Mat. xii. e.

* Mat. xv. d

Mat. xvi. c
Luce. ix. c.

Mat. xvi. c
Luce. ix. c.
Ihon. vii. g

Mat. xvi. c
and. xi. e.
Luce. ix. c.

Mat. xvi. c
Luce. ix. c.
and. xi. e.

Mat. xvi. c
Luce. ix. c.
and. xi. e.

Mat. xvi. c
Luce. ix. c.
and. xi. e.

Mat. xvi. c
Luce. ix. c.
and. xi. e.

Mat. xvi. c
Luce. ix. c.
and. xi. e.

Mat. xvi. c
Luce. ix. c.
and. xi. e.

Mat. xvi. c
Luce. ix. c.
and. xi. e.

Mat. xvi. c
Luce. ix. c.
and. xi. e.

has is come, and thei haue done vnto him what soeuer they woulde, as it was wyrtten of hym

And when he came to his disciples, he sawe muche people about them, and the scribes dysputyng with them. And straghte waye al the people (when thei beheld him) wer amased, and ranne to hym, and saluted hym. And he asked the scribes: what dispute ye among them? And one of the company answered, and sayed. Master, I haue brought vnto the my sonne, whiche hath a dome spyte. And whensoeuer he taketh hym, he teareth hym, and befometh, and gnaweth wyth hys teeth, and pyneth awaye. And I spake to thy disciples that they should caste hym oute, and they coude not.

He answereth hym, and sayth: O saytlesse nacion, howe longe shall I be wyth you: howe longe shall I suffer you? Bynge him vnto me. And they brought hym vnto him. And as sone as the spyte sawe hym, he tare hym. And he fel doune on the grounde, walyng and somynge. And he asketh hys father: howe long it is agoo sens this happened hym? And he said of a childe and ofte tymes it hath cast hym in the fyre, and into the water to destrope hym. But yf thou canst do any thyng, haue mercy on vs, and help vs. Jesus sayed vnto hym: yf thou couldest beleue. All thinges are possyble to him that beleue. And streyght way the father of the childe cried with teares, sayng: Lorde I beleue, helpe thou myne vnbeliffe.

When Jesus sawe that the people come runnyng together vnto hym, he rebuked the foule spyte, sayng vnto hym. Thou dome and deaf spyte I charge the come oute of hym, and entre nomoze into hym. And the spyte (when he had cried, and rent hym soze) came oute of hym, and he was as one that had bene deade, in so muche that one said: he is deade. But Jesus caughte hys hande, and lyfte hym vp, and he rose. And when he was come into the house, his disciples asked him secretly: why could not we cast hym out? And he said them: this kind can come forth by nothyng, but by prayer and fastyng.

And thei departed thence, and toke theyr journey throughe Galile, & he woulde not, that any man should knowe it. For he taught his disciples, and sayed vnto them: the sonne of man shall be deliuered into the handes of men, & they shall kyl hym: and after that he is kylled, he shall aryse agayne the thyrde daye. But they wyfte not what he said, and wer afraied to aske him. And he came to Capernaum. And when he was come into the house, he asked theym: what was it that ye disputed amonge youre selues by the waye? And they held theyr peace: for by the way they hadde reasoned amonge them selues, who should be the cheffest. And when he was set doune he called the xii. to hym and sayed vnto them: yf anye man desyre to be fyrst, the same shall be last of all, and seruaunte to all. And he tooke a childe, and set him in the myddes of them, and when he had taken hym in hys armes, he sayed vnto theym: whosoever receiueueth anye suche childe in my name, receyueueth me. And whoso-

uer receueth me, receyueueth not me, but him that sent me. I

Thou answered hym, sayng: Master we sawe one cast out deuels in thy name, and he fo-loeth vs: and we forbad him, because he fo-loeth vs not. But Jesus said: for byd hym not. For there is no man whiche (yf he do a myracle in my name) can lyghtly speake euell of me. For he that is not agaynst vs, is on oure parte. Whosoever shall in my name geue you a cup of water to drinck, because ye belong to Christ verely I saye vnto you: he shall not lose hys reward. And whosoever shall offend one of these lytle ones, that beleue in me, it were better for hym, yf a mylstone were handged aboute hys necke, and he wer cast into the sea. Wherefore yf thy hand hinder the, cut it of. It is better for the, to enter into lyfe maimed, then hauing two handes to go into hell, into fyre that neuer shall be quenched, wher they wome dyeth not and the fyre goeth not out. And yf thy foot be a hynderaunce vnto the, cut it of. It is better for the to go halte into lyfe, then (hauyng two fete) to be cast into hel, into fyre that neuer shall be quenched: wher their wome dyeth not, and the fyre goeth not out. And yf thyne eye hynder the, plucke it out. It is better for the to go into the kyngdome of God with one eye, then (hauyng two eyes) to be cast into hell fyre: wher they wome dyeth not, and the fyre goeth not out.

Euerye man shall be salted wyth fyre. And euerye sacryfyce shall be seasoned wyth salte. Salte is good. But yf the salte be vnseuerpe, what shall ye season therewith? Haue salte in youre selues: and haue peace amonge youre selues: one wyth another.

The .x. Chappter.

Of deuozement. The ryche man questy oneth wyth Christ. Of the sonnes of zabede, Bartimeus the blyndman.



And when he rose frome thence, he wente into the coastes of Jewry, throughe the regyon that is beyonde Iordane: And the people resorted vnto hym a frethe, and as he was woute, he taughte them agayne. And the pharysyes came, and asked hym. Is it lawfull for a man to put a waye his wyfe: to proue hym. And he answered and said vnto theym: What dyd Moyses byd you do: and they sayed: Moyses suffered to wyghte a testymonypall of deuozement, and to put her away. And Jesus answered and said vnto the: For the hardnes of your heart he wrot this precept vnto you. But at the fyrst creation God made them, man and woman. Therefore shall a man leaue hys father and mother, and byde by hys wyfe, and thei twaine shall be one flech. Therefore, what God hath coupled together let not man seperate.

And in the house hys disciples asked hym agayne of the same matter. And he sayth vnto the: Whosoever putteth away his wyfe, and marryeth another, breketh wedlocke to her warde. And yf a woman forsake her husband, and bee

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marped to another, the comytteth aduouty. **I** And thei brought chyliden to him, that he woulde touche them. And hys dysciples rebuked those that brought them. But when Iesus sawe it, he was displeased and saied vnto them: Suffer the chyliden to come vnto me, for byd them not. For of suche is the kyngdom of God. **¶** Merely I saie vnto you, whosoener dooth not receiue the kyngdome of God, * as a chylde, he shall not enter therein. And when he had taken them vp in hys armes, he put his handes vpon them, and blessed them.

¶ And when he was gone forth into the way ther came one runnyng and kneeled to hym, and asked hym: * good master what shall I do, that I may enheret eternall lyfe? Iesus saied vnto hym: why callest thou me good? Ther is nomā good but one, whych is God. Thou knowest & commaundementes: breake not Matrymony: kill not: steale not: beare no false wytnesse: defraude noman: honoure thy father and mother.

¶ He answered and saied vnto hym: Master, all these haue I obserued from my yowth. Iesus behelde hym, and fauoured hym, and saied vnto hym: one thyng thou lackest. * Go thy waye, sell that thou hast, and geue to the pooze, and thou shalt haue treasure in heauen, and come, folw me, I and take vp my crosse vpon thy shouldeys. But he was dyscomforted because of that saynge, and went a waye mournynge, for he had greute possessions.

And when Iesus had looked round aboute, he saied vnto hys dysciples, * Howe vneasye shall they that haue monye, enter into the kyngdome of God. And the dysciples were astonied at hys wordes. But Iesus answered agayne, and sayth vnto them: chyliden, howe hard is it for them that truste in monye, to enter into the kyngdome of God. It is easier for a cammel to go throughe the eye of an nedle, then for the rich to enter into the kyngdome of God. And they were astonied out of measure, sayng betwene them selues: who then can be saued? Iesus looked vpon them, and saied: wyth men it is vnpossible, but not wyth God: for * wyth God all thynges are possible.

And Peter began to say vnto hym: Loo, we haue forlaken all, and haue folowed the. Iesus answered, & saied: Merely I say vnto you, ther is no man that hath forlaken house, or bryd, or sytters, or father, or mother or wyfe, or chyliden, or landes for my sake and the Gospelles, but he shall receaue an hundred folde now in this lyfe, houses and brydzen, and sytters, and mothers, and chyliden, and landes wyth persecucions: and in the world to come, eternall lyfe. * But many that are fyrst, shall be last: and the last, fyrst. And thei wer in the way going vp to Ierusalem. And as Iesus went before the, and thei wer amazed, and folowed, and were afrayed.

And Iesus tooke the twelue agayne, and began to tell them what thynges should happen vnto hym. * Behold we go vp to Ierusalem, and the sonne of man shall be deliuered vnto the hye preestes and vnto the Scribes: and they shall

condempne hym to death, and shall deliuer him to the Gentyles, and they shall moke hym, and scourge hym, spytte vpon hym and kill hym. And the thyrde daye he shall ryse agayne.

* And James and Ihon the sonnes of zebede came vnto hym, sayng: Master, we wold that thou shouldest do for vs whatsoener we desyre. He saied vnto them: what would ye? I should do for you? Thei saied vnto hym: graunt vnto vs, that we maye sytte one on the ryght hande and the other on the lyfte hande, in thy glozpe. But Iesus saied vnto them: Ye wot not what ye aske: Can ye drynke of the cup that I drynke of: and be baptyzed wyth the baptyme, that I am baptyzed wyth? and they saied vnto hym: that we can. Iesus saied vnto them, ye shall in dede drynke of the cup that I drynke of: & wyth the baptyme, that I am baptyzed wythal, shall ye be baptyzed in: but to syt on my ryght hande and on my lyfte hand is not myne to geue, but it shall happen vnto the, for whom it is prepared.

* And when the ten heard it, they beganne to disdayn at James and Ihon. But Iesus when he had called them to hym, saied vnto them: ye knowe that * they whiche are sene to beare rule among the people, reygne as Lozdes ouer them. And y they be great among them, exerceyse authority vpon them. Reuertheles, so shall it not bee amonge you: but whosoener of you wyl be greute among you shall be youre minister. And whosoener of you wyl be chefe, shall be seruaunt of all. For * the sonne of man also came not to be mynistred vnto: but to minister, and to geue hys lyfe for the redempcyon of many.

And thei came to Hierico: * And as he went out of the citee of Hierico wyth hys dysciples and a greute number of people: blynd Bartimeus the sonne of Timens, sat by the hye wayes syde beggynge. And when he heard that it was Iesus of Nazareth, he beganne to cry, and say: Iesus thou sonne of Dauid, haue mercy on me. And many rebuked hym, that he shoulde holde his peace. But he cryed the more a great deale: thou sonne of Dauid haue mercy on me. And Iesus stode still, and commaunded hym to be called: And they called the blynd, sayng vnto him: Be of good comfort: rise, he calleth the. And he threwe away his cloke, and rose, and came to Iesus. And Iesus answered, and saied vnto hym: what wylt thou that I do vnto the? The blind saied vnto hym: Master, that I myght se. Iesus saied vnto hym go thy way, thy faith hath saued the. And immediatlye he receiued hys syght, and folowed Iesus in the waye.

The xi. Chapter

Christ rydeth to Ierusalem. The figges tree dyeth. The bysops and sellers are cast out of the temple. The pharyses question wyth Christ.



And when they came nye to Ierusalem vnto Bethphage and Bethan, belydes mount Olyuete, he sendeth forth the two of hys dysciples, and sayeth vnto them: Go youre waye into the toune, that is ouer agaynst you. And

And as sone as ye be entred into it: ye shall fynd a colte bounde, wherou neuer man sat: lose hym and bypunge hym ther. And yf anye man saye vnto you why do ye so? Say ye, that the Lord hath nede of hym: & straght way he wyl send hym byther. And they wente theyr waye, and founde the colte tyed by the doze wythoute in a place where two wayes mette, and they loosed hym. And dyuers of them that stood ther, saied vnto them: * What dooe ye losynge the colte? And they saied vnto them: euen as Jesus had commaunded. And they let hym go. And they broughte the colte to Jesus and cast theyr garmentes on hym: and he sat vpon hym. And many spredde theyr garmentes in the waye. Other cut downe braunches of the trees, and strawed them in the waye. And they that wente before and they that folowed cryed, saynge: Hosanna * blessed is he that cometh in the name of y. Lorde. Blessed be the kyngdome, that cometh in the name of hym that is Lord of our father Dauid Hosanna in the hiest.

And the Lorde entred into Jerusalem and in to the temple. And when he had looked round about vpon all thynges, and now the euentyde was come, he wente oute vnto Bethany wyth the twelue. * And on the morow when they were come out from Bethany, he hongred. And when he had spied a fygge tree afarre of, haupng leues, he came to se yf he myghte fynd any thyng thereon. And when he came to it, he founde no thyng but leues: for the tyme of fygges was not yet. And Jesus answered and saied vnto y. fygge tree: neuer man eate frute of the here after while the worlde standeth. And his dysciples hearde it.

And they came to Jerusalem. And Jesus went into the temple, and began to * caste out them that soulede and bought in the temple, and ouerthrowe the tables of the mony changers, and the stoles of them that solde doues: and would not suffer that any man shoulde carpe a vessel through the temple. And he taught sayng vnto them: * is it not wyrtten: my house shalbe called the house of prayer vnto al nacions: But ye haue made it a denne of theues.

And the Scribes and the hye preeftes herde it, and sought howe to destroye hym. * For they feared hym, because all the people marueled at his doctryn. And when euen was come, Jesus went out of the cytee. * And in the morning as they passed by, they saue the figge tre dried vpon the cotes. And Peter remembred, and saied vnto hym: Master, beholde the figge tre which thou cursedst, is wyderyed awaye. And Jesus answered and saied vnto them: haue confidence in God. * Merely I saye vnto you, that whoso euer shal saye vnto this mountayne: remoue, and cast thy self into the sea, and shal not doubt in his heart, but shal beleue that those thynges whiche he sayth shal come to passe, whatsoeuer he sayeth he shal haue. Therefore I saye vnto you: * what thynges soeuer ye desyre, when ye praye, beleue that ye receiue them, and ye shall haue them. And when ye stande and praye: for

geue, yf ye haue oughte agaynst any man, that your father also which is in heauen, may forgeue you your trespasses.

And they came agayne to Jerusalem. * And as he walked in the temple: there came to hym the hye preeftes, and the scribes, and the elders and sayed vnto hym: by what aucthorite doest thou these thynges: and who gaue the thes aucthorite, to do these thynges? Jesus answered and sayed vnto them: I wyl also aske of you a certayne thyng and answer ye me, and I wyl tell you by what aucthorite I do these thynges. The baptyme of Jhon, whether was it frome heuen or of men? Answer me. And they thought in them selues, sayng: yf we saye from heauen he wyl saye: why then dyd ye not beleue hym? but yf they had sayed: of men, they feared the people. For all men counted Jhon, that he was a very prophet. And they answered and sayed vnto Jesus: we cannot tell. And Jesus answered, and sayed vnto them: nether wyl I tell you by what aucthorite I do these thynges.

The. xii. Chappter.

The vineyard is let out. Goe to Jesus that belongeth to Cesar. Of the saduers, of the doctor of lawe, pprophes must be eschewed, the offering of the poore wyddowe.



And he beganne to speake vnto the by parables. A certayne man planted * a vineyarde, and compassed it aboute with an hedge, and ordeyned a winepresse, and built a tow er and let it out to hye vnto husbandmen, and wente into a strange countree. And when the time was come, he sent to the husbandmen a seruaunte, that he myght receiue of the husbandmen of y frute of the vineyard. And they caught hym and bet hym, and sent hym awaye agayn emptye. And mozeouer he sente vnto them another seruaunte, and at him they cast stones, and brake his head, and sente hym away agayn al to reupled. And agane he sent another, and him they kylled: and manye other, beatynge some, and kylling some.

And so when he had but one beloued sonne he sente hym also at the last vnto them, sayng they wyl feare my sonne. * But the husbandmen said emongest the selues: this is the heyre: let vs kil him, and the inheritance shal be ours. And they tooke hym and kylled hym, and cast hym out of the vineyarde. What shal therfore the Lorde of the vineyard do? he shal come and destroye the husbandmen, and let out the vineyard vnto other. Haue ye not read this scripture? * The stone whych the buylders dyd refuse, is become y chiefe stone of the corner, this is y Lordes doynge, and it is meruelous in our eyes. They wente aboute to take hym, and feared the people. For they knewe, that he had spoken the parable agaynst theym. And they left hym and wente theyr waye.

* And they sent vnto hym certain of the pharises and herodes seruautes, to take hym in his wordes. And as sone as they were come, they sayd vnto him Master, we know that thou art true, & carest for no man: for thou confidest not

C. ii. the

The Gospell

the outwarde apperance of men, but teachest the waie of God trulye: Is it lawfull to paye tribute to Cesar, or not? Dought we to geue, or ought we not to geue? But he vnderstod they? simulation, and saied vnto them: Why tempte ye me? Bypng me a peny, that I may se it. And they brought it. And he sayth vnto the. Whose is thys ymage, and superscripcio? And thei say ed vnto him: Celsars. And Jesus answered, and sayed vnto them: * Geue to Cesar the thynges y belong to Cesar: & to God the thynges which pertayne to God. And thei maruailed at hym.

Roma. xlii. b
Math. xvi. c
and. xlii. c

math. xlii. a
Act. xxi. b
Luka. xx. c
Deu. xxi. b

Ther came also vnto him the saduces * which saye that there is no resurreccion. And they asked hym sayng: Master? Moses wrote vnto vs, yf any mans brother dye, and leue his wife behynde hym, and leaue no chyldren: that hys brother should take hys wife, and raise vp seide vnto hys brother.

There wer seuen brethren, and the first toke a wife, and when he dyed, lefte no seide behynd hym. And the seconde toke her, and died, nether left he any seide. And the thyrde lykwysle. And seue had her, and left no seide behind them. Last of al the wife died also. In the resurreccion therfore when they shall rylse agayne, whose wyfe shal she be of them? For seuen had her to wyfe. And Jesus answered and sayed vnto them: Do ye not therfore erre because ye vnderstand not the scripctures, nether the power of God? For when they shall rylse agayne frome death, they nether mary, nor are maryed: but are as the angels, whych are in heauen. As touchyng y dead that they rylse agayne: haue ye not reade in the booke of Moses, howe in the bushe, God spake vnto hym, sayng * I am the God of Abraham and the God of Isahac, and the God of Jacob? He is no God of dead, but the God of lyuynge. Ye are therfore greatly desceyued.

Exod. iii. b
math. xxi. c
Luka. x. f

math. xxi. d

Deute. vi. a
Mat. xxi. d

Leu. xix. d
math. xxi. b
Roma. xlii. c
Galath. ii. c
James. ii. b
Math. v. g

* And when there came one of the scribes: and had hearde them disputyng together (and perceined that he had answered them wel) he asked hym: whyche is the fyrst of all the commaundementes? Jesus answered hym, the fyrst of all the comaundementes is: Heare O Israel * The Lorde our God is Lorde only: And thou shalt loue the Lorde thy God wyth al thy heart, and wyth all thy soule, and wyth al thy mynd and wyth all thy strength. Thys is the fyrst commaundement. And the second is lyke vnto this * Thou shalt loue thy neyghboure as thy selfe. There in none other commaundement greater then these.

And the scribe sayed vnto hym: Wel master thou hast sayd the truthe, for there is one God, and there is none but he. And to loue hym with all the heart, and wyth al the minde, and with all the soule, and wyth all the strength, and to loue a mans neyghboure as hym self, is a greater thyng then all burnt offerynges and sacryfices. And when Jesus sawe that he answered dyscretely, he sayed vnto hym. Thou arte not farre from the kyngdom of God. And no man after that, durst aske hym anye questyon.

And Jesus answered and sayed, teachyng in

the temple: howe saye the scribes that Chryst is the sonne of Dauid? For Dauid hym selfe sayed wyth the holy ghooste saied: * The Lorde sayde to my Lorde, syt on my ryght hande tyll I make thyne enemyes thy foote stole. Dauid hym selfe calleth hym Lorde: and how is he the his sonne? And much people heard hym gladly.

And he sayed vnto them in hys doctryne: be ware of the scribes, whych * loue to go in long clothynge: and loue salutacions in the market places, and the chiefe seates in the congregacions, and the vpermost romes at feastes, whych deuour widowes houses, and vnder a pietence make longe prayers. These shall receiue greater dampnacion.

* And when Jesus sat ouer against the treasury, he behelde, * howe the people put mony in to the treasury. And many that were ryche, cast in muche. And there came a certayne pooze widowe, & she threwe in two mytes, whych make a farthyng. And he called vnto hym his discyples, and sayth vnto them. Verely I saye vnto you: that thys pooze wyddowe hath cast more in, then all they which haue cast into the treasury. For they all dyd cast in of theyr superfluite: but she of her pouerte, dyd cast in all that she had, euen all her lyuynge. I

Luka. xxi. e

The. xlii. Chapter

The ende of the worlde. The daye and the houre is vnknowen.



As he went oute of the temple, A * one of hys discyples sayed vnto hym: Master, se what stoncs, and what buyldynges are here. And Jesus answered and sayed vnto hym: Seest thou these great buyldynges? Ther shall not be lefte one stone vpon another, that shall not be throwne doune. And as he satte on mounte Olyuete, ouer agaynst the temple, Peter and James, and Iohn, and Andzewe, asked hym secretly: tell vs when shall these thynges be: And what is the sygne when all these thynges shalbe fulfilled? And Jesus answered them and began to saye: * Take hede, least anye man desceyue you. For many shal come in my name sayng: I am Chryst, and shall desceyue many.

mat. xxi. e
Luka. xxi. f

mat. xxi. f
Luka. xxi. g

When ye shall heare of warres, and riddinges of warres, be ye not troubled. For such thynges must nedes be. But the end is not yet. For ther shall rylse nacyon agaynst nacyon, and kyngedome agaynst kyngedome. And there shalbe earthquakes in all quarters, and famyshment shall ther be, and troubles. These are the begynnyng of sorowes. * But take ye hede to poure yselues. * For they shal bypnyng you vnto the costelys, and into the synagoges, and ye shalbe beaten, yee, and shalbe broughte before rulers and kynges for my sake, for a testimonial vnto the. * And the Gospell must fyrste be publyshed amonge all nacions.

* But when they leade you and present you take ye no thoughte, nether ymage afoze hande what ye shal say: but whatsoeuer is geuen you in the same houre, that speake. For it is not ye that

¶ Mary Magdalene anoynteth Chryst. The Easterlambe is eaten. Peter denieth hym, wyth manye other thynges that were demaunded of Chryst.



After two dayes was Easter, and the dayes of swete bread. * And the hye prestes and the scribes sought, how they might take hym by craft and put him to death. But they sayd: not in the feast daye, least any busines arise amonge the people. * And when he was at Bethania, in the house of Simo the leper, euen as he sat at meat, there came a woman hauing an Alabaster boxe, of oyntment, called Marth, that was pure and costly. and she brake the boxe, and poured it on hys heade. And there were some, þe were not contente wythin them selues, and sayd: what nede thys wayst of oyntment? For it myght haue bene solde for moze then thre hundred pens, and haue bene geuen vnto the pooze. And they grudged agaynst her.

And Iesus sayed: let her alone, why trouble ye her? She hath doone a good worke on me. * For ye haue the pooze with you all wayes, and whensoever ye wyll, ye may do them good, but me haue ye not alwayes. She hath doone that she coulede: she came afoze hande, to anoynte my body to the buryng. Verely I saye vnto you: whersoeuer thys Gospell shalbe preached thoro we oute the whole worlde: thys also that she hath done shalbe rehered in remembraunce of her.

* And Judas Iscariot, one of the. xii. went away vnto the hye prestes, to betraie him vnto them. When they heard that, they wer glad and promysed that they woulde geue hym money. And he sought, howe he myghte conueniently betraie hym.

* And the fyrst day of swete bred (when they offered Pascheouer) his disciples said vnto hym where wilt thou that we go and prepare, that thou mayst eate the Pascheouer? And he sendeth forth two of hys disciples, and saith vnto them Go ye into the cytee, and there shall mete you a man bearyng a pytcher of water, folowe hym. And whether soeuer he goeth in, saye ye to the good man of the house, the master sayth: where is thy greeft chamber, where I shall eate Pascheouer wyth my dysciples? And he wil shewe you a great parlour, pained & prepared: there make ready for vs. And his disciples went forth, and came into the citee, and founde as he had sayed vnto them, and they made ready the Pascheouer.

* And when it was now euentide, he came with þe. xii. And as they sat at boze and did eate Iesus sayed: Verely I say vnto you: one of you (ye eateth w me) shal betray me. And they began to be sorry, and to say to him one by one: is it I? And another said: is it I? He answered & sayed vnto them: It is one of the. xii. eue he þe dysciple that is with me in the platter. The sonne of man truly goeth as it is wytted of hym: but wo to þe man, by whome the sonne of manne is betrayed. Good wer it for that man, yf he had neuer bene bozne.

* And as they did eate, Iesus toke breade: & when he had geuen thankes he brake it, & gaue to them and sayd: Take, eate, this is my bodye.

Ec. iii. And

that speake but the holy ghooste. The brother shall deliuer vp the brother to death, and the father the sonne: and the chyldren shall ryle agaynst theyr fathers and mothers, and shall put them to death. And ye shalbe hated of all men, for my names sake. But whoso endureth vnto the ende the same shalbe safe.

* Moreover, when ye se the abhomy nation of desolacyon (whereof is spoken by Daniell the prophet) stand wher it ought not: let hym that readeth vnderstande. Then let them that be in Jewry, fly to the mountains. And let hym that is on the house top, not go doune into the house, neither enter therein to fetch anye thyng out of hys house. And let hym that is in the feelde, not turne backe agayn vnto the thynges which he left behynde hym, for to take hys clothes with hym. Who shalbe then to them that are w chyld and to them that geue suck in those dayes. But praye ye that poure flyght be not in the winter. For there shalbe in those dayes such trybulacyon as was not from the begynnyng of creatures, (whyche God created) vnto thys tyme, ne ther shalbe. And excepte that the Lorde should shorten those dayes, no fleshe shoulde be saued. But for the electes sake, whom he hath chosen he hath shortened those dayes.

* And then, yf any man saye to you: loe here is Chryst: loe he is there, beleue not. For false Chyristes and false prophetes shall ryle, & shall shewe myzacles and wonders, to desceine, yf it were possible, euen the electe. But take ye hede: Beholde I haue shewed you al thynges before.

* Moreover, in those dayes, after that trybulacion, the sunne shall waxe darke, and ymone shall not geue her lyght, and the starres of heauen shall fall: and the powers whyche are in heuen shal moue: * And then shal they se the sonne of man commynge in the cloudes, with greate power and gloze. And then shal he sende hys angels, and they shal gather together his elect from the foure wyndes, from the ende of the earth, to the vttermost parte of heauen.

* Learne a similitude of the figge tre. When hys bzaunche is yet tender, and hath brought forth leaues, ye know that sommer is nere. So in like maner: when ye se these thynges come to passe: vnderstande, that he is nye euen at the dozes. Verely I say vnto you: that this generation shall not passe, tyll these thynges be doone. Heauen and erath shal passe, but my wordes shal not passe. But of þe day and time knoweth no man, no not the angels which are in heauen, ne ther the sonne hym selfe, saue the father only.

* Take hede, watche and praye, for ye know not when the time is. As a man which is gone into a straunge countre, and hath left his house and geuen hys substaunce to hys seruautes, & to euery man his worke, and commaunded the porter to watche. Watche ye therefore, for ye knowe not when the master of the house wyll come, euen at mydnyght, whether at the cocke crowyng, or in the dawning: least yf he come so deilyly he fynde you slepyng. And that I say vnto you, I saye vnto all, watche.

The Gospell

And he toke the cuppe, and when he had geuen thanks, he toke it to them, and they all dranke of it, and he saied vnto them: This is my blode of the newe testamente, whiche is shed for many. Merely I saie vnto you: I wyll dync no more of the fruyte of the wyne: vntyl that day that I dync it newe in the kyngdome of God.

math. xxvi. c. * And when they hadde sayed grace: they went oute to mounte Olpyete.

And Iesus sayeth vnto them: All ye shal be offended because of me this nyght. For it is wyrtten: * I wyll smyte the shepheard, and the shepe shal be scattered. But after þ I am rysen agayn I wyll go into Galile before you. Peter sayed vnto hym: And though all men be offended, yet wyll not I. And Iesus sayth vnto him: Merely I saie vnto the, that this daye, euen in this nyght before the cocke crowe thryse, thou shalt denye me thre tymes. But he spake more vehemently no, yf I should dye with the, I wil not denye the. Lyke wyse also sayed they all.

Mat. xxvi. * And they came into a place which was named Gethsemany. And he sayeth to hys dyscyples. Sit ye here while I go a lyde, and praye. And he taketh with him Peter and James and Iohn, and began to waxe abashed, and to be in an agony and sayeth vnto them: * My soule is heuy, euen vnto the death, tarye ye here & watch. And he went forth a litle, and fel doune flat on the ground and prayed: that yf it were possyble the houre myght passe from hym. And he sayd: * Abba father, all thynges are possyble vnto the, take away this cup from me. Neuertheles not that I wyll, but that thou wilt, be done.

And he came and founde them slepyng, and sayth to Peter: Simon: sleepest thou? Coudest not thou watch one houre? Watch ye, and pray least ye enter into temptacyon: the spyte truly is ready, but the fleshe is weak. * And agayne he wente a lyde, and prayed, and spake the same wordes. And he retourned: and founde them a slepe agayn. For they: eyes were heuy, neither wytt they, what to answer hym. And he came þ thyrde tyme and sayed vnto them: sleepe hence forth, & take your ease, it is ynough. The houre is come, beholde, the sonne of man is betrayed into the handes of synners. Ryse vp, let vs go.

Mat. xxvi. c. Lo, he that betrayeth me, is at hand. * And immediately whyle he yet spake, cometh Judas (which was one of the twelue) and with hym a greate number of people with swerdes and staves from the hye preestes and scribes and elders. And he that betrayed hym: had geuen the a generall token, sayng: Whosoever I do kysse that same is he: take hym and lede hym awaye warely. And as sone as he was come, he goeth stragglyt way to hym, and sayth vnto him: Greeting Master, & kissed hym. And thei laied theyr handes on him, and toke hym. And one of them þ stode by, drew out a swerde, and smote a seruaunte of the hye preeft, and cut of hys eare.

math. xxvi. c. And Iesus answered and sayed vnto them: * ye be come out as vnto a thief with swerdes and with staves, for to take me. I was daylye with you in the temple, teachyng, and ye toke

me not: but these thynges come to passe, that scriptures shoulde be fulfilled. * And they all forsoke hym, and ranne away. And ther folowed hym a certayn younge man, clothed in lynnyn vpon the bare, and the younge men caught hym and he leste his lynnyn garment, and fled from them naked. * And they led Iesus away to the hyest preeft of all, and wyth hym came all the hye preeftes, and the elders, and the scribes. And Peter folowed him a greate waye of (euen tyl he was come into the palace of the hye preeft) and he sat wyth the seruautes, and warmed hym selfe at the fyre.

math. xxvi. c. * And the hye preeftes and all the councell soughte for wytnes agaynst Iesu, to put hym to death, and founde none: for many bare false wytnes agaynst hym, but their wytnesse agreed not together. And ther arose certain, & brought false wytnes agaynst hym, sayng: We hearde hym saye: * I wyll destroye this temple that is made wyth handes, and wythin thre dayes I wyll buylde another, made wythoute handes. But yet they: wytnesses agreed not together.

Mat. xxvi. * And the hye preeft stood vp amongest them & asked Iesus, sayng: answerest thou nothing howe is it that these beare wytnes agaynst the? But he helde his peace and answered nothinge. Agayne * the hye preeft asked hym, and sayed vnto hym: Arte thou Chryste the sonne of the blessed? And Iesus sayed I am. * And ye shal se the sonne of man syttyng on the ryght hande of power, and commyng in the cloudes of heauen. Then the hye preeft rente hys clothes, and sayed what nede we any further wytnesses? Ye haue hearde blasphemy, what thynke ye and thei al cōdemned hym to be worthy of death. And some began to spyt at hym, and to couer his face and to beate hym wyth fyftes, and to say vnto hym: Recade. And the seruautes boffetted hym on the face.

And as Peter was beneth in the palace there came one of the wenches of the hye preeft and * when she sawe Peter warming hym selfe, she loketh on him, & sayth: wast not thou also with Iesus of Nazareth? And he denyed sayng: I knowe him not, netter wot I what thou saiest. And he went out into the porche, and the cocke crew. And a damsel (when she sawe hym) began agayn to say to them that stode by, this is one of them. And he denyed it again. And anone after, they that stode by, sayed agayne to Peter surely thou arte one of them, for thou art of Galile, and thy speech agreeth therto. But he began to curse, and to swear, sayng: I knowe not this man of whom ye speake. And agayne * the cocke crewe, and Peter remembred the worde that Iesus saied vnto him, before þ cocke crowe thryse, thou shalt denye me thre tymes. And he beganne to wepe.

The .xv. Chapter.

Of the Passyon, death, and buryall of Chryst

math. xxvi. c. And a none in the daynyng, * the hye preeftes helde a councell with the elders and the scribes, and the whole congregacion and

and bounde Iesus, and led hym away, and delyuered hym to Pilate. And Pilate asked hym art thou the kyng of the Jewes? And he answered and saied vnto him: thou sayest it. And the hye preeestes accused him of many thynges. So Pilate asked hym again sayng: * Answerest thou not hyng? Beholde, howe many thynges they lay vnto thy charge. Iesus yet answered nothyng, so that Pilate marueiled.

At that feast Pilate dyd deliuer vnto them a prisoner: whomsoever they woulde desire. And ther was one y was named Barrabas, which laye bounde wyth them that made insurreccion he had comyncted murder. And the people called vnto hym: and began to despyre him, that he woulde do, accordyng as he had euer done vnto them. Pilate answered them sayng: Wyl ye that I let lose vnto you the kyng of the Jewes? For he knewe that the hye preeestes had deliuered hym of enuy. But the hye preeestes moued y people, that he shoulde rather delyuer Barrabas vnto them.

Pilate answered agayn and saied vnto the: * What wyl then that I do vnto hym, whom ye call the kyng of the Jewes? And they cried againe: crucifie hym. Pilate saied vnto them what euell hath he done? And they cried y more feruently: Crucify him. And so Pilate willing to contente the people, * let lose Barrabas vnto them, and delyuered vp Iesus (when he had scourged hym) for to be crucified.

And the souldiers led him away into y common hall, and called together the whole multitude, and they clothed hym wyth purple, & they platted a crowne of thornes, and crowned hym withall, & beganne to salute hym: Hail kyng of the Jewes. And they smote him, on the head with a rede and dyd spyt vpon him and bowed their knees, and worshypped hym.

And when they had mocked hym, they toke the purple of hym, and put his owne clothes on hym, and led hym out to crucifie hym. * And they compelled one that passed by, called Symon of Cyrene (the father of Alexander and Rufus) whyche came out of the felde, to beare hys crosse. * And they brought hi to a place named Golgatha (whyche is yf a man interprete it: the place of dead mens sculles) and they gaue hym to dryncke, wyne myngled wyth myrre, but he receiued it not.

And when they had crucified hym: they parted hys garmentes, castyng lottes vpon them, what euerymā shoulde take. And it was about the thyrde houre, and they crucified him. And the title of his cause was written: The kyng of the Jewes. * And they crucified with him two theues, the one on the ryght hand, and the other on hys left. And the scripture was fulfilled which sayth: * He was counted among the wycked. * And they that wente by, rayled on hym, wagging theyr heades, and sayng: A wretch, thou that destroyest the temple, and buyldest it in thre dayes: saue thy selfe, and come doune from the crosse. Lyke wyse also mocked hym the hye preeestes amonge them selues wyth the scribys

and sayed: he saued other men, hym selfe he cannot saue. Let Chryst the kyng of Israel descend nowe from the crosse, that we maye se, and beleue. And they that were crucified with hym, checked hym also.

* And when the syxt houre was come, darke nesse arose ouer all the earth, vntil the ix. houre. And at y. ix. houre Iesus cried with a loud voyce sayng: Eloi, Eloi, lama sabathani: whyche is (yf one interprete it) * my God my God, why hast thou forsaken me? And some of the yf stode by, when they heard that sayed: beholde, he calleth for Elias. * And one ranne, & filled a sponge ful of vineger, and put it on a rede, & gaue hym to dryncke: sayng: let hym alone, iet vs se whether helias will come and take hym doune.

But Iesus cryed with a loude voyce, & gaue vp the ghost. * And the vaple of the temple dyd rent in two peces, from the toppe to the botome. * And when the Centurion (which stode before hym) sawe that he so cryed, & gaue vp the ghost he saied: Truly this mā was the sonne of God. * There wer also women a good way of, beholding hym: among whom was Mary Magdalene, * and Mary y mother of James the lytle: and Ioses, and Mary Salome. * (whyche also whē he was in Galile had folowed hym and mynistred vnto hym) & many other women, which came vp wyth hym vnto Jerusalem.

And now when the euen was come (because it was the day of preparyng, that goeth before the sabboth) * Ioseph of the cytee of Aramathia a noble counsellour, whyche also looked for the kyngdome of God, came, and wente in boldly vnto Pilate, and begged of hym the body of Iesu. And Pilate marueiled that he was alre dyed, and called vnto hym the Centurion, and asked hym, whether he had bene any while dead. And when he knewe the truth of the Centurion, he gaue the body to Ioseph. And he bought a linnen cloth, and tooke hym doune, and wrapped hym in the linnen clothe, and layed hym in a sepulchre that was hewen out of a rocke, and rouled a stone before the doore of the sepulchre. And Marye Magdalene and Marye Ioses, behelde where he was layed. **K**

The. xvi. Chapter. ✠

¶ Chryst is risen agayne, and appereth to the apostles to whome he comyncteth the preachyng of the Gospel.

M And when the sabboth was passe, Mary Magdalene, and Mary Jacob, and Salome, bought sweete odours, that they might come, and anoynt him. * And early in y morning the fyrste daye of the sabboth they came vnto the sepulchre, when the sunne was risen. And they sayed among them selues: who shall rolle awaye the stone from the doore of the sepulchre? And when they looked, they sawe howe that the stone was rolled awaye, for it was a verye greate one. And they wente into the sepulchre, and sawe a younge man sittinge on the righte syde, clothed in a long white garment, and they were afraied. * And he saith vnto them, be not

Ec. iiii. afraied

math. xxviii. a
Luce. xxiii. f.

math. xxviii. f
Luce. xxiii. a

math. xxviii. f

math. xxviii. f
Luce. xxiii. g

math. xxviii. f
Luce. xxiii. g

math. xxviii. f
Luce. xxiii. g

math. xxviii. g

Luce. viii. a

math. xxviii. g
Luce. xxiii. g
Jhon. xii. g

math. xxviii. a
Luce. xxiii. a
Jhon. xx. a

math. xxviii. b
Luce. xxiii. a

The Gospell

The first Chappter.

afayed, ye seke Iesus of Nazareth, whych was crucified. He is risen, he is not here. Behold, the place wher thei had put him. But go your way and tell hys disciples, and Peter, that he goeth before you into Galile, there shall ye se hym as he saied vnto you. * And thei went out quickly, and fled from the sepulchre. For they trembled and were amazed. Neither sayed they any thyng to any man, for they were afayed.

mat. xxviii. 1
Luke. xxiii. 56

¶ When Iesus was risen earlye the fyrste dayes after the saboth, he apereyd fyrst to Mary Magdalene, out of whō he had cast .viij. deuils. And she went, and tolde them that were with hym, and thei mourned and wept. And thei whē they hearde that he was alpye, and had apereyd vnto her beleued it not. * After that appereyd he vnto two of them, in a straunge figure, as thei walked and wente into the countree. And they wente and tolde it to the remnaunte. And they beleued not these also. ¶

Luke. xxviii. 1

mat. xxviii. 1

Actes. viii. 1
pvi. b. 3. c
Actes. ii. 1
aub. xix. b
* Luke. x. 1
and. xxviii. b

Luke. xxviii. 1
Actes. i. 1

Matheo. ii. 1

¶ Afterwarde he appereyd vnto the eleuen as they sate at meate: and caste in theyr teethe theyr vnbelefe, and hardnesse of heart: because they beleued not them whyche had sene that he was risen agayne from the dead. And he sayed vnto them: * Go ye into all the world & preach the Gospell to al creatures, he that beleueth and is baptised, shal be saued. But he that beleueth not, shal be dāpned. And these tokēs shall folow them that beleue. * In my name they shall cast out deuils they shall speake with newe toun- ges, they shall dꝛyue away serpentes. And yf they dꝛynke any deadly thyng, it shal not hurt them. They shall lay theyr handes on the sycke and they shall recouer.

So then, when the Lorde had spoken vnto them * he was receyued vnto heauen, and is on the ryght hande of God. And they wente forth and preached euerye where: the Lorde working with them, * and confortyng the worde with myracles folowynge. .

The ende of the Gospell of Saynte Marke.

The Gospell of Saynte Luke.



OR as muche as many haue taken in hande to set forth the declaracions of those thinges which are most surely to be beleued amonge vs, euen as thei deliuered the vnto vs, whiche from the begynnyng sawe thei selues with theyr eyes, and were mynisters of the thynges that they declared: (I determyned also) as lone as I had searched out diligently all thynges, from the begynnyng, that then I woulde wyte vnto the good Theophilus: that thou mightest knowe the certente of those thynges, wherof thou hast bene informed.

The concepcion and byrth of Ihon the Baptyst, The concepcion of Christ, The thalful songes of Mary and zachary



There was in the dayes of Herode the kyng of Jewry, a certayne pꝛiest named zacharyas * of the course of Abia. And hys wyfe was of the daughters of Aaron: and her name was Elizabeth: they were both ryghteous before God, and walked in all the lawes and ordynances of the Lorde that no mā could fynde faute with them. And they had no chyld because that Elizabeth was barren, and they bothe were nowe well strycken in age.

And it came to passe, that when zachary executed the pꝛiestes offyce, before God, as hys course cam (according to the custome of the pꝛiestes offyce) hys lot fell to burne incense.

And he wente into the temple of the Lorde and the whole multitude of the people were wout in prayer, whyle the incense was a burning. And there appereyd vnto hym an Angell of the Lorde, standynge on the ryghte syde of the altare of incense. And when zachary sawe hym he was a bashed and feare came on hym.

But the Angell sayed vnto hym: feare not zachary, for thy prayer is hearde. And thy wyfe Elizabeth shal bear the a sonne, and thou shalt call hys name Ihon, and thou shalt haue ioye and gladnesse, and manye shall reioyse at hys byrth. For he shal be greate in the syghte of the Lorde, and shall nether dꝛynke wyne ner strong dꝛynke, and he shal be fylled with the holy ghoist euen frome hys mothers wombe: and many of the chyldren of Israel shal turne to their Lorde God. And he shall go before him in the spꝛete & power of * helias to turne the hertes of the fathers to the chyldren, and the vnbeleuers to the wysdome of the iust men, to make ready a perfecte people for the Lorde.

And zachary sayd vnto the Angell: by what token shall I knowe this? For I am olde, and my wyfe well strycken in yeares. And the angell answered and sayed vnto hym: I am Gabriel, that stande in the pꝛesence of God, and am sente to speake vnto the: and to shewe the these glad tidynge. And beholde it shall come to passe that thou shalt be domme, and not be able to speake, vntyll the daye that these thynges be perfourmed, because I beleueste not my wordes, which shal be fulfilled in theyr season.

And the people wayted for zacharyas, & merueyled that he tarped in the temple. And when he came oute, he coulde not speake vnto theim. And they perceaued that he had sene a vision in the temple. And he beckened vnto them and remayned sychelesse.

¶ And it fortunyd, that as lone as the dayes of his offyce wer out, he departed into his owne house. And after those dayes, hys wyfe Elizabeth conceined, and byd her selfe fyue monethes sayng: This wille hath God dealt with me, in the dayes wherin he hath looked on me, to take frome

from me my rebuke among menne.

And in the fyrte moneth the angell Gabryell was sent from God vnto a cytie of Galile, named Nazareth, to a vyrgyne spoused to a man whose name was Ioseph, of the house of David and the vyrgins name was Mary. And the angell wente in vnto her, and sayde: Haple full of grace, the Lorde is with the: blessed arte thou among women. When she sawe hym, she was abashed at hys saynge: and caste in her mynde, what maner of salutation that shulde be. And the angell sayde vnto her, feare not Marye: for thou hast founde grace wyth God. Beholde, *thou shalt conceyue in thy wombe, and beare a sonne, and *thalt call his name Iesus. He shal be greate, & shalbe called the sonne of the hyst. And the Lorde God shal geue vnto hym p seat of his father David, and * he shal raygne ouer the house of Jacob for euer, and of his kyngdome there shalbe none ende.

Then sayd Mary vnto the angel: How shal this be, sayng I knowe not a man? And the angell answered & sayde vnto her. The holy gost shal come vpon the, and the power of the hyst shal ouerthadow the. Therefore also that holy thyng which shalbe borne, shalbe called sonne of God. And beholde, thy Cousyn Elizabeth, she hath also conceyued a sone in her age. And this is her sext moneth, which was called barre: for * with God shall nothyng be vnpossible. And Mary sayd: behold the handmaiden of the Lorde be it vnto me accordyng to thy worde. And the angell departed from her.

And Mary arose in those dayes, and went into the mountaynes with hast into the cytie of Jewye, and entred into the house of zachary, & saluted Elizabeth. And it fortuneth, that when Elizabeth herde the salutation of Mary, she bare sprange in her wombe. And Elizabeth was fylled with the holy ghost, and cryed with a loude voyce, and sayde: Blessed art thou among women, and blessed is the frute of thy wombe. And whence happeneth this to me, that the mother of my Lorde shulde come to me? For lo, as sone as the voyce of thy salutation pounded in mine eares, the babe sprange in my wombe for ioye. And blessed arte thou p haste beleued: for those thynges shalbe performed, which were tolde p from the Lorde. And Mary sayde:

* My soule magnifyeth the Lorde. And my sprete hath reioysed in God my saviour. For he hath looked on p lowe degree of his handmaiden: for lo, now from hence forth shall all generacions call me blessed. Because he that is myghty, hath done to me great thynges, and holy is his name. And his mercy is on them that feare him, from generacion to generacion. He hath shewed strength with his arme, he hath scattered them p are proude in the ymagynacion of theyr vertue. * He hath put downe the myghtye from theyr seates, & exalted theim of lowe degree. He hath fylled the hungry with good thynges: and sent a waye the rych empty. He hath helped his seruauant Israel, in remembraunce of his mercy.

* Euen as he promysed to oure fathers, Aba-

ham, and to his seide for euer. And Mary abode with her about a thre monethes, and retourned agayne to her owne house.

* Elizabeths tyme came that she shulde be deliuered, and she brought forth a sonne. And her neyghbours and her colyns heard howe the Lorde had shewed greate mercye vpon her and they reioysed with her.

And it fortuneth that in the eyght daye, they came * to circumsyse the chyld: and called hys name zacharyas, after the name of his father. And his mother answered and sayd: not so, but he shalbe called Ihon. And they sayde vnto her: There is none in thy kynred, p is named wyth this name. And they made sygnes to his father howe he wolde haue hym called: And he asked for wytyng tables, and wrote, saynge: Hys name is Ihon. And they marvelled all. And his mouth was opened immediatly, and his tonge also, and he spake, and prayesed God. And feare came on all them that dwelt nye vnto the. And all these saynges were noysed abroad throught out all the hyll contre of Jewye: and all they p heard them, layde the vp in theyr hertes, sayng: What maner of chyld shal this bee? And the hande of the Lorde was with hym.

And hys father zacharyas was fylled wyth the holy ghost, and prophesied, sayng: Blyssed be the Lorde God of Israel, for he hath visyted and redemed his people: For he hath raised vp * an horne of salucion vnto vs in the house of his seruauit David. Euen as he promysed by the mouth of his holy prophetes, whiche were sens the worlde beganne. That we shulde be saued from our enemyes, and from the hande of al that hate vs. That he wolde deale mercifullye with oure fathers, and remembre his holy couenant: * And that he wolde performe the othe, which he sware to oure father Abraham, for to geue vs. * That we deliuered oute of p handes of oure enemyes, myght serue him woute feare all the dayes of our lyfe, in such holynesse & ryght troules as are accepte befoze hym. And thou chyld shalt be called the prophete of the hyst for thou shalt go befoze the face of the Lorde, to prepare his wayes: to geue knowlage of salucion vnto his people for p remission of synnes. Throught the tender mercy of our God, whereby the day spyng from an hye hath visyted vs.

* To geue lyght to them that sat in darcknesse, and in the shadowe of death, to gyde our fete into the waye of peace. And the chyld grew and wexed strong in sprete, and was in wylder nesse tyll the daye came, when he shoulde shewe hym selfe vnto the Israelites.

The .ii. Chapter.

The byrth and circumcyon of Christ. How he was receyued into the temple, howe Symeon and Anna prophesied of hym and howe he was founde in the temple among the doctours.

And it chaunced in those dayes that there went out a commaundement fro Augustus the Emperour, that all the worlde shulde be taxed. And this taxyng was the fyrste, and executed wherby Syrenus was lictenant in Syria.

And



The Gospell

1. Re. xx. b.

And every man went vnto his owne citie to be taxed. And Ioseph also ascended fro Galile, out of a cytye called Nazareth, into Ierulpe, vnto * the cytye of Dauid, which is called Bethleem because he was of the house and lynage of Dauid to be taxed wth Mary hys spoused wyfe, which was with chylde. And it fortuneth that whyle they wer there, her tyme was come that she shulde be deliuered. And she brought forth the ber fyrste begotten sonne, and wrapped hym in swadlyng clothes, and laide hym in a maunger because there was no roume for the in the ynn.

B And there wer in y^e same regyon, shepherdes watchyng and keepyng they^r flocke by nyght. And lo, the Angell of the Lorde stode hard by them, & the bryghtnes of y^e Lorde shone rounde about them, and they were sore afrayed. And y^e angel sayd vnto them. Be no afrayed. For behold, I bryng you tidynge of great ioye, that shall come to all people: for vnto you is bozne this daye in y^e cytye of Dauid, a sauour, which is Christ the Lorde. And take thys for a sygne ye shall fynde the chylde wrapped in swadlyng clothes, and layed in a maunger. And straight waye there was with the angel a myltitud of heauenly souldyers praisyng God, and sayng, Glorify to God on hye, and peace on the earth, & vnto men a good wyll. **I**

C And it fortuneth, as soone as the angels wer gone awaye from theim into heauen. **I** The shepherdes sayde one to another: let vs go now euen vnto Bethleem, and set this thyng that we heare saye is happened, whyche the Lorde hath shewed vnto vs. And they came with hast and founde Mary and Ioseph and y^e babe layde in a maunger. And when they had sene it, they published abrode the sayng: which was tolde them of that chylde. And all they that heard it, wondred at those thynges which were told the of the shepherdes. But Mary kept al those saynges, & pondred them in her bert. And y^e shepherdes retourned, praisynge and laudyng God for all the thynges that they had heard & sene, euen as it was tolde vnto them. **I**

Gen. xlii. b.
1. Math. i. c.
* Luke. i. c.

Leuit. xii. d.

1. Regum. i. d.

Epo. xlii. a.

and. xxi. d.

Lu. viii. g.

I And when y^e eyght daye was come y^e the chylde shulde be * circumcysed, & hys name was called Iesus * which was named of the Angel, before he was conceived in the wombe. **I**

B And when the tyme of they^r purificacion * (after the lawe of Moyses,) was come, they brought hym to Ierusalem, to present hym to the Lorde (as it is wyrtten in the lawe of the Lorde * every man chylde that fyrst openeth the matrix, shal be called holpe to the Lorde) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doves, or two yonge pygeons.

And beholde, there was a man in Ierusalem whose name was Symeon. And the same man was iuste and godly, and looked for the consolacyon of Israell, and the holy goste was in hym. And an aunswere had he receyued of the holye ghoste, that he shuld not se death, except he first sawe the Lordes Christ. And he came by inspyracyon in the temple.

C And when the father and mother broughte

in the chylde Iesus: to doo for hym after the custome of the * lawe, then take he hym vp in hys armes, and sayde: Lorde, nowe lettest thou thy seruaunt depart in peace, accordyng to thy promyse. For myne eyes haue sene the saluacyon: which thou hast prepared before the face of all people. * A lyght to lyghten y^e gentyls, and the glory of thy people Israell. **I**

I And his father and mother meruayled at those thynges, which were spoken of hym. And Symeon blessed them, & sayde vnto Mary his mother: behold, this chylde is set to be the sal & vprysyng agayne of many in Israell, and for a sygne which is spoken agaynst. And mozeouer the sword shall pearce thy soule, y^e the thoughtes of many hertes maye be opened.

And there was a Propheesse, one Anna, the daughter of Phanuel, of y^e trybe of Aser: which was of a great age, and had lyued wth an husbande. vii. yeres from her vprysynge. And she had bene a wedowe about. iiii. scoze &. iiii. yere, whiche departed not from y^e temple, but serued God with fastynges and prayers nyght & daye. And she came forth that same houre, and praysed the Lorde, and spake of him, to al them that looked for redemption in Ierusalem.

And when they had perfourmed all thynges accordyng to the lawe of the Lorde, they returned into Galile, to they^r owne cytye Nazareth. And * the chylde grewe, and waxed stronge in spiryte, and was fylled with wysdome and the grace of God was vpon hym. **I**

And his father and mother went to Ierusalem every yere * at the feaste of Easter. **I** And when he was. xii. yere olde, they went vp to Ierusalem after the custome of y^e feast daye. And when they had fulfilled the dayes, as they returned home, the chylde Iesus abode styll in Ierusalem, and hys father and mother knewe not of it: but they supposynge hym to haue bene in the company, came a dayes to zney and soughte hym among they^r kynnsfolke & acquayntaunce. And whē they found him not, they went backe agayne to Ierusalem, and soughte hym. And it fortuneth that after thre dayes, they founde him in the temple, sytting in the myddes of the doctoures, hearynge them, and polynge them. * And all that heard hym, were astonyed at his vnderstandyng and answeres.

And when they sawe hym, they marueyled. And hys mother sayde vnto hym: Sonne, why hast thou thus delte wth vs? Beholde, thy father and I haue sought the sorrowyng. And he saide vnto them: howe is it y^e sought me? Wylst ye not that I must go about my fathers busynes? * And they vnderstode not y^e sayng whiche he spake vnto them. And he went downe wth them and came to Nazareth, and was obedient vnto the. But his mother kept all these saynges together in her bert. And Iesus prospered in wysdom and age, & in fauoure, with God & men. **I**

The. v. Chapter. **I**

I The prayngs baptyme, and presentments of John the baptyme of Christ, and a rebryll of the generacyon of the fathers.

In the fyfteenth yere of the raygne of Tyberius the Emperoure, Pontus Pilate beyng Lefetenante of Jewrye, and Herode beyng Tetrarch of Galyle, and hys brother Phylippe Tetrarch of Iturea: and of the regyon of the Traconytes and Lysanpath the Tetrarch of Abylene (wher Anna and Cayphas were the hie preestes) the word of the Lorde came vnto John the sonne of zacharias in the wyldernesse. And he came into all the coastes aboute Iordane, preaching the baptyme of repentance for the remission of synnes, as it is wyrtten in the booke of y wordes of Esaye the prophete, sayng: * The voice of a cryer in y wyldernesse: prepare ye the waye of the Lorde, make his pathes strayght. Euerie valley shalbe fylled, and euerie mountayne and hill shalbe brought lowe. And thynges that be croked shalbe made strayghte, and the rough wayes shalbe made plain: and all fleshe shal se the saluacyon of God. ¶

¶ Then saide he to the people, that were come forth to be baptysed of hym. * O ye generacyon of vyppers, who hath taught you to fye from y wrath to come? Wyngye forth therfore due frutes of repentance, and begyn not to saye with in your selues: we haue Abraham to our father for I say vnto you: God is able of these stones to rayse vp chyldren vnto Abraham. Nowe also is the axe layde vnto the roote of the trees, * euerie tree therfore which byngeth not forth good frute is hewen downe, and cast into the fyre.

¶ And the people asked hym, sayng: * what shal we do then? he answered and sayeth vnto them: he that hath two coates, let hym part wth hym that hath none, & he that hath meate let hym do lyke wyse.

¶ Then came y publicans also to be baptysed and sayd vnto hym: Master, what shal we do? And he sayde vnto them: requyre no more, then that which is appoynted vnto you.

The souldiers lyke wyse demaunded of hym sayng: & what shal we do? And he sayde vnto them, hurte no man: neyther trouble any man wrongfully: and be content with your wages.

¶ As the people were in a doubte, and all men mused in theyr hertes of John, whether he were very Christ: John answered and sayd vnto the all: * I baptise you wth water, but one stronger the I shal come after me, whose sho latched I am not worthy to vnlose, he shal baptise you with the holy gost, and with fyre: * which hath his fanne in his hande, & wyl purge his floore and gather the corne into his barn, but y chaffe wil be burne with fyre y neuer shalbe quenched. And many other thynges in hys exhortacyon preached he vnto the people.

¶ Then Herode y Tetrarch, when he was rebuked of hym, for Herodias hys brother Phylippes wyfe, and for all the euell which Herode dyd, added this aboue all, and layde John in prysone.

¶ And it fortuneth that when all the people receyued baptyme (and when Iesus was baptysed and byd praye) the heauen was opened, and

the holy goste came downe in a bodelye shape lyke a doue vpon hym, and a voyce came from heauen, whiche sayde: * Thou arte my beloued sonne, in the doo I delpte.

¶ And Iesus hym selfe beganne to be aboute thirty yere of age, so that he was supposed to be the sonne of Ioseph: which was the sonne of Hely, which was the sonne of Mathat: whiche was the sonne of Leuy, which was the sonne of Melchir: which was the sonne of Janna: which was the sonne of Ioseph, which was the sonne of Mathathias, which was the sonne of Amos which was the sonne of Naum, which was the sonne of Heli: which was the sonne of Ragge, which was the sonne of Maath: whiche was y sonne of Mathathias: whiche was the sonne of Hemei, which was the sonne of Ioseph: which was the sonne of Iuda, which was the sonne of Joanna: which was the sonne of Reba, which was the sonne of Zorobabell, whiche was the sonne of Salathiel: which was y sonne of Neri whiche was the sonne of Melchir, whiche was the sonne of Addi, which was the sonne of Coosaim: which was the sonne of Helmadan, which was the sonne of Her, whiche was the sonne of Ieso: which was the sonne of Heliizer, whiche was the sonne of Iozam: which was the sonne of Mattha, which was y sonne of Leui: whiche was the sonne of Symeon: which was the sonne of Iuda, which was the sonne of Ioseph: which was the sonne of Ionam: whiche was y sonne of Heliachim: whiche was the sonne of Melcha whiche was the sonne of Menan: whiche was the sonne of Mathatha: whiche was the sonne of Nathan, whiche was the sonne of Dauid: whiche was the sonne of Jesse: whiche was the sonne of Dab: whiche was the sonne of Boos: whiche was the sonne of Salmon, whiche was the sonne of Naassan: whiche was y sonne of Aminadab: whiche was the sonne of Aran, which was the sonne of Esrom: which was the sonne of Phares: which was the sonne of Iuda which was the sonne of Jacob: which was the sonne of Isahac: which was the sonne of Abraham, whiche was the sonne of Charra: whiche was the sonne of Nachor, which was the sonne of Saruch, whiche was the sonne of Ragau: whiche was the sonne of Phalec: which was the sonne of Heber, which was the sonne of Sala, whiche was the sonne of Canan: whiche was the sonne of Arphaxat, which was the sonne of Sem: which was the sonne of Noe, which was the sonne of Lamech, whiche was the sonne of Mathasala: which was the sonne of Enoch, which was the sonne of Jared, which was the sonne of Malaleed, whiche was the sonne of Cainan, which was the sonne of Enos, which was sonne of Seth: whiche was the sonne of Adam: which was the sonne of God.

¶ The. iiii. Chapter.

Iesus is led into the wyldernesse, and fasteth all the tyme of his temptacyon, he ouercometh the deuill, goeth into Galyle, preacheth at Nazareth and Capernaum, the Jewes despyse hym, the bruelles knowlage hym, he cometh into Peters house, healeth his mother in lawe, and doth great myracles.

Iesus

The Gospell

math. iiii. a.
marke. i. b.



Jesus being full of the holy gooste, returned fro Jordane, and was led by þe spiryte into þe wildernesse, and was. xl. dayes tempted of the deuell. And in those dayes dyd he eate no thyng. And when they were ended, he afterwarde hongred. And the deuell sayde vnto hym þat thou be the sonne of God, commaunde thys stone þat it be breade. And Jesus answered hym sayng: It is wrytten, * man shall not lyue by breade only, but by euery worde of God.

Deut. viii. a.
math. iiii. a.

And the deuell toke hym into an hye mountayne, and shewed hym all the kyngdomes of þe worlde, euen in the twinklyng of an eye. And the deuell sayde vnto hym: all this power wyll I geue the euery whyte, and the gloze of them: for they are deliuered vnto me, and to whom so euer I wyl, I geue it. If thou therfore wylt fall downe before me and worshyp me, they shal be all thynne. Jesus answered and sayde vnto him hence from me Satthan. For it is wrytten: * Thou shalt worshyp the Lorde thy God, and hym onely shalt thou serue.

Deut. vi. c.
and. x. d.
math. iiii. b.

Isa. xli. c.
math. iiii. a.

Deute. vi. c.
math. iiii. b.

math. xiii. g.
marke. vi. a.

u. c. f. viii. d.

Gay. xli. a.

math. vii. d.
marke. i. c.
Luka. ii. g.

math. xiii. g.
marke. vi. a.

And he caried hym to Ierusalem, and set him on a pynacle of the temple, and sayde vnto him If thou be þe sonne of God, caste thy selfe downe from hens. For it is wrytten: * he shal geue his angels charge ouer the, to kepe the, and in their handes they shal beare the vp, that thou dash not thy fote agaynst a stone. And Jesus answered, and sayde vnto hym, it is sayd: * thou shalt not tempte the Lorde thy God. And as sone as all the tēptacyon was ended, the deuell departed from hym, for a season.

And Jesus returned by the power of the spiryte, into Galile, & ther went a fame of hym thowowoute all the regyon. And he taughte in theyr Synagoges, & was commended of al mē.

And he came to Nazareth, where he was noursed and (as his custome was) he went into the Synagoge on the Sabbath day, and stode vp for to reade. And there was deliuered vnto hym the booke of the Prophete Esaye. * And when he had opened the booke, he found þe place wherin it was wrytten: * The spiryte of þe Lord vps me, because he hath anoynted me: to preach the Gospell to þe poore, he hath sent me: to heale the broken hearted, to preach deliuerance to the captiue, and syghte to the blynde: frelye to set at lyberte them that are bynded, and to preach the acceptable yere of the Lorde.

And he closed the booke, and gaue it agayne to the minyster, and sat downe. And the eyes of all them that were in the Synagoge wer fastened on him. And he beganne to saye vnto them: This daye is thys scripture fulfilled in your eares. And all bare hym wytnesse * & wondzed at the gracys wordes whiche proceded oute of his mouth. And they sayde: Is not thys Iosephs sonne? And he sayde vnto them: Ye wyll vtterly saye thys prouerbe: Whysycon, heale thy selfe. * Whatsoeuer we haue hearde done in Capernaum, doo þe same here likewise in thynne owne countree. And he sayde: Verelye I saye vnto you: * No prophete is accepted in

hys owne countree.

But I tell you of a truth: * many wydowes were in Israel, in the dayes of Helyas, when heauen was shut thre yeres & syxe monethes, when greete famphmente was throughtoute all the lande, and vnto none of them was Helyas sente saue into Sarepta besydes Sidon, vnto a woman that was a wydowe. * And many lepers were in Israel in the tyme of Eliseus the prophete: and none of them was censed, sauyng Naaman the Syzian.

And all they in the Synagoge (when they herde these thynges) were fylled with wrath, & rose vp, and thrust hym out of the cytie, and led hym euen vnto the edge of þe hyll (wher on their cytie was buylt) þat they might cast hym downe hedlyng. But he departed, and went his waye euen thowowe the myddes of them. And he came downe to Capernaum (a cytie of Galile) & there taughte them on þe Sabbath dayes. * And they were astonnyed at hys doctryne: for hys preaching was wyth power. * And in the Synagoge ther was a man, whych had an vnclene spyte of a deuell, and cryed wyth a loude voice sayng: let me alone, what hast thou to do with vs, thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte, euen the holy of God. And Jesus rebuked hym sayng: holde thy peace, and come out of hym. And when the deuell had thowen hym in the myddes, he came oute of hym, and hurte hym not. And feare came on them all, and they spake amonge theim selues, sayng: what maner of thyng is thys? For wyth aucthoryte and power he commaundeth the foule spyrytes, and they come out. And the fame of hym was spred abroade thowowoute euery place of the countrey rounde aboute.

And when he was risen vp and come out of the Synagoge he entred into Symons house. And Symons mother in lawe was taken with a great feuer, & they made intercession to hym for her. And he stode ouer her, and rebuked the feuer, and þe feuer leste her. And immediatly she arose and minystrer vnto them.

When the sunne was downe, all they that had ben sycke, taken w diuers diseases, brough them vnto hym: and he layd his handes on euery one of them, and healed them. * And deuils also came out of many, cryng and sayng: thou art Chryste the sonne of God. And he rebuked them, and suffered them not to speake: for they knewe that he was Chryste.

As sone as it was daye, he departed, & went into a deserte place, and the people sought hym and came to hym, and kepte hym that he shulde not departe from them. And he sayde vnto the I must preache the kyngdome of God to other cyties also: For therfore am I sente. And he preached in the Synagoges of Galyle.

The. v. Chapter.

Chryste preacheth in the synagoge. The dysciples forsake all, and folowe hym. He censed the leper, healeth the manne of the palsy, calleth Mattheus the customes and he eateth with open synners.

T came to passe that (when the people praised vpon hym, to heare the worde of God) he stode by the lake of Genezareth: * & sawe two shyp- pes stande by the lake syde, but the fyshermen were gone out of them, and wer wal- shing theyr nettes. And he entred into one of the shippes (which pertayned to Symon) & pray- ed hym that he wolde thynste oure a lytell from the lande. And he sat downe and taught the peo- ple oute of the shyppe. When he had leste spea- kyng, he sayd vnto Symon: Launche out into the depe, and let synne poure nettes to make a draught. And Symon answered and sayde vn- to hym: After, we haue laboured all nyght, & haue taken nothyng. Neuerthelesse, at thy com- maundemente, I wyl lose forth the nette. And when they had this done, they inclosed a greate multitude of fyshes. But theyr nette brake, & they beckened to theyr felowes (whiche were in the other shyppe) that they shulde come, & helpe them. And they came, and fylled both the shyp- pes that they sonke agayne.

When Symon Peter sawe this, he fell doune at Jesus knees, sayng: Lorde, go from me, for I am a synfull man. For he was astonied, and all that were with hym, at the draughte of fyl- shes, which they had takē: & so was also James and John the sonnes of zebede, which were par- teners wth Symon. And Jesus sayd vnto Symon: feare not, from henceforth thou shalt catch men. And they broughte the shippes to lande, * and forsoke all and folowed hym.

* And it fortuneth that when he was in a cer- tayne cytie: beholde, there was a man full of le- prosye, and when he had spyed Jesus, he fell flat on his face, and besoughte hym, sayng: Lorde if thou wilt, thou canst make me cleane. And he stretched forth his hand, and touched hym, say- yng: I wyl, be thou cleane. And immediatly the leprosie departed fro hym. And he charged hym that he shulde tell no man: but go (sayth he) * & shewe thy selfe to the preste, and offer thy clen- syng accordyng as Moyses commaunded, for a wytnesse vnto them.

But so muche the more went there a fame a- brode of hym, and muche people came together to heare, and to be healed of hym of theyr infy- myties. And he kept hym out of the way in the wyldernesse, and gaue hym selfe to prayer.

* And it happened on a certayne daye: that he taught, and there sat the Pharyses and doc- toures of the lawe, whiche were come out of all the townes of Galyle and Jewye, and Jerusa- lem. And the power of the Lorde was presente, to heale them. * And beholde, men brought in a bed, a man which was taken wth a palsy, and they sought meanes to byng hym in, & to laye hym before him. And when they could not fynd on what syde they myght byng hym in (because of the presse) they went vpon the toppe of the house and let hym downe thowowe by tyling bed and all, euen in the myddes before Jesus.

When he sawe theyr faith, he said vnto hym man thy synnes are forgiuen the. And the Scry- bes and the Pharyses began to thynke, sayng:

What fellowe is this, which speaketh blasphemie? * who can forgiue synnes but God only?

But when Jesus perceyued theyr thoughtes he answered, and sayd vnto the: What thynke ye in youre hertes? Whether is easier to saye: thy synnes be forgiuen the, or to saye: ryse vp, and walke? * But that ye may knowe that the sonne of man hath power to forgiue synnes on earth, he sayde to the synke of the palsy: I saye vnto the: arise, take vp thy bedde, and go vnto thy house. And immediatly he rose vp before them, and toke vp his bed (wheron he laye) and departed to his owne house, praising God. And they were all amased, & they gaue the glozy vn- to God. And were fylled wth feare, sayng: We haue sene strange thynges to daye.

* And after this, he went forth, and sawe a ff Publycane named Leui, sytting at the receypte of custome, and he sayde vnto hym: folowe me. And he leste all, and rose vp, and folowed hym: And Leui made hym a great feast in his owne house. And there was a great company of Pub- lycans and of other that sate at meate with the * And the Scribes and Pharyses murmured a- gainst his discypples, sayng: Why do ye eate and drynke with Publicans and synners? And Jesus answered & sayde vnto them: They that are whole nede not the Physicion: but they that are synke. I came not to call the ryghteous, but synners to repentance.

And they sayd vnto hym: * Why do the dysci- ples of Ihon fast often, and praye, and the discy- ples of the Pharyses also, but thyne eat & drynke he sayde vnto them: * Can ye make the childe of the weddyng faste, whyle the bydegrome is wth the? The daies wyl come, when the byde- grome also shalbe taken away from them: then shall they fast in those dayes.

He spake also vnto the a symilitude. No man putteth a pece of a newe garmente, into an olde vesture, for yf he do, then breaketh he the newe and the pece that was taken oute of the newe, a greeth not with the olde. And no man putteth newe wyne into olde bottels. For yf he do, the newe wyne wyl burst the bottels, & runne out it selfe, and the bottels shal perishe. But new wyne must be put into newe bottels, and bothe are preserued. No man also that drynketh olde wyne straght wape can a way with newe: for he sayeth: the olde is better.

The. vi. Chapter.

¶ He excuseth his discypples, that plucke the eares of corne, he hea- leth the man wth the withered hande, chooseth his twelue Apo- stles, maketh a shew sermon, and teacheth to doo good for euill.

It happened on an after pryncypall Sabbath, that he went thowowe by corne felde, and his discypples pluck- ed the eares of corne, and did eate, and rubbed them in theyr handes. And certayne of the Pharyses sayde vnto the: Why do ye that whiche is not lawfull to do on the Sabbath dayes? And Jesus answered the, and sayde: * Haue ye not red what Dauid dyd when he hym self was an hungred, & they which were

marke. ii. c.
Esa. lxxiii. c.
and. xliii. b.

math. ix. a.
marke. ii. c.
Actes. iiii. a.
and. ix. f.

math. ix. a.
marke. ii. b.

math. ix. a.
marke. ii. b.
luke. vii. c.
and. xv. a.

math. ix. b.
marke. ii. c.
math. ix. b.
marke. ii. c.

math. xii. a.
marke. ii. d.

l. Re. xli. a.

The Gospell

1. Reg. xxi. a. were with hym: howe he went into the house of
 God, and dyd take and eate the shewe * breade
 and gaue also to them that were w hym: which
 are not lawfull to eate, but for the * preastes on
 ly: And he sayde vnto them: The sonne of man
 is Lorde also of the Sabboth daye.

Mat. xii. a. Mar. iii. a. And it fortunede in another Sabboth al
 so, that he entred into the Synagoge, & taught
 And there was a man, whose ryght hande was
 dreyed vp. And the Scribes and Pharises wat
 ched hym, whether he wolde heale on the Sab-
 both daye, that they myghte fynde howe to ac-
 cuse hym. But he knewe theyr thoughtes, and
 sayde to the man which had the wythzed hande
 Kysse vp, and stande forth in þ myddes. And he
 arose and stode forth. Then sayde Iesus vnto
 them: I wyl aske you a question: Whether is it
 lawfull on the Sabboth dayes to do good, or to
 dooe euell: to saue ones lyfe, or to destroye it?
 And he behelde them all in compasse, and sayde
 vnto the man: Stretch forth thy hande. And he
 dyd so: * and his hande was restozed agayne as
 whole as the other. And they were fylled wyth
 madnesse, and cōmuned together emong them-
 selues what they myghte do to Iesu. I

Mat. xiii. c. And it fortunede in those dayes * that he went
 out into a mountayne for to pray, & contynued
 all nyghte in prayer to God. And as sone as it
 was day, he called his dyscyples, * and of them
 he chose, xii. whom also he called Apostles: Sym-
 mon whom he also named Peter, and Andzewe
 his bzother, James and Ihon, Phylpp & Bar-
 tholomewe, Mathewe & Thomas, James the
 sonne of Alpheus, and Symon which is called
 zelotes, and Judas James sonne, & Judas Isca-
 riot, the same that was the traytoure.

Mat. xiii. d. And he came downe with them, and stode
 in the playne felde: & the company of his dyscyp-
 ples * and a great multytud of people (out of al
 Jewry & Ierusalem, and from the see coaste * of
 Tyre and Sydon) which came to heare hym, &
 to be healed of theyr dysleases, & they that were
 vexed with foule spretes, and they were healed
 And al þ people pzeassed to touch hym, for ther
 went vertue out of hym, and healed them all.

Mat. v. a. And he lyft vp his eyes vpon the dysciples &
 sayde: * Blessed bee ye poore, for yonres is the
 kyngdome of God. Blessed are ye that hunger
 now, for ye shalbe satysfied. Blessed ar ye that
 wepe now, for ye shall laughe. Blessed shal ye
 be when men hate you, and thurstye you oute of
 theyr companye, and rayne on you, and abhorre
 youre names as an euell thyng, for the sonne of
 mans sake. Reioyce ye in that day, and be glad
 for behold, your reward is great in heauen. I
 For thus did theyr fathers vnto the prophetes

Amos. vi. a. * But wo vnto you þ are ryche: for ye haue
 your consolacyon. Wo vnto you that are ful: for
 ye shall hunger. Wo vnto you that now laughe
 for ye shall wepe and wepe. Wo vnto you whē
 all men prayse you: for so dyd theyr fathers to
 the false prophetes.

But I say vnto you which heare: Loue your
 enemyes. Doo good to them which hate you.
 Blessen them that curse you. And praye for the

which wrongfully trouble you. And vnto him
 that smyteth the on the one cheke, offer also the
 other. * And him that taketh away thy gowne
 forbyd not to take thy cote also. Geue to euery
 man that asketh of the. And of hym that taketh
 away thy goodes, aske them not agayn. * And
 as ye wolde that men shoulde doo to you, do ye
 also to them lyke wyse.

* And yf ye loue them which loue you, what e
 thanke haue ye? For synners also loue theyr lo-
 uers. And yf ye do good for them which do good
 for you, what thanke haue ye? For synners also
 do euen þ same. And yf ye lende to them of whō
 ye hope to receiue: what thanke haue ye? For sin-
 ners also lende to synners, to receyue such lyke
 agayne. But loue ye youre enemyes: and dooe
 good, and lende, lokynge for nothyng agayne:
 and your rewarde shalbe greate, and ye shalbe
 the chyldren of the hyst: for he is kynde vnto þ
 vnkynde and to the euell.

* Be ye therfore mercyfull, as youre father
 also is mercyfull. * Judge not, and ye shal not be
 iudged: Condemne not, and ye shal not be con-
 demned: For geue, & ye shalbe forgiven. * Geue
 and it shalbe geuen vnto you: good measure &
 pzeassed downe, and shaken together, & runnyng
 ouer, shal men geue into youre bosomes. * For
 with the same measure þ ye mete withall, shal
 other men mete to you agayne.

And he put forth a symilytude vnto them:
 * Can the blynde leade the blynde? Do they not
 both fall into the dytche? * The dyscypyle is not
 aboue hys master. Euery man shalbe perspyght
 euen as his master is. * Why seekest thou a moat
 in thy bzothers eye, but consydrest not þ beame
 that is in thyne owne eye? Eyrther howe canste
 thou saye to thy bzother: Bzother, let me pull
 oute the moate that is in thyne eye, when thou
 seekest not the beame that is in thyne owne eye.
 Thou ypocryte, cast out the beame out of thine
 owne eye fyrst, & then shalt thou se perspytely, to
 pull out þ moat that is in thy bzothers eye. I

* For it is not a good tree, þ byryngeth forth
 euell frute: nether is that an euell tree that byryn-
 geth forth good frute. For euery tree is knowē
 by his frute. For of thornes do not men gather
 fygges, nor of bushes gather they grapes. A
 good man out of the good treasure of hys herte
 byryngeth forth that which is good. And an euell
 man, out of the euell treasure of his hert, byryn-
 geth forth þ which is euell. * For of the abound-
 daunce of the hert, his mouth speaketh.

Why call ye me * Lorde Lorde, and do not
 as I bydde you: whosoener commeth to me and
 heareth my saynges, and doth the same, I wyl
 shew you to whom he is lyke. * He is lyke a mā
 which buylte an house, and dygged depe, and
 layde the foundacyon on a rocke. When þ wa-
 ters arose, the floude bet vpon that house and
 coulde not moue it. For it was grounded vpon
 a rocke. But he that heareth and doeth not, is
 lyke a man that without foundacyon buylt an
 house vpon the earth, agaynst which the floude
 dyd beate: and it fell immediatly. And the sal of
 that house was grete.

The vii. Chapter.

¶ He healeth the captaynes seruant, rayseth the wyddowes son
fourtyeth the discyples, whome John Baptyste sent vnto him
comendeth Ihon, reproueth the Jewes and eateth with the p^oph^{et}
cys. The woman washt his fete with her teares, and he forgo
ueth her synnes.

When he had ended all his saynges
in the audyence of the people, * he
entred into Capernaum. And a cer-
tayne Centurions seruant which
was dere vnto hym, lay sycke, and
was in perell of death. And when he herd of Je-
su, he sent vnto hym the elders of the Jewes, he
sechynge hym that he wolde come, and heale his
seruant. And whē they came to Iesus, they be-
soughte hym instantlye, sayng: he is worthy
that thou shouldest doo this for hym. For he lo-
ueth our nacyon, and hath buyt vs a synagoge.
And Iesus went with them.

And when he was now, not farre from the
house, the Centurion sent frendes to hym, say-
ng vnto hym: * Lord, trouble not thy selfe: for
I am not worthy that thou shouldest enter vn-
der my rooffe. Wherefore I thought not my selfe
worthy to come vnto the: but saye thou p^o word
and my seruant shal be whole. For I also am a
man set vnder power, and haue vnder me souldi-
ers, and I saye vnto one go, and he goeth, and
to another, come and he cometh: and to my ser-
uant, do this, and he doth it. Whē Iesus herde
thys, he maruailed at hym, and turned hym a-
bout and sayd to the people that folowed him
I say vnto you, I haue not found so great faith
no, not in Israel. And they p^o were sente, turned
backe home agayne, and founde the seruante
whole that had bene sycke.

¶ And it fortuneth after this, that he wente
into a citie, which is called Naim, and many of
his discyples went with hym, and much people.
When he came nye to the gate of the ctyte: be-
holde, there was a dead man carped out, which
was the only sonne of his mother, and she was
a wydowe, and much people of the ctyte was
with her. And when the Lorde sawe her, he had
compassion on her, and said vnto her: wepe not.
And he came nye and touched the coffyn: & they
that bare hym stode still. And he sayde: Ponge
man, I saye vnto the: aryse. And he that was
dead, sat vp, and began to speake. * And he dely-
uered hym to his mother. And ther came a fear
on them all. And they gaue p^o glory vnto God,
sayng: * A great p^ophete is rysen vp amonge
vs, & God hath vplycted his people. ¶ And
thys rumoure of hym went forth thorowout all
Jewry, and thorowout all the regyons whiche
lye rounde aboute.

And the discyples of John shewed hym of al
these thynges. * And Ihon called vnto hym two
of his discyples, and sent the to Iesus, sayng.
Art thou he that shouldest come: or shall we looke
for another? When the mē wer come vnto him
they sayde: Ihon Baptyst sent vs vnto the, say-
ng: Arte thou he that shouldest come: or shall we
waite for another? And in p^o same houre he cu-
red many of theyr infirmities and plagues, and
of euil spyrtes, & vnto many that were blynde

he gaue syght. And he answered, and sayde vnto
them: go your waye and bryng worde agayne
to Ihon what thynges ye haue sene and hearde. ¶
Howe that * the blynde se, the halt go, the lepers
are clynsed, & deafe heare, the dead rysen agayne,
to the pooze is the glad tydynges preached, and
happy is he that is not offended at me.

* And when the messengers of Ihon wer de-
parted, he began to speake vnto the people con-
cernyng Ihon. What went you out into p^o wyl-
dernesse for to se? A rede shaken with the wind
But what wēt ye out for to se? A man clothed
in softe rayment? Behold, they which are goz-
gously appareled, and lyue delycatelye, are in
kynges courtes. But what went ye forth to se?
A p^ophete? Yee, I saye to you, and more then
a p^ophete. This is he of whom it is wyrtten
* Beholde, I sende myne angel before thy face
which shal prepare thy way before the. For I
saye vnto you among wemens chyl dren, is ther
not a greater p^ophete then Ihon Baptyst? Ne-
uerthelesse, he that is lesse, in the kyngdome of
God is greater then he.

And all the people, and the Publycans that
herd hym, iustified God, and were baptysed wth
the baptyme of Ihon. But the pharysees and
lawers despyled the counsell of God agaynst
them selues, and were not baptysed of hym.

And the Lorde sayde: * Wherunto shal I ly-
ken the men of thys generacyon: & what thyng
are they lyke? They are lyke vnto chyl dren syt-
tyng in the market place, & cryng one to ano-
ther, and sayng: We haue pyppd vnto you, and
ye haue not daunsed: we haue mourned to you, &
ye haue not wepte. For Ihon Baptyst came, ne-
ther * eatynge breade nor drynkyng wyne, and
ye saye he hath the deuell. The sonne of man is
come, and eateth and drynketh, and ye saye: be-
holde a gluttonous man, and an vnmesurable
drynker of wyne a frende of Publycans & syn-
ners. And wylde is iustified of al her chyl dren.

¶ And one of p^o pharysees despyed hym that
he wolde eate with hym. And he went into the
pharysees house, and sat downe at meat. * And
beholde a woman in p^o ctyte (whiche was a syn-
ner) as sone as she knewe that Iesus sat at meat
in the pharysees house, she brought an alabaster
boxe of oymntment, and stode at his fete behynde
hym wepyng, and beganne to washe his fete wth
teares, and dyd wyppen them wth the heares of
her heade, and kyssed his fete, and anoynted the
wth the oymntment.

When (the pharyse which had byddē hym)
sawe p^o, he spake win hym selfe, sayng: ¶ If this
man were a p^ophete, he wolde surely knowe
who, and what maner of woman thys is that
touched hym, for she is a synner. And Iesus an-
swered, & sayde vnto hym: Symon I haue som
what to saye vnto the. And he sayde: Sayster,
saye on. There was a certayne lender whychē
had two detters, the one oughte fyue hundred
pence, and the other systre. When they had no-
thyng to paye, he forgave them bothe. Tell me
therfore, whiche of them wyl loue hym most?
Symon answered and sayde: I suppose that he
to whom

Esa. xlviii. a.

math. xli. a.

math. xli. a.

mar. i. b.

mala. iii. a.

E

math. xli. a.

math. xli. a.

mat. xxv. a.

mar. xiii. a.

John. xli. a.

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to whome he forgaue moſte. And he ſayde vnto hym: Thou haſte truly iudged.

E And he turned to the woman, and ſayd vnto Symon: Seeſt thou this woman? I entred into thyne houſe, thou gaueſt me no water for my fete, but ſhe hath waſhed my fete wpth teares, and wyped them wth ſ heres of her head. Thou gaueſt me no kiſſe: but ſhe, ſence the time I cam in, hath not ceaſed to kiſſe my fete. Mine heade wth oyle ſ dyddeſt not anoynte: but ſhe hath anoynted my fete wth oymment. Wherefore I ſaye vnto the: many ſynnes are forgaue her, for ſhe loued much. To whom leſſe is forgaue, the ſame doth leſſe loue. And he ſayde vnto her: thy ſynnes are forgaue the. And they that ſat at meat wpth hym, beganne to ſaye wthin them ſelues: Who is this which forgaueſſynnes alſo? And he ſayde to the woman: * Thy fayth hath ſaued the. Go in peace. **I**

Mar. v. c.

The viii. Chapter.

C Chryſte wth his Apoſtles goeth from towne to towne and preacheth, ſheweth the parable of the ſede, telleth who is his mother and his brother, ſtyllet the rayning of the ſee, deliuereth the poſſeſſed, and bruyeth the deuilles into the hearde of ſwyne, helpeſſhe ſpeke woman, and Jairus daughter.

A And it fortuneth after ward that he him ſelfe alſo wente throughtoute ctyes & townes: preachyng & ſhewing the kingdome of God, and the twelue wth him. And alſo certayne women, which were healed of euell ſpytes, and inſympties: Mary which is called Magdalene (out of whome wente ſeuen deuilles,) and Joanna the wyfe of Chuſa Herodes ſteward and Sulanne, and many other, which mynyſtred vnto hym of theyr ſubſtaunce. * When muche people were gathered together, and were come to hym oute of all ctyes, he ſpake by a ſymylptude. * The ſower wente oute to ſowe hys ſede: and as he ſowed, ſome fell by the waye ſyde, and it was troden doune, and the ſoules of the ayre deuoured it vp. And ſome fel on a ſtone, and as ſoone as it was ſpronge vp it wythered awaye becauſe it lacked moyſtenelle. And ſome fell among thornes and the thornes ſpronge vp wpth it, and choked it. And ſome fell on good grounde, and ſprange vp, and bare fruyte, an hundred folde. And as he ſayd theſe thynges he cryed: He that hathe eares to heare, let hym heare.

Luke. xxi. d.

Mat. xiii. b.
Mar. xiii. a.

Mat. xiii. d.
Mar. xiii. a.

Cap. vi. c.
Mat. xiii. d.
Mar. xiii. a.
John. xii. f.
Act. xxi. f.
Roma. xi. d.
Mat. xiii. c.
Mar. xiii. a.

* And his diſcyples asked hym, ſayyng: what maner of ſymylptude is this? And he ſayd: vnto you is it genen to knowe the ſecretes of the kyngdome of God, but to other by parables: that when they ſe they ſhuld not ſe: * and when they heare, they ſhulde not vnderſtande.

The parable is this. * The ſede is the worde of God. Thoſe that are beſyde the waye, are they that heare, then cometh the deuell, and taketh awaye the worde oute of theyr hertes, leſte they ſhulde beleue and be ſaued. They on the ſtone, are they whiche when they heare receyue the word wpth ioye, and theſe haue no rotes: whiche for a whyle beleue, and in tyme of temptation go awaye. And that whiche fell among thornes, are they whiche when they haue

herde, go forth, and are choked wpth cares and ryches, and voluptuous lyuing, & byyng forth no frute. That whiche fell in the good grounde, are they, whiche wpth a pure & good herte heare the worde, and kepe it, and byyng forth frute thowwe pacyence. **I**

* No man when he lyghteth a candell, couereth it wth a veſſel, or putteth it vnder a table, but ſetteth it on a candleſtycke, that they which entre in, may ſe the lyght. * Nothyng is ſecrete, that ſhall not come abroad. Neether any thyng hyd, that ſhall not be knowne & come to lyght. Take hede therfore, howe ye heare. For whoſoever hath, to him ſhalbe geue: * And who ſo euer hath not, fro him ſhalbe taken: eue that ſame which he ſuppoſeth that he hath.

* Then came to hym hys mother, and hys brethren, and could not come at hym for preaſe. And it was tolde hym, and ſayde: Thy mother and thy brethren ſtande without, and wolde ſe the. He answered and ſayde vnto them: my mother and my brethren are theſe, whiche heare the worde of God and do it.

* And it chaunced on a certayne daye, that he went into a ſhypp, and his diſciples alſo, and he ſayde vnto them: Let vs go ouer vnto the other ſyde of the lake. And they layned forth. But as they ſayled he fell a ſleepe. * And there aroſe a ſtorme of wynd in the lake, and they were ſpylled wth water, and were in iopardie. And they came to hym, & awoke hym, ſayyng: Maſter, Maſter, we are loſte. Then he aroſe and rebuked the wynde and the tempeſt of water, and thei ceaſed, & it waxed calme. And he ſaid vnto them: where is your fayth? They feared & wondered emon them ſelues, ſayyng: What (thynke ye) is this? For he commaundeth horde the wyndes and water, and they obey hym. * And they ſayled vnto the region of Gadarenites, whiche is ouer agaynſt Galyle.

And when he went oute to lande, there met hym out of the ctye a certayne man, which had a deuell longe tyme, and ware no clothes nether abode in any houſe: but in grates. When he ſaw Jeſus and had cred, he fell doune befoze hym, and wpth a loude voyce ſayde: * What haue I to dooe wth the Jeſus, thou ſonne of the God moſte hyeſt? I beſech the torment me not: for he commaunded the foule ſpyrite to come out of ſ man. For oftentymes he had caught hym, and he was bounde wpth chaynes, and kepte wpth fetters: and he brake ſ bandes, and was carped of the fende into wylberneſſe.

And Jeſus asked hym ſayyng: What is thy name? And he ſayde: Legion, becauſe many deuils were entred into hym. And they beſought him that he wolde not commaunde them, to go out into the depe. And there was there an herde of many ſwyne, ſedyng on an hyll: and they beſought hym, that he wolde ſuffer them to entre into them. And he ſuffered the. Then wente the deuils out of the mā and entred into the ſwyne. And the heard ranne hedlyng wth violence into the lake, and were choked. When the herdme ſawe what had chaunced, they fled, and told it in the

in the cytie, and in the byllages.

And they came out to se what was done, and came to Jesus, and founde the man (out of whō the deuels were departed) sytting at the fete of Jesus, clothed, and in hys ryght mynd, and they were afrayed. They also whyche sawe it, tolde them by what meanes he (that was possessed of the deuell) was healed. And al the multitude of the Gaderenyttes, besought hym, that he would departe fro the, for they were taken wyth great feare. And he gat hym vp into the shyp, and returned backe agayn. Then the man (out of whō the deuels were departed) besought hym that he myght be with hym. But Jesus sent hym away sayng: Go home again to thynne owne house, & shewe what thynges soener God hath done for the. And he went his way and preached thorow out all the cytie, what thynges soener Jesus had done vnto hym.

And it fortuned that when Jesus was come agayne, the people receaued hym. For they all wayted for hym. * And beholde, ther came a mā named Jairus (and he was a ruler of the Synagoge) and he fell doune at Jesus fete praisynge hym, that he would come into hys house, for he had but one doughter only, vpon a twelue yere of age, and she laye a dyng. But as he wote, the people thronged hym.

* And a woman haupnge an yssue of bloude twelue yeres (whyche had spent all her substance vpon phylsycyons, neyther coulde be holpen of any) came behynde hym, and touched the hem of hys rayment: & immediatly her yssue of bloude stauched. And Jesus sayd: Who is it that touched me? When euery man denyed, Peter (and they that were wyth hym) sayd: Master the people thrust the and vere the, and sayest thou: who touched me? And Jesus sayd: Some bodye hath touched me. For I perceauē that vertue is gone out of me. When the woman sawe that she was not hyd, she came tremblyng, and fell at his fete and tolde hym befoze all the people, for what cause she had touched hym, and howe she was healed immediatly. And he sayde vnto her: Doughter be of good comforte: thy faythe hath saued the, go in peace.

Whyle he yet spake, there came one from the rulers of the Synagoges house, whyche sayd to hym: thy doughter is dead, dyscase not the Master. But when Jesus hearde that worde, he answered the father of the damosell: * Feare not, be leue only, and she shalbe made whole. And whē he came to the house he suffered no man to go in wyth hym, saue Peter, James and Iohā, and the father and the mother of the mayden. Euery body wepte & sorowed for her. And he sayd: Wepe not. The damosell is not dead: but slepeth. And they laughed hym to scozne, knowynge that she was dead. And he thrust them all oute, & caught her by the hand and cryed, sayng: Mayde, arise. And her spīte cam agayn, and she rose straght waye. And he commaunded to geue her meate. And the father and the mother of her were astounded. But he warned them that they should tell no man what was done.

The ix. Chapter.

The sendeth oute the twelue Apostles to preache. Betwixt heareth tell of hym. He seith. v. men wyth. v. loaves & two fyshes, the dyscyples comfesse hym to be the sonne of God, he transfigured hym selfe vpon the mount, belue- teth the possessed, and teacheth his dyscyples to be lowly: they desyre vengeance, but he repproueth them.



Jesus called the * twelue together, & gaue them power an authoꝛyte ouer all deuels, and that they might heale dyscales. And he sent them to preache the kyngdome of God: and to heale

the sycke, and he sayd vnto the: Take nothinge to your iourney: neyther staffe nor scrippe neyther bꝛeade, * neyther money, neyther haue two coates: & whatsoeuer house ye entre into, there abyde, and thence departe. And whosoever wyll not receaue you, when ye go oute of the cytie, shake of the very duste from your fete, for a testimony agaynst them. And they departed and wēt thorow the townes, preachynge the Gospell, & healyng euery where.

* And Herode the Tetrache heard of all that was done by hym, and doubted, because that it was sayd of some, that Ihon was rysen agayne from death: & of some that Helias had appeared and of some, that one of the olde prophetes was rysen agayn. And Herode sayd: Ihon haue I beheaded: but who is this of whom I heare suche thynges? And he desyred to se hym.

And the Apostles returned: and tolde hym all that they had done. * And he toke them and wēt asyde into a solytary place, nye vnto the cytie, & is called Bethsaida. Whyche when the people knewe, they folowed hym. And he receaued them, and spake vnto them of the kyngdome of God, and healed them that had nede to be healed. And when the daye began to weere away, then came the. xii. and sayde vnto hym: sende the people awaye, that they may go into the townes & nexte byllages and lodge, and get meate, for we are here in a place of wyldernes. But he sayde vnto them: Geue ye them to eate. And they sayd: We haue no mo but fyue loaves and two fyshes, excepte we shoulde go and buye meate for all this people. And they were aboute fyue. M. men. And he sayde to hys dyscyples: Cause them to sytte doune by fyfties in a company. And they dyd so and made them all to syt doune. And he toke the fyue loaves and two fyshes, and looked vnto heauen: and blessed them and brake, and gaue to the dyscyples, to set befoze the people. And they all dyd eate, and were satisfied. And there was taken vp of that remayned to them, twelue baskettes full of broken meate.

* And it fortuned as he was alone praisynge, the hys dyscyples were with hym, and he asked them sayng: * Who saye the people that I am? They answered and sayd: Ihon Baptyst: Some saye: Helias, and some saye: that one of the olde prophetes is rysen. He sayde vnto them: But who saye that I am? Symon Peter answered and sayd: * thou art the Christ of God. And he warned and commaunded them that they should tell no man that thyng, sayng: * the sonne of man muste suffre many thynges, and be repproued of

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the elders, and of the hye preestes & scribes, and he slayne and cyle agayn the thyrde daye.

And he sayd to them al, if any man wyl come after me, let hym deny hym self, and take vpon hym the crosse dayly and folow me. * For whosoever wyl save hym selfe shall lose it. But whosoever doeth lose hym selfe for my sake, the same shall save it. For what avauntageth it a man if he wyne the whole worlde, & lose hym selfe, or runne in damage of hym selfe? For * who so is ashamed of me, and of my wordes, of hym shall the sonne of man be ashamed, when he cometh in hymselfe, and in the maiestye of hymselfe, and of the holy angels. I tell you of a truthe: * there be some standyng here which shal not tast of death tyll they se the kyngdome of God.

And it fortuneth that aboute an. viii. dayes after these saynges, he toke Peter and Jhon and James, and went vpon into a mountayn to praye. And as he prayed, the fashion of his countenance was chaunged, and hym garment was whyte, & shone. And beholde, there talked wyth hym two men, whych wer Moyses and Elias, & appeared in the maiestye, and spake of hym departyng, whych he should ende at Jerusalem. But Peter and they that were wyth hym, were heuy wyth slepe. And when they awoke they sawe his maiestye, and two men standyng wyth hym.

And it chaunced as they departed from hym, Peter sayde vnto Jesus: * After, it is good beyng here for vs. Let vs make also thre tabernacles, one for the, and one for Moyses, and one for Elias (and wylt not what he sayd.) Whyle he thus spake, ther came a cloude & ouersadowed them, and they feared when they wer come into the cloude. And ther came a voyce out of the cloude sayng: * This is my deare sonne, heare hym.

And as sone as the voyce was passe, Jesus was founde alone. And they kept it close: and told no man in those dayes, any of those thynges which they had sene. * And it chaunced that on the next daye (as they came doune from the hyll) muche people met hym. And beholde, a man of the company cryed out, sayng: Master, I beseech the, beholde my sonne, for he is all that I haue, and se a spyte taketh hym, and sodenly he cryeth, and

he knocketh and teareth hym, that he someth agayn, and wyth much payne departeth fro hym when he hath rente hym, and * I besought thy dyscyples to cast hym out, and they coude not. Jesus answered and sayd: O fapthlesse and croked nacion, howe longe shal I be wyth you, and suffer you? Whyng thy sonne hyther. As he was yet accompyng, the fende rente hym, and tare hym. And Jesus rebuked the vncleane spyrite, and healed the chyld, and deliuered hym to hym father. * And they were al amazed at the myghty power of God.

But whyle they wondred euerye one at all thynges whyche he dyd, he sayd vnto hymselfe: Let these saynges syncke doune into your eares. For it wyl come to passe: that the sonne of man shal be deliuered into the handes of men. * But they wylt not what that word ment, and it was hyd from them, that they understode it

not. And they feared to aske him of that sayng. And there entred a thought among them which of them should be the greatest. When Jesus perceaued the thought of they heartes, * he toke a chyld and set hym harde by hym, and sayde vnto them: Whosoever receaueth this chyld in my name, receaueth me. * And whosoever receaueth me, receaueth hym that sente me. For he that is least among you all, the same shal be great.

And Jhon answered, and sayde: * After, we shal be one casting out deuils in thy name, and we forbad hym, because he foloweth not wyth vs. And Jesus sayd vnto hym: * forbyd ye hym not. For he that is not agaynst vs, is wyth vs.

And it fortuneth when the tyme was come, he should be receaued vpon, he set hymselfe to go to Jerusalem, and sente messengers before hym. And they wet and entred into a cytie of the Samaritanes, to make readye for hym. And they would not receaue hym, because his face was as though he would go to Jerusalem. When hymselfe disciples, James and Jhon sawe this, they said: * Lorde, wylt thou that we commaunde fyre to come doune from heauen and consume them, euil as * Elias dyd? Jesus turned about, and rebuked them, sayng: Ye wote not what maner spyte ye are of. For the sonne of man is not come to destroye mens lyues, but to save them. And they went to another toun. * And it chaunced that as they were walkyng in the waye, a certayne man sayde vnto hym: * I wyl folow the whetherloever thou wylt go. Jesus sayd vnto hym: foxes haue holes, and byrdes of the ayre haue nestes: but the sonne of man hath not wher to laye hymselfe.

And he sayd vnto another: folow me. And the same sayd: Lorde, suffre me firste to go and burie my father. Jesus sayd vnto hym: * Let the dead burye theyr dead: but go thou and preache the kyngdome of God. And another sayd: Lorde * I wyl folow the: but let me fyrt go by my father and wyfe, whyche are at home at my house. Jesus sayd vnto hym: No man that putteth hymselfe to the plowe, and loketh backe, is apte to the kyngdome of God.

The .x. Chapter. ✠

The sender the. lxx. before hym to preache, graeth them a charge how to behaue them selues, prayeth his heauenly father, answereth the scribe that tempted hym, & (by the example of the Samaritane) sheweth who is a mans neyghbour. Martha receaueth the Lorde into her house, Mary Magdalene is diligent in hearyng his word.



After these thynges, the Lorde appoynted other. lxx. (and two) also and set the two & two before hym into euery cytie & place, whether he him self would come. Therefore he sayd vnto the: * The haruest is grete, but labourers are fewe. Praye ye therefore the Lorde of the haruest, to send forth labourers into his haruest, go your wayes. * Behold, I send you forth as labbers among wolues. Beare no wallet, nether scripp, nor shoes, & salute no man by the way. * Into whatsoeuer house ye enter, fyrt saye: Peace be to this house. And if the sonne

But whyle they wondred euerye one at all thynges whyche he dyd, he sayd vnto hymselfe: Let these saynges syncke doune into your eares. For it wyl come to passe: that the sonne of man shal be deliuered into the handes of men. * But they wylt not what that word ment, and it was hyd from them, that they understode it

sonne of peace be there, your peace shall rest vpon hym: yf not, it shall turne to you agayn. And in the same house tary styll, eatyng and drynkynge such as they geue. For the labourer is worthy of his reward. ¶

¶ Sonot from house to house, and into whatsoeuer cytie ye entre, & they receaue you, eate such things as are set before you, & heale the synke yf are therein, and say vnto them: the kyngdome of God is come nye vpon you. ¶ But into whatsoeuer cytie ye enter, and they receaue you not, go your wayes out into the stretes of the same, and saye: euen the verye duste of your cytie (whyche cleaueth on vs) do we wypp of agaynst you. Not withstandyng, be ye sure of this, that the kyngdome of God was come nye vpon you. I saye vnto you: that it shalbe easer in that daye for Sodome, then for that cytie.

¶ ¶ Wnto the Chorazin: wnto the Bethsaida. For yf the myracles had bene done in Tyre and Sidon, which haue ben done in you, they had (a great whyle ago) repented of theyr synnes, spyttyng in heer cloth and ashes. Neuertheles it shalbe easer for Tyre and Sydon, at the iudgement, then for you. And thou Capernaum (whyche arte exalted to heauen) shalt be thruste doune to hell. ¶ He that heareth you, heareth me and he that despyseth you, despyseth me: and he that despyseth me, despyseth hym that sente me.

And the lxx. turned agayn with ioye, sayyng: Lorde, euen the verye deuils are subdued to vs thorow thy name. And he said vnto the: ¶ I saw Satan (as it had bene lyghtenyng) fallynge doune from heauen: Behold, I geue vnto you power to tread on serpentes and scorpions, and ouer al maner power of the enemy, and nothyng shal hurte you. Neuertheles in this reioyce not that yf spytes are subdued vnto you: but reioyce, that your names are wyrtten in heauen.

¶ That same houre reioyled Iesus in: (the holy) goost, and sayd: I thanke the O father, ¶ Lorde, of heauen and earth, yf thou hast hyd these thynges from the wyse and pruden, and haste opened them vnto babes. Euen so father, for so pleased it the. ¶ All thynges are geuen me of my father. ¶ No man knoweth who the sonne is, but the father: and who the father is, but the sonne, and he to whom the sonne wyll shewe hym.

And he turned to his disciples, & said secretly: ¶ ¶ Happy are the eyes, whyche se the thynges that ye se. For I tell you, that many prophetes and kynges haue desyred to se those thynges, whyche ye se, and haue not sene them, & to heare those thynges whych ye heare, & haue not heard them. And beholde, a certayne lawyer stode vp and tempted hym, sayyng: ¶ Master, what shall I do, to inheret eternall lyfe? He sayd vnto hym: What is wyrtten in the lawe? Howe readeste thou? And he answered and sayde: ¶ Loue the Lorde thy God, wyth all thy herte, and wyth al thy soule, and wyth all thy strengthe, and wyth al thy mynde: and thy neyghboure as thy selfe. And he sayde vnto hym: Thou haste answered ryght. Thys do & thou shalt lyue. But he wyllyng to iustifye hym self, sayd vnto Iesus: And

who is my neyghboure?

Iesus answered, and sayde: A certayne man descended from Ierusalem to Hierico, and fell amonge theues whyche robbed hym of hys rayment, and wounded hym, and departed, leuyng hym halfe deade. And it chaunced, that there came doune a certayne preaste that same waye, and when he sawe hym, he passed by. And lykewyle a Leuyte, when he wente nye to the place, came, and looked on hym, and passed by. But a certayne Samaritane, as he iourneyed, came vnto hym: and when he sawe hym, he had compassyō on hym, and went to, and bounde vpon hys woundes, and pozed in oyle and wyne, and set hym on hys owne beaste, and brought hym to a comen ynne, and made prouysyon for hym. And on the morowe, when he departed, he toke oute two pence, and gaue them to the host, and sayd vnto hym: Take cure of hym: and whatsoeuer thou spendest more, when I come agayn, I wyl recōpense the. Whyche now of these thre, thynkest thou, was neyghboure vnto hym that fell amonge the theues? And he sayde: he that shewed mercy on hym. Then sayd Iesus vnto hym: Go, and do thou lykewyle. ¶

¶ It fortuneth that as they wente, he entred into a certayne toun. And a certayne woman named Martha, receaued hym into her house. And thys woman had a sytter, called Marye, whyche also sat at Iesus fete, and hearde hys word. But Martha was combred about much seruyng, and stode and sayde: Lorde doest thou not care, that me sytter hath left me to serue alone? Wyd her therfore, that she helpe me. And Iesus answered, and sayde vnto her: Martha, Martha, thou art carefull, and troubled aboute many thynges, verelye one is nedefull. Marye hath cholen the good parte, whyche shall not be taken awaye from her. ¶

¶ The. xi. Chapter.

¶ He teacheth hys disciples to praye, dryueth oute a deuill, and rebuketh the blasphemous pharyses. They requyre sygnes and tokens. He eateth wyth the pharyses, and reproveth the pproctyse of the pharyses, scribes, and pproctyses.



¶ And it fortuneth as he was prayyng in a certayn place: when he cealed, one of his disciples sayd vnto hym: Lorde, teache vs to praye, as thou also taught hys disciples. And he said vnto the: When ye praye, saye: ¶ Ooure father whyche art in heauē, halowed be thy name. Thy kyngdome come. Thy wyll be fulfilled, euen in earth also as it is in heauen. Our daylye breade geue vs thys daye. And forgeue vs oure synnes. For euen we forgeue every man that trespasseth vs. And leade vs not into temptacion. But deliuer vs from euell.

And he sayd vnto them: ¶ ¶ Yf any of you shal haue a frynde, and shal go to hym at mydnyght and saye vnto hym: frynde, lend me thre loanes, for a frynde of myne is come out of the waye to me, and I haue nothyng to set before hym, and

¶ ¶ ¶

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he wythin answere, and saye: trouble me not, the doze is nowe shut, and my chyldren are with me in the chambze, I can not ryle and geue the. I saye vnto you: though he wyll not aryle, and geue hym: yet because of hys importuntye he wyll ryle, and geue hym as many as he nedeth. And I say vnto you: *aske, and it shalbe geuen you. Seke, and ye shall fynde. Knocke, and it shalbe opened vnto you. For euery one that asketh, receaueth: and he that seeketh, fyndeth: and vnto hym that knocketh, shall it bee opened. Of the sonne that aske bzeade of any of you that is a father, wyll he geue hym a stone? Or yf he aske fyre, wyll he for fyre geue hym a serpente? Or yf he aske an egge, wyll he offer hym a scorpion? Yf ye then beyng euell, can geue good gyftes vnto your chyldren, howe muche moze shall your father of heauen geue the holy spyrite to the that desyre it of hym. **I**

Mat. vii. a
Job. xvi. f.
Iacobi i. a

Mat. ix. d
Mat. vii. d

Mat. ix. d
Mat. iii. d

I * And he was castyng oute a deuell, and the same was domme. And whē he had cast oute the deuell, the domme spake, and the people wōdred. But some of theim sayde: * he casteth oute deuells thozowe Belzebub the chefe of the deuells. And other tempted hym and requyred of hym a sygne from heauen. But he knowynge they thought, sayde vnto them: Euery kyngdome deuyded agaynst it selfe, is desolate: and one house doth fall vpon another. Yf Satan also be deuyded agaynst hym selfe, howe shall his kyngdome endure? Because ye saye, that I caste out deuells thozowe Belzebub. Yf I by the helpe of Belzebub cast out deuells, by whose helpe do your chyldren cast them out? Therfore shal they be your iudges. But yf I wyth the fynger of God cast out deuells, no doubt the kyngdome of God is come vpon you.

Mat. xii. c

When a stronge man armed, watcheth hys house, the thynges that he posselseth are in prace. But when a stronger then he cometh vpon hym and ouercometh hym, he taketh from hym all hys harnes (wherein he trusted) and deuyeth hys goodes. he that is not wyth me, is agaynst me. And he that gathereth not wyth me, scattereth abzoade.

Mat. xii. d

When the vncleane spyrite is gone oute of a man, he walketh thzough drye places, seeking rest. And whē he fyndeth none, he sayeth: I wyll retorne agayne vnto my house; whence I came out. And when he cometh, he fyndeth it swept and garnished. Then goeth he, & taketh to hym seven other spyrites worse then hym selfe, & they enter in and dwel there. And the ende of that mā is worse then the begynnynge.

And it fortuned, that as he spake these thynges, a certayne woman of the companie lyft vp her voyce, & said vnto hym: happy is y wombe that bare the, and the pappes whiche gaue the sucke. But he said: yee, happy are they that heare the worde of God, and kepe it. **I**

Mat. xii. c
Mat. viii. b
Ihon. vi. d
I Ion. ii. a

When the people were gathered thychetogether, he beganne to saye: This is an euell nacion, * they seke a sygne, and there shall no sygne be geuen them, but the sygne of Jonas the prophete. For as Jonas was a sygne to the Ap-

ntuetes, so shall also the sonne of man be to this nacion. * The quene of the South shall ryle at the iudgement, wyth the mē of this nacion, and condemne them: for she came from the vtmost partes of the earthe, to heare the wysedome of Salomon. And behold, a greater then Salomon is here. The men of Ninive shall ryle at the iudgement wyth this nacion, and shall condemne them: for they were brought to repentaunce, by the preachyng of Jonas. And beholde a greater then Jonas is here.

I * A man lyghteth a candel, and putteth it in a pryncipe place, neyther vnder a bushell, but on a candellstych, that they whiche come in may see the lyght. * The lyght of the bodye, is the eye. Therfore when thyne eye is synple, all thy body shalbe full of lyght. But yf thyne eye be euell, thy body also shalbe full of darknes. Take hede therfore, that the lyght whiche is in the, be not darkenes. Yf all thy body therfore be cleare haupng no parte darke, then shall it all be ful of light, euen as when a candel doth light the with byghtnes. **I**

And as he spake, a certayn pharyse besought hym to dyne with hym, and Iesus wente in and sate doune to meate. When the pharyse sawe it, he marnayled, y he had not firste washed before dyner. And the Lorde said vnto hym: * How do ye pharyses, make cleane the outsyde of the cup and the platter, but your inward parte is ful of rauenynge and wyckednes. Ye fooles, dyd not he (that made that whiche is wythout) make that whiche is within also? Neuer thelesse, * geue al-mooste of that ye haue, and beholde all thynges are cleane vnto you. * But wō vnto you pharyses, for ye tyth mynte and rewe, and all maner herbes, and passe ouer iudgement and the loue of God. These ought ye to haue done, and yet not to leane the other vndone.

Wo vnto you pharyses: for ye loue the vppermoste seates in the synagoges, and greatyn-ges in the market. Wō vnto you scribes and pharyses: ye hypocrites, for ye are as graues whiche appere not, and the men that walke ouer them, are not ware of them. Then answered one of the lawyers, and sayd vnto hym: Master thus sayng, thou puttest vsto rebuke also. And he sayde: * Wō vnto you also ye lawyers: for ye lade men with burthens, which they be not able to beare, and ye your selues touche not y packes wyth one of your fyngers. Wō vnto you, * ye buyld the sepulchres of the prophetes, and your fathers kylled the, trulye ye beare wytnes, that ye alowe the dedes of your fathers, for they kylled them, and ye buyld the sepulchres. Therfore sayde the wysedome of God: * I wyll sende them prophetes and Apostles, and some of the they shall slaye and persecute: that the bloude of all prophetes (which is shed frō the begynnynge of the world) maye be requyred of this generacion, from the bloude of * Abell, vnto the bloude of zachary, whiche perished betwene the altar and the temple. Verely I saye vnto you: it shalbe requyred of this nacion.

Wo vnto you lawyers: for ye haue taken a waye

waye þe kepe of knowlage, ye entred not in your selues, and them that came in, ye forbad. When he thus spake vnto them, the lawyers and the pharisees beganne to waxe busye aboute hym, and capcyously to aske hym many thynges, layeng wayte for hym, and sekynge to catche some thyng oute of hys mouth, whereby they myght accuse hym.

The. xlii Chapter.

The leuen of the pharisees, Christ comforteth his disciples against persecution, warneth them to beware of couetousnes, by the similitude of a certayne ryche man, he will not haue the to hang vpon earthy thynges, but to watche, and to be readye agaynst his comynge.



And there gathered together an innumerable multitude of people (in so much that they trode one another) he began vnto saie vnto hys disciples: **A**ware of all: beware of the leuen of the pharisees, whiche is hypocrysy. For there is no thyng couered, that shall not bee vncouered: neyther hyd that shall not bee knowen. For what thynges ye haue spoken in darknes shall be harde in the lychte. And that whiche ye haue spoken into the eare, euen in secrete places shall be preached on the toppe of the houses. I saye vnto you my frendes, be not afrayed of the that kyll the bodye, and after that haue nomore that they can do. But I wyll shewe you, whom ye shall feare: feare hym whiche after he hath kylled, hath power to caste into hell. Yee, I saye vnto you: feare hym. Are not fyue sparowes bought for two farthynges? And not one of the is forgotten of God. Also eue the very heeres of youre head are all nombred. Feare not therfore ye are more of value then many sparowes.

I saye vnto you: every one: whosoever confelleth me before men, hym shall the sonne of man knowe also before the angels of God. And he that denyeth me before men, shall be denyed before the angels of God. And whosoever speaketh a worde agaynst the sonne of man it shall be forgiven hym. But vnto hym that blasphemeth the holye gooste, it shall not be forgiven. When they byng you vnto the synagoges, & vnto rulers, and offycers, take ye no thoughte howe, or what thyng ye shall answer, or what ye shall speake. For the holye goost shall teache you in the same houre, what ye ought to saye.

One of the company sayd vnto hym: Master, speake to my brother, that he deuide the inheritaunce with me. And he sayd vnto hym: **M**a, who made me a iudge or a deuyder ouer you? And he sayd vnto them take hede and beware of couetousnes. For no mans lyfe standeth in the aboundaunce of thynges whiche he posselleth. And he put forth a similitude vnto the, sayng: The grounde of a certayne ryche man broughte forth plentiful frutes, & he thought within hym selfe, sayng: what shall I do because I haue no roume where to bestowe my frutes? And he said: Thus wyll I do. I wyll destroye my barnes, and buylde greater, and therein wyll I gather all my goodes that are growen vnto me, and I wyll saye o my soule: Soule thou hast much goodes

layed vp in stoor for many yeares, take thyne ease, eat, drynke and be mery. But God sayd vnto him: **T**hou fool, this night wyl they fetch away thy soule agayn from the. Then whose shall those thynges be, whiche thou hast prouyded. So is it with hym that gathereth riches to hym selfe, and is not readye towarde God.

And he spake vnto hys disciples: Therfore I saye vnto you: **T**ake no thoughte for youre lyfe, what ye shall eat: neyther for the bodye what ye shall put on. The lyfe is more then meat and the bodye is more then rayment. Consyder the rauens, for they nether sowe nor reape, which neyther haue stowe house nor barne, and God feedeth them. Howe muche are ye better then feathered foules?

Whiche of you (with his takynge thought) can adde to his stature one cubyte? If ye then be not able to do that thyng whiche is least: why take ye thought for the remnant? Consyder the lylies how they growe. They laboure not, they spynne not: and yet I say vnto you, that Salomon in all hys royaltee, was not clothed lyke one of these. If God so cloth the grasse (whiche is to daye in the felde, and to morowe is cast into the fornaice) howe muche more wyl he clothe you, O ye of lytle fapth? And aske not ye what ye shall eat, or what ye shall drynke, neyther clymme ye vp an hye: for all such thynges dooe the heathen people of the worlde seke for. Your father knoweth, that ye haue nede of such thynges. Wherefore seke ye after the kyngdome of God, and all these thynges shall be ministered vnto you. Feare not lytell focke, for it is youre fathers pleasure to geue you the kyngdome.

Sell that ye haue, and geue almes. And prepare you bagges, whiche waxe not olde, euen a treasure, that fayleth not in heauen, where no thefe cometh, neyther mothe corrupteth. For where youre treasure is, there wyl your hearte be also. Let you loynes be girded aboute, and youre lychtes brennyng (in youre handes,) and ye youre selues lyke vnto men, that wayte for the Lord, when he wyl retorne from the weddyng: that when he cometh and knocketh they maye open vnto hym immediatly. Happye are those seruauntes, whome the Lord (when he cometh) shall fynde wakynge. Verely I saye vnto you, that he shall gyde hym selfe, and make them to lytte doune to meate, and walke by, and mynster vnto them. And yf he come in the seconde watche, yee yf he come in the thyrde watche, and fynde them so, happye are those seruauntes. This vnderstande, that yf the good man of the house knewe what houre the thefe would come, he would surely watche, and not suffer hys house to be broken vp. Be ye therfore readye also, for the sonne of man wyl come at an houre when ye thynke not.

Peter sayde vnto hym: Master, tellest thou thys synplytude vnto vs, or to all men? And the Lord said: Who is a fapthfull and wise steward whome his lord shall make ruler ouer his household, to geue them theyr duety of meate in due season? Happye is that seruaunte, whome hys lord

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lozde when he cometh, shall fynde so doyng. Of a truthe I saye vnto you that he wyl make hym ruler ouer all that he hath. But and yf the seruaunte saye in his herte: * My lozde wyl deferre hys comyng (and shall begyn to smyte the seruauntes and maydens, and to eat and drynke and to bee drynken) the lozde of that seruaunte wyl come in a daye when he thynketh not, and at an houre, when he is not ware, and wyl he we hym in peres, and geue hym hys rewarde wyth the vnbeleuers.

Jaco. liii. b * The seruaunt that knewe his masters wyl and prepared not hym selfe, neyther dyd accorde to hys wyl, shall be beatē with many stryppes. But he that knewe not and dyd comytte thynges worthy of stryppes, shall be beaten wyth fewe stryppes. For vnto whomsoever much is geuen, of hym shall be much requyred, and to whom men haue comytted much, of hym wyl they aske the more. I am come to sende fyre on the earth, and what is my desyre, but that it wer already kyndled: For wythstandyng I muste bee

Mat. xx. c * baptysed wyth a baptyme: & howe am I payned, tyll it be ended: * Suppose ye I am come to sende peace on the earth: I tell you naye, but rather deuysion. For from hence forth there shall be syue in one house deuyled, thre agaynst two and two agaynst thre. The father shall be deuyled agaynst the sonne, and the sonne agaynst the father. The mother agaynst the doughter, and the doughter agaynst the mother. The mother in lawe agaynst her doughter in lawe, and the doughter in lawe, agaynst her mother in lawe.

Mat. xvi. a He said also to the people: * when ye se a cloud ryse out of the west, straght way ye saye: there cometh a shower, and so it is. And when ye se the south wynde blowe, ye say: it wyl be hote, & it cometh to passe. Ye hypocrites, ye can discerne the outward appearance of the skye and of the earth: but howe happeneth it, that ye can not skyll of this tyme: Yee, and why iudge ye not of your selues what is ryght:

Mat. xvi. b * When thou goest wyth thyne aduersary to the ruler, as thou art in the waye, geue diligence that thou mayeste be deliuered from hym, leaste he byyng the to the iudge, and the iudge deliuer the to the iayler, and the iayler cast the into prison. I tell the, thou shalt not departe thence, tyll thou hast made good the vrmoste myte.

The. xiii. Chapter.

Of the Galileans whom Hylate slewe, and of those that dyed in Sylloe. The similitude of the fygge tree. Christe healeth the sycke woman. The parable of the mustarde seede and leuen. Few entre into the kyngdom Christ reproveth Herode and Jerusalem.

Act. b **T**here were present at the same season certayne menne that shewed hym of the Galyleans, whose bloude Hylate had myngled wyth theyr owne sacryfyce. And Jesus answered, and sayde vnto the: Suppose ye that these Galileans wer greater synners then al the other Galileans, because they suffered suche punishment: I tel you naye: but except ye repent: ye shall all lyke wyse

peryshe. Of those. xliii. vpon whiche the toure in Sylloe fel, and slewe them, thynke ye that they wer synners aboue all men that dwelt in Jerusalem: I tell you naye: But except ye repent ye shall all lyke wyse peryshe.

He tolde also this synplytude: a certayne man had a fygge tree planted in his vyneyard, and he came and sought frute theron, and found none. The sayde he to the dresser of hys vyneyard: beholde, this thre yere haue I come, and sought frute on this fygge tree, and fynde none: cutte it downe, why combyeth it the ground: and he answered and sayde vnto hym: Lozde, let it alone this yere also, tyll I digge rounde aboute it, and donge it, to se whether it wyl beare frute and yf it beare not then, after that shalt thou cut it downe. And he taught in one of theyr synagoges on the Sabboth dayes. And beholde, there was a woman which had a spyte of infymptye. xliii. yeres, and was bowed together and coulde in no wyse lyfte vp her heade. When Jesus sawe her, he called her to hym, and sayde vnto her: woman, thou arte deliuered from thy dyscase. And he layd his handes on her, and immediatly, she was made straght and glorified God. And the ruler of the synagoge answered wyth indignacion (because that Jesus had healed on the Sabboth daye) & sayde vnto the people: There are syxe dayes, in whiche men ought to worke, in them come that ye maye be healed, and not on the Sabboth daye.

But the Lozde answered hym and said: Thou hypocrite, doest not eche one of you on the Sabboth daye, * loose his oxe or hys asse fro the stall and leade hym to water: And ought not this doughter of Abraham, whome Nathan hath bounde (lo. xliii. yeres) he loosed fro this bonde on the Sabboth daye: And when he thus sayde, all hys aduersaries were ashamed, and all the people reioysed on all the excellent dedes that wer done by hym.

Then sayd he: what is the kyngdome of God lyke: or whereto shall I compare it: * It is like a grayne of mustarde seede whiche a man toke, & sowed in his garden: and it grew and waxed a great tre, and the foules of the ayre made nestes in the bzaunches of it.

And agayne he sayde, wherunto shall I liken the kyngdome of God: * It is lyke leuen, whiche a woman toke, and hyd in thre peckes of meele, tyll all was leuened. And he went throuwe all cyties and townes, teachyng and ioyneyng towards Jerusalem. Then sayde one vnto hym: Lozde, are there fewe that bee saved: And he sayde vnto hym: I saye to * enter in at the straght gate, for many (I saye vnto you) wyl seke to entre in, and shall not be able. When the good man of the house is rylen vp, and hath shut to the doze, and ye begynne to stande withoute, and to knocke at the doze, sayng: Lozde, open vnto vs, and he shall answer, and saye vnto you: (I knowe you not whence ye are) The shall ye begyn to say, we haue eaten & drynken in thy presence, and thou hast taught in our stretes. And he shall saye: I tell you, I knowe you

you not whence ye are: depart from me all ye that worke iniquyte. There shalbe wepyng & gnasyng of teth, when ye shall see Abraham & Isaac, and Jacob, & all the prophetes in the kyngdom of God, & ye poure selues thrust out. * And they shall come from the east and from the west, and from the north and from the south and shal sit doune in the kyngdom of God. And beholde, *ther are last, whyche shalbe fyrst. And ther are fyrst, whyche shalbe last.

¶ The same day came there certayn of the pharises, & sayd vnto hym: get the out of the way and depart hēce: for Herode wyl kyl the. And he sayd vnto thē: Go ye and tel that fore, beholde, I cast out deuils, & heale the people, to day & to morow and the thyrdd day I make an ende. Neuertheles I must walke to daye & to morowe, and the day folowyn: for it can not be that a prophet perishe any other where, saue at Jerusalem.

¶ Jerusalem, Jerusalem, whych kyllest the prophetes, and stonest them that are sente vnto the: how oft would I haue gathered thy chyldren together, as a byrde doeth gather her yonge vnder her wynges, and ye woulde not? Beholde, poure habytacyn is lefte vnto you desolate. I tell you, ye shall not se me vntyll the tyme come that ye shal saye: *blessed is he that commeth in the name of the Lorde.

¶ The. xiiii. Chapter. ✠

¶ Jesus eateth with the pharyse, healeth the dropsye upon the Sabbath, teacheth to be lowlye, telleth of the greates supper, and warneth them that wyl folow hym to laye their accomptes befoze, what is wyl cost them, & the sale of the earth.

¶ And it chaunced, that he went into the house of one of the chiefe pharyses to eate bread on the Sabbath daye, and they watched him. And beholde, there was a certayn man befoze hym, whych had dropsye.

¶ And Jesus answered, and spake vnto the lawyers and pharyses, sayynge: *Is it lawfull to heale on the Sabbath day? And they held theyr peace. And he toke hym, and healed hym, and let hym go, and answered them, sayynge: Whych of you shall haue *an asse or an oxe falle into a pyt and wyl not strayght waye pull him out on the Sabbath daye? And they could not answer him agayn to these thynges.

¶ He put forth also a sympletyde to the gesses, when he marked how they pteased to the hyeste roumes, and sayde vnto them: When thou arte bydden of any man to a wedding, sit not doune in the hyest roume, leaste a moze honorable man then thou be bydde of hym, and he (that had hym and the) come, and saye to the: geue thys manne roume, and thou then begyn with shame to take the loweste roume. But rather when thou arte bydden, go & sit in the lowest roume: that when he that had the, commeth, he maye say vnto the:

*frende sit vpper. Then shalt thou haue worshyppe in the presence of them that sit at meate with the. * If or whosoener exalteth hym selfe, shalbe brought low. And he that humbleth hym selfe, shalbe exalted.

¶ Then sayde he also to hym, that had despyred hym to dyner: ✠ When thou makest a dyner or a supper, call not thy frendes, nor thy brethren, neither thy kynsmen, nor thy ryche neyghbours: leaste they also byd the agayn, and a recompense be made the. But when thou makest a feast, call the poore, the feble, the lame, and the blynd, and thou shalt be happy, for they can not recompense the. But thou shalt be recompensed at the resurrection of the iuste men.

¶ When one of them (that sate at meate also) hearde these thynges, he sayd vnto hym: happy is he that eateth bread in the kyngdom of God.

¶ Then sayd he vnto hym. ✠ A certayn man ordeyned a great supper, and had many, & sente his seruaunt at supper tyme, to say to them that were bydden, come: for all thynges are now readye. And they all at once began to make excuse. The first said vnto him: I haue bought a farme and I must nedes go and se it, I praye the haue me excused. And another sayde: I haue bought fyue yokes of oxen, and I go to plow the, I praye the, haue me excused. And another sayde: I haue maryed a wyfe, & therefore I can not come. And the seruaunt returned and brought bys mayster worde agayn therof.

¶ Then was the good man of the house dyspleased, and sayd to his seruaunt: Go out quykly into the stretes and quarters of the cytie, and byrnyng in byther the poore, and the feble, and the halte, and the blynde. And the seruaunte sayde: Lorde, it is done, as thou hast commaunded, and yet there is roume. And the Lorde sayde to the seruaunt: Go out vnto the bye wayes & hedges and *compel the to come in, that my house may be fylled. For I saye vnto you, y none of those men which wer bydde, shal tast of my supper.

¶ Ther went a great company with hym, and he returned, and sayd vnto them: ✠ ¶ If a man come to me, and hate not his father and mother and wyfe, & chyldren, and brethren, and sisters, yee, and his owne lyfe also, he can not be my discypple. And whosoener dothe not beare his crosse and come after me, can not be my discypple.

¶ Which of you disposed to buylde a toure, setteth not doune befoze, & counteth the cosse, whether he haue sufficient to perfourme it: lest after he hath layde the foundation, and is not able to perfourme it, al that beholde it, begyn to moche hym, sayynge: this man began to buyld, and was not able to make an ende. Or what king goynge to make battaile against another kyng, setteth not doune fyrst, and casteth in his mynde, whether he be able wyth ten thousande to mete hym that cometh agaynst hym wyth. xx. thousande? Or els whyle the other is yet a great way of, he sendeth ambassadours & despyreth peace. So like wise, whosoener he be of you, y forsaiketh not al that he hath, he can not be my discypple.

¶ Salt is good, but yf salt haue losse the saltnes, what shalbe seasoned therewith? It is nether good for the land, nor yet for the dong hyll but men caste it oute at the doores. He that hath eares to heare, let hym heare.

¶ The. xv. Chapter. ✠

¶ The

The Gospell

The louyng merce of God is openly set forth in the parable of the hundred shepe, and of the sonne that was lost.

Math. ix. b
Mark. ii. b
Luke. v. f

mat. xlii. b

Luke. v. f

16. 10. xxxix. a

Thon. xlii. c
16. 10. xxxii. a

When resorted vnto hym *all the publicans and synners, for to heare him. And the Pharyses and scribes murmured, sayng: He receaueth synners and eateth wpth them. But he putte forth this parable vnto them, sayng: *What man of you hauyng an hundred shepe (yf he lose one of them) doth not leaue nyntie and nyne in the wylernes, and goeth after that whyche is lost vntill he fynde it? And when he hath founde it, he layeth it on his shulders wpth ioye. And alsoone as he cometh home, he calleth together his louers and neyghbours, sayng vnto them: Reioyce wpth me, for I haue found my shepe, whych was loste. I saye vnto you, that lyke wyle ioye shalbe in heauen, ouer one synner that repenteth more then ouer nyntie and nyne iuste persons, whiche nede no repentaunce. Ether what womā (hauyng ten grootes, yf she lose one) doeth not lyght a candell, and swepe the house and seke diligently tyll she fynde it? And when she hath founde it, she calleth her louers & her neyghbours together, sayng: Reioyce wpth me, for I haue founde the grote whych I had lost. Like wyle I saye vnto you, shall there be ioye in the presence of the aungels of God ouer one synner *that repenteth. **I**

And he sayd: A certayn man had two sonnes, and the yonger of them said vnto the father: Father, geue me the porcion of the goodes that to me belongeth. And he deuoyded vnto them his substance. And not longe after, when the yonger sonne had gathered al that he had together, he toke his iorney into a farre countre, & there he wasted his goodes wpth ryotous luyng. And when he had spent all, there arose a greete dearth in all that lande, and he beganne to lacke and went, and came to a cytezen of the same countrey, and he sent him to his farme, to kepe swine. And he would sayne haue fylled his belye wpth the coddys that the swyne dyd eate: and no man gaue it vnto hym.

When he came to hym selfe, and sayde: howe many hyzed seruautes, at my fathers haue bred ynough: and I perishe with hunger. I wyl arysle and go to my father, and wyl saye vnto hym: father, I haue synned agaynst heauen and before the, & am nomore worthy to be called thy sonne make me as one of thy hyzed seruautes. And he arose, and cam to his father. *But whē he was yet a greete wape of, his father sawe hym, and had compassyon and ranne, and fel on his necke and kyssed hym. And the sonne sayd vnto hym: father, I haue synned agaynst heauen, and in thy syght, and am nomore worthy to be called thy sonne. But the father sayde to his seruautes: bring forth the best garment, and put it on hym and put a ryng on his hande, and shoes on his fete. And bringyng hyther that fat calfe, and kyll it, and let vs eat and be mery: for this my sonne was dead, and is aloue agayne, he was lost and is found. And they began to be mery. The elder brother was in the felde: and when he came and

drewe nye to the house, he heard mynstrelly and daunsyng, and called one of his seruautes, and asked, what those thynges mente. And he sayde: vnto him: thy brother is come, & thy father hath kyllled the fat calfe, because he hath receaued hym safe and sounde. And he was angry and woulde not go in. Then cam his father out, and entreated hym. He answered and sayd to his father: Lo these many yeres haue I done the scrupce, neyther brake at any tyme thy comaundement, and yet gauest thou me neuer a kyd to make merce wth my fryndes: but as sone as this thy sonne was come (whiche hath deuoured thy goodes & harlottes) thou haste for his pleasure kyllled the fat calfe. And he said vnto hym: Sone, thou art euer wth me, and al that I haue is thine: it was mete that we should make mery and be glad, for this thy brother was dead, and is aloue agayne: and was loste, and is founde. **I**

The. xvi. Chapter.

The parable of the wyched mammon. Not one title of Gods worde shall perishe. Of the ryche man, and of the poore Lazarus.



Ad he sayd also vnto his disciples: **I** There was also a certayn ryche mā, whiche had a steward, and the same was accused vnto hym & he had wasted his goodes. And he called hym, and sayde vnto hym: Howe is it, that I heare this of thee? Geue accomptes of thy stewardshippe. For thou mayest be no longer steward. The steward said wpthin hym selfe: What shall I do? for my master taketh awaye from me the stewardshippe. I cannot bygge, & to begge I am ashamed. I wote what to do, & when I am put out of my stewardshippe, they may receaue me in to theyr houses.

So when he had called all his masters detters together he sayd vnto the first: howe muche owest thou vnto my master? And he sayde: an hundred tonnes of oyle. And he sayd vnto hym: take thy byll, and syt doune quickly, and wyte syftie. Then sayde he to another: howe muche owest thou? And he sayde: an hundred quarters of wheate. He sayde vnto hym: Take thy byll, & wyte foure scoore. And the Lorde commended the vniuste steward, because he had done wysely. For the chyldren of this worlde are in theyr nacyon, wyser then the chyldren of lyght. And I say vnto you: make you frendes of the vnyghteous Mammon, that when ye shall haue nede, they may receaue you into euerlastyng habitacions. **I** he that is saythfull in that whyche is least, is saythfull also in much. And he that is vnyghteous in the least: is vnyghteous also in muche. So then yf ye haue not bene saythfull in the vnyghteous Mammon, who wyl beleue you in that whyche is true? And yf ye haue not bene saythfull in another mannes busynes, who shall geue you that whych is youre owne? *No man. seruaunt can serue two masters: for ether he shall hate the one, and loue the other, or elles he shall leane to the one, and despise the other. Ye can not serue God and Mammon.

All these thynges hearde the pharysies also, whiche were coueteous, and thei mocked hym. And he saied vnto theim: Ye are thei whiche iustifie your selues befoze menne: but God knoweth your heartes. For that whiche is highly esteemed among menne, is abhominable in the sight of God. **I*** The lawe and the prophetes ragged vntill Iohn, and sence that tyme, the kyngdome of God is preached, and euery manne stryngeth to go in. *Easier it is for heauen and earth to perishe then one tittle of y^e law to faile. *Whosouer forsaketh his wife, and marieth another, committeth aduoutre. And he whiche marieth her that is deuorced from her husbände, committeth aduoutre also.

There was a certain riche manne, whiche was clothed in purple and fyne whyte, and fared deliciously euery daye. And there was a certain begger, named Lazarus, whiche laye at his gate full of sores, desiring to bee refreshed with the cromes, whiche fell from the riche mannes boorde. **(and no manne gaue vnto hym.)** The dogges came also, and licked his sores. And it fortuned, that the begger dyed, and was caried by the angels into Abrahams bosome. The riche manne also dyed, and was buryed.

And beeyng in hell tormentes, he lifte vp his eyes, and sawe Abraham afarre of, and Lazarus in his bosome, and he cryed and saied: father Abraham, haue mercy on me, and sende Lazarus, that he maie dippe the tippe of his fynger in water, and coule my toungue: for I am tormented in this flame. But Abraham saied, soonne remember that thou in thy life tyme receiuest thy pleasure, and contrarywyse, Lazarus receiued payne. But now is he comforted, and thou art punished. Beyond all this, betwene vs and you there is a great space set, so that thei whiche woulde goo from hence to you, cannot: neither maye come from thence to vs.

Then he saied: I praye thee therefore father, send hym to my fathers house. (For I haue five bryethen) for to warne theim, lest thei also come into this place of torment. Abraham saied vnto hym: they haue Moyses and the prophetes, lette thei heare theim. And he saied: naie father Abraham, but if one come vnto theim from the dedde thei will rep^r. He saied vnto hym: If thei heare not Moyses and the prophetes, neither will they beleue though on rose from death again. **I**

The. xviij. Chapter.

Chryste teacheth his disciples to auoyde occasions of euill, one to forgeue another, stedfastly to truste in God, and no manne to presume in his owne woordes. He healeth the tenne lepers, speaketh of the latter dayes and of the ende of the worlde.

He saied vnto the disciples: it can not bee, but offences will come. Neuertheles, *woe vnto hym through whō thei come. It were better for hym, that a mylstone were hanged aboute his necke, & be cast into y^e sea, then that he should offende one of these litle ones. Take hede to your selues. * If thy b^rother trespass against thee, rebuke hym: and if he repente, forgeue hym. And though he

synne agaynst thee seuen tymes in a daye, and seuen tymes in a daye turne again to thee, sayyng: it repenteth me, thou shalt forgeue hym.

And the Apostles saied vnto the Lorde: increase oure faith. And the Lorde saied: * If ye had faith like a grayne of mustarde seede, and shoulde saye vnto this Syrcampne tree: plucke thy self vp by the rootes: and plante thy self in the sea, it shoulde obeye you. Who is it of you, if he had a seruaunte plowynge or fedynge catell, that will saie vnto hym when he cometh from the felde: God quickly, and sitte doune at meate and saiethe not rather vnto hym: Mylle, where with I maye suppe, and gyde by thy selfe, and serue me, till I haue eaten and droncken: and afterwarde eate thou, and dryncke thou? Dooeth he thanke that seruaunt, because he did the thynges that were commaunded hym? I trowe not. So lyke wyse ye, when ye haue dooen all those thynges whiche are commaunded you, saye: we are vnprofitable seruauntes. We haue dooen that whiche was our duty to dooe.

And it chaunced as he wente to Hierusalem, that he passed through Samaria and Galilee. And as he entred into a certain tounne, there mette hym tenne menne that were lepers. Whiche stode a farre of, and putte forth their voices, and saied: Jesu master, haue mercy on vs. When he sawe theim, he saied vnto theim: * Goo the waye your selues vnto y^e priestes. And it came to pass as thei went, thei wer censed. And one of thei, when he sawe that he was censed, turned backe again, and with a loude voyce praised God and fell doune on his face at his fete, and gaue hym thākes. And the same was a Samaritane. And Jesus answered, and saied, are there not tenne censed? But where are those nyne? There are not founde that returned agayne, to geue God prayse, saue onely this stranger. And he sayed vnto hym: aryle, goo thy waye, thy faith hath made thee whole. **I**

When he was demaunded of the pharysies, when the kyngdom of God shoulde come, he answered theim, and sayed: The kyngdome of God shall not come with waytynge for, neither shall thei saie: Lo here, or lo there. For beholde, y^e kyngdom of God is within you. And he saied vnto the disciples: the daies will come, when ye shall desire to see one daye of the soonne of mane and ye shall not see it. * And thei shall saie to you See here, See there. Goo not after theim, nor foloe theim: for as the lightenyng that appeareth oute of the one parte that is vnder heauen, and shyneth vnto the other parte whiche is vnder heauen, so shall the soonne of manne bee in his dayes. * But first must he suffre many thynges and bee refused of this nation.

And as it happened in the dayes of Noe: so shall it bee also in y^e dayes of the soonne of mane. Thei did eate and drynke, they married wyues and were married, euen vnto that same date that Noe wente into the Arke: and the floude came, and destroyed theim all. Likewise also as it chaunced in the dayes of Lot. They dyd eate, they dranke, they boughte, they solde, they planted, and they

mat. xviij. v
and. xx. v

Leu. xxiij. v
Mat. viij. v

mat. xxv. v
Mat. xxiij. v

Mat. xvi. v
Mat. xviij. v
Gen. viij. v

The Gospell

thei buylded. But enen thesame daye that Lot wente oute of zodome, it rayned with fire and
Gene. xix. f byrmystone from heauen, * and destroyed theim all. Enen thus shall it bee in the daye, when the soonne of manne shall appeare.

G * At that daye he that is on the house top, and
mat. xxiii. b his stuffe in the house: lette hym not come doune to take it out. And lette not hym þ is in the feld
Gene. xix. f turne backe again to the thynges that he left be-
mat. xxvi. d hynde. * Remembze Lottes wife. * Whosoever
John. vi. d. will goo aboute to saue his life, shall loose it:
Luke. ix. c. and whosoever shall loose his life, shall saue it. I
mat. xxviii. d tell you: in that nighte, * there shall bee two in
mat. xxviii. d one bed, the one shall bee receiued, the other shall
mat. xxviii. d bee forsaaken. * Twoo shall bee agryndyng toge-
mat. xxviii. d ther the one shall bee receiued, and the other forsa-
mat. xxviii. c ken. * (Twoo in the feld, the one shall bee receiued, and the o-
Job xxxix. d ther forsaaken.) And thei answered, and saied to him
mat. xxviii. c where Lozde? He saied vnto theim: * where soe-
Job xxxix. d uer the body shall bee, thether will also the Egles
 begathered together.

The. xviii. Chapter. ✠

He teacheth to bee scrupulous in prayer continually.
 Of the pharise and the Publicane. The kyngdome
 of God belongeth vnto chyldren. Chiilde answer-
 eth the ruler, and promisseth reward vnto all suche
 as suffer losse for his sake, and folowe hym. The
 blynde manne is restored to his sighte.

And he putte forth a parable vnto
1 Thess. v. d theim signifyingng that menne oughe
 * alwaies to praye, and not bee we-
 rpe, sayyng: There was in a certain
 citee a iudge, whiche feared not God
 nether regarded manne. And there was a certa-
 in widdowe in thesame citee, and she came vnto
 hym sayyng: auenge me of myne aduersary. And
 he woulde not for awhyle. But afterwarde he
 saied within hym self: though I feare not God,
 noz care for manne, yet because this widdow is
 importune vpon me I will auenge her, lest she
 come at the laste and rale on me. And the Lozde
 saied: heare what the vnrightheous iudge saith.
 And shall not God auenge his electe, whiche
 crye daye and night vnto hym? yea, though he be
 farre theim I tell you, that he will auenge them
 and þ quickly. * Neuerthelesse, when þ soonne
 of manne cometh, shall he fynd faith on earth?

And he told this parable vnto certain whi-
 che trusted in theim selues, that thei wer perfect
 and despised other. Twoo menne wente vp into
 the temple to praye: the one a pharise, and the o-
 ther a Publicane. The pharise stode and prayed
 thus within hymself: God, I thanke thee, that
 I am not as other menne are, extorcioners, vn-
 iuste adnouterers, oz as this Publicane. I faste
 twyse in the weke, * I geue tithes of all that I
den. xxi. c. possesse. And the Publicane standyng afarre of,
Eccle. vii. a would not lifte vp his eyes to heauen, but smote
 vpon his brest, sayyng: God bee mercifull to me
 a synner, I tell you, this mane departed home to
 his house iustified, moze the þ other. * For euery
mat. xxiii. a one that exalteth hymself, shall be brought lowe.
Luk. xiii. c And he that humbleth hymself, shall be exalted.

And he broughte vnto hym also young chyl-
mat. xix. b dren, that he should touche theim. When his di-
marke. x. b ciples sawe it thei rebuked theim. But Jesus
 (when he had called them vnto hym) saied: Suf-

fre chyl dren to come vnto me, and forbyd theim
 not. For of suche is the kyngdome of God. Ne-
 rely I saie vnto you: whosoever receiueth not þ
 kyngdome of God * as a chylde, shall not entre
 therein. * And a certain ruler asked him, sayyng:
 Good master: what oughte I to dooe, to obtain
 eternal life? Jesus saied vnto hym: Why callest
 thou me good? None is good, saue God onely.

Thou knowest the the commaundementes:
 * Thou shalt not committe aduoutrye, thou
 shalt not kyll, thou shalt not steale, thou shalt
 not beare false witness, honoure thy father and
 thy mother. And he saied: all these haue I kepte
 from my youth vp. When Jesus hearde that, he
 saied vnto hym: Yet thou lackest one thyng.
 * Sell all that thou hast and distribute vnto the
 poore, and thou shalt haue treasure in heauen
 and come foloe me. When he heard this, he was
 sozpy for he was very riche.

When Jesus sawe that he was sozpy, he saied:
 * with what difficultie shall thei that haue mo-
 ney, entre into the kyngdome of God? it is easi-
 er for a camell to goo through a nedles eye, then
 for a riche manne to entre into the kyngdome of
 God. And thei that heard it, saied: And who can
 the bee saued? And he saied: * The thynges whi-
 che are vnpossible with menne, are possible with
 God. Then Peter saied: * Lo, wee haue forsake
 all and folowed thee. He saied vnto theim: Verely
 I saie vnto you: there is no manue that hath for-
 saken house, ether father oz mother, ether bre-
 thren, oz wyfe oz chyl dren (for the kyngdome of
 Goddes sake) whiche shall not receiue muche
 moze in this worlde, and in the worlde to come,
 life euer lastyng.

Jesus toke vnto him the twelue, and saied
 vnto theim: * Beholde wee goo vp to Hierusale
 and all shall be fulfilled, that are written by the
 prophetes of the soonne of manne. For he shall be
 deliuered vnto the Gentiles, and shall be mocked
 and spitefully entreated, and spitted on: and
 when thei haue scourged hym, thei will put hym
 to death. * And þ thirde daye he shall arise again.
 * And thei vnderstode none of these thynges.
 And this sayyng was hid fro theim, so that they
 perceiued not the thynges whiche were spoken.

And it came to passe, that as he was come
 nye vnto Hierico, a certain blynde manne satte
 by the waye syde beggynyng. And when he heard
 þ people passe by, he asked what it meante. And
 they saied vnto hym: that Jesus of Nazareth
 passed by. And he cryed, sayyng: Jesu thou soone
 of Dauid, haue mercye on me. And thei whiche
 wente before, rebuked hym, that he should holde
 his peace. But he cried so muche the moze: * thou
 soonne of Dauid haue mercy on me. And Jesus
 stode still, and commaunded hym to be brought
 vnto hym. And whē he was come nere, he asked
 hym sayyng: what wilt thou that I dooe vnto
 thee? And he saied: Lozde, that I maye receiue
 my sighte: And Jesus saied vnto hym receiue
 thy syghte: thy faith hath saued thee. And ym-
 mediately he receiued his sight, and folowed hym
 prayyng God. And all the people, when they
 sawe it, gaue prayse vnto God. ✠

The. xix. Chapter. ✠

Of zacheus, and the tenne seruantes, to whom the talentes wer deliuered. Christ rideth to Hierusalem, and wepeth ouer it.



And he entered in, & went through Hierico. And beholde there was a māne named zacheus, whiche was a ruler among the Publicans, and was riche also. And he sought meane to see Iesus what he shoulde bee: and coulde not for the pteasse because he was litle of stature. And he ranne before, and climed vp into a wild figge tree, to see hym for he was to come that waye. And when Iesus was come to the place, he looked vp and sawe hym, and saied vnto hym zache, come doune atonce for to daye I must abyde at thy house. And he came doune hastely: and receiued hym ioyfully. And when thei saw it, thei all grudged, sayng: He is gone in, to tarrye with a manne that is a synner. And zache rode forthe, and saied vnto the Lorde: beholde Lorde, the halfe of my goodes I geue to þ poore and if I haue dooen any māne wrong, I restore hym foure folde. Iesus saied vnto hym: this day is healte happened vnto this house, because that he also is become the chyld of Abraham. For the sonne of manne is come to seke, and to saue that whiche was losse. ✠

And as thei heard these thynges he added ther to a parable, because he was nie to Hierusalem, and because thei thought, that the kyngdome of God shoulde shortly appeare. He saied therfore ✠ a certain noble manne wente into a farre countree, to receiue hym a kyngdome, and to come again. And he called his tenne seruantes and deliuered thei tenne ponde, sayng vnto thei: Occupie till I come. But his citezens hated hym, and sente a message after hym, sayng: We will not haue this manne to raigne ouer vs.

And it came to passe, that when he had receiued his kyngdome, he returned and commaunded these seruantes to bee called vnto hym (to whom he had geuen þ money) to wit how muche every manne had dooen. Then came the first, sayng Lorde, thy ponde hath gayned tenne poud. And he saied vnto hym: Well thou good seruante: because thou haste been faithfull in a verpe litle thyng, haue thou auctoritee ouer ten citees. And another came sayng: Lorde, thy ponde hath made fise ponde. And to the same he saied bee thou also ruler ouer fise citees.

And another came sayng: Lorde, behold here is thy ponde, whiche I haue kepte in a napkyn for I feared thee, because thou arte a straighe manne: thou takeste vp that thou laydest not doune, and reapest that thou diddest not sowe. He saied vnto hym: Of thyne owne mouth, will I iudge thee, thou euill seruant. Knewest thou that I am a straighe manne, takyng vp þ flaid not doune and repyng that I did not sowe. And wherefore gauest not thou my money into the bancke, and at my commyng I might haue required myne owne with vauntage?

And he saied vnto thei that stode by: take frō hym that ponde, and geue it hym that hath tenne ponde. And thei saied vnto hym: Lorde,

he hath tenne ponde. For I saie vnto you, that ✠ vnto euery one whiche hath halfe geuen (and he shall haue aboundance) and from hym that hath not halfe taken awaye, euen that whiche he hath. Moze ouer, those myne enemies, (whiche would not that I should raigne ouer thei) byyng better, and slee thei before me. ✠ And when he had thus spoken, he proceeded forthe, takyng his iourney, to goo vp to Hierusalem. ✠

And it fortuned when he was come nye to Bethphage and Bethany, besides the mount whiche is called Oliuet, he sente two of his disciples, sayng: goo ye into the towne, whiche is ouer agaynst you into the whiche, as lone as ye are come, ye shall fynde an asses colte tied, wher on yet neuer manne satte. Loose him, and byyng hym better. And if any manne aske you, why dooe ye loose hym: thus shall ye saie vnto hym The Lorde hath nede thereof.

Thei that were sente, wente their waie and founde euen as he had saied vnto thei. And as thei were a losyng the colte the owners thereof saied vnto thei: why loose ye the colte? And thei saied for the Lorde hath nede of hym. And thei brought hym to Iesus, and caste their raimente on the colte, and set Iesus thereon. And as he wente, thei spredde their clothes in the waye. ✠

And when he was now come nye to the gooyng doune of the mount Oliuet, þ whole multitude of the disciples beganne to reioyse, and to prayse God with a loude voyce for all the miracles that thei had sene, sayng: ✠ blessed bee the kyng that cometh in the name of the Lorde: peace in heauen, and glory in the hiest. And some of the pharises of the compaignie saied vnto him Master rebuke thy disciples. He saied vnto thei I tell you, that if these holde their peace, ✠ then shall the stones crye.

✠ And when he was come nere, he beheld the citee, and wepte on it sayng: If thou haddest knownen those thynges whiche belong vnto thy peace, euen in this thy daye, thou wouldest take hede. But now are thei hid from thine eyes. For þ daies shall come vnto thee, ✠ that thy enemies also shall cast a banke aboute thee, and compass thee rounde, and kepte the on every side & make thee euen with the grounde & thy chyldren whiche are in thee. And ✠ thei shall not leaue in thee one stone vpon another because thou knowest not the tyme of thy visitacion. ✠ And he wente into the temple, and beganne to caste out thei that solde therein, and thei that bought, sayng vnto thei: It is writtē ✠ my house is the house of praiser: but ye haue made it a denne of theues. And he taughte daily in the temple. ✠ But the hye preestes and the scribes and the chief of the people wente aboute to destroye hym: and coulde not fynd what to dooe. For all the people sticke by hym when thei hearde hym.

The. xx. Chapter.

¶ The parable of the vineyard: Of tribute to be geuen vnto Cesar, & how Christ stoppeth the mouthes of þ Saduces



And it fortuned in one of those dayes (as he taughte the people in the temple and preached the Gospell) the hye preestes and the

The Gospell

the scribes came together with the elders, and spake vnto hym sayng: * Tell vs by what auctorite doest thou these thynges? Ether who is he that geue thee this auctoritee? Iesus answered and sayed vnto theim, I also will aske you one thyng, and answer me. The baptyme of Ihon: was it from heauen or of menne. And thei thought within theim selues, sayng: If we saie from heauen, he will saie: why then beleue ye hym not? But and if wee saie of menne, all the people will stone vs. For they bee perswaded, that Ihon is a prophete. And thei answered that they could not tell whence it was. And Iesus saied vnto theim: nether tell I you by what auctoritee I dooe these thynges. mat. xxi. c. mark. xi. d

B Then beganne he to putte forth to the people this parable. * A certain manne planted a vineyarde, and lette it forth to housband menne, and wente hym selfe into a straunge countree for a greate season. And when the tyme was come he sente a seruaunte to the housbandemen, that they shoulde geue hym of the frute of the vineyarde. And thei bette hym, and sente hym awaye emptye. And agayne he sente yet another seruaunte. And hym thei did beate, and entreated hym shamefully, and sent hym awaye empty. And again he sente the thirde also, and hym thei wounded, and caste hym out. Then saied the Lorde of the vineyarde: what shall I dooe? I will sende my deare sonne peradventure thei will stande in awe of hym: when thei see hym. mat. xxi. d mark. xii. a luke. x. c. gene. ix. c. dier. vii. c.

C But when the husbandemen sawe hym, they thought within theim selues, sayng: this is the heyze, * come lette vs kyll hym, that the inheritance maye bee oures. And thei caste hym oute of the vineyarde, and kylled hym. What shall the Lorde of the vineyarde therefore dooe vnto theim? He shall come and destroye these housbandemen, and shall lette out his vineyarde to other. When they hearde this, they saied: God forbid. And he behelde theim, and saied: what is this then that is written: * the stone that the buyl ders refused, the same is become the hedde of the corner? Whosoener dooeth stonble vpon that stone, shalbe broken: but on whom soener it falleth, it will grynde hym to powder. And the hye preeffes and the scribes the same houre wente aboute to laye handes on hym. * And thei feared the people. For thei perceiued that he had spoke this similitude against theim. Ihon. iii. b rom. viii. a Gala. iiii. a ge. xxi. c. mat. xxi. d mark. xi. a

D And thei watched hym, and sente forth spies whiche shoulde sayne theim selues righteous menne, * to take hym in his woordes, and to deliuer hym vnto the power and auctorite of the depute. And thei asked him, sayng. Master, we knowe that thou saieste and teachest righte, nether considerest thou the outwarde apperaunce of any manne, but teachest the waie of God truly. Is it lawfull for vs to geue tribute vnto Cesar, or no? He perceiued their craftines, and saied vnto theim: * Why tempte ye me? Shewe me a peny, whose ymage and superscripcion hath it? Thei answered and saied: Cesars. And he saied vnto theim: geue then vnto Cesar, the thynges whiche bee long vnto Cesar, and to God þe thynges that pertain vnto God. And thei could not reprove his sayng befoze þe people: and thei marvelled at his answer, and helde their peace. mat. xxi. c. mark. xi. d luke. xix. g

E Then came to hym certain of the Saducees, whiche denie that there is any resurrection. And thei asked hym sayng: * Master Moyses wrote vnto vs, if any mannes brother dye having a wife, and he dye without children, that then his brother shoulde take his wife, and raple vp seede vnto his brother. There were therefore seven brethren, and the firste tooke a wife, and dyed without children. And the seconde toke her and in like wyse the residue of the seven, and lette no chyliden behynde theim, and died. Last of all the woman died also. Now in the resurrection, whose wife of theim shall she bee? For seven had her to wife. Iesus answered and saied vnto thei: The chyliden of this worlde marie wiues, and are maried: but thei whiche shalbee counted for woorthy of that worlde and the resurrection from the dedde, dooe not marie wiues, nether are married, nor yet can die any moze, for thei are equall vnto the angels, and are the sonnes of God, in as muche as thei are chyliden of the resurrection. And that the dedde shall rise again: Moyses also sheweth besides the bushe: when he calleth, the Lorde, the God of Abraham & the God of Isaac and the God of Jacob. For he is not a God of dedde, but liuyng. For all liue vnto hym. Then certain of the pharises answered, and saied: Master, thou haste well saied. And after that durste thei not aske hym any question at all. mat. xxi. c. mark. xi. d luke. xix. g

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F Then came to hym certain of the Saducees, whiche denie that there is any resurrection. And thei asked hym sayng: * Master Moyses wrote vnto vs, if any mannes brother dye having a wife, and he dye without children, that then his brother shoulde take his wife, and raple vp seede vnto his brother. There were therefore seven brethren, and the firste tooke a wife, and dyed without children. And the seconde toke her and in like wyse the residue of the seven, and lette no chyliden behynde theim, and died. Last of all the woman died also. Now in the resurrection, whose wife of theim shall she bee? For seven had her to wife. Iesus answered and saied vnto thei: The chyliden of this worlde marie wiues, and are maried: but thei whiche shalbee counted for woorthy of that worlde and the resurrection from the dedde, dooe not marie wiues, nether are married, nor yet can die any moze, for thei are equall vnto the angels, and are the sonnes of God, in as muche as thei are chyliden of the resurrection. And that the dedde shall rise again: Moyses also sheweth besides the bushe: when he calleth, the Lorde, the God of Abraham & the God of Isaac and the God of Jacob. For he is not a God of dedde, but liuyng. For all liue vnto hym. Then certain of the pharises answered, and saied: Master, thou haste well saied. And after that durste thei not aske hym any question at all. mat. xxi. c. mark. xi. d luke. xix. g

G And he saied vnto theim: * how saie thei that Christ is Dauides sonne? And Dauid hymself saith in the booke of the Psalmes: * The Lorde saied vnto my Lorde: sitte thou on my ryghte hande till I make thyne enemies thy foote stole Dauid therefore calleth hym Lorde: and howe is he then his sonne? Then in the audience of all the people, he saied vnto his disciples: * beware of the scribes, whiche will goo in long clothyng: and loue gretynge in the markettes, & the chief seates in the sinagoges, and the chief roumes at feastes, whiche deuoure widowes houses saynyng long prayers: the same shall receiue greater dampnacion. mat. xxi. c. mark. xi. d luke. xix. g

The xxi. Chapter.

Christe commendeth the poore widow: telleth of the destruction of Hierusalem, of false teachers, of the tokens and troubles for to come, of the ende of the worlde, and of his owne comyng.



A he behelde, * he sawe the ryche menne, whiche caste in their offerynge into the treasury. He saw also a certain poore widow whiche caste in thether twoo mites. And he saied, of a truth I saie vnto you, * that this poore widow hath putte in moze the thei all. For thei all haue of their superfluite added vnto the offerynge of God: but she of her penyury hath cast in all the substance that she had. mat. xxi. c. mark. xi. d luke. xix. g

B And vnto some that spake of the temple how it was garnished with goodly stones and Jewels, he saied: * The daies will come in þe which of mat. xxi. c.

(of these thynges whiche yee see) there shall not be lefte one stone vpon another, that shall not be throwen doune. And thei asked hym sayng master, when shall these thynges be, and what sygne will there be when suche thynges shall come to passe? And he saied: take hede, that ye be not deceiued. For manye shall come in my name, and saie thei are Christ: and that time draweth nere. For ye here of warres and seditions be not affraid. For these thynges muste firste come to passe, but the ende foloweth not by and by. Then saied he vnto theim: Nacion shall ryle against nacion and kingdom, against kingdom, & great earthquakes shall be in all places, and hunger, and pestilence and fearfull thynges. And greatesynges shall there be from heauen.

But before all these, thei shall late handes on you, and persecute you, deliuering you vp to the synagoges & into prison, and shall byng you vnto kynges & rulers for my names sake: And this shall chaunce you for a testimoniall. Bee at a sure poynte therefore in your heartes, not to fayne before, what ye shall answer: for I will geue you a mouth and wisdom, wher against, all your aduersaries shall not be able to speake nor resist. Whoeuer ye shal be betrayed of your fathers and mothers and brethren, and kynskolke and frendes, and some of you shall thei putte to death. And hated shal ye be of all menne for my names sake and there shal not one heare of your heade perishe, possesse your soule by patience.

* And when ye see Hierusalem besieged with an hoste, then be sure that the desolacion of the same is nie. Then lette them whiche are in Jewrye, flic to the mountaignes. And lette them whiche are in the midst of it, departe out. And lette not them that are in other countres, entre therein. For these be the dayes of vengeance, that all thynges whiche are written maye be fulfilled. But wo vnto thei that be with child and to them that geue sucke in those dayes: for there shal be greates trouble in the lande, & and wraethe ouer all this people. And thei shall fall throught the edge of the swerde, and shal be led awaye captiue into all nations. And Hierusalem shall be troden doune for the Gentiles, vntill the tyme of the Gentiles be fulfilled.

* And there shal be synges in the sunne, and in the moone, and in the starres: and in the earth the people shal be at their wittes ende, throught dispaire. The sea and the water shall roare, and mennes heartes shall fayle them for feare, and for lokyng after those thynges whiche shall come on earth. For the powers of heauen shall moue. And then shall thei see the sonne of manne come in a cloude with power and greates glory. When these thynges begynne to come to passe: then loke vp, and lifte vp your beddes for your redemption draweth nie.

* And he shewed them a similitude: beholde the sygge tree, and all the trees when thei shorte forth thei budbes yee see and knowe of youre owne selues that sommer is then nye at hande. So likewise also (wher ye see these thynges come

to passe) be sure, that the kyngdome of God is nie. Merely I saie vnto you: this generacion shal not passe, till all be fulfilled. Heauen and earth shall passe but my wordes shall not passe.

* Take hede to your selues lest at any tyme your heartes be overcome with surfettyng and drowkenes and cares of this life, and so the date come vpon you vnwares. For as a snare shall it come on all them that dwell on the face of the whole earth: watche ye therefore continually, and praye, that ye maye escape all these thynges that shall come, and that ye maye stande before the sonne of manne. In y date tyme, he taught in the temple: and at night, he wente out, and abode in the mounte that is called Oliuet. And all the people came in the moorning to hym into the temple, for to heare hym.

The. xxi. Chapter.

Christe is betrayed. Thei ate the Easter lambe. The institution of the sacramente. Thei scine two shalbe greater, he reprooueth them. He prayeth three times vpon the mounte. Thei take hym and byng hym to the hye prestes house. Peter denieth hym thre, and thei byng hym before the counsaill.



For the feaste of swete brede draweth nye whiche is called Easter, and the hye prestes & scribes sought howe they mighte kyll hym, for thei feared the people: * Then entered Sathan in-

to Judas, whose sir name was Iscariot (whiche was of the nombre of the twelue) and he wet his waye, and communed with the hye prestes and officers, howe he mighte betraye hym vnto them. And thei were glad, and promised to geue hym money. And he consented, and sought oportunitie to betraye hym vnto them: when the people were a waye.

* Then came the daye of swete brede, when of necessitee Pasceouer muste be offered. And he sent Peter and Ihs, sayng: go & prepare vs the Pasceouer, that we maye eate. They sayde vnto hym: Where wylte thou, & we prepare? And he sayde vnto them: Beholde, when ye enter in to the cyter, ther shall a man mete you, bearyng a pytcher of water, hym folow into the same house that he entreteth in, and ye shall saye vnto the good man of the house: The master sayeth vnto the: where is the gyste chamber, where I shall eate Pasceouer with my disciples? And he shall shewe you a greates parloure paved. There make readye. And they wente and founde as he had sayde vnto them, and they made readye the Pasceouer.

* And wher the houre was come, he late doune and the twelue Apostles wyth hym. And he sayde vnto them: I haue inwardlye desyred to eate this Pasceouer wyth you, before that I suffre. For I saie vnto you: henceforth I wyl not eate of it any moze, vntill it be fulfilled in the kyngdome of God. And he toke the cup, and gaue thankes and sayd: Take this, and deuyde it amonge you. For I saie vnto you: I wyl not drynke of the frute of the vyne, vntill the kyngdome of God come.

* And he toke brede, and when he had geuen thankes, he brake it, and gaue vnto them, sayng

mat. xxii. 2
mar. xiii. 2
rom. xii. 2

mat. xxiii. 2
mar. xiii. 2

mat. xiii. 2

mat. xxvi. 2

mar. xiii. 2

mat. xiii. 2

mat. xiii. 2

mat. xvi. 2

mar. xiii. 2

mat. xxvi. 2

mar. xiii. 2

mat. xxvi. 2

mar. xiii. 2

sayng i. cor. xi. 2

The Gospell

sayng. This is my bodye, whiche is geuen for you. This dooe in the remembrance of me. Like wise also when he had supped, he toke the cuppe sayng: This cuppe is the newe testament in my bloodde, whiche is shed for you. Yet beholde the hande of hym that betrayeth me, is with me on the table. And truly the soonne of manne gooeth as it is appoynted: But woo vnto that manne by whom he is betrayed. And they began to en- quyre among them selues, whiche of them it was, that should dooe it.

And there was a strife among them, whiche of them should seme to bee the greateste. And he saied vnto them: the kynges of nacions raigne ouer them: and they that haue auctoritee vpon them are called gracious Lordes. But ye shall not bee so. * But he that is greateste among you, shalbe as the younger: and he that is chief, shalbe as he that dooth minister. For whether is greater, he that sitteth at meate? Or he that serueth? Is not he that sitteth at meate? But I am among you, as he that ministereth. Ye are they whiche haue bydden with me in my temptacions. And I appoynt vnto you a kyngdome, as my father hath appointed to me: that ye may eate and dryncke at my table in my kyngdome, and sitte on seates, iudgyng the twelue trybes of Israell. **A**nd the Lorde saied: Simon, Simon, beholde: Sathan hath desired to lifte you, as it were wheate: but I haue prayed for thee that thy faith faile not. And when thou art conuerted, strength thy brethren. And he saied vnto hym: * Lorde I am ready to goo with thee into prisone, and to deathe. And he saied: I tell thee Peter, thy cocke shall not crowe this date, till thou hast thrise denyed that thou knowest me.

And he saied vnto them: * When I sente you without wallet and scrippe and shooes lacked ye any thyng? And they saied, no: Then he saied vnto them: but now he that hath a wallet, lette hym take it vp, and lyke wyse his scrippe. And he that hath no swearde, lette hym sell his coote, and buye one. For I saie vnto you, that yet the same whiche is written, muste bee perfourmed in me: * even among the wicked was he reputed.

For those thynges whiche are written of me haue an ende. And they saied: Lorde, beholde, here are twoo swerdes. And he saied vnto they: it is ynough. * And he came oute, and wente (as he was wont) to mounte Olinet. And the disciples folowed hym. And when he came to the place he saied vnto them: * praise, leasse ye fall into temptacion. And he gatte hym self from them, aboute a stones castte, and knelled downe, and prayed sayng: Father if thou wilt, remoue this cuppe from me. Neuerthelesse, * not my will, but thyne bee fulfilled. And there appeared an angell vnto hym from heauen, confortyng hym.

And he was in agonye, and prayed the longer. And his sweate was like droppes of bloodde, trickelyng downe to the grounde. And when he rose vp from praiser and was come to his disciples, he found them slepyng for heuenesse, & saied vnto them why slepe ye? Rise, and praise, leasse ye fall into temptacion.

* While he yet spake: beholde, there came a compaignie, and he that was called Judas one of the twelue, wente befoze them, and pressed nie vnto Iesus, to kisse hym. But Iesus saied vnto hym: Judas, betrayest thou the soonne of manne with a kisse? When they whiche were aboute hym sawe what would be folow, they saied vnto hym: Lorde, shall we smite with swerdes? * And one of them smote a scruaunte of the hye preeste, and stroke of his righte eare. Iesus answered and saied: suffre ye thus farre forth. And when he touched his eare, he healed hym.

Then Iesus saied vnto the hye preestes and rulers of the temple and the elders whiche were come to hym. Ye bee come out, as vnto a thefe with swerdes and staves. When I was dailely with you in the temple, ye stretched forth no handes against me. But this is euen your verie houre, and the power of darknesse. Then toke they hym and led hym, and broughte hym to the hye preestes house. But Peter folowed a farre of. And when they had kyndeled a fyre in the middes of the palace, and were sette doune to gether, * Peter also sat doune among they. But when one of the whiche behelde hym, as he satte by the fire (and looked vpon hym) he saied: this same felow was also with hym. * And he denied hym sayng: woman I knowe hym not. And after a litle whyle another sawe hym, and saied: thou art also of them. And Peter saied: manne, I am not.

And aboute the space of an houre after, another affirmed, sayng: verely this felow was with hym also, for he is of Galile. And Peter sayed manne I wote not what thou saiest. And immediately whyle he yet spake, the cocke crowe. And the Lorde turned backe, and looked vpon Peter. * And Peter remembred the woordes of the Lorde how he saied vnto hym: befoze the cocke crowe, thou shalt denye me thrise. And Peter wente oute and wepte bitterly.

And the menne that toke Iesus mocked hym and smote hym: and when they had blyndfolded hym, they stroke hym on the face, and asked hym, sayng: arede, who is it that smote thee. And many other thynges dispitefully saied they against hym. And as sone as it was dape, the elders of the people and the hye preestes and the scribes came together, & led hym into their counsaill, sayng: art thou verie Christe tell vs? And he saied vnto them: if I tell you, ye will not beleue. And if I aske you, ye will not answer me, not lette me goo. * Hereafter shall the soonne of manne sitte on the righte hande of the power of God. Then saied they all: arte thou then the soonne of God? He saied, ye saie that I am. And they sayed * what nede wee any further witness? For wee oure selues haue hearde of his owne mouth.

The xxiii. Chapter.

Iesus is broughte befoze Pilate and Herode. The women make lamentacion for hym. He prayeth for his enemies, forgueyth the thefe vpon his righte hande, and dyeth on the crosse, and is buryed.

And the whole multitude of them arose and led hym vnto Pilate. And they beganne to accuse hym, sayng: wee founde this

this feloe peruerting p people, and forbydding to pay tribute to Cesar: sayng that he is Christ a kyng. And Pilate apposed hym, sayng. Arte thou the kyng of the Jewes? he answered hym and saied: thou saiest it. Then sayed Pilate to p hie prestes, and to the people: I finde no faulte in this mane. And thei wer the more fearce sayng. he moueth the people, teachyng throughout all Jewry, and began at Galile, euen to this place. When Pilate hadde mencion of Galile he asked whether the manne were of Galile. And as sone as he knewe that he belonged vnto * Herodes iurisdiction, he sente hym to herode whiche was also at Hierusalem at that tyme.

And when Herode sawe Iesus he was exauoyng glad. For he was desirous to see hym of a long season, because he had hearde many thynges of hym, and he trusted to haue sene some miracle dooen by hym. Then he questioned wyth hym many wordes. But he answered hym nothyng. The hie prestes and scribes, stode forth and accused hym straightely. And Herode with his menne of warre, despised him: & when he had mocked hym, he araped hym in white clothynge, and sente hym again to Pilate. * And the same daye Pilate and Herode were made frendes together: For before they were at varyaunce.

And Pilate called together p hie prestes and p people, and saied vnto them: ye haue broughte this manne vnto me as one that peruerteth the people. And beholde, I examyn hym before you & finde no faulte in this manne, of those thynges whereof ye accuse hym: No, nor yet Herode. For I sente you to hym, and lo, nothyng worthy of death is dooen to hym. I will therefore chastene hym, and lette hym loose. * For of necessitie, he must haue lette one loose vnto them at the feast.

And all the people cryed at once sayng a waie with him, and deliuer to vs Barabaz: (whiche for a certain insurreccion made in the citee and for murther was caste in prisone) Pilate spake again to them willing to lette Iesus loose. But they cryed, sayng: Crucifie hym. Crucifie hym. He saied vnto them the thynde tyme: what euill hath he dooen? I fynde no cause of death in hym. I will therefore chasten hym, and lette hym goo. And they cryed with loude voyces, requirynge that he myghte bee crucified. And the voyces of them and of the hie prestes preuailed.

And Pilate gaue sentence, that it should bee as they requyred: and he lette loose vnto them hym that (for insurreccyon and murther) was caste into prisone, whom thei had despyed and he deliuered vnto them Iesus, to dooe with hym what they would. * And as they led hym a waie, they caughte one Symon of Cyren, commyng out of the felde: and on hym layed they the crosse that he might beare it after Iesus.

And there folowed hym a greate compaignie of people, and women * whiche bewayled and lamented hym: But Iesus turned backe vnto them, and sayed: Ye daughters of Hierusalem, wepe not for me: but wepe for youre selues, and for your childre: For behold, the daies will come in the whiche thei shall saie: * Happy are the ba-

ren and the wombes that neuer bare, and p pap-pes whiche neuer gaue sucke. Then shall they begyn to saie to the mountaignes, fall on vs: and to the hylls, couer vs. For if they dooe this in a grene tree, what shal bee dooen in the drye? And there were two euill doers led with hym to bee slaine. * And after that they were come to the place (whiche is called Calvary) there they crucified hym, and the euill doers, one on p righte hande, and the other on the liste. Then saied Iesus, father forgene them for thei wote not what they dooe. * And they parted his rayment and caste lottes. And the people stode, and behelde.

And the rulers mocked hym with them, sayng: he saucth other menne lette hym saue hym self, if he be very Christ, the chosen of God. The souldyours also mocked hym, and came and offered hym vineger, and saied, if thou bee kyng of the Jewes, saue thy self. * And a superscrip-tion was written ouer hym, with letteres of Greke, Latin and Hebreu: This is the kyng of the Jewes. And one of p euill doers whiche wer hanged rayled on hym sayng: If thou bee Christe, saue thy self and vs. But the other answered, & rebuked hym sayng: Fearest thou not God sayng thou art in the same dampnacion: wee are righteously punished, for wee receiue accordyng to our deedes. But this manne hath dooen nothyng amisse. And he saied vnto Iesus: Forde remembre me, when thou comest into thy kyngdome. And Iesus saied vnto hym: Verely I saie vnto thee to daie shalt thou bee with me in Paradise. * And it was aboute the sixt houre. And ther was darkenes ouer all the earth, vntill the nyynth houre, and the sunne was darkened. And the bayle of the temple did rente, euen throughe the middes. And when Iesus had cryed with a loude voyce, he saied. Father into thy handes I commende my spirite. And when he thus had saied he gaue vp the ghooste. * When the Centurion sawe what had happened, he glorified God sayng: Verely this was a righteous manne. And all the people that came together to that spghre and sawe the thynges which had happened, smote they brestes and returned. And all hys acquaintaunce and the women that folowed hym from Galyle, stode asarre of, beholdynge these thynges.

And beholde * there was a manne (named Joseph) a counsailler, and he was a good manne and iuste, the same had not consented to the counsaill and decde of theim, whiche was of Arama-thia a citee of the Jewes, whiche same also waited for the kyngdome of God: he went vnto Pilate and begged the body of Iesus and tooke it doune and wrapped it in a linen cloth, and laied it in a sepulchre that was hewen in stone, where in neuer manne before was layed. * And that daye was preparyng of p Saboth, and the Saboth drewe on: The women that folowed after, whiche had come with hym from Galile, beheld the sepulchre, and how his body was laied. And thei returned and prepared sweete odoures and oymmentes: but rested the Saboth daye, accordyng to the commaundemente.

The

Math. xx. 3
Mar. xv. 4
Ihon. xix. 10

Math. xx. 3
Mar. xv. 4
Ihon. xix. 10

Math. xx. 3
Mar. xv. 4
Ihon. xix. 10

Math. xx. 3
Mar. xv. 4
Ihon. xix. 10

Math. xx. 3
Mar. xv. 4
Ihon. xix. 10

Math. xx. 3
Mar. xv. 4
Ihon. xix. 10

Math. xx. 3
Mar. xv. 4
Ihon. xix. 10

Math. xx. 3
Mar. xv. 4
Ihon. xix. 10

Math. xx. 3
Mar. xv. 4
Ihon. xix. 10

The Gospell

The xxiii. Chapter.

The women come to the graue, Christ appeareth vnto the two disciples that goo towarde Emmaus, & beeth in the myddest of al his disciples openeth their vnderstandyng in the scriptures, geueth them a charge and ascendeth vp to heauen.

Math. xx. s.
viii. a.
Mar. xvi. a.
Jhon. xx. s.

BUt vpon the first daie of the Sabo-
thes verie early in þe mornynge, they
came vnto the sepulchre, & brought
the swete opoures whiche thei haue
prepared, & other women with them.
And thei founde þe stone rouled awaie from the
sepulchre, and thei wente in, but founde not the
body of the Lorde Jesu. And it happened as thei
wer amased there at. Behold two menne stode
by them in shynynge garmetes. And as thei wer
afraied, and bowed doune their faces to þe earth
thei saied vnto them: Why seke ye the liuyng e-
mong the dedde? He is not here: but he is risen.
Remembre how he spake vnto you, when he was
yet in Galile, sayng: that the sonne of manne
must bee deliuered into the handes of synnefull
menne and bee crucified, and the thirde daie rise
again. And thei remembred his woordes, and
returned from the sepulchre, and tolde all these
thynges vnto those eleuen, and to all the rem-
naunte. * It was Mary Magdalene, and Jo-
anna, and Mary Jacoby, and other that were
with them, whiche tolde these thynges vnto the
Apostles. And their woordes semed vnto them
fayned thynges, nether beleued thei them. The
arose Peter and ranne vnto the sepulchre, and
loked in and sawe þe linen clothes laied by them
selues, and departed, wonderynge in hym self at
that whiche had happened. †

Math. xx. s.
viii. a.
Mar. xvi. a.

Math. xx. s.
viii. c.
Mar. xvi. c.

† And beholde two of thei wente that
same dawe to a toun (called Emmaus) whiche
was from Hierusalem aboute a sixty forlonges
and thei talked together of al these thynges that
had happened. And it chaunced that while they
communied together and reasoned, Jesus hym-
selfe drewe neare, & went with them. But
their eyes wer holdē, that thei should not knowe
hym: And he saied vnto them: What maner of
communicacions are these that ye haue one to a-
nother, as ye walke and are sad? And the one of
them (whose name was Cleophas) answered,
and saied vnto hym: Art thou onely a straunger
in Hierusalem and hast not knowen the thynges
whiche haue chaunced there, in these daves? He
saied vnto them: What thynges? And thei saied
vnto hym: of Jesus of Nazareth, whiche was a
prophete might in deede, & woorde, befoze God
and all the people: and how the hie preeftes, and
our rulers deliuered hym to bee condemned to
death, and haue crucified hym. But we trusted
that it had been he that should haue redeemed Is-
raell. And as touchyng all these thynges, to day
is euen the thyrde daie, that they were dooen.

Mar. xvi. c.

Mat. xvi. c.

† Pea, and certain women also of our compa-
nye made vs astonnied, whiche came early vn-
to the sepulchre, and founde not his body, & came
sayng that thei had sene a vision of angels, whi-
che saied that he was a liue. And certain of thei
whiche wer with vs, went to the sepulchre, and
found it euen so as the womē had saied, but hym

Luk xxiii. c.
Jhon. xx. a.

thei saw not. And he saied vnto them: O fooles
& slow of heart, to beleue all that the prophetes
haue spoken. * Dought not Christ to haue suffered
these thynges, and to entre into his glory? And
he began at Moyses, and all the prophetes, and
interpreted vnto them in all scriptures whiche
wer written of hym. And thei drewe nie vnto þe
toun, whiche thei wente vnto. And he made as
though he would haue gone fether. And * they
constrained hym: sayng: abyde with vs, for it
dra weth towarde night, and þe daie is farre pas-
sed. And he went in, to tary with them. * And it
came to passe, as he sat at meate with them, he
toke bryde, and blessed it, and brake, and gaue to
them. And their eyes wer opened, and thei knew
him: and he vanished out of their sight. And thei
saied betwene them selues: did not our heartes
burne within vs, while he talked with vs by þe
waye, and opened vnto vs the scriptures? And
thei arose vp the same houre, and turned againe
to Hierusalem and founde the eleuen gathered
together, and thei that with them, sayng: the
Lorde is risen in deede, and hath appeared to Si-
mon. And they tolde what thynges were dooen
in the waye, and how they knewe hym in brea-
kyng of bryde. †

As thei thus spake, † Jesus hymself stode in
the myddest of them, & saith vnto the: peace be
vnto you. (It is I, feare not). But thei were a bas-
shed and afrated, and suppoled that thei had sene
a spirite. And he saied vnto them: Why are ye
troubled, and why dooe thoughtes arise in your
heartes? Behold my handes and my fete, that it
is euen I my self. Handle me and see: for a spirite
hath not fleshe and bones as ye see me haue. And
whē he had thus spoken, he shewed them his ha-
des and his fete. And while thei yet beleued not
for ioye, and wondred, he saied vnto them: haue
ye here any meate? And thei offred hym a pece
of a bryoled fische and of an hony combe. And he
toke it, and did eat befoze them. And he saied vn-
to them: These are the woordes whiche I spake
vnto you, while I was yet with you: þe all must
nedes bee fulfilled whiche were written of me in
the lawe of Moyses and in the prophetes, & in the
psalmes. * The opened he their wittes, that thei
might vnderstande the scriptures, and saied vn-
to them: Thus is it writte: and thus it behoued
Christ to suffre, and to rise againe from death the
thirde daie and that repentaunce and remisio of
synnes should bee preached in his name among
all nacions: And must begyn at Hierusalem.
And ye are witnesses of these thynges. † And
beholde, I will sende the promise of my father
vpon you. * But tary ye in the citee of Hierusa-
lem, vntill ye bee endued with power from on
hie. And he led thei out into Berhany, and lyft
vp his handes, and blessed them. * And it came
to passe, as he blessed them he departed fro them
and was carped vp into heauen. And they wor-
shipped hym, and returned to Hierusalem with
greate ioye and were continually in the temple
praysyng and laudyng God. Amen. †

¶ Here endeth the Gospell

of saincte Luke.

The

of S. Ihon.

The Gospell of

Saynte Ihon.

fol. xxviii

The fyfte Chapter

The marke of Ihon. The callinge of Androwe, Peter, &c.



In the begynnyng was the word, & the word was wyth God: and God was the word. The same was in the begynnyng wyth God. * All thynges were made by it: and withoute it was nothyng, & was made. * In it was lyfe, and &

lyfe was the lyght of men, and the lyght shyneth in darkenes: and the darkenes comprehended it not. Ther was sent a man fro God whose name was Ihon. The same came as a witnes of the lyghte, that all men through him myght beleue. * He was not that lyght: but was sente to beare witnes of the lyght. That lyghte was the true lighte, which lyghteth every man that cometh into the world. He was in the world and the world was made by hym, and & world knewe hym not.

He came among hys owne, and hys owne receaved hym not. But as many as receiued him, to the gaue he power to be the sonnes of God, euen them that beleued on his name which was borne, not of bloude, nor of the wyll of the flesh, nor yet of the wyll of man: but of God.

* And the same word became fleshe, and dwelt among vs, and we sawe the gloze of it, as the gloze of the only begotten sonne of the father full of grace and truth. *

* Ihon beareth wytnesse of hym, and cryeth, sayng: This was he of whome I speake, whiche though he came after me, went before me: for he was before me. * And of hys fulnesse haue all we receiued: euen grace for grace. For the lawe was geuen by Moyses, but grace and truth came by Iesus Chyfte: * No man hath seene God at any tyme.

The onely begotten sonne whiche is in the bolome of the father, he hath declared hym. *

* And this is the recorde of Ihon: when the Jewes sente preestes and Leuites from Ierusalem, to aske hym what art thou? And he confessed and denyed not, and sayed playnly: I am not Chyft. And they asked hym: what then? arte thou helyas? And he sayeth I am not. Arte thou that prophet? And he answered no. Then sayed they vnto him: What arte thou, that we maye geue an answer vnto them that sent vs? What saiest thou of thy selfe? he sayed: * I am the voice of a crier in the wilderness, make stryght the way of the Lord, as sayed the prophet Esayas. And they whiche were sente were of the pharysees. And they asked hym, and sayd vnto hym: Why baptisest thou then, if thou bee not Chyft, nor helyas, nether that prophete? Ihon answered them sayng: * I baptise with

water, but there standeth one among you, whom ye knowe not, he it is which though he came after me, was before me, whose sho latcher, I am not worthy to vnlose. These thynges were done in Bethabara beyond Iordane: where Ihon dyd baptise. *

* The nexte daye, Ihon seeth Iesus comyng vnto him, and sayeth: * behold the lambe of God, whiche taketh awaye the synne of the world. This is he of whom I sayed: After me cometh a man whiche went before me, for he was before me, and I knewe hym not: but that he shoulde be declared to Israel, therfore am I come baptysing wth water.

* And Ihon bare recorde sayng: I sawe the sprete descend from heauen, lyke vnto a doue, & abode vpon hym, and I knewe him not. But he that sent me to baptise in water, the same saied vnto me: vpon whom thou shalt se the sprete descende, and tarye styll on hym, the same is he which baptiseth w the holy ghost. And I sawe and bare recorde that he is the sonne of God. *

The nexte day after, Ihon stood agayn, and two of hys disciples, and he behelde Iesus as he walked by, and saith: behold the lambe of God. And the two disciples hearde hym speake and they folowed Iesus. And Iesus turned about and saw them foloe him: & sayth vnto them: What seke ye? They sayed vnto hym Rabbi (whiche is to saye of one interpreter it, Master) where dwellest thou? he saith vnto them: come and se. They came and sawe where he dwelt: & abode with him that day. For it was about the tenth houre.

One of the two whiche heard Ihon speake, and folowed hym, was Androw Symon Peters brother. The same founde hys brother Simon fyrst, and sayth vnto hym: we haue found Mesias (whiche is by interpretacion, anointed) and brought hym to Iesus. And Iesus beheld hym and saied: thou arte * Symon the sonne of Ionas, thou shalt be called Cephas: whiche is by interpretacion a stone. The daye folowynge, Iesus woulde go into Galile, and founde Philip, and sayth vnto hym: foloe me. * Philip was of Bethsaida the cite of Androw and Peter. Philip founde Nathaniel and saith vnto him: we haue found hym, of whom * Moyses in the lawe and the prophetes did writ, Iesus the sonne of Joseph of Nazareth. And Nathaniel saied vnto hym: can there any good thyng come out of Nazareth? Philip sayth vnto him come and se.

Iesus sawe Nathanael comyng to him, and sayth of him. Behold a right Israelite, in whom is no gyle. Nathaniel sayth vnto hym: whence knowest thou me? Iesus answered and said vnto hym. Before that Philippe called the, when thou wast vnder the figge tree, I sawe the. Nathanael answered and sayed vnto him: Rabbi thou arte euen the very sonne of God, thou art the kyng of Israel. Iesus answered, and sayed vnto hym: Because I sayed vnto the, I sawe the vnder the figge tree, thou beleuest. Thou shalt se greater thynges then these. And he sayeth vnto hym: Verely, verely, I saye vnto

Ecce pcy:

The Gospell

you: hereafter shal ye see heauen open and the angels of God ascending and descending ouer sonne of man.

The. ii. Chapter. ✠

Christ turneth the water into wyne, and dryeth the biers and sellers out of the temple.

And the thyrde daye was there a marriage in Cana a ciety in Galile, and the mother of Iesus was there. And Iesus was called (and hys disciples) vnto the marriage. And when the wyne failed the mother of Iesus sayth vnto hym: they haue no wyne. Iesus sayth vnto her: woman what haue I to dooe wth the, myne houre is not yet come. Hys mother sayeth vnto the mynisters: whatsoeuer he sayth vnto you do ye. And there were standyng there, vi. waterpottes of stone after the maner of the purifying of the Jewes, contaynyng two or thre fyryngs a pece. Iesus sayth vnto them: fyl the waterpottes with water. And they fylled them vp to the bryme. And he sayth vnto them: dya we out nowe, and bere vnto the gouernoure of the feast. And they bare it. When the ruler of the feast hadde tasted the water that was turned into wyne, and knewe not whence it was (but the mynisters whyche dreyne, the water knewe.) he calleth the bydgrome, and sayth vnto hym. Euery man at the begynning doth set forth good wyne, and when men be dronke, then that whych is worse. But thou hast kept the good wyne vntil now. This begynnyng of myracles dyd Iesus in Cana of Galile, and the weddys glorie, and hys disciples beleued on hym. ✠ After this he went doune to Capernaum, he and hys mother and hys bretheren, and hys disciples, and there continued manye dayes.

*Matth. iiii. b.
marthe. i. b.
Luk. iiii. d.*

*Matth. xxi. b.
Marthe. xi. c.
Luk. xix. g.*

✠ And the Jewes Easter was euen at hand And Iesus wente vp to Ierusalem, and founde spyttyng in the temple, those that sold oxen, and shepe, and doves, and chaungers of mony. And when he had made (as it wer) a scourge of smal cordes, he drowne them al out of the temple, with the shepe and oxen, and powzed oute the chaungers mony, and ouerthrewe the tables, and sayd vnto them that solde doves: haue these thynges hence, and make not my fathers house, an house of marchaundyse. And hys disciples remembred it, that is wyrtten: * the zele of thyne house hath euen eaten me.

psal. lxxv. b.

Then answered the Jewes, and sayed vnto hym: what token shewest thou vnto vs, sayng that thou doest these thynges? Iesus answered and sayd vnto them: * destroy this temple, and in thre dayes I wyl reare it vp. Then sayed the Jewes. lxxvi. yeares was this temple abydnyng, and wylte thou reare it vp in thre dayes? But he spake of the temple of his body. Aflone therfore as he was rylen frome deathe agayne his disciples remembred that he thus had sayed: And they beleued the scripture, and the wordes whych Iesus had sayed.

*Matth. xxi. f.
mar. xiii. f.*

When he was in Ierusalem at Easter in the feaste daye: many beleued on hys name, when they saw his miracles which he did. But Iesus

dyd not commyte hym selfe vnto them, because he knewe all men, and needed not, that any man shoulde testifie of hym. ✠ For he knewe what was in man.

*John. vi.
Apoca. i.*

The. iii. Chapter ✠

The commynication of Christ with Nicodemus. The doctrine and baptysme of Ihou, and what wytnes he beareth of Christ.

Ther was a man of the pharysees named Nicodemus, a ruler of the Jewes. ✠ The same came to Iesus by nyghte, and sayed vnto hym: Rabbi, we know that thou art a teacher come frome God: for no man could do such myracles as thou dooest, excepte God were wth hym. Iesus answered and sayed vnto hym:

John. vi.

Verely, verely, I saye vnto the, excepte a man be borne frome aboue, he can not see the kyngdome of God. Nicodemus saith vnto him: how can a man be borne when he is olde, can he enter into hys mothers wombe and be borne agayne? Iesus answered: * Verely, verely, I saye vnto the, excepte a man be borne of water and of the sprete, he cannot enter into the kyngdome of God. ✠ That whiche is borne of the fleshe, is fleshe, and that whiche is borne of the sprete, is sprete. Maruayle no thou that I sayed to the ye must be borne frome aboue. The winde bloweth where it lysteth, and thou herest the sounde thereof: but canst not tell whence it cometh, and whether it goeth. So is euerye one that is borne of the sprete.

*John. vi.
and. viii. c.*

Roma. viii.

*John. vi.
and. viii. c.*

Nicodemus answered and sayed vnto him: how can these thynges be? Iesus answered and sayed vnto hym: arte thou a master in Israell, and knowest not these thynges? Verely, verely I saye vnto the, we speake that we do knowe, and testifie that we haue sene: and ye receyue not oure wytnes. If I haue tolde you earthlye thynges, and ye beleue not: howe shal ye beleue if I tell you of heauenlye thynges?

✠ And no man ascendeth vnto heauen, but he that came doune from heauen, euen the sonne of man whiche is in heauen.

✠ And as Moyses lyfte vp the serpente in the wyldernesse, euen so muste the sonne of man be lyfte vp, that whosoever beleueth in hym: perishe not, but haue eternall lyfe.

✠ For God so loued the worlde, that he gaue hys only begotten sonne, that whosoever beleueth in hym, shoulde not perishe, but haue euerlastyng lyfe. ✠ For God sent not hys sonne into the worlde, to condemne the worlde: but that the worlde throughe hym myght be saued. He that beleueth on hym is not condemned. But he that beleueth not is condemned alreedy, because he hath not beleued in the name of the onely begotten sonne of God.

Roma. vi.

Luk. x.

And this is the condemnacion: * that lyghte is come into the worlde, and men loued darkenesse moze then lyghte, because they dedes were euell. For * euery one that euell dothe hateth the lyghte: neyther cometh to the lyghte lest hys dedes shoulde be repyued. But he that dooeth truthe, cometh to the lyghte, that hys dedes maye be knowne, how that they are.

are.

are wroughte in God. ¶

After these thynges came Iesus and his dysciples into the lande of Jewry and ther he taryed with them, & baptised. And Ihon also baptised in Enon besides Salim, because ther was muche water ther, and thei came and were baptised. ¶ For Ihon was not yet caste into prison.

¶ And ther arose a question betwene Ihons disciples and the Jewes, about purifying. And they came vnto Ihon and saied vnto him: Rabbi, he þ was with the beiond Jordan (to whom thou be areft wytnes) beholde the same baptiseth, and all men come to him. Ihon answered and sayed: a man can receyue nothyng excepte it be geuen hym frome heauen. Ye, youre selues are wytnesses, howe that I sayed: I am not Chryst, but am sente before hym. He that hath the byrd is the byrdegrome. But the frende of the byrdegrome, whyche standeth and heareth hym, reioyseth greatlye because of the byrdegromes voyce. This my ioye therfore is fulfylled. He muste increase, but I muste decrease.

¶ He that commeth frome an hye, is aboue all. He that is of the earth, is earthly, and speaketh of the earth. He that commeth frome heauen, is aboue al, and what he hath sene and heard, that he testifieth. and no man receiueth hys testimony. He that hath receiued his testimony, hath set to hys seale, that God is true. For he whom God hath sente speaketh the wordes of God. ¶ For God geueth not the sprete by measure vnto him. The father loueth the sonne, and hath geuen all thynges into hys hande. He that beleueth on the sonne hath the euerlastyng lyfe. He that beleueth not the sonne, shal not se lyfe, but the wrath of God abydeth on hym. ¶

The. iiii. Chapiter.

The louyng communycacyon of Chryst with the woman of Samarya by the welles syde. Howe he heareth the rulers sonne.

AS sone as the Lorde knew, how the pharises had harde, that Iesus made and baptised mo dysciples, then Ihon (though that Iesus himselfe baptized not, but hys disciples) he lefte Jewry, and departed agayne into Galilee. For it was so that he must nedes go through Samaria. ¶ Thei came to the cytee of Samaria (which is called Sychar) Besydes the possellon, that Jacob gaue to his sonne Ioseph. And ther was Jacobs well. Iesus then beyng werpe of hys iournepe, sette thus on the well. And it was aboute the fyrte houre: and there came a woman of Samarya to drawe water. Iesus saith vnto her geue me drynke. For his disciples were gone away vnto the toune to buy meate. Then sayeth the woman of Samarya vnto hym: howe is it that thou beyng a Jewe, askest drynk of me, which am a Samarytane. ¶ For the Jewes meyle not with the Samarytanes. Iesus answered, and sayed vnto her: If thou kneweste the gyfte of God, and who it is that sayeth to the, geue me drynke: thou wouldest haue asked of hym, and wouldest haue geuen the water of lyfe. The woman sayth vnto hym: Sy, thou haste nothyng

to drawe with, and þ wel is depe: from whence then haste thou that water of lyfe? Arte thou greater then oure father Jacob which gaue vs the well, and he hym selfe drancke thereof and hys chyldren, and hys catell?

Iesus answered and sayed vnto her: Whosoever drynketh of this water, shal thyrst again. But whosoever drynketh of the water that I shall geue hym, shal neuer be moze a thyrst: but the water that I shall geue hym, shalbe in him a well of water spryngyng vp into euerlastyng lyfe. The woman sayeth vnto hym: Sy, geue me of that water that I thyrst not nether come hether to drawe. Iesus sayth vnto her: Go, cal thy husband, and come hether. The woman answered and sayd vnto hym: I haue no husband. Iesus sayed vnto her: Thou hast well sayed: I haue no husbnde. For thou hast had fyue husbandes, and he whom thou now hast is not thy husbnde. In that sayedst thou trulye. The woman sayth vnto him: Sy, I perceiue that thou arte a Prophete. Oure fathers worshypped in thys mountayne, and ye saye that in Jerusalem is the place, where men ought to worshyp. Iesus saith vnto her woman beleue me, þ hour commeth, when ye shall (neither in thys mountayne, nor yet at Jerusalem) worshyppe the father. Ye worshiipe ye wote not what: we know what we worshyppe.

¶ For saluacyon commeth of the Jewes: But the houre commeth and now is, when the true worshyppers shal worshyppe the father, in sprete, and in the truth. For such the father also requireth to worshyp hym. ¶ God is a spret, and they that worshyppe hym, muste worshyp hym in sprete and in the truth.

The woman sayeth vnto hym: I wote, that Messyas shall come, whyche is called Chryste. ¶ When he is come, he wyll tell vs all thynges: Iesus sayth vnto her: ¶ I that speake vnto the am he. And immediatly came hys disciples, & maruelled that he talked with the woman. Yet no man saied what meanest thou, or why talkest thou with her. The woman then left her water pot and wente her waye into the cyte, and sayth to the men: Come, se a man whych told me al thynges that euer I dyd. Is not he Chryste? Then they went out of the citee, and came vnto hym.

In þ meane whyle hys disciples prayed him saynge: Mayster, eate. He sayed vnto them: I haue meate to eate, that ye knowe not of. Therfore sayed the dysciples amonge theym selues, hath any man brought hym ought to eate? Iesus sayth vnto them, my meate is to do the wyl of hym that sent me, and to fynysh his worke. Say not ye: there are yet. iiii. monethes, & then commeth harueste? Beholde, I saye vnto you: lyft vp your eyes, and loke on the regyons, for they are whyte already vnto herueste. ¶ And he that repeth, receiueþ reward, and gathereth frute vnto lyfe eternall: that both he that soweth, & he þ repeth, myghte reioyse together. And herein is the saynge true, that one soweth and another reapeth. I sent you to reape that: wher on ye bestowed no labour. Other men labour-

Celi red

Luke. vii. b
iii. reg. ix. a
ii. par. vii. s

Exo. xxi. s
Romans. i. a
i. Cor. iii. c.

math. xxi. f
math. xxi. g
Luce. xxi. c.
John. ix. d.
and. x. c

math. ix. b
Luce. x. a

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red, and ye are entred into theyr labours.

Many of the Samaritans of that cite beleued on hym, for the sayng of þ woman, which testefyed that he tolde her all that euer she dyd. So whē the Samaritans wer come vnto him they he soughte hym that he woulde tary with them. And he abode ther two dayes. And many mo beleued because of hys owne wordes, & sayed vnto þ woman. Now we beleue, not because of thy sayng * for we haue hearde hym our selues, and knowe that thys is euen Christ the sayoure of the worlde.

John. xvi. b.

Math. xiii. g.
Mark. vi. a
Luke. xiii. e

John. ii. a

Math. viii. a
Luke. vii. a

Acte. xiii. a.

After two dayes he departed thence, and wēt a waye into Galile. * For Jesus hym selfe testified, that a prophet hath none honoure in his owne countre. Then as sone as he was come into Galile, the Galians receiued hym: whā they had sene all the thynges that he dyd at Ierusalem at the daye of the feast. For they went al so vnto the feast daye. So Jesus came agayne into Cana of Galile * where he tournded the water into wyne. * And there was a certayn ruler, * whose sonne was lycke at Capernaum. As sone as the same heard that Jesus was come out of Jewry into Galile, he went vnto hym, & he sought him, that he woulde come doune, and heale hys sonne. For he was euen at the poynte of death. Then sayed Jesus vnto hym: excepte ye se sygnes & wonders, ye wyl not beleue. The ruler sayth vnto hym: Syr come doune oz euer that my sonne dye. Jesus sayth vnto hym: Go thy waye thy sonne lyueth. The man beleued þ worde that Jesus had spoken vnto hym. And he went hys way. And as he was goyng doune the seruauntes met hym, and tolde him, sayng thy sonne liueth. Then enquired he of them the houre when he began to amende. And they saied vnto hym: Yester daye, at the. vii. houre, the feuer left hym. So the father knewe, that it was the same houre, in the whyche Jesus sayed vnto hym thy sonne lyueth. * And he beleued and all hys household. * This is agayn the second myracle, that Jesus did, when he was come out of Jewrye into Galile.

The. v. Chapter.

¶ He healeth the man that was lycke. xxviii. yere. The Jewes as cuse hym, he answereth for hym selfe, and repproueth them.

After this was there a feast daye of the Jewes, and Jesus went vp to Ierusalem. And there is at Ierusalem by the slaughtre house, a poole (which is called in the hebrue tounge, Bethesda) haupnge fyue porches, in whyche laye a great multitude of lycke folke, of blynde, halte and wythered, wartyng for the mouing of the water. For an Angell wente doune at a certeyn ceason into þ poole, and stered the water. Whosoever then tpyt (after the stearyng of the water) stepped in, was made whole, of whatsoeuer dyscase he had. And a certeyne man was there, whyche had bene dyscased. xxxviii. yeres. When Jesus sawe hym lye, and knewe that he nowe longe tyme hadde bene dyscased, he sayeth vnto hym Wylt thou be made whole? The lyckeman ans-

wered hym: Syr, I haue no man when the water is troubled, to put me into the poole. But in the meane tyme, whyle I am aboute to come, another steppeth doune before me.

Jesus sayeth vnto hym: * ryse, take vp thy bedde and walke. And immediatlye the man was made whole, and tooke vp hys bedde, and walked. And the same daye was the Saboth. The Jewes therfore sayd vnto hym, that was made whole: It is the Saboth daye, it is not lawfull for the to cary thy bedde. He answered them: he þ made me whole, sayed vnto me: take vp thy bedde, and walke. Then asked they hym What man is that, whyche sayed vnto the: take vp thy bedde and walke. And he that was healed, wylt not who it was. For Jesus had gotten hym selfe a waye, because that there was pzeale of people in that place.

* Afterwarde, Jesus founde hym in the temple, and sayed vnto hym: behold, thou art made whole synne nomore, least a worse thyng happen vnto the. The man departed and tolde the Jewes that it was Jesus which had made him whole. * And therfore þ Jewes dyd persecute Jesus, & sought the meanes to slea him, because he had done these thynges on the Saboth dayes. And Jesus answered them: * My father worketh hether to, & I worke. Therfore the Jewes soughte the more to kyll hym, not only because he had broken the Saboth: but saied also that * God was his father, and made hym selfe equall wryth God.

¶ Then answered Jesus and sayed vnto them Verely, verely I saye vnto you: * the sonne can do nothyng of him selfe: but that he seeth the father do. For whatsoeuer he doth, that doth the sonne also. For the father loueth the sonne, and sheweth hym al thynges that he him selfe doth. And he wyl shewe hym greater workes then these, because ye shoulde maruell. For lyke wise as the father rayseth vp the dead, and quyketh them, euen so the sonne quickeneth whom he wyl. * Nether iudgeth the father any man: but hathe comytted all iudgemente vnto the sonne because that all men shoulde honour the sonne, euen as they honoure the father. He that honoureth not þ sonne, the same honoureth not the father, whyche hathe sente hym. Verely, verely, I saye vnto you * he that hereth my word and beleueth on hym that sente me, hathe euer-lyng lyfe, and shal not * come into dampnacyon: but is escaped from death vnto lyfe.

¶ Verely, verely, I saye vnto you * the houre shal come, & now it is, when the dead shal hear the voyce of the sonne of God. And they þ heare shal lyue. * For as the father hath lyfe in hym selfe, so lyke wyse hath he geuen to the sonne to haue lyfe in hym selfe, and hath geuen hym power also to iudge, because he is the sone of man. Maruel not at thys: for the * houre shal come, in the which al that are in the graues shal hear hys voyce, and shal come forth, they that haue done good, vnto the resurreccyon of lyfe: & they that haue done euell, vnto the resurreccyon of dampnacyon. ¶

I can

✠ I can of myne owne selfe do nothing. As I heare I iudge and my iudgement is iust, because I seke not myne owne wyll, but the wyll of the father whiche hath sent me. ✠ If I should beare wytnes of my selfe, my wytnes were not true. There is another that beareth wytnes of me: and I am sure that the wytnesse whych he beareth of me is true.

✠ He sent vnto Ihon, and he bare wytnes vnto the truth. But I receiue not the recozd of man. Neuertheles, these thynges I say that ye might be safe. He was a burnyng and a shynyng light and ye woulde for a season haue reioysed in hys lyght. ✠ But I haue greater wytnesse then the wytnes of Ihon. For the workes whych the father hath geuen me to synyshe, the same workes that I do, beare wytnes of me, that the father hath sente me: And the father hym selfe whiche hath sent me, hath bozne wytnes of me. Ye haue not hearde his voyce at anye tyme, nor sene his shape, his word haue ye not abiding in you. For whom he hath sent hym ye beleue not.

Search the scriptures, for in them ye thynke ye haue eternall lyfe: and they are they whych testifie of me. And yet wyll ye not come to me for ye myght haue lyfe. I receiue not praise of men. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name and ye receiue me not. ✠ If another come in his owne name, him wyll ye receiue: Howe can ye beleue whych receiue honour one of another, and seke not the honour that cometh of God onelye? Do not thynke that I wyll accuse you to my father. There is one that accuseth you: euen Moses in whome ye trust. For had ye beleued Moses, ye woulde haue beleued me: for he wrote of me. But ye ye beleue not hys wytynges: how shall ye beleue my wordes? ✠

¶ The vi. Chappter.

Jesús fedeth fyue thousand men, departeth awaye that they should not make hym a kynge, and reproveth the fleshy hearers of hys wordes. The carnall are offended at hym.



After these thynges, Jesús wente his way ouer the sea of Galile, which is the sea of Tiberias: and a great multitude folowed him, because they sawe his myracles which he did on them that wer diseased. And Jesús went vp into a mountayn and ther he sat wyth hys disciples. And easter, a feast of the Jewes was nye.

✠ When Jesús then lyft vp hys eyes, and sawe a great company come vnto hym, he sayth vnto Phylippe: whence shall we buy breade, that these maye eat? Theys he sayed to proue hym, for he hym selfe knewe, what he woulde do.

Phylippe answered hym: two hundred peny worth of breade are not sufficient for them that euery man may take a lytle. One of hys disciples (Andrew the Symon Peters brother) sayth vnto hym: Ther is a lad here, whych hath fyue barley loaves and two fyshes: but what are they amonge so manye? And Jesús sayed: Make the people sit doune. There was muche grasse in the place. So the mē sat doune in nōumber, about fyue thousande. And Jesús toke the breade. And

when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set doune. And lyke wyse of the fyshes as much as they woulde.

When they had eaten ynough, he sayth vnto hys disciples: gather vp the broken meate, whych remaineth, that nothing be losse. And they gathered it together, and filled twelue baskets with the broken meate of the fyue barley loaves, whych broken meate remayned vnto them that hadde eaten. Then those men (when they had sene the myracle that Jesús dyd) sayed: this is of a truthe: the same prophete, that should come into the worlde. ✠ When Jesús therfore perceiued that they woulde come, and take hym vp to make hym a kynge, he departed agayne into a mountayne him selfe alone. And when euen was now come, hys disciples went doune vnto the sea, and gat vp into a ship and came ouer the sea vnto Capernaum. And it was now darke, and Jesús was not come to them. And the sea arose with a great wind that blew. So when they had rowne about a. xlv. or. xxx. furlonges, they sawe Jesús walkyng on the sea, and drawyng nye vnto the ship, and they were afraied. But he sayth vnto them: It is I, be not afraied. Then would they haue receiued hym into the shippe, and immediatly the shippe was at the lande, whether they wente.

The daye folowynge, when the people (whych were on the other syde of the sea) sawe that ther was none other ship there, saue that one where into hys disciples were entred, and that Jesús wente not wyth hys disciples into the shippe but that hys disciples were gone awaye alone (Howbeit, there came other shippes from Tiberias, nye vnto the place, where they dyd eate bread, after that the Lord had geuen thankes) when the people therfore sawe, that Jesús was not there, nether hys disciples, they also toke shippe and came to Capernaum seekyng for Jesús. And when they had founde hym on the other syde of the sea, they sayed vnto hym: Rabbi, when camest thou hether? Jesús answered them, and sayed: verely verely, I saye vnto you: ye seke me, not because ye sawe the myracles, but because ye dyd eate of the loaves and wer fylled. ✠ Labour not for the meate which perissheth, but for that which endureth vnto euerylastyng lyfe, whych meate the sonne of man shall geue vnto you. For him hath God the father sealed. Then sayed they vnto hym: what shall we dooe that we myghte worke the workes of God? Jesús answered and sayed vnto them: this is the worke of God: that ye beleue on hym whom he hath sente. They sayed therfore vnto hym: What signe shewest thou that we may se and beleue? What doest thou worke? Our fathers dyd eate Manna in the desert, as it is wyrtte. He gaue them bread from heauen to eate. Then Jesús sayed vnto them: verely, verely, I say vnto you: Moses gaue you not bread frome heauen: but my father geueth you the true breade frome heauen. For the breade of God is he whych cometh doune.

Et iii frome

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from heauen and geueth lyfe vnto the worlde.

Then saied they vnto hym: **L**orde euermore geue vs thyss bread. And Iesus sayed vnto the I am the bread of lyfe. He that cometh to me shall not hunger: & he that beleueth on me shall neuer thyrst. But I saye vnto you: that ye al so haue sene me, and yet ye beleue not. Al that f father geueth me shall come to me, and him that cometh to me, I cast not away. For I am come doune from heauen: * not to do that I wpll but that he wpll, whych hath sente me. And thys is che fathers wil which hath sente me, that of all whych he hath geuen me, I shall lose nothyng but rayse them vp agayn, at the last day. And this is the wpll of hym that sente me: that euerpe one whych seeth the sonne * and beleueth on hym, haue euerlastyng lyfe. And I wpll rayse hym vp at the last daye. The Jewes then murmured at hym, because he saied: I am the bread (of lyfe) whych came doune from heauen: And they sayed: * Is not thys Iesus the sonne of Joseph, whose father and mother we knowe? How is it then that he sayth, I came doune from heauen? Iesus answered and sayd vnto them: mur- mure not emonge youre selues.

* No man can come to me, excepte the fa- ther whych hath sente me, drawe hym: And I wpll rayse hym vp at the last day. It is writte in the prophetes * and they shall be all taught of God. Euerp man therfore that hath heard, and hath learned of the father, cometh vnto me. * Not that any man hath sene the father, saue he whych is of God, the same hath sene the father. Verely, verely, I saye vnto you: he that put teth his trust in me, hath euerlasting lyfe. I am that bread of lyfe. Your fathers dyd eat Māna in the wyldernesse, and are deade. Thys is the bread, which cometh doune from heauen, that a man maye eat therof, and not dye. I am that lyuyng bread, whych came doune from heauē. If any man eate of thys breade he shall lyue for euer. * And the breade that I wpll geue, is my flesh, which I wil gaue for y life of the world.

The Jewes therfore stroue emonge them sel ues sayyng, howe canne this seloe geue vs that flesch of hys to eate? Then Iesus sayd vnto the Verely, verely, I saye vnto you. excepte ye eate the fleshe of the sonne of man and drynke hys bloude: ye haue no lyfe in you. Whoso ea- teth my fleshe and dryncketh my bloude, hath e- ternal life, and I wpll rayse him vp at the last day. For my flesch is meate in dede: & my bloude is drynke in dede. He that eateth my fleshe and dryncketh my bloude dwelleth in me, and I in hym. As the lyuyng father hath sente me, and I liue for the father: Euen so he that eateth me shall lyue by the meanes of me. Thys is the bre- ade, whych came doune from heauen: not as your fathers dyd eate manna, and are dead. He that eateth of thys breade, shall lyue euer.

These thynges sayd he in the Synagoge, as he taught in Capernaum. Many therfore of his dysciples (when they had heard thys) sayd: this is an hearde sayyng: who can abyde the helyng of it? Iesus knewe in hym selfe, that hys dysc-

ples murmured at it: and he sayed vnto theim: Doth thys offende you? What and ye shall se that sonne of man ascende vp thither wher he was befoze? It is the spyete that quykkeneth, y fleshe profyteth nothyng. The wordes that I speake vnto you are spyete and lyfe. But there are some of you y beleue not. For Iesus knewe frome the begynnynge, whych they were, that beleued not, and who shoulde betray hym. And he sayed, therfore, sayed I vnto you: that * no- man can come vnto me, except it wer geuen vn to hym of my father. From that tyme many of his disciples went backe, and forsoke hym, and walked nomore wyth hym. Then sayed Iesus to the twelue: wpll ye also go away? Then Si mon Peter answered him: Lord to whom shall we go? Thou hast the wordes of eternal lyfe, * and we beleue and are sure that thou art Christ the sonne of the lyuyng God. Iesus answered them: Haue not I chosen you twelue, and * one of you is a deuel? He spake of Judas Iscariot the sonne of Simon. For he it was, that shoulde betraye hym, beyng one of the twelue.

The. vii. Chapter.

Iesus cometh to Jerusalem at the feast, teacheth the Jewes and reproveth them. There are dyuerse oppynions of hym emong the people. The pharyses rebuke the officers, because they haue not brought him, and chyd wyth Nicodemus for takyng his parte.



After these thynges Iesus wente a bout in Galile: for he woulde not go about in Jewrye because that the Jewes soughte to kyl hym. The Jewes feast of y tabernacles was at hande. His brethzen therfore sayd vnto him get the hence, and go into Jewrye, that thy dys- ciples also maye se thy workes that thou doo- est. For there is no man that dothe anye thyng in secrete, and he him selfe seeketh to be knowne openly. If thou do such thynges, shewe thy self to y world. For his brethzen beleued not in him.

Then Iesus sayed vnto them: My tyme is not yet come: but your tyme is alwaye readye. The world cannot hate you * But me it hateth because I testifie of yt, that the workes ther of are euell: goo ye vp vnto this feast, I wpll not go vp yet vnto thys feast, for my tyme is not yet full come. When he had sayed these wordes vnto theim, he abode styll in Galyle. But as sone as hys brethzen were come, then went he vp also vnto y feast, not openly, but as it were pynelye. Then soughte the Jewes hym at the feast, and sayed * Where is he? And much mur- muryng was there of hym emonge the people. For some sayed: * he is good, other sayed nay: but he deceiveth the people. Howbeit, * no man spake openly of hym, for feare of the Jewes. Nowe when halfe of the feast was done, Je- sus went vp into the temple, and taughte. And the Jewes marueled, sayyng: how knoweth he the scriptures, sepyng that he neuer learnede? Je- sus answered them, & saied: My doctryn is not myne: but his that sente me. If any man wyl be obedient vnto his wil, he shall knowe of the doc- trine whether it be of God, or whethere I speake of my

Luke. xxi. e

Jhon. vi. e.

math. xiii. g
marthe. vi. a

Jhon. vii. g

Esaye. llii. d
Jhon. ii. d

Ex. xxxiii. d
Deute. xiii. d
Jud. vi. b
Jhon. i. c
Jhon. vii. b

Luke. xxi. e

Jhon. vii.

math. vii.
marthe. vi.
Luke. ix. c
Jhon. vi. c
Luke. xxi. d
Jhon. vii. b

Luke. xxi.
Jhon. vii.
Luce. xxi. d

Jhon. vii.

Jhon. vii.

math. xxi.
Jhon. vii.
and. vi. a
Jhon. vii.

my selfe. He that speaketh of hym selfe, seeketh
hys owne praysse. But he that seeketh his praysse
that sente hym, the same is true, and no vncir-
teousnes is in hym.

*Dyd not Moyses geue you a lawe, and yet
none of you kepeth the lawe? Why go it about
to kyl me? The people answered & saied: Thou
hast the deuell: Who goeth aboute to kyl the?
Jesus answered, and saied vnto them: * I haue
done one worke, and ye al maruel. Moyses ther-
fore gaue vnto you þe cꝝcumcisiõ not because
it is of Moyses: but * of þe fathers. And yet ye on
the saboth daye, cꝝcumcise a man. Yf a man on
of the saboth daye receiue cꝝcumcisiõ, wyth-
oute bꝛeakynge of the lawe of Moyses, dysdayne
ye at me because I haue made a manne euer ye
whyt hole, on the saboth day? Judge not after
the vtter apperaunce, but iudge wyth a ryghte
ous iudgement.

Then sayd some of them of Ierusalem: is not
thys he, whom they go aboute to kyl? But loo,
he speaketh boldlye, and they saye nothyng to
hym. Do the rulers knowe in dede, that thys is
Christ? Howbeit * we know thys manne
whence he is: but when Christ cometh, no mā
knoweth whence he is. Then cried Jesus in the
temple (as he taught) sayng: ye both know me
and whence I am, ye know. And I am not com-
ing of my selfe but he that sent me is true, whom ye
know not. But I knowe hym. (And yf I say that I

knowe hym not, I shalbe a lyer lyke vnto you, but I knowe hym.) For
I am of hym, and he hath sente me. * Then they
soughte to take hym, but no man layed handes
on hym, because hys houre was not yet come. *

Many of the people beleued on hym, and sai-
ed when Christ cometh, wyl he do any mo
myracles then these that thys man hath done?

The pharysyes heard that the people murmu-
red such thynges concernynge hym. And the
pharysyes and hye pꝛiestes sente mynysters to
take hym. Then sayd Jesus vnto them: Yet am
I a lytle whyle wyth you: and then go I vnto
hym that sent me. Ye shal seke me and shal not
fynde me: * and where I am, thither can ye not
come. Then sayd the Iewes among them selues
Whether wyl he goo, that we shal not fynde
hym? Wyl he go among the Gentyles (whiche
are scattered abrode) and teache the Gentyles?
What maner of sayng is this that he sayed ye
shal seke me, and shal not fynde me: and where
I am thither can ye not come.

In the last daye, that grete daye of the feast
Jesus stode & cryed sayng: * yf any man thyrst
let hym come vnto me, and drynke. He that be-
leueth on me (as sayth the scripture) out of his
bellye shal flowe ryuers of water of lyfe. But
thys spake he of the spꝛete, whych they that be-
leue on hym, shoulde receyue. For the holpe
of goodte was not yet there, because Jesus was
not yet glorified.

Manye of the people therfore (whent they
hearde this sayng) sayde: * of a truth thys is a
prophete: but other sayed: thys is Christe. But
some sayed: shall Christ come out of Galyle?
Sayth not the scriptur, that Christ shal come

of the seede of Dauid: and oute of the tounne of
Bethleem, where Dauid was? So was there
discencion amonge the people because of hym.
And some of them would haue taken hym, but
no man layed handes on hym. Then came the
mynysters to the hye pꝛiestes and pharysyes
And they sayed vnto theym: Why haue ye not
brought hym? The mynisters answered: neuer
man spake as thys man doth. Then answered
them the pharysyes: are ye also dysceiued? Doth
anye of the rulers or of the pharysyes beleue on
hym? But thys common people whyche knowe
not the lawe, are cursed. Nichodemus sayth vn-
to them * (he that cam to Jesus by night, & was
one of them:) Doth our law iudge any man, be-
fore it hear him, and know what he hath done?
They answered and sayed vnto hym: Art thou
also of Galile? Search & loke. For out of Ga-
lyle aryleth no prophete. And euery man went
vnto hys owne house.

The viii. Chapter.

A woman is taken in aduouty. Christ deliuereth her. The fir-
dome of such as folow Christ, whom they accuse to haue the de-
uill wythin hym, and go about to stone hym.



Jesus wente vnto mount Olyuet
and early in the mornynge he came
agayne into the temple, and all the
people came vnto hym, and he saie
dounde and taughte them. And the

scribes and pharysyes brought vnto hym a wo-
man taken in aduouty, and when they had set
her in the myddest, they saye vnto him: Master
this woman was taken in aduouty, euẽ as the
dede was a doynge * Moyses in the law commaũ-
ded vs, that suche shoulde be stoned. But what
sayest thou? This they saied to tempt hym that
they might accuse him. But Jesus stooped doune
and wyth his fynger wꝛote on the ground. So
when they continued askynge hym, he lifte hym
selfe vp, and sayed vnto them: let hym that is a
monge you wythout synne, cast the fyrst stone
at her. And agayne he stooped doune, and wꝛot
on the grounde. And allone as they hearde this
they went out one by one, begynnynge at the el-
dest. And Jesus was lefte alone, and the womā
standynge in the myddes. When Jesus had lyft
vp hym selfe, and sawe no man, but the womā
he sayed vnto her: woman wher are those thine
accusers? Hathe no man condemned the? She
saied: No man, Lord. And Jesus sayed. Nether
do I condemne the. Go and sinne no more.

Then spake Jesus again vnto them, say-
ng: * I am the lyght of the world. He that fo-
loeth me, doth not walke in darkenes, but shal
haue the lyght of life. The pharysyes therfore say-
ed vnto him: thou bearest recorde of thy selfe, thy
recorde is not true. Jesus answered, and said vn-
to them: though I beare recorde of my selfe, yet
my recorde is true: for I knowe whence I came
and whither I go. But ye cannot tel whence I
came, and whither I go. Ye iudge after the flesh
I iudge no man. And if I iudge, my iudgement
is true. For I am not alone: but I and the fa-
ther that sent me. * It is also wyrtten in youre
lawe, that the testymonye of two men is true.

Ge. iiii. I am

The Gospell

I am one that beareth wytnesse of my selfe, and the father that sent me, beareth wytnesse of me. Then sayed thei vnto hym: where is thy father? Jesus answered: ye neither knowe me: nor yet my father. If ye had knowne me, ye shuld haue known my father also. These wordes spake Jesus in the treasury, as he taught in the temple, and no man layed handes on hym: for his hour was not yet come.

Matth. vi.

John. vii. a
and. xiii. b

Then said Jesus agayne vnto them: I go my way, and ye shall see me, and shall dye in your synnes. Whether I go, whether can ye not come. Then sayed the Jewes: wyl he kyll hym selfe: because he sayth: whether I go, whether can ye not come? And he sayed vnto them: ye are from beneath, I am from above. Ye are of this worlde, I am not of this worlde. I sayed therfore vnto you, that ye shall dye in your synnes. For if ye beleue not that I am he, ye shall dye in your synnes.

Matth. xvi. b
John. xiii. b

Then said thei vnto hym: Who arte thou? And Jesus sayth vnto them: eue the very same thing that I speak vnto you. I haue many thinges to say, and to iudge of you. Per, and he that let me is true. And I speake in the world those thinges which I haue heard of hym. Howbeit thei understode not that he spake of his father. Then said Jesus vnto them: when ye haue lift vp an eye the sonne of man, then shall ye know that I am he, and that I do nothing of my selfe but as my father hath taught me, euen so I speake these thinges: he that sent me, is with me. The father hath not left me alone, for I do alwayes those thinges that please hym. As he spake these wordes, many beleued on hym.

John. viii. b

John. iii. b
and. xiii. b

John. vii. b

Then sayed Jesus to those Jewes, which beleued on hym: If ye continue in my word, thei are ye my very discyples, and ye shall know the truth, and the truth shall make you free. They answered hym: We be Abrahams seede, and were neuer bonde to any man, howe saiest thou then: ye shall be made free?

Roman. vi. b
and. vii. a

Roman. vi. e
II Peter. i. b

Jesus answered them: Verely, verely, I say vnto you, that whosoener comytteth synne is the seruaunte of synne. And the seruaunte abydeyth not in the house for euer: But the sonne abydeyth euer. If the sonne therfore shall make you free, then are ye free in dede. I knowe that ye are Abrahams seede: but ye seke meares to kyll me, because my word hath no place in you. I speak that which I haue sene with my father, and ye do, that which ye haue sene with your father. They answered and sayd vnto him: Abraham is our father. Jesus saith vnto them: If ye were Abrahams chyldren, ye would do the dedes of Abraham. But now ye go aboute to kyll me a man that hath tolde you the truth, which I haue heard of God: this dyd not Abraham. Ye do the dedes of your father. Then sayed thei to hym: We were not borne of fornicacion. We haue one father euen God. Jesus sayd vnto thei: If God were your father, truly ye would loue me. For I proceeded forth, and came from God. Neither came I of my selfe, but he sent me. Why do ye not know my speech? Euen because ye can

cannot abyde the hearing of my worde.

Ye are of your father the deuyl, and the lustes of your fathers wyl ye serue. He was a murderer from the begynnyng, and abode not in the truth, because there is no truth in hym. When he speaketh a lye, he speaketh of his owne: for he is a lyer, and the father of the same thing. And because I tell you the truth, therfore ye beleue me not. Which of you rebuketh me of synne? If I do saye the truth, why do ye not beleue me? He that is of God, heareth Goddes wordes. Ye therfore hear them not, because ye are not of God. Then answered the Jewes, and sayed vnto hym: Saye we not well, that thou art a Samaritan, and hast the deuyl? Jesus answered: I haue not the deuyl: but I honour my father, and ye haue dishonoured me. I seke not myne owne praise, there is one that seeketh & iudgeth Merely, verely, I saye vnto you: if a man kepe my sayng, he shall neuer see death. Then sayed the Jewes vnto him: How know we that thou hast the deuyl? Abraham is deade, and the prophetes, and thou sayest: if a man kepe my sayng, he shall neuer tast of death. Art thou greater then our father Abraham, which is dedde, and the prophetes are dedde? Whome makest thou thy selfe? Jesus answered: If I honour my selfe, myne honour is nothing. It is my father, that honoureth me, which ye say, is your God, and yet ye haue not knowne hym: but I knowe hym. And if I saye: I knowe hym not, I shall be a lyer lyke vnto you. But I knowe him, and kepe his sayng.

Gene. iii. a
John. vi. a

John. x. e

John. x. d

John. x. e

Gene. xvi. a
and. xvi. a

Your father Abraham was glad to see my day, and he sawe it, and reioyced. Then sayed the Jewes vnto hym: thou arte not yet fyfte year olde, and hast thou sene Abraham? Jesus sayed vnto them: Verely, verely, I say vnto you: per Abraham was borne. I am. Then toke they vp stones, to cast at hym: But Jesus byd hym selfe, and wente out of the temple.

Exod. iii. a
John. x. e
Luce. iii. a

The. ix. Chapter.

Chryste maketh the man to se that was borne blynde



As Jesus passed by, he sawe a man which was blind from his birth. And his discyples asked hym, sayng: Master, who dyd synne, this man, or his father and mother, that he was borne blind? Jesus answered: Neither hath this man sinned, nor yet his father and mother: but that synne of God shoulde be shewed in hym. I muste worke the workes of hym that sent me, while it is daye. The nyght cometh, when no man can worke. As long as I am in the worlde, I am the lychte of the worlde.

John. i. e
viii. b, xiii. b

As soon as he had thus spoken, he spat on the grounde, and made claye of the spittle, and rubbed the claye on the eyes of the blynde, and sayd vnto hym: Go, washe the in the pole of Siloe, which (by interpretacion) is as much to say, as sent. He wente bys way therfore, and washed, and came again, sayng. So the neighbours and thei that had sene him before (how that he was a begger

Exod. xvi. a

Ca beggar (sayde: Is not thys he that sat & begged? Some sayde: this is he. Agayne, other sayde: (No, but) he is lyke hym.

He hym selfe sayde: I am euen he. Therefore sayde they vnto hym: Howe are thyne eyes opened? He answered and sayde: The man that is called Iesus, made claye, & annoynted myne eyes, and sayd vnto me: Go to the poole Siloe and washe. And when I went and washed, I receyued my syghte. Then sayde they vnto hym, where is he? He sayde, I can not tell.

They brought to pharyses, hym that a lytell before was blynde: and it was the Sabbath daye, when Iesus made claye, and opened his eyes. Then agayn the pharyses also asked hym, howe he had receyued hys syghte. He sayde vnto them, he put claye vpon myne eyes, and I washed and doo se. Therefore sayde some of the pharyses: thys man is not of God, because he kepeth not the Sabbath daye. Other sayde,

* howe can a man þ is a synner do suche myracles? And there was a stryfe among the. They spake vnto the blynde mā again. What sayest thou of hym whiche hath opened thyne eyes? He sayde: * He is a prophete.

But þ Jewes dyd not beleue of the mā (how that he had ben blynde, and receyued his sight) vntyl they called the father and mother of him that had receyued hys syghte. And they asked them sayng: Is this poure sonne whome you saye was bozne blynde? Howe doth he now se then? hys father and mother answered them, and sayde: we knowe that this is oure sonne, & that he was bozne blynde: but by what meanes he now seeth, we can not tell. Or who hath opened his eyes, cā not we tel. He is olde ynough aske hym, let hym answer for hym selfe. Such wordes spake his father & mother, because they feared the Jewes. For þ Jewes had conspyred alreadye, that yf any man dyd confesse that he was Chryst, * he shulde be excomunicat out of the Synagoge. Therefore sayde his father and mother: he is olde ynough, aske hym.

Then agayne called they the man that was blynd, and sayd vnto hym: True God þ prayse we know that this man is a synner. He answered therfore, and sayde: Whither be he a synner or no, I can not tell. One thyng I am sure of that where as I was blynde now I see. Then sayde they to hym agayne. What dyd he to the? Howe opened he thine eyes? He answered them I tolde you perwhyle, ye dyd not heare, wherfore wolde ye heare it agayne? wyl ye also bee his discyples? Then rate they hym, and sayde, We thou his discyppe. We are Moyses discyples. We are sure, that God spake vnto Moyses. As for this felow, we know not from whence he is.

The man answered, and sayde vnto them this is a maruelous thyng, that ye wot not fro whence he is, and yet he hath opened myne eyes. For we be sure, that God heareth not synners. But yf any man be a worshypper of God, and obedient vnto his wyl, him heareth he. Sence the worlde began, was it not hearde, that any man opened þ eyes of one that was bozne blind

Yf thys mane were not of God, he coulde haue done nothyng. They answered, and sayd vnto hym: thou arte all together bozne in synne, and dost thou teach vs? And they cast hym out.

Iesus hearde that they had excommunicate hym: and when he had founde hym, he sayd vnto him: dost thou beleue on þ sonne of God? He answered & sayde: who is it Lord that I might beleue on hym. And Iesus said vnto him. Thou hast sene hym, * and he it is that talketh wyth the. And he sayde: Lord I beleue, and he worshiped hym. And Iesus sayde vnto hym: I am come vnto iudgemente into this worlde: þ they whiche se not, myght se, and they whiche se, myght be made blynde. And some of þ pharyses whiche were with hym, heard these wordes and sayd vnto hym: are we blynde also? Iesus sayd vnto the: * Yf ye were blynde, ye shuld haue no synne. But now ye say: we se, therfore your synne remaineth.

The x Chapter. ✠

¶ Christ is the true shepheard, and the doze of the shepe, he telleth the truth, and therfore the Jewes take up stones to cast at hym & call his preaching blasphemy and goo aboute to take hym.

Verely verely, I saie vnto you, he that entreteth not in by the doze into þ shepefolde, but clymeth vp some other way the same is a thefe and a murder.

But he that entreteth in by the doze, is the shepheard of the shepe, to hym the porter openeth, & the shepe here hys voyce, and * he calleth hys owne shepe by name, and ledeth them out. And when he hath sent forth hys owne shepe, he goeth before them: and the shepe folowe hym: for they knowe hys voyce. A straunger wyl they not folow, but wyl flye fro him: for they know not þ voyce of straungers. This prouerbe spake Iesus vnto the. But they vnderstode not what thynges they were: which he spake vnto them. Then sayde Iesus vnto them agayne: Verely verely, I saie vnto you: * I am the doze of the shepe. Al (euen as many as come before me) are theues and murderers: but the shepe dyd not heare them. I am the doze: by me yf any manne enter in, he shal be safe, and shal go in and oute, and fynde pasture. A thefe cometh not but for to steale, kyll, and to destroye. I am come that they myght haue lyfe, & that they myght haue it moze abundantly. ✠

✠ I am * the good shepheard. A good shepe heard geth his lyfe for the shepe. An hyred seruaunt and he which is not the shepheard (neither the shepe are his owne) seeth the wolfe comyng, and leaueth the shepe, and flyeth, and the wolfe catched and scattereth the shepe. The hyred seruaunt flyeth, because he is an hyred seruaunte, and careth not for the shepe. I am the good shepheard, and * knowe my shepe, and am knownen of myne. * As my father knoweth me, euen so knowe I also my father. And * I geue my lyfe for the shepe: and other shepe I haue whiche are not of this folde. Them also muste I bypnyng, and they shal heare my voyce, & there shal be one folde and one shepheard. ✠

Therefore doth my father loue me, because
E v I put

The Gospell

I put my lyfe from me, that I myght take it agayne. No man taketh it from me: but I put it awaye of my selfe, I haue power to put it from me, and I haue power to take it agayne. This commaundement haue I receyued of my father. There was a diffencio therfore agayne among the Jewes for these saynges, and many of the sayde: *He hath the deuell & is mad: why heare ye hym? Other sayd: these are not the wordes of hym that hath the deuell. Can the deuell open the eyes of the blynde?

*Math. ix. d
and. xii. b
Mar. iii. b
Luce. xi. b
John. viii. f
+ John. viii. g

E And it was at Jerusalem the feaste of the dedicacyon, and it was wynter: & Jesus walke in the temple, euen in Salomons porche. Then came the Jewes rounde about hym, and sayde vnto hym: howe longe doest thou make vs doute? If thou be Chrysste tell vs playnely. Jesus answered them: I tolde you, and ye beleue not. The workes that I do in my fathers name, they beare witnesse of me. But ye beleue not, because ye are not of my shepe. As I sayde vnto you * my shepe: heare my voyce. And I knowe them, and they folow me, & I geue vnto them eternall lyfe and they shall neuer perishe, neither shall any man plucke the out of my hande. My father whiche gaue the me, is greater then all, and no man is able to take them out of my fathers hande: I and my father are one.

ii. Re. vii. a
Actes. iii. b
and. b. c.

John. viii. f.

+ Joh. xiii. a
and. xvii. c.
* Joh. viii. g.

* Then the Jewes agayne toke vp stones, to stone hym withal. Jesus answered them: many good workes haue I shewed you frome my father, for whiche of them doo you stone me? The Jewes answered hym sayng. For thy good workes sake we stone the not: but for thy blasphemie, and because that thou beynge a man, makest thy selfe God. Jesus answered them: Is it not wyrtten in youre lawe? * I saye, ye are goddes. If he called the goddes, vnto whome the worde of God was spoken (and the scripture can not be broken concernyng hym whom the father hath sanctified, and sente into the worlde): Do ye say that I blaspheme * because I sayde I am the sonne of God? * If I doo not the workes of my father, beleue me not. But if I do, and if ye beleue not me, beleue the workes that ye maye knowe, and beleue that the father is in me, and I in hym. I.

John. viii. d.

psa. lxxviii. a
Exo. xxi. b.

math. xxi. f
Mar. xxi. g
Luce. xxi. g
+ John. ix. a
and. xii. d

Math. xvi. b
John. viii. g
+ John. viii. d.

John. iii. d.

* Agayne they went aboute to take hym: & he escaped out of the pynde, and went a waye agayne beyonde Iordane into the place: where John befoze had baptysed, and there he abode. And many resorted vnto hym, and sayde: John dyd no myracle, but * all thynges whiche John spake of this man were true. And many beleued on hym there.

The xi. Chapter.

Chrysste rayseth Lazarus from death. The hye prestes & Pharisees gather a counsell against hym. He getteth hym out of the way.

Luce. viii. f.



Certaine man was sycke, named Lazarus of Bethania & to one of mary, & her sister Martha. It was his wyfe Mary * whiche anoynted Jesus with oylment, & topped his fete with her heare, whose brother Lazarus was sycke. Therfore, his sisters sent vnto hym, say-

ynge: Lorde, beholde he whome thou louest, is sycke. When Jesus herde that, he sayde this in symytle is not vnto death: but for the prayse of God, & the sonne of God * myght be prayled by reason of it. Jesus loued Martha and her syster and Lazarus. When he had hearde therfore that he was sycke, he abode two dayes styll in the same place where he was.

Then after that, saide he to his disciples: let vs go into Jewry agayne. His disciples sayde vnto hym: Master, the Jewes lately soughte to stone the and wyle thou go thither agayne? Jesus answered: are there not. xii. houres of the daye? If a man walke in the daye, he is not bleth not, because he seeth the lyghte of this worlde. But if a man walke in nyght he is bleth, because there is no lyghte in hym. This sayde he, and after that he sayd vnto them, our frend Lazarus * slepeth, but I go to wake hym out of slepe. Then sayde his disciples: Lorde, if he slepe, he shall doo well ynough. Howbeit Jesus spake of his death, but they thought he had spoken of the naturall slepe. Then sayde Jesus vnto them: playnly Lazarus is deade, and I am glad for your sakes, that I was not there because ye maye beleue. Neuerthelesse, let vs go vnto hym. Then sayde * Thomas (whiche is called Didimus) vnto the disciples: let vs also goo, that we maye dye with hym. Then wente Jesus, and found that he had lyen in hys graue foure dayes alrede. Bethany was nye to Jerusalem, about fyftene furlonges of, & many of the Jewes came to Martha and Mary to comforte them ouer theyr brother. Martha as she hearde that Jesus was commynge, went and met hym, but Mary sat styll in the house.

John. ix. a

John. viii. b
and. ix. f

Math. ix. a
Luce. viii. b
Martha. b. d

John. xi. f

John. viii. d.

* John. i. a
and. xiii. a
+ John. iii. a
Roma. i. a
+ John. i. a
+ John. i. a

* Then sayde Martha vnto Jesus: Lorde, * if thou haddest ben here, my brother had not dyed: neuerthelesse, nowe I knowe that whatsoeuer thou askest of God, God wyl geue it. Jesus sayeth vnto her: Thy brother shall rylse agayne. Martha sayeth vnto hym, I knowe that he shall rylse agayne in the resurreccyon at the last day. Jesus sayeth vnto her: I am the resurreccyon and the * lyfe: * he that beleueth on me, yee though he were dead, yet shall he lyue. And whosoever lyueth and beleueth on me shall neuer dye: beleuest thou this? She sayde vnto hym: yea lorde, I beleue that thou arte Chrysste the sonne of God, whiche shouldest come into the worlde. I. And as she had so sayde, she went her way, & called Mary her syster secretly, sayng: The Master is come: and calleth for the. As she herde that: she arose quykly, and came vnto him. Jesus was not yet come in to the towne: But was in the place where Martha mette hym. The Jewes then whiche were with her in the house and comforted her, (when they sawe Mary that she rose vp hastily, and went out) folowed her sayng: She goeth vnto the graue to wepe there.

Then when Mary was come where Jesus was, and sawe hym, she cometh nye vnto his fete, and sayeth vnto hym: Lorde, * if thou haddest bene here: my brother had not bene deade. When

John. xi. f

¶ Mary anoynteth Chrystes fete. Judas murmureth. Chryste excuseth her, and rydeth into Jerusalem.

¶ The Iesus therfore sawe her wepe (& y^e Jewes also wepyng whiche came wyth her) he groned in the spyrite, and was troubled in hym selfe, & sayde where haue ye laide hym? They saide vnto hym, Lord come & se. And Iesus wept. The sayd y^e Jewes: beholde howe he loued hym. And some of them sayde: colde not he whiche opened the eyes of the bynd, haue made also, that this man shulde not haue dyed? Iesus therfore again groned in hym selfe, and came to the graue. It was a caue, and a stone layde on it.

Iesus layde take ye a waye the stone. Martha the syster of hym that was dead, sayd vnto hym: Lord by this time he stiketh. For he hath bene deade foure dayes. Iesus sayde vnto her: Sayde I not vnto the, that yf thou dyddest beleue, thou shouldest se the glozy of God? Then they toke away the stone from the place where he that had ben dead, was layde. And Iesus lift vp his eyes, and sayde. Father, I thanke the, that thou haste herde me. Howbeit, I knewe: that thou hearest me alwayes, but because of the people whiche stande by: I said it, that they may beleue, that thou hast sent me.

¶ And when he thus had spoken, he cryed with a loude voyce: Lazarus come forth. * And he y^e was dead came forth, bound hande & fote with graue clothes, and his face was bounde with a naphyn. Iesus sayde vnto them, lose hym & let hym go. Then many of the Jewes whiche came to Mary (and had sene the thynges whiche Iesus dyd) beleued on hym. ¶ But some of the went theyr waies to the Pharisees, & tolde the what Iesus had done.

¶ * Then gathered the hye prestes and the pharyses a councell, and sayde: * What do we? For this man doeth many miracles. ¶ If we let hym scape thus, all men wyll beleue on hym, & the Romaynes shal come, and take away both oure rowme and the people. ¶ And one of them named Cayphas (being the hye prest that same yere) sayde vnto them: Ye perceyue nothyng at all, nor consyder, that * it is expediente for vs, that one manne dye for the people, and not that al the people peryshe. ¶ This spake he not of hym selfe, but beynge hye prest that same yere, he prophesied that Iesus shuld dye for the people and not for the people onely, but that he shulde gather together in one, the chyldren of God: y^e were scatered abrode: * Then from y^e day forth they toke coucel together for to put him to deeth.

Iesus therfore walked nomore opely among the Jewes: but wente hys waye thence vnto a country nye to a wilderness, into a cytie which is called Ephraim, and there contynued wyth his discyples. * And the Jewes Easter was nie at hand, and many went out of the countre vp vnto Jerusalem before the Easter to purifye them selues. ¶ Then soughte they for Iesus and spake amonge them selues as they stode in the temple: What * thynke ye, seynge he cometh not to the feast daye? The hye prestes and pharyses * had geuen a commaundemente, that yf any man knewe where he wer, he shulde shewe it, that they myght take hym. ¶



¶ Then Iesus (syre daies before Easter) came to bethany, where Lazarus had bene dead, who he raysted fro death. ¶ There they made hym a supper, & Martha serued but Lazarus was one of them y^e late at y^e table with hym. * Then toke Mary a ponde of oynment (called Nardus, perfecte & prepyouse) and anoynted Iesus fete, and wiped his fete with her heare, and the house was fylled wyth the odoure of the oynment. * Then sayde one of hys discyples (euen Judas Iscariot Symons sonne, whiche after ward betrayed hym) why was not this oynment sold for thye hundred pence, and geuen to the poze? ¶ This he sayde, not that he cared for y^e poore, but because he was a thefe and * had the bagge, & bare that whiche was geuen. ¶ Then sayde Iesus: let her alone, agaynst the daye of my buryng hath she kepte this. For the poore alwayes shal ye haue with you, but me haue ye not alwaye.

¶ Much people of y^e Jewes therfore had knowlage that he was there. And they came not for Iesus sake only, but y^e they myght se Lazarus also * whome he raysted fro death. ¶ But the hye prestes helde a counsaile, that they myght put Lazarus to deathe also, because y^e for hys sake many of the Jewes went away and beleued on Iesus. ¶

¶ * On the nexte daye muche people that wer come to the feast, when they hearde that Iesus shulde come to Jerusalem, tooke braunches of palme trees, and went forth to mete hym, and cryed hosanna, & blessed is he that in the name of the Lorde, cometh kyng of Israell. ¶ And Iesus got a ponge asse, & sat thereon: as it is wyrtten: * feare not doughter of Syon, beholde thy kyng cometh sytting on an asse coltre. ¶ These thynges vnderstoode not hys discyples at the tyme: but when Iesus was glorified, then remembred they that such thynges were wyrtten of hym, and that suche thynges they had done vnto hym. ¶ The people y^e was with hym (when he called Lazarus out of hys graue, and raysted hym fro death) bare recorde. ¶ Therfore met him the people also, because they hearde that he had done such a miracle. ¶ The pharises therfore said amonge them selues: perceauye ye, how we preyse hym not wyse: beholde * (all the hole) woylde goeth after hym.

¶ * There were certayne grekes amonge them that came to worshyppe at the feast: the same cam therfore to Philyp (whiche was of Bethsaida a cyte of Galile) and desyred hym sayng: Syr, we wolde fayn se Iesus. ¶ Philyppe came and tolde Andrew. ¶ And agayn Andrew and Philyp tolde Iesus. ¶ And Iesus answered them sayng: * the houre is come, y^e the sonne of man must be glorified.

¶ ¶ Verely verely, I saye vnto you * excepte the wheat corne fal into the ground, and dye, it bydeth alone. ¶ If it dye, it byyngeth forth much frute

Math. xxi. a
mar. xiii. a
luke. xxi. g.

luke. vii. f.

Mat. xxi. a
mar. xiii. a.

John. xiii. d.

John. xi. b.

math. xxi. a.
Mar. xxi. a.

1pt. xviii. d.
luke. xix. f.

Esay. liii. d
zach. ix. d
John. xii. c

1st. Re. viii. e.
Actes. viii. c
u. Dan. vi. f.

John. xiii. d.
and. xvi. a.

Esay. liii. b
1. Cor. xv. a

The Gospell

Math. v. d.
and. xvi. d.
marke. viii. d.
Luce. xii. d.
John. xiii. a
and. xvi. d.

fruyte. * He that loueth his lyfe, shall destroye
yt: and he that hateth his lyfe, in this worlde,
shall kepe it vnto lyfe eternall. If any man my-
nyster vnto me, let hym folowe me, and * wher
I am, there shall also my minyster bee. If any
man minyster vnto me, hym wyl my father ho-
noure. **I**

Nowe is my soule troubled, and what shall
I saye: Rather delyuer me frome this houre:
but therfore came I into this houre. Rather
glorifye thy name. Then came there a voyce
from heauen, sayng: I haue bothe glorified it
and wyl glorifye it agayne. The people the-
fore that stode by and herd it, sayde that it thun-
dred. Other sayde, an Angell spake to hym: Je-
sus answered and sayde: this voyce cam not be-
cause of me, * but for your sakes.

John. xi. e.

John. xv. d.
and. xvi. d.

Psal. cx. a.
Esay. x. b.
Dani. vii. d.
Apoc. v. a

Eph. v. c.

Nowe is the iudgement of this worlde:
* now shall the prynce of this worlde be caste
out. And I (if I were lyfte vp from the earth)
wyl drawe all men vnto me. This he sayde:
signyfying what death he shuld dye. The peo-
ple answered hym: We haue hearde oute of the
lawe * that Christ bydeth for euer: and how say-
est thou the sonne of manne muste be lyfte vp?
Who is that sonne of man? Then Jesus sayde
vnto them: yet a lytle whyle is the lyght wyth
you. * Make whyle you haue lyghte, lest the
darknesse come on you. He that walketh also in
the darke, woteth not whither he goeth. While
ye haue lyght, beleue on the lyghte that ye may
be the chyldren of the lyght. **I**

These thynges spake Jesus and departed,
and byd hym selfe from them. But though he
had done so many myracles before them, yet be-
leued not they on hym, that the sayng of Esay-
as the prophete myght be fulfilled, whiche he
spake: * Lord, who shall beleue oure sayng?
And to whome is the arme of **I** Lord declared
therfore coulde they not beleue, because **I** Es-
sayas sayeth: agayne * he hath bynded theyr
eyes, & hardened theyr hert, that they shulde not
se wyth theyr eyes, and least they shulde vnder-
stande wyth theyr herte, and shulde be conuer-
ted, and I shulde heale the. Such thynges sayd
Esayas, when he sawe his glozy, and spake of
him. Neuerthelesse, among the chiefe rulers al-
so, many beleued on hym. But (because of the
Pharises) they wolde not be acknoven of it.

Esay. llii. a
Roma. x. c.

Esay. vi. d.
Math. xii. b
marke. iiii. d
Luce. xiii. b
Act. xxi. f.

John. ix. a.
John. v. a.

John. i. a.
iii. c. viii. b.
and. ix. a.

John. ii. b

* least they shuld be excommunicat. * For they
loued the prayse of menne moze then the prayse
of God. Jesus cryed, and saide: he that beleueth
on me, beleueth not on me: but on him that sent
me. And he that seeth me, seeth hym **I** sent me.

I am come * a lyght into the worlde **I** who
soeuer beleueth on me: shulde not byde in darke-
nes. And if any man heare my wordes, and be-
leue not: I iudge hym not. For I came not to
iudge the worlde but to saue **I** worlde. He that re-
fuseth me, and recepueth not my wordes: hath
one **I** iudgeth hym. The word that I haue spo-
ken the same shall iudge hym in the laste daye.
For I haue not spoken of my self: but **I** father
whiche sent me: he gaue me a commaundement
what I shulde saye and what I shulde speake

And I knowe **I** his commaundement is lyfe euer
lastyng. Whatsoeuer I speake therfore, euen
as the father bad me, so I speake. **I**

The. xiii. Chapter. **I**

Christ washeth the discyples fete, telleth them of Judas the tray-
toure, and commaundeth them carnestly to loue one another.

BEfore the feaste of Easter, when Je-
sus knewe that his houre was come
he shulde depart out of this worlde
vnto the father. When he loued his
discyples which wer in **I** worlde, vnto the ende
he loued them. And when supper was ended, af-
ter **I** the deuyl had * put in the hert of Judas Is-
carioth Simons sonne, to betray him. Jesus kno-
wying that * the father had geuen all thynges
into his handes, and that he was come frome
God, and wente to God: he rose from supper, &
layde asyde his upper garmentes: and when he
had taken a towel, he gyrded hym selfe. After **I**
he poured water into a basyn, and beganne to
washe the discyples fete, & to wype them wyth
the towel, wherwith he was gyrded.

Then came he to Symon Peter. And Peter
sayde vnto hym: Lord, dost thou washe my
fete? Jesus answered & sayd vnto hym: What
I do thou wotest not now, but **I** shalt knowe
hereafter. Peter sayeth vnto hym: thou shalt
neuer washe my fete, Jesus answered hym: If
I washe the not, thou haste no parte wyth me.
Symon Peter sayeth vnto hym: Lord, not my
fete only but also the handes and the heade. Je-
sus sayeth vnto hym: he that is washed, nedeth
not, saue to washe his fete: but is cleane euer
wyth. And ye are cleane, * but not all. For he
knewe who it was that shoulde betraye hym.
Therfore sayd he: ye are not al cleane. So after
he had washed theyr fete, and receyued his clo-
thes & was set doune he sayd vnto them agayn
wote ye what I haue done to you? Ye call me
Master and Lord and ye saye well, for so am
I. If then your Lord and Master haue washed
your fete, ye also ought to walsh one anothers
fete. For I haue geuen you an ensample that
ye shulde do, as I haue done to you. Cleuely
verely: I saye vnto you: the seruaunt is not
greater then his master, neither the messenger
greater then he that sent hym.

If ye vnderstande these thynges * happy are
ye, if ye do the. I speake not of you all, I knowe
whome I haue cholen. But that the scripture
maye be fulfilled: * He that eateth bread wyth
me hath lefte by his heale agaynst me. * Nowe
tell I you before it come: that when it is come
to passe, ye myght beleue that I am he. Cleuely
verely: I saye vnto you: * He that recepueth
whomsoeuer I send, recepueth me. And he that
recepueth me: recepueth hym that sent me.

When Jesus had thus said, he was troubled
in spyrite, and testified and sayde: Cleuely ve-
rely I saye vnto you: that * one of you shall be-
traye me. Then the discyples looked one on ano-
ther, doubting of whome he spake. There was
one of Jesus discyples, (which leaned on hym
* euen he whome Jesus loued. To him beckned
Simon Peter therfore **I** he shulde aske, who it
was

mat. xvi. b
mar. xiii. b

Math. xi. d
s. xviii. d.
Luce. x. d.
John. iii. d

John. vi. g.

Eph. vi. a
i. Pet. ii. b
i. Pet. x. d
Luce. x. c
John. x. c

Luce. xi. d

Psal. xli. b
John. xiii. a
and. xvi. a

Math. x. d
Luce. ix. c
marke. ix. c

math. xvi. b
mar. xiii. b
Luce. xii. b

John. xiv. a
xv. a. f. i.

of whome he spake. He then when he leane on
Jesus best sayd vnto hym: Lord, who is it? Je-
sus answered. He it is whom I geue a sop. And
he wet þ breade, and gaue it to Judas Iscari-
oth Symons sonne. And after þ soppe: Satan
entred into hym. Then sayde Jesus vnto hym
that thou dost, do quychly. That wylt no man
at the table, for what intent he spake vnto hym
Some of them thought because* Judas had þ
bagge, that Jesus had sayd vnto hym: by those
thynges that we haue neede of agaynst the feast
or that he shulde geue some thing to the poore.
A sone then as he had receyued þ soppe: he went
immediatly out and it was nyghte. Therfore:
when he was gone out, Jesus sayde: * Nowe is
the sonne of man glorified. And God is glorify-
ed by hym. Vt God be glorified by hym, God
shall also glorifye hym by hym selfe: and shall
strayght way glorifye hym.

* Lytle chyldren, yet a lytle whyle am I
wyth you. * Ye shal seke me, and as I sayde vn-
to the Jewes, whither I go, thither can ye not
come. Also to you saye I now: * A newe com-
maundement geue I vnto you, that ye loue to-
gether, as I haue loued you, that euē so ye loue
one another. * By this shall all men know that
ye are my discyples, pfe ye haue loue one to ano-
ther. Symon Peter said vnto hym: Lord, whi-
ther goest thou? Jesus answered hym: whether
I goo, thou canst not folowe me now, but * þ
shalt folowe me after wardes. Peter sayde
vnto hym: Lord, why can not I folow þ now?
* I wylleopard my lyfe for thy sake. Jesus an-
swered hym: wyle thou iopard thy lyfe for my
sake? Verely verely, I say vnto the: * the cocke
shall not crow, tyll thou haue denyed me thryse

The. xiiii. Chapter.

¶ He armeth his discyples with consolacion agaynst trouble,
and promyseth them the holy ghoſte.



And he sayde vnto his discyples: lette
not your herte be troubled. Ye beleue
in God, beleue also in me. In my fa-
thers house are many mansions: Vt
it were not so: I woulde haue tolde you. I goo
to prepare a place for you. And pfe I goo to pre-
pare a place for you, I wyl come agayne, and
receyue you, euen vnto my selfe: þ* where I am
there maye ye be also. And whither I goo, ye
knowe and the waye ye knowe.

Thomas sayth vnto hym: Lord, we know
not whither þ goest. And howe is it possible
for vs to knowe the waye? Jesus sayeth vnto
hym: I am the waye and the truth, and þ* lyfe
No man cometh vnto the father but by me.
Vt ye had knowe me, ye had knowne my father
also. And nowe ye knowe hym & haue sene hym.
Philip sayth vnto hym: Lord, shewe vs þ fa-
ther, and it suffleth vs. Jesus sayth vnto hym
haue I bene so longe tyme wyth you, and yet
hast thou not knowen me, Philip: he that hath
sene me, hath sene my father. And how sayest þ
thē: shewe vs þ father? Beleuest thou not that
* I am in the father, and the father in me? The
wordes that I speake vnto you, I speake not
of my selfe: but the father that dwelleth in me

is he that doth þ woorkes. Beleue me that I am
in the father, & the father in me. Or els beleue
me for the woorkes sake.

Verely verely, I saye vnto you, he that be-
leueth on me, the woorkes þ I do, the same shall
he do also and greater woorkes then these shall
he do, because I go vnto my father. * And what
so euer ye aske in my name, that wyl I do, that
the father may be glorified by the sonne. Vt ye
shal aske any thing in my name, I wil do it. *
Vt ye loue me, kepe my commaundementes,
and I wyl pray the father, & he shall geue you
another comforter, that he may byde wyth you
for euer: euen the spryte of truth whom þ world
can not receyue, because the worlde seeth hym
not, nether knoweth hym. But ye knowe hym.
For he dwelleth wyth you, and shalbe in you.
* I wyl not leaue you comfortlesse, but wyl come to you.

¶ Yet a lytle whyle, and the worlde seeth me
nomore: but ye se me. For I lyue and ye shall
lyue. That day shall ye knowe that I am in my
father, and you in me, and I in you.

* He that hath my commaundementes, & ke-
peth them: þ same is he that loueth me. And he
that loueth me, shalbe loued of my father, & I
wyl loue hym, and wyl shewe myne owne selfe
to hym. * Judas sayeth vnto hym: (not Judas
Iscarioth) Lord, what is done that thou wyle
shewe thy selfe vnto vs, and not vnto þ world
Jesus answered and sayde vnto them: pfe a man
loue me, he wyl kepe my saynges, and my fa-
ther wyl loue hym, and we wyl come vnto hym
and dwell wyth hym. He that loueth me not, ke-
peth not my saynges. And the worde which ye
heare, is not myne but þ fathers which sent me.

These thynges haue I spoken vnto you, be-
yng yet presente wyth you. But the comforter
which is the holy ghoſt* whom my father wyl
sende in my name, he shall teach you al thinges
and byyng all thynges to your remembraunce
whatsoeuer I haue sayde vnto you.

¶ Peace I leaue wyth you, my peace I geue
vnto you. Not as the worlde geueth, geue I vn-
to you. Let not youre hertes be greued, neither
feare. Ye haue herde howe I sayde vnto you: I
go, and come agayne vnto you. Vt ye loued me,
ye wold verely reioyce, because I sayd I go vn-
to the father, for the father is greater then I.

* And now haue I shewed you before it come, þ
when it is come to passe, ye maye beleue. John. xiii. c.
Here after wil I not talke many wordes vnto
you. For the bynce of this worlde cometh
and * hath naughte in me. But that the worlde
may know that I loue the father. And as þ fa-
ther gaue me commaundement, euen so do I
þ* lyfe, let vs go hence.

The. xv. Chapter. ¶

¶ The true vyne, the husbandman and the braynches. A doctrine
of loue and a sweete comforte agaynst persecucion.



I am * the true vyne, and my father is
the husbandman. Euer ye braynche þ
beareth not frute in me he wyl take a-
waye. And euer ye braynche that bea-
reth frute, whyle he poure, that it maye byyng
for þ

The Gospell

John. xiii. b. forth more frute. * Nowe are ye cleane thow
Actes. xii. d. the wordes whiche I haue spoken vnto you.

Byde in me, and I in you. As the bzaunche can
not beare frute of it selfe, excepte it byde in the
vyne: nomoze can ye, excepte ye abyde in me. I
am the vyne, ye are the bzaunches. He that aby
deth in me, and I in hym, the same byngeth
forth much frute. For without me can ye do no
thing. If a man byde not in me, he is caste forth
as a bzaunche and is wythered: and me gather
them: and caste the into the fire, and they burne
* If ye bide in me, and my wordes abide in you
aske what ye wyll, & it shalbe done for you. I
here in is my father glorified: & ye beare much
frute and become my discyples.

math. xxi. e
John. iii. b
marke. xii. d
John. xv. f
Iaco. i. a.

As the father hathe loued me, euen so haue
I also loued you. Continue ye in my loue. If ye
kepe my commaundementes, ye shal abyde in
my loue, euen as I haue kepte my fathers com
maundementes, and byde in hys loue. These
thynges haue I spoken vnto you, that my ioye
myghte remayne in you, and that youre ioye
myghte be full.

John. xiii. b
I John. iii. d.

* This is my commaundement, that ye
loue together, as I haue loued you. Greater
loue hath no man, then this: that a man bestow
his lyfe for his frendes. Ye are my frendes, if ye
do whatsoeuer I commaunde you. Henceforth
call I you not seruautes: for the seruaunt know
eth not what his lord doeth. But you haue I
called frendes: for al thinges that I haue heard
of my father, haue I opened to you.

Ye haue not cholen me, but I haue cholen
you, and ordeyned you, to goo, and byng forth
frute, and that your frute shulde remayne, that
whatsoeuer ye aske of the father in my name he
maye geue it you. I

* Thys commaunde I you, that ye loue
together. If the worlde hate you, ye know that
it hated me before it hated you. If ye wer of the
worlde, the worlde wold loue his owne. Nowe
it, because ye are not of the worlde, but I haue
cholen you out of the worlde: therfore the worlde
hate th you. Remember the worde that I saide
vnto you: the seruaunt is not greater then the lord
* If they haue persecuted me they wyll also per
secute you. If they haue kepte my sayeng: they
wyll kepe yours also.

John. xiii. c

math. x. e
Iude. xxi. c
marke. x. e

* But all these thynges wyll they do vnto
you for my names sake, because they haue not
known hym that sent me. If I had not come
and spoken vnto them, they shulde haue had no
synne: but nowe haue they nothyng to cloke
they synne withall. He that hateth me, hateth
my father also: If I had not done among them
the workes which none other man did, they shuld
haue had no synne. But nowe haue they bothe
sene and hated: not only me but also my father
But thys happeneth that the sayng myghte be
fulfylled that is wyrtten in they lawe: * they
hated me without a cause. I

psa. xxi. c
and. xxi. a.

I Job. xiii. d
and. xvi. b
Actes. ii. a.

* But when the comforter is come whome
I wyll sende vnto you from the father euen the
spete of truth, whiche procedeth of the father
he shal testifie of me. And ye shal beare witness

also, because ye haue bene with me from the be
gynnyng.

The. xvi. Chapter.

Consolacion agaynst trouble. Pray
ers are hearde thowgh Christe.



These thynges haue I sayde vnto you
because ye shoulde not bee offended.

* They shal excommunicate you: yea the
tyme shal come, that whosoener kyl
leth you, wyll thynke & he doeth God
seruyce. * And suche thynges wyll they do vnto
you, because they haue not knowen the father,
neyther yet me. But these thynges haue I tolde
you, that when the tyme is come, ye maye re
membze them that I tolde you. * These thyn
ges sayde I not vnto you at the begynnyng, be
cause I was present with you.

I But nowe I go my way to hym that sent
me, and none of you asketh me whether I go.
But because I haue sayde suche thynges vnto
you, your hertes are full of sorow. Neuertheles
I tell you the truthe, it is expediente for you, if
I go away. For if I go not away that comfort
er wyll not come vnto you. But if I departe,
* I wyll sende hym vnto you. And when he is
come, he wyll rebuke the synne, and of
ryghteousnes, and of iudgement. Of synne, be
cause they beleue not on me. Of ryghteousnes:
because I go to my father, and ye shal se me no
more. Of iudgement, because the prince of this
worlde is iudged already.

John. xiii. c

and. xvi. d

Actes. ii. a

John. xiii. c

I haue yet many thynges to saye vnto you
but ye cannot beare them away now. Nowe
it when he is come (whiche is the spete of truth)
he wyll leade you into all truthe. He shal not
speake of him self: but whatsoeuer he shal heare
that shal he speake, and he wyll shewe you thin
ges to come. He shal glorifye me, for he shal re
ceyue of myne, and shal shewe vnto you. * All
thynges that the father hathe are myne. Ther
fore sayd I vnto you, that he shal take of myne
and shewe vnto you. I

math. xii. b

and. xvi. d

John. xiii. c

* After a whyle ye shal not se me, and a
gayne after a whyle ye shal se me: for I go to
the father. The sayd some of his discyples betwene
themselves: what is this that he sayth vnto vs
after a whyle ye shal not se me, and agayne af
ter a whyle ye shal se me: and that I goo to the
father? They sayde therfore: what is this that
he sayth: after a whyle? we can not tell what he
sayeth. Iesus perceyued that they wolde aske
hym, and sayde vnto them. Ye enquyre of this
betwene youre selues, because I sayde after a
whyle ye shal not se me, & again after a whyle
ye shal se me. Verely verely, I say vnto you: ye
shal wepe and lament, but contrary wyse, the
worlde shal reioyce. Ye shal sorowe, but your
sorowe shalbe turned to ioye.

John. xiii. c

John. xiii. c

John. xiii. c

A woman when she trauallyeth, hathe so
rowe, because her houre is come: but as soon as
she is deliuered of the chyld, she remembzeth
no more the angurthe for ioye that a man is borne
into the worlde. And ye now therfore haue sorow
but I wyll se you agayne and your hartes shal
reioyce, and your ioye shal no man take from
you.

pon. I And in that day shal ye aske me no question. Verely verely, I say vnto you: what soeuer ye shal aske father in my name, he wyl geue it you. Hitherto haue ye asked nothyng in my name. Aske, & ye shall receyue: that yowre ioye maye be full.

name, the which thou hast geuen me, that they also may be one, as we are. Whyle I was with them in the worlde I kepte them in thy name.

* Those that thou gauest me, haue I kept, and none of them is lost, but that losse chyldre, that the scripture myght be fulfilled.

Nowe come I to y, and these wordes speake I in the worlde, that they myghte haue me ioye full in them. I haue geuen them thy worde, and the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde. I desyre not that thou shouldest take them out of the worlde: but that thou kepe them from euell. They are not of the worlde: as I also am not of the worlde. Sanctifye them thowoe thy truth. Thy wordes is y truth. As thou dydest sende me into the worlde, euen so haue I also sente them into the worlde, and for theyr sakes sanctifye I my selfe that they also myghte be sanctified thowoe the trueth.

Neuertheles, I pray not for them alone but for them also which shall beleue on me thowoe theyr preaching: that they all may be one, as thou father arte in me, and I in y, and that they also may be one in vs: that the worlde may beleue that y hast sent me: And the gloze whiche thou gauest me, I haue geuen them, that they maye be one, as we also are one. I in them, and thou in me, & they may be made perfecte in one and that the worlde may know that thou hast sent me & hast loved the as thou hast loved me.

Father, I wyl that they whiche thou hast geuen me be with me where I am, that they may se my gloze, which thou hast giue me. For thou lovedst me before the making of y worlde.

* Cryghteous father, the worlde also hath not knowne the: but I haue knowne the: and these haue knowne: y thou hast sent me. And I haue declared vnto them thy name, and wyl declare it, that the loue wherwith thou hast loved me, may be in them, and I in them.

The. xviii. Chapter.

Christ is betrayed. The wordes of his mouth, synge the officers to the grounde. Peter syngeth of Malchus eare. Jesus is brought before Anna: Cayphas and Pilate.

When Jesus had spoke these wordes I he went forth with his discyples ouer y broke of Cedro, where was a garden, into the whiche he entred & his discyples. Judas also whiche betrayed hym, knewe the place: for Jesus ofte tymes resorted thither with his discyples. Judas then after he had receyued a bonde of men: (and minystrers of the hye prestes & Pharises) came thither with lanternes, & fytybzandes & weapons. And Jesus knowyng all thynges y shuld come on hym, went forth, and saide vnto them: whom seke ye? They answered hym: Jesus of Nazareth. Jesus sayth vnto them. I am he. Judas also whiche betrayed hym, stode with them. Aflone then as he had sayde vnto them I am he, they went backward & fell to y grounde. Then asked he them agayne: whom seke ye? They sayde: Jesus of Nazareth. Jesus answered: I haue tolde you, that I am he. Wye seke me

These thynges haue I spoken vnto you by prouerbes. The tyme wyl come, when I shall no moze speake vnto you: by prouerbes: but I shall shewe you playnely from my father. At y daye shal ye aske in my name. And I saye not vnto you that I wyl speake vnto my father for you. For y father him selfe loueth you, because ye haue loved me, and haue belened, that I came out from God. I went out from the father, and came into the worlde. Again, I leaue the worlde and go to the father.

Hys discyples sayde vnto hym: Lo, nowe talkest thou playnly, and speakest no prouerbe. Nowe are we sure, that thou knowest all thynges, and nedest not that any man shulde aske y any question. Therfore beleue we, that thou comest fro God. I Jesus answered them: Nowe ye do beleue. Beholde the houre draweth nye and is alre dy come, that ye shal be scattered eue ryne man to hys owne, and shal leaue me alone. And yet am I not alone. For the father is with me.

These wordes haue I spoken vnto you, that in me ye myght haue peace. For in y worlde shal ye haue tribulacion: but be of good chere, I haue ouercome the worlde.

The. xviij. Chapter.

The moste hartye and louyng prayer of Christ vnto his father, for all suche as receyue the trueth.

These wordes spake Jesus and lyft up his eyes to heauen, and sayde: father the houre is come: glorifye thy sone that thy sonne also may glorifye the, as thou hast geuen hym power ouer all fleshe, y he shulde geue eternal lyfe to as many as thou hast geuen hym. This is y lyfe eternal y they myght knowe the, the only true God and Jesus Christ whom thou hast sent.

I haue glorified the on the earth. I haue synghed the worke, whiche thou gauest me to do. And now glorify thou me (o father) with thyne owne selfe, with the gloze, whiche I had with the, yer y worlde was, I haue declared thy name vnto the men, whiche thou gauest me out of the worlde. Thyne they wer and thou gauest them me, and they haue kepte thy worde. Nowe they haue knowne that all y thynges whatsoeuer y hast geuen me, are of the. For I haue geuen vnto them the wordes which thou gauest me, and they haue receyued them, and haue knowne surely, that I came out from the: and they haue beleued, that thou dydest sende me.

I pray for them, I pray not for the worlde but for them y whiche y hast geuen me, for they are thyne. And all myne are thyne, & thyne, are myne, and I am glorified in them. And nowe am I not in the worlde, and they are in y worlde and I come to the.

Holy father, kepe thowoe thyne owne

The Gospell

me therfore, let these go theyr way. That þe say-
John. xiii. b yng myghte bee fulfilled whiche he spake: * of
 the: which thou gauest me, haue I not lost one.

Then Symon Peter hauing a sword, dꝛue
 it, and smote the hye pꝛiestes seruaunt, and cut
 of hys ryghte eare. The seruautes name was
math. xxi. c Malchus. Therfore sayeth Jesus vnto Peter,
Gene. ix. a * Put vp thy sword into the sheath, whal I not
 dꝛynke of the cuppe, whiche my father hath ge-
 uen me? Then the companie and the captayne,
 and minystrs of the Jewes toke Jesus, & bound
 hym, and led hym awaye to Anna wyfe: for he
 was father in lawe vnto Cayphas, which was
 the hye pꝛiest that same yere. Cayphas was he
John. xi. f which gaue counsel to the Jewes * that it was
 expedient, that one man shulde dye for þe people.

* And Symon Peter folowed Jesus, & so dyd
math. xxi. f another disciple: that disciple was knowen vnto
mar. xiii. f the hye pꝛiest, and went in wyth Jesus into the
Luke. xxi. f palace of the hye pꝛiest. But Peter stode at the
 doze withoute. Then went oute that other dis-
 ciple (which was knowen vnto the hye pꝛiest)
 and spake to the damsel that kept the doze, and
 brought in Peter. The sayde the damsell that
 kepte the doze, vnto Peter. Arte not thou also
 one of this mans discyples? He sayde. I am not
 The seruautes & minystrs stode there, which
 had made a fyre of cooles: for it was cold & they
 warmed them selues. Peter also stode among
 them, and warmed hym.

* The hye pꝛiest then asked Jesus of his dis-
marke. xiii. c cyples & of his doctryne. Jesus answered hym,
Luke. xxi. g I spake openly in the worlde. I neuer taught in
 the Synagoge, and in the temple whither all þe
 Jewes resorte, and in secrete haue I sayde no-
 thyng. Why askest thou me? Aske them which
 herd me, what I haue sayde vnto the. Beholde
 they can tel what I sayd. Whē he had thus spo-
 ken, one of the minystrs which stode by, smote
Actes. xxi. d Jesus on þe face, sayng * answerest thou the hye
 pꝛiest so? Jesus answered hym: Yf I haue euil
 spoken, beare witness of the euil. But yf I haue
 wel spoken, why smytest thou me? And Annas
 sent hym bounde vnto Cayphas the hye pꝛiest.

Then sayde they vnto hym: arte not þe also one
 of hys discyples? He denyed it, and sayd: I am
 not. One of the seruautes of þe hye pꝛiestes (his
 colyn whose eare Peter smot of) sayd vnto him
John. xiii. d dyd not I see the in the garden with hym? * Pe-
 ter therfore denyed agayne: and immediatly þe
mat. xxi. a cocke crewe. * Then led they Jesus from Cay-
marke. xv. a phas into the hall of Iudgement. It was in the
Luke. xxi. a moornyng, and they thei selues went not into
 the iudgement hal, lest they shuld be defyled, but
 that they myghte eate Pasche. Plate then
 wente oute vnto them & sayde: what accusa-
 cyon hrynge ye agaynst this man? They answer-
 ed and sayde vnto him: Yf he were not an euill
 doer we wold not haue deliuered him vnto the.

Then saide Plate vnto the: take ye him, &
 I iudge hym after your owne lawe. The Jewes
 therfore sayde vnto hym. It is not lawfull for
math. xx. c vs to put any man to death. That þe wordes of
 Jesus myghte be fulfilled * whiche he spake, sayng,

nyfeng, what death he shoulde dye.

* Then Plate entred into the iudgement hal
 agayn, & called Jesus, & sayde vnto hi: art thou
 the kyng of the Jewes? Jesus answered: sayst þe
 that of thy selfe, or dyd other tel it þe of me? Pl-
 late answered: Am I a Jewe? Thyne owne na-
 cyon and hye pꝛiestes haue deliuered þe vnto me.
 What hast þe done? Jesus answered my kyng-
 dome is not of this worlde. Yf my kyngdome were
 of this worlde: then wolde my minystrs surely
 fyght, that I shulde not be deliuered to the Je-
 wes, but now is * my kyngdome not from hēce.
 Plate therfore sayde vnto hym: Arte thou a
 kyng then? Jesus answered: thou sayest that
 I am a kyng: for this cause was I borne, and
 for this cause came I into the worlde, & I shuld
 beare witness vnto þe truth. And all þe are of the
 truth heare my voyce. Plate sayde vnto hym.
 What thyng is trueth? And when he had sayde
 this, he went out agayne vnto the Jewes, and
 sayeth vnto them: * I fynde in hym no cause at
 all. Ye haue a custome, that I shuld deliuer you
 one loose at Ester, wyl ye that I loose vnto you
 the kyng of the Jewes? Then cryed they all a-
 gayne, sayng: * Not hym but Barrabas: the
 same Barrabas was a murderer.

The. xix. Chapter.

¶ Christ is crucified. He comitteth his mother vnto John, dy-
 eth and is buried.



hen Plate toke Jesus therfore, & I
 scourged hym. * And the souldyers
 wounde a crowne of thornes, and
 putte it on hys heade. And they dyd
 on hym a purple garment, & (as came
 vnto hym) and sayde: hallo kyng of the Jewes, &
 they smote hym on the face. Plate went forth
 agayn: and sayde vnto them, beholde, I hrynge
 hym forth to you, that ye maye knowe, that I
 fynde no faute in hym. Then came Jesus forth
 wearyng a crowne of thorne, and a robe of pur-
 ple. And he sayeth vnto them: beholde the man.
 * When the hye pꝛiestes therfore and minystrs
 saw hym, they cried sayng crucify him, crucify
 hym. Plate saith vnto the. Take ye him, & cru-
 cifye hym, for I fynde no cause in him. The Je-
 wes answered hym: We haue * a lawe & by our
 lawe he ought to dye, because he made himselfe
 the sonne of God. When Plate herd that say-
 yng, he was the more afrayde, and went again
 into the iudgement hal, and sayeth vnto Jesus
 whence arte thou? But Jesus gaue hym none
 answer. Then sayde Plate vnto hym: Spea-
 kest thou not vnto me? knowest thou not, that
 I haue power to crucify the, and haue power to
 loose the? Jesus answered: Thou couldest haue
 no power at all agaynst me, * except it wer ge-
 uen the fro aboue. Therfore, he that deliuered
 me vnto þe hath þe more sinne. * And fro thence
 forth sought Plate meanes to loose hym, but
 the Jewes cryed sayng: Yf thou let hym goo, þe
 art not Cessars frend. For * whosoever maketh
 hym selfe a kyng, is agaynst Cesar.

When Plate heard þe sayng, he broughte
 Jesus forth, and sat downe to geue sentence in
 the place þe is called the pauement, but in þe
 byue

hine tongue, Gabbatha. It was the preparyng
daye of the Easter, about the syxte hour. And he
sayeth vnto þe Jewes: behold your kyng? They
cryed, a waye wyth hym, a waye wyth, crucyfy
hym. Pylate sayeth vnto them: Shall I crucyfy
your kyng? The hye prestes answered: we haue
no kyng but Ceaser. * Then deliuered he hym
vnto them, to be crucyfyed. And they tooke Je-
sus, and led hym a waye. And he bare hys crosse,
and went forth into a place, whiche is called
the place of dead mens sculles. But in Hebrue,
Golgotha, where they crucyfyed hym, and two
other wyth hym, on eyther syde one, and Jesus
in the myddes. And * Pylate wrote a tittle, and
put it on the crosse. The wrytyng was: Jesus of
Nazareth kyng of the Jewes. This tittle reade
many of the Jewes. For the place where Jesus
was crucyfyed, was nye to the cite. And it was
wrytten in Hebrue, and Greke, and Laten. The
sayd the hye prestes of þe Jewes to Pylate: write
not kyng of the Jewes, but that he sayd: I am
kyng of the Jewes. Pylate answered: what I
haue wrytten, that haue I wrytten.

¶ Then the souldyers, * When they had crucy-
fyed Jesus, toke his garmentes, and made foure
partes, to euery souldyer a parte, & also his cote.
The cote was without seme, wrought vpo tho-
rowe out. They said therfore among the selues:
Let vs not deuyde it, but cast lottes for it, who
shall haue it. That the scripture myght bee ful-
fylled, sayng: * They haue departed my raymēt
among them, & for my cote dyd they cast lottes.
And the souldyers dyd suche thynges in dede.

¶ There stode by the crosse of Jesus his mother
and his mothers syster, Mary the wyfe of Cleo-
phas and Mary Magdalene. When Jesus ther-
fore sawe hys mother and the dysciple stādpyng,
whome he loued, he sayeth vnto hys mother:
woman, beholde thy sonne. Then sayde he to the
disciple: behold thy mother. And from that houre
the dysciple toke her for his owne.

¶ After these thynges, Jesus knowyng that all
thynges were now performed, that * the scrip-
ture myght be fulfilled, he sayth: I thyste. So
there stode a vessel by, full of vyner. * Ther-
fore they fylled a sponge with vyner, & wound
it aboute wyth ylope, and put it to hys mouthe.
As Jesus then receaued of the vyner, he sayd:
* It is fynished, and bowed hys heade, and
gave vp the goost. The Jewes therfore, be-
cause it was the preparyng of the Sabbath that
the bodyes should not remayne vpon the crosse,
on the Sabbath daye (for that Sabbath daye
was an hye daye) besoughte Pylate, that they
legges myght be broke, and that they might be
taken doune. Then came the souldyers, & brake
the legges of the fyrste, and of the other whiche
was crucyfyed with hym. But when they came
to Jesus, and sawe that he was dead alreadye,
they brake not his legges: but one of þe souldyers
with a speare thrust him into the syde, and forth
with came there out bloude and water.

¶ And he that sawe it bare recorde, and hys re-
corde is true. And he knoweth that he sayth true
that ye myghte beleue also. For these thynges

were done, that the scripture should be fulfilled.

* Ye shall not breake a bone of hym. And agayn
another scripture sayth: * they shall loke on hym
whō they pearled. * After this, Joseph of Ara-
mathia (whiche was a discypule of Jesus: but se-
cretly for feare of the Jewes) besought Pylate
that he myght take doune þe body of Jesus. And
Pylate gaue hym lycence, * (he came therfore, & tooke
the body of Jesus.) And there came also Nicodemus
(whiche at þe begynnyng cam to Jesus by night)
and brought of myrrre and aloes myngled toge-
ther, about an hundred pounde wayghte. Then
tooke they the bodye of Jesus, and wounde it in
lynnen clothes with the odoures, as the maner
of the Jewes is to burye. And in the place wher
he was crucyfyed, ther was a garden, and in the
garden a newe sepulchre, wherein was neuer mā
layde. There layde they Jesus therfore, because
of the preparyng of the Sabbath of the Jewes
for the sepulchre was nye at hande. ¶

¶ The .xx. Chapter. ¶

¶ The resurrection of Christ, whiche appeareth to
Mary Magdalene and to all hys discyples, to the
greate conforste.



¶ The fyrste daye of the Sabbathes, I
cam Mary Magdalene early (whē
it was yet darke) vnto the sepulchre
and sawe the stone taken a waye fro
the graue. The she ranne, and came
to Symon Peter, & to the other dyscypule * whō
Jesus loued, and sayeth vnto them: They haue
taken away the Lorde out of the graue, and we
can not tell where they haue layde hym. Peter
therfore went forth, and that other discipule, and
came vnto the sepulchre. They ranne both toge-
ther, and the other dyscypule dyd outrunne Peter
and came fyrst to the sepulchre. And whē he had
stouped doune, he sawe the linnen clothes lyng
yet wente he not in. * Then came Symon Peter
folowyng hym, & wente into the sepulchre, & sawe
the linnē clothes lye, & the napken that was ab-
out hys head, not lyng wyth the linnen clothes
but wrapped together in a place by it selfe. The
wente in also that other discipule, which came first
to the sepulchre, and he saw and beleued. For as
yet they knewe not the * scripture, that he should
ryse agayne from death. ¶ Then the dyscyples
went a waye agayn vnto theyr owne home.

¶ * Mary stode without at the sepulchre we-
pyng. So as she wepte, she bowed her selfe into
þe sepulchre & seeth two angels clothed in white,
syttyng the one at the heade, and the other at the
fete, where they had layde the bodye of Jesus.
They saye vnto her: Woman, why wepest thou?
She sayth vnto them: for they haue takē awaye
my Lord, and I wote not where they haue layd
hym. When she had thus sayde, she turned her
selfe backe, and sawe Jesus standyng, and knew
not that it was Jesus. Jesus sayeth vnto her:
Woman, why wepest thou? Whō seekest thou?
She supposyng that he had bene a gardener,
sayeth vnto hym: Syr, if thou haue bozne hym
hence, tell me where thou hast layde hym, and I
wyl set hym. Jesus sayeth vnto her: Mary. She
turned

Exod. xii. 9
Nume. ix. 13
Izach. xlii. 1
* Gen. ii. 2
Mat. xv. 8
Luk. xxiii. 53

Mat. xxviii. 1
Mat. xvi. 1
Luk. xxiii. 53

John. xiii. 23
Luk. xxiii. 53

Luk. xxiii. 53

Isai. xli. 1
Actes. ii. 24
Rom. vi. 9

Luk. xxiii. 53

Gen. ii. 2

The Actes

turned her selfe, and sayd vnto hym: Rabboni, which is to saye: maister. Iesus sayth vnto her: Touche me not, for I am not yet ascended to my father. But go to my brethren, & say vnto the: I ascende vnto my father and your father, & to my God, and poure God. Marpe Magdalene came and tolde the discyples, & she had sene the Lord, and that he had spoken such thinges vnto her. **I. x.** The same day at night whiche was the fyrst day of the Sabbathes, when the doores wer shut (wher the discyples were assembled together for feare of the Jewes) came Iesus, and stode in the myddes, and sayeth vnto the: peace be vnto you. And whē he had so sayd, he shewed vnto the hys handes, and his syde. Then were the discyples glad when they sawe the Lord. Then sayd Iesus to them agayn: peace be vnto you. As my father sent me, euensolende I you also. And when he had sayd those wordes, he brynged on them, and sayth vnto them: Receaue ye the holy gooste. Whosoever synners ye remyt they are remytted vnto them. And whosoever synnes ye retayne, they are retayned. **I. xi.** But Thomas one of the twelue (which is called Didimus) was not with the when Iesus came. The other discyples therefore sayde vnto hym: we haue sene the Lord. But he sayd vnto the except I se in his handes the print of a nayles, and put my fnger into the print of a nayles, & thrust my hand into his syde, I wyl not beleue. And after viii. dayes again his discyples wer within & Thomas with them. The came Iesus when the doores wer shut, and stode in the myddes, & sayd: Peace be vnto you. And after he sayd he to Thomas: bryng thy fnger hether, and se my handes and reach hether thy hand, and thrust it into my syde, & be not saythlesse, but beleuyng. Thomas answered & said vnto hym: my Lord, & my God Iesus sayeth vnto hym: Thomas, because thou hast sene me, & hast beleued, blessed are they that haue not sene, & yet haue beleued. **I. xii.** And many other signes truly dyd Iesus in the presence of his discyples, which are not wyrtten in this booke. These are wyrtten that ye myght beleue, & Iesus is Christ the sonne of God, and that (in beleuyng) ye myght haue lyfe thow we his name.

The .xxi. Chapter.

He appeareth to hys discyples agayn by the see of Tyberias, and commaundeth Peter earnestly to fede hys shepe.

Afterward dyd Iesus shewe hym selfe agayn, at the see of Tyberias. And on this wyse shewed he hym selfe. Ther wer together Symon Peter and Thomas (whiche is called Didimus) & Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his discyples. Symon Peter sayeth vnto the: I wyl go a fshyng. They say vnto hym: Alas! so wyl go with the. They went theyr way, and entered into a shyp immediatly, and that nyght caught they not anyng. But when the morninge was nowe come, Iesus stode on the shore: neuer thelesse the discyples knew not that it was Iesus. Iesus sayeth vnto them: chyldren, haue ye any meat? They answered him, no. And he sayth vnto them: cast out the net on the ryght syde of the

shyp, and ye shall fynd. They caste out therfore, and anon they wer not able to drawe it for the multitude of fshes.

Then sayd the disciple whō Iesus loued vnto Peter: It is the Lord. When Symon Peter herd that it was the Lord, he gyrd his cote vnto hym (for he was naked) and sprang into the sea. The other discyples came by shyppe, for they wer not farre from lande, but as it wer two hundred cubytes, and they drew the net with fshes. Asone then as they were come to lande, they sawe hote coles, & fische layde thereon, & bread. Iesus sayeth vnto the: bryng of the fische which ye haue now caught. Symon Peter wente vp and drew the net to the lande full of great fshes, an hundred and liii. And for all there wer so many, yet was not the net broken. Iesus sayth vnto the: come, & dyne. And none of the discyples durste aske hym: what art thou? For they knewe that it was the Lord. Iesus then came, and toke bread, & gaue them and fische likewise. This is nowe the third tyme that Iesus appeared to his discyples, after that he was risen again, fro death. So whē they had dynd, Iesus sayth to Symon Peter: Symon Joanna, louest thou me more then these? he said vnto him: yee Lord, thou knowest, & I loue the. He sayeth vnto hym: fede my lābes. He sayth to hym agayn the seconde tyme: Symon Joanna, louest thou me? he sayth vnto him: Yee Lord, thou knowest that I loue the. He said vnto hym: fede my shepe. He sayd vnto hym the thyrde tyme: Symon Joanna louest thou me? Peter was sorowful, because he sayd vnto hym the thyrde tyme: louest thou me, & he sayd vnto hym: Lord, thou knowest al thinges, thou knowest that I loue the. Iesus sayeth vnto hym: fede my shepe.

Verely, verely, I saye vnto the: when thou shalt yonge, thou gyrddest thy selfe, & walkedst whether thou wouldest, but when thou art olde, & thou shalt stretch forth thy handes, & another shall gyde the, and lead the whither thou wouldest not. That spake he, signyfying by what death he should glorifye God.

And when he had spoken this, he sayeth vnto hym: folow me. Peter turned about, & saw the disciple, whō Iesus loued, folowng (whiche also leaued on his brest at supper, and said: Lord whiche is he that betrayeth the?) When Peter therfore saw him, he sayth to Iesus: Lord, what shal he here do? Iesus sayth vnto hym: If I wil haue hym to tary tyll I come, what is that to thee, folow thou me. Then wente this sayng abrode among the brethren, that that disciple shuld not dye. Yet Iesus sayd not to hym, he shall not dye, but yf I wyl that he tary tyll I come, what is that to the? The same disciple is he, whiche testifyeth of these thinges, & wrote these thinges. And we knowe that hys testimonye is true. There are also many other thinges, which Iesus dyd, the whiche if they shuld be wyrtten euery one, I suppose, the world coulde not contayne the booke that shoulde be wyrtten.

Here endeth the Gospell of S. Iohn.

The

The Actes of the Apostles.

The first Chapter. ✠

The ascension of Christ. Matthias is chosen in
steade of Judas.



In the former treatise (deare
Theophylus) we haue spoken
of all that Iesus began to do
and teache, vntill the daye in
which he was taken vp, after
that he thow the holy goste
had geue commaundementes
vnto the Apostles, whome he

had chosen, to whome also he shewed hym selfe
alyue after his passion (and that by many tokens)
appearyng vnto the fourtye dayes, & speakyng
of the kyngdom of God, and gathered them to-
gether, *and commaunded them, that they shuld
not departe from Ierusalem: but to waite for
promes of the father *wherof (sayeth he) ye haue
hearde of me. For Ihon truelye baptysed with
water, but ye shalbe baptysed with the holpe
goste after these fewe dayes. When they therfore
wer come together, they asked of hym, saynge:
Lorde, wilt thou at this tyme, restore again the
kyngdom of Israel? And he sayd vnto the: * It
is not for you to knowe the tymes, or the seasons
whiche the father hath put in hys owne power:
but *ye shall receaue power, after that the holpe
goste is come vpon you. And *ye shalbe wytnes-
ses vnto me, not onely in Ierusalem, but also in
all Jewrye and in Samary, and euen vnto the
worlde's ende.

And when he had spokē these thynges, whyle
they beheld, *he was taken vp and hys a cloude
receaued hym vp oute of theyr sight. And whyle
they looked stedfastlye vnto warde heauen, as he
went, beholde, two men stode by them in wyhte
apparell, which also sayd: ye me of Galile, why
stande ye gasyng vp into heauen? Thys same Je-
sus, whiche is taken vp from you into heauen,
*shal so come, euen as ye haue sene hym go into
heauen. Then returned they vnto Ierusalem
from the mount (that is called Olyuete) (whych
is from Ierusalem a Sabbath dayes iorneye).
And when they were come in, they went vp into
a parler, wher abode both *Peter and James, &
Ihon and Andrew, Whyllyp and Thomas, Bar-
tholomewe and Matthewe, James the sonne of
Alpheus, and Symon zelotes, and Judas brother
of James. These all contynued wth one
accorde in prayer and supplicacyō wth the we-
men, and Marye the mother of Iesu, and wth
hys brethren.

✠ And in those dayes Peter stode vp in the
myddes of the dyscyples, and sayde (the nombze
of names that wer together, wer about an hun-
dred and twentye.) Ye men and brethren, thys
scripture must nedes haue bene fulfilled, whych
the holpe gooste, thow the mouthe of Dauid
spake before of Judas, * whiche was guyde to
them that tooke Iesus. * For he was nombzed

wyth vs, & had obtayned felshipp in thys myni-
stracion. And the same hath now possessed a plat
of grounde wth the rewarde of iniquyte: and
when he was *hanged, he burste asunder in the
myddes, and al his bowels gushed out. And it is
known vnto all the inhabyters of Ierusalem, in
so muche that the same feld is called in theyr mo-
ther tonge, Acheldama, that is to saye, the blou-
dy felde. For it is wyttē in the booke of psalmes:
* hys habytacion be voyde, and no mā be dwel-
lyng therin, * and hys wyshpwyke let another
take: Wherfore of these men whiche haue com-
panyed wth vs (all the tyme that the Lorde
Iesus had al his conuersaciō among vs, begyn-
nyng at the baptyme of Ihon, vnto the same daye
that he was take vp fro vs) must one be ordey-
ned, to be a wytnes wth vs of his resurreccion.

And they apoynted two, Joseph, which is cal-
led Barsabas (whose surname was Justus) and
Matthias. And whē they prayed, they said: thou
Lorde which knowest the hertes of al mē shew
whether of these two thou hast chosen: * he may
take the roume of this ministraciō and Apostle-
shipp, from which Judas by transgression fell, &
he myghte go to hys owne place. An they gaue
forth their lottes, and the lot fell on Matthias, &
he was counted wth the eleuen Apostles. ✠

The ii. Chapter. ✠

The commyng of the holy goste. The sermon of Peter
before the congregacion at Ierusalem, and the in-
crease of the saythfull.



hen * the fyfthe dayes wer come to
an ende, they were all wth one ac-
corde together in one place. And so-
denly there came a sound from hea-
uen, as it had bene the commyng of
a myghty wynde, & it fylled all the house where
they sate, and there appeared vnto them clouen
tongues, lyke as they had bene of fyre, and it
sate vpon eche one of them, * and they were all
fylled wth the holy goste, and began to speake
wyth other tongues, euen as the same spyrte
gaue them vterauce.

There were dwelling at Ierusalem, Jewes
devote men, oute of euerye nacyon of them that
are vnder heauen. Whē thys was noyed about
the multitude came together, & were astonnyed
because that euery man hearde the speake wth
hys owne language. They wōdred al, and mar-
uayled, sayng among them selues: beholde, are
not all these whych speake of Galile? And howe
heare we euery man hys owne tongue wherein
we were bozne? Parthians, and Medes, & Cla-
mites, and the inhabyters of Mesopotamia and
of Jewrye, and of Capadocia, of Pontus and
Asia, Phrygia, and Pamphilia, of Egypte and
of the parties of Lybia, whych is besyde Syren
and straungers of Rome, Jewes and * Prosely-
tes, Grekes and Arabians: we haue hard them
speake in our owne tongues the greates wythes
of God. They were al amased, and wōdred
saynge one to another: what meaneth thys?
Other mocked, saynge: these menne are full of
newe wyne.

¶ It is thus

The Actes

C But Peter stepped forth wyth the eleuen, and lyft vp hys voyce, and sayde vnto them: Ye men of Jewry, and all ye that dwell at Ierusalem he thys knowen vnto you, and with your eares heare my wordes. For these are not drunken, as ye suppose, seying it is but the thyrde houre of the daye. But thys is that whiche was spoken by the prophet Joel: And it shalbe in the last dayes, sayth God, of my spyte I wyl powze out vpon all fleshe. * And your sonnes & youre doughters shal prophesye, and youre younge men shal see vpspons, and your old men shal dreame dreames. And on my seruantes, & on my handmaydens I wyl powze out of my spyte in those dayes, & they shal all prophesye. And * I wyl shew wonders in heauen about, and tokens in the earthe beneth, bloude & fyre, and the vapoure of smoke. The sunne shalbe turned into darkenes, and the mone into bloude before that great and notable day of the Lorde come. And it shal come to passe that * whosoener shal call on the name of the Lorde, shalbe saued. **R**

Joel. ii. g

mat. xxviii
Luk. xxi

Roma. x. c.

D Ye men of Israel, heare these wordes: Jesus of Nazareth a man aproued of God among you wyth myracles, wonders and sygnes, whych God dyd by hym in y^e myddes of you (as ye your selues knowe) him haue ye taken by the handes of vnyrghteous personnes, after he was deliuered by the determinate coucil and for knowlage of God and haue crucified & slayne hym: whom God hath rayled vp, and loosed the sorowes of death, because it was vnpossyble that he should be holden of it. For Dauid speaketh of hym. * Afore hand I saue God alwayes before me, for he is on my ryght hande, that I should not be moued. Therefore dyd my herte reioyse, & my tonge was glad. Moreover also my fleshe shal rest in hope, because thou wylt not leue my soule in hel neyther wylt thou suffre thyne holy to se corrupcion. Thou haste shewed me the wayes of lyfe, thou shalt make me full of ioye wyth thy councenaunce. **R**

psal. xvi. c.

E Ye men and brethren, let me frely speake vnto you of the patriarche Dauid: * For he is both dead and buryed, and hys sepulchre remayneth wyth vs vnto this day. Therefore seying he was a prophete, and knewe that God had swozne wyth an oth to hym, that Christ (as concerning the fleshe) shoulde come, & the frutes of hys loynes, and should syt on hys seat, he knowyng this before, spake of the resurrection of Christ: that hys soule shoulde not be left in hell: neyther hys fleshe shuld se corrupcion. Thys Jesus hath God rayled vp, * wherof we all are wytnesses.

Actes. i. a

Sence nowe that he by the ryght hand of God is exalted, and hath receaued of the father y^e promyse of the holy goste, he hath shed forth thys * (gyst) whych ye now se and heare. For Dauid is not ascended into heauen, but he sayth: * The Lorde sayd to my Lorde: syt thou on my ryght hande, vntyll I make thy foes thy foote stoole. Sotherfore let al the house of Israel knowe for a suretie, that God hath made that same Jesus (whom ye haue crucified) Lorde and Christ.

psal. cx. a.
psal. xxi. b.

When they herde thys, they were pricked in

theyr hertes, and sayd vnto Peter and vnto the other Apostles: Ye men & brethren, * what shall we do? Peter sayd vnto the: repent of your synnes, and be baptysed euery one of you in y^e name of Jesus Christ, for the remission of synnes, and ye shall receaue the gyft of the holy goste. For the promyse was made vnto you and to youre chyldren, and to al that are afarre of, eue as many as the Lorde our God shall call. And wyth many other wordes bare he wytnes and exhorted them sayng: Saue your selues from this vntowarde generacion. Then they that gladly receaued hys preachyng were baptysed: And the same daye there were added vnto them aboute thre thousande soules.

And they contynued in y^e Apostles doctryne & feloshypp, and in breakyng of bread, and in prayers. And feare came ouer euery soule. And many wonders and sygnes were shewed by the Apostles (at Ierusalem. And greete feare came vpon all men.) And all that belened, kept them selues together and had all thynges commen, and solde theyr possessions and goodes, and parted them to all men, as euery man had nede. And they continued dayly with one accord in the temple, & brake breade from house to house, and dyd eate theyr meate together wyth gladnes and synghenes of herte, prayng God, and had fauoure wyth all the people. And the Lorde added to the congregacyon dayly, suche as shoulde be saued.

The. iii. Chapter. **R**

The halt is restored to hys fete. Peter preacheth Christ vnto the people.

Peter and Ihon went vp together into the temple at the nynthe houre of prayer. And a certayn man that was halt from hys mothers wombe, was broughte, whome they layde daylye at the gate of the temple (whych is called beutyfull) to aske almes of them that entred into the temple. When he sawe Peter and Ihon that they would go into the temple, he despyred to receaue an almes. And Peter fastened hys eyes on hym wyth Ihon, and sayde: Loke on vs. And he gaue hede vnto them, trustyng to receaue some thyng of them. Then sayde Peter: Syluer and golde haue I none, suche as I haue, geue I the. In the name of Jesus Christ of Nazareth * ryle vp, and walke. And he toke hym by the ryght hande, and lyfte hym vp. And immediatly hys fete and ancle bones receaued strengthe. And he sprange, stode, and walked, and entred wyth them into the temple, walkyng, and leapyng, and prayng God. **R**

And all the people sawe hym walke, & prayse God. And they knewe hym, that it was he which sat and begged at the beutyfull gate of the temple. And they wondered, and were sore astonyed, at that whych had happened vnto hym. And as the halte which was healed, helde Peter & Ihon all the people ranne amased vnto them in * the porche that is called Salomons.

When Peter sawe that, he answered vnto the people: Ye men of Israel, why maruaile ye at

Actes. iii. c.

ye at this, or why loke ye so on vs, as though by our owne power or strength we had made this man go: The God of Abraham, and of Isaac, & of Jacob, the God of our fathers hath glorified his sonne Iesus, whom ye deliuered *and denyed in the presence of Pilate, when he had iudged hym to be loosed. But ye denyed y^e holy and iust, and despyred a murderer to be geuen you, and kyllled the Lorde of lyfe, whom God hath ray- sed from death: of the whyche we are wytnesses. And his name thozowe the sayth of his name hath made this man sounde, whome ye see, and knowe. And the sayth which is by hym hath ge- uen to hym this health in the presence of you all. And nowe brethren, I wote that thozow igno- raunce ye dyd it, as dyd also youre rulers. But God (whyche before had shewed, by the mouth of al his prophetes) howe y^e Christ should suffer hath thus wyle fulfilled. Let it *repēt you ther- fore, and conuert, that your synnes may be done away. When the tyme of refrechynge cometh which we shal haue of the presence of the Lorde and when God shal send hym, which before was preached vnto you, that is to wyt Iesus Christe whych must receaue heauen, vntil the tyme that all thynges, whyche God hath spoken by the mouth of al his holy prophetes, sence the world began, be restored agayn.

Moses truly sayd vnto the fathers: *a Pro- phete shall the Lorde poure God rayle vp vnto you, euen of youre brethren, lyke vnto me: hym shall ye heare, in al thynges whatsoeuer he shal saye vnto you. For the tyme wyl come that e- uery soule which wyl not heare that same pro- phet, shalbe destroyed from amonge the people. All the prophetes also from Samuel and hence forth (as many as haue spoken) haue in like wise tolde of these dayes.

Ye are the chyldren of the prophetes, and of the couenaunt, whyche God made vnto our fa- thers, sayng to Abraham: *Euen in thy seide shal all the kynredes of y^e earth be blessed. Forst whē God had rayled vp his sonne Iesus vnto you, he sente hym to blesse you, that euery one of you should turne from his wyckednes. I

The. liii. Chapter.

The Apostles are taken and brought before the counsell. They are forbydden to preache, but they turne them vnto prayer, and are more obedient vnto God then vnto men.



As they spake vnto the people, the preastes and the rulers of the tem- ple, and the Saduces came vpon them, takng it greuoulye y^e they taughte the people, and preached in Iesus the resurreccio fro death. And they layde handes on them and put them in holde, vntyl the next daye, for it was nowe euē- tyde. Howbeit many of them whiche hearde the wordes, beleued, and the nombze of the mē was aboute fyue thousande.

And it chaunced on the morowe, that they rulers and elders, and scribes, (and Annas the chiefe preaste and Cayphas, and Iohn, and Ale- xander, and as many as wer of the kyured of the

hye preastes) gathered together at Ierusalem. And when they had set the before the, they asked *by what power, or in what name haue ye done this.

Then Peter full of the holpe gooste, sayde vnto them: ye rulers of the people and elders of Israel, yf we this daye be examyned of the good dede that we haue done to the synke mā by what meanes he is made whole: bee it knowen vnto you all, & to all the people of Israel, that by the name of *Iesus Christe of Nazareth, whom ye crucified, whome God rayled agayn from de- ath: euen by hym doeth this mā stande here pre- sent before you whole. *Thys is the stone why- che was caste asyde of you buylders, whyche is become the chiefe of the corner. Neether is there saluacion in any other. *For amonge men vn- der heauen ther is geuen none other name, wher in we muste be saued. I

When they sawe the boldnesse of Peter and Iohn, and vnderstode that they wer vnlarned and laye men, they marueled, and they knewe them, that they had bene wth Iesu, and behol- dyng also the man (whyche was healed) stan- dyng wth them, they coulde not saye agaynst it, but commaunded them to go asyde out of the counsell, and counceled among them selues, say- yng: *What shall we do to these menne? For a mannyfeste sygne is done by them, and is openly knowen to all them that dwell in Ierusalem, & we can not denye it: But that it bee nopsed no farther amonge the people, let vs threaten and charge them, that they speake hence forth to no man in this name.

And they called them, *and commaunded the that in no wyle they should speake nor teache in the name of Iesu. But Peter and Iohn answe- red, and sayde vnto them: whether it be ryght in the syght of God, to herken vnto you more then to God, iudge ye. For we cā not but speake, that whyche we haue sene and heard. So they threatened they them, and let them go, and found nothyng how to punysh them, because of the people. For al mē prayled God because of *that which was done: for the man was aboute fourtie yere old, on whom this myracle of healyng was shewed.

As soon as they wer let go, they came to they feloes, and shewed all that the hye preastes and elders had said. And when they heard that, they lyft vp they voyces to God wth one accord, & sayd: Lorde thou art God, which hast made hea- uen and earth, the sea, & al that in them is, which *(in the holy goost) by the mouth of thy seruante Dauid *(our father) haste sayde: *Why dyd the heathen rage, & the people ymagen vayne thynges: The kynges of the earthe stode vp, and the rulers came together, agaynst the Lorde and a- gaynst his anoynted.

For of a truthe, agaynst the holy chyld Ie- sus (whō thou hast anoynted) bothe Herode and Poncius Pilate, wth the Gentyles and y^e peo- ple of Israel, gathered them selues together, *(in this cytie) for to do whatsoeuer thy hand and thy counsell determynd before to be done. And nowe Lorde beholde they threatenynge, and graunt vnto thy seruantes, that wth all con- fidence

Exod. iii. c. Mat. xxi. c. Act. vii. d.

Mat. i. c. Philip. ii. b.

Mat. xxi. b. Mat. xii. a. Luke. x. c.

Mat. i. c. Philip. ii. b.

Iohn. xii. d.

Actes. vi. g.

Actes. iiii. h.

Psal. ii. a.

The Actes

fydence they maye speake thy worde. So shalte thou stretch forth thyne hande, that healyng and sygnes and wonders be done by the name of thy holy chylde Iesus. And as sone as they had prayed, the place moued, where they wer assembled together, and they wer all fylled wth the holpe gooste, and they spake the worde of God holdelpe.

¶ And the multytude of them that beleued, wer of one hert, and of one soule: Neyther sayd any of them, that ought of the thynges whiche he possessed was his owne: but they had al thynges common. And wth greate power gaue the Apostles wytnesse of the resurrection of the Lord Iesu. And great grace was wth them al. Neyther was there any among the that lacked. For as many as wer possessers of landes, or houses, solde them, and brought the pryce of the thynges that wer sold and layde it doune at the Apostles fete. And distribution was made vnto euery man accordyng as he had nede. ¶ And Ioses, whiche was also called of the Apostles, Barnabas (that is to say: the sonne of consolacion) beyng a Leuite, and of the countre of Cypers, when he had lande, solde it, and layde the pryce doune at the Apostles fete.

The .v. Chapter.

The dissimplyng of Ananias, and Sapphira is punished. Miracles are done by the Apostles which are taken, but the Angell of God byngeth them out of prison. They are brought before the counsell. The sentence of Gamaliel. The Apostles are beaten, they teyple in trouble.

A Certain man, named Ananias with Sapphira his wyfe, sold a possession, and kept a way parte of the pryce (his wyfe also beyng of counsell) and brought a certayn parte, and layde it at the Apostles fete. But Peter sayde: Ananias, howe is it, that Sathan hath fylled thyne hart, that thou shouldest lye vnto the holy gooste and kepe a waye parte of the pryce of the lande? Pertayned it not vnto the onelye, and after it was solde, was it not in thyne owne power? Why hast thou concealed thys thyng in thyne herte? Thou hast not lye d vnto menne, but vnto God. When Ananias herd these wordes, he fell doune and gaue v by the gooste. And great feare came on all them that herd these thynges. And the yong men rose vp, and put hym aparte, and carped hym out and buryed hym.

¶ And it fortuneth, that (as it were about the space of thre houres after) hys wyfe came in, ignorant of that whiche was done. And Peter sayd vnto her: Tell me, solde ye not the lande for so muche? And she sayd: yee, for so muche. Then Peter sayde vnto her: Why haue ye agreed together, to tempt the spyte of the Lord? Beholde, the fete of them which haue buryed thy husbāde are at the doore, and shall carpe the oute. Then fell she doune straghte waye at hys fete, and yeldded v by the gooste. And the yonge men came in and founde her dead, and carped her out, and buryed her by her husbāde. And greate feare

came on all the congregacyon, and on as many as hearde it.

¶ By the handes of the Apostles were many sygnes and wonders shewed amonge the people. And they were altogether wth one accorde in Salomons porche. And of other durste no man ioyne hym selfe to them, neuerthelesse the people magnified the. The nombre of the that beleued in the Lord both of menne and women grewe more and more: in so muche that they brought the sycke into the stretes, and layde the on beddes and couches, that at the least waye the shadowe of Peter, when he came by, myghte shadowe some of them, (and that they myght all be deliuered from theyr infirmities.) There came also a multytude out of the cyties rounde aboute vnto Jerusalem, byngynge sycke folkes, and them whiche wer vexed wth vncleane spytes. And they were healed euery one.

¶ Then the chefe prest rose vp, and all they that wer wth hym (whiche is the secte of Sadduces) and were full of indignacyon, and layed handes on the Apostles, and put them in the comune prison. ¶ But the angell of the Lord by nyght opened the prison doores, and brought the forth, and sayd: go, and stande and speake in the temple to the people, al the wordes of thys lyfe. When they herd that, they entred into the temple earlye in the mornynge, and taught. But the chefe preast came, and they that were wth hym and called a counsell together, and all the elders of the chylde of Israel, and sent men to the prison, to fet them. When the mynysters came, and founde them not in the prison, they returned and tolde, sayng: the prison truly founde we shutte wth all dyligence, and the keepers standynge wythout before the doores. But when we had opened, we founde no man wythin. When the chefe preast and the ruler of the temple, and the byeprestes herde these thynges, they doubted of the wherunto thys would growe.

¶ Then came one and shewed them: behold, the men that ye put in prison, stande in the temple, and teache the people. Then went the ruler of the temple, wth mynysters and brought the wyth out vpolence. For they feared the people, lest they shuld haue ben stoned. And whē they had brought them, they set them before the counsell. And the chefe preast asked them, sayng: whyd not we straptely commaund you, that ye shuld not teache in thys name? And beholde, ye haue fylled Jerusalem wth your doctryne, and intend to byng thys mans bloude vpon vs.

¶ Peter and the other Apostles answered, and sayd: We ought more to obey God then men. The God of oure fathers raysed vp Iesus, whō ye slewe, and hāged on tre. Hym hath God lyfte vp wth hys ryghte hande, to bee a ruler and a saupoure, for to geue repentance to Israel, and for geuenesse of synnes. And we are recordes of these thynges, whiche we saye, and so is also the holy gooste, whom God hath genen to them that obey hym. When they hearde that, they claue asunder, and sought meanes to slea them. Then stode there vp one in the counsell, a Pharyse, named

med. Gamaliell, a doctoure of lawe (had in reputation among all the people) & commaunded the Apostles to go asyde a lytle space, and sayde vnto them: Ye men of Israel, take hede to youre selues, what ye entend to do as touchynge these men. For befoze these dayes rose vp one Theudas, boasting hym selfe, to whom resorted a nombre of men, about a foure hundred, whiche was slayn: & they all whiche beleued hym, were scattered abrode, and broughte to nought. After this man, was ther one Judas of Galile in the dayes of the tribute, and drew a way much people after hym: he also perished and al, euen (as many as harkened to hym) were scattered abroade. And now I say vnto you: refrayne youre selues from these men, and let them alone. For yf this counsell, or this worke be of men, it wyll come to nought. But and yf it bee of God, ye can not destroye it, lest haplye ye be founde to stryue against God. And to hym agreed the other: and when they had called the Apostles, they beate them, & commaunded that they shoulde not speake in the name of Iesu, and let them go.

And they departed from the counsell, & reioysing, that they were counted worthy, to suffre rebuke for hys name. And daylye in the temple and in euery house they ceased not, to teache and preache Iesus Christ.

The. vi. Chapter.

Conuerses (or deacons) are ordeyned in the congregation, to do seruyce in necessary thynges of the body, that the Apostles maye wayte onlye vpon the worde of God. Steuen is accused.

In those dayes (when the nombre of the dyscyples grewe) there arose a grudge amonge the Grekes against the hebrewes, because they wyddowed were despyled in the dayly ministry. Then the twelue called the multitude of the dyscyples together, & sayd: It is not mete that we should leaue the word of God and serue tables. Wherefoze brethren loke ye out among you seven men, of honest reposte, and full of the holy goost and wysedom, to whom we maye commytte this busynes. But we wyll geue oure selues continually to prayer, and to the ministry of the worde. And they chose Steuen a man full of fayth and full of the holpe goost, and Phillip, and Procorus, and Nicanor & Timon and Perimenas, & Nicolas a conuert of Antioche. These they set befoze the Apostles: and when they had prayed they layd their handes on the. And the word of God increased, and the nombre of the dyscyples multiplyed in Jerusalem greatly, and a great company of prestes were obedient to the fayth.

And Steuen, full of fayth and power, dyd great wonders and myracles among the people. The ther arose certen of the Synagoge, which is called the Synagoge of the Libertines, and Cyrenytes, and of Alexandria, and of Celycia, and of Asia, dysputyng with Steuen. And they coulde not resiste the wysedome, and the spyrte, whiche spake. I

Then sent they in men, whiche sayde: We haue hearde hym speake blasphemous wordes against Moses, and against God. And they moued the people and the elders and the Scribes: and came vpon hym and caught hym, and broughte hym to the counsel, and brought forth false witness, whiche sayde: This man ceaseth not to speake blasphemous wordes against this holy place and the lawe: for we herde hym saye: this Iesus of Nazareth shal destroye this place, and shall chaunge the ordynaunces, whiche Moses gaue vs. And all that sate in the counsell, looked stedfastlye on hym, and sawe hys face as it had bene the face of an angell.

The. vii. Chapter.

Steuen maketh answer to his accusation, rebuketh the hardnecked Jewes, and is stoned vnto death.

Then sayd the chiefe prest: is it even so? And he sayd: ye men, brethren, and fathers, herken: The God of glorie appeared vnto our father Abraham when he was in Mesopotamia, befoze he dwelt in Charran, and sayd vnto hym: Get thee out of thy countre, and from thy kynred, and come into the land whiche I shal shewe the. The came he out of the lande of Chalde, and dwelt in Charran. And fro thence, when hys father was dead, he brought hym into this lande, in whiche ye now dwell, and he gaue hym none inheritance in it, no not the bredth of a foote: & promysed that he woulde geue it to hym to possesse, and to hys scede after hym, when as yet he had no chyld.

God verely spake on this wise: that his scede shoulde sojourn in a straunge lande, and that they shoulde kepe the in bondage, and entreat them euell. .i.ii. C. yeres. And the nacion (to whome they shalbe in bondage) wyll I iudge, & sayd God. And after that shall they come forth and serue me in this place. And he gaue hym a couenaunte of circumcision. And he begat Isaac, and circumcysed hym the eyght daye, and Isaac begat Jacob, & Jacob begat the twelue patryarkes. And they patryarkes hauing indignacyon, solde Joseph into Egypte. And God was with hym, & deliuered hym out of al hys aduersities, and gaue hym fauoure & wysedome in the syght of Pharaos kyng of Egypte. And he made hym gouernoure ouer Egypte, and ouer all hys householde.

But there came a deth ouer all the lande of Egypte and Canaan, and great affliccyon that oure fathers founde no sustenance. But when Jacob herde that there was corne in Egypte, he sent oure fathers first. And at the seconde tyme Joseph was knowne of his brethren, & Josephs kynred was made knowne vnto Pharaos. The sente Joseph a message, and caused hys father to be brought, & all hys kynne. .lxxv. soules. And Jacob descended into Egypte, & dyed bothe he and oure fathers, and were caried ouer into Sichem and layde in the sepulchre: that Abraham bought for money of the sonnes of Emor, the sonne of Sichem.

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C But when the tyme of p promise drew nye (whych God had sworne to Abraham) the peo-
Exod. ii. a ple grewe and multiplied in Egypt tell another
Gal. vi. c kynge arose whych knewe not of Joseph. The
 same dealt subtelly withour kynred, and enel in
 treated our fathers, and made the cast out they
 young chyliden, that they should not remain a-
Exod. ii. a lyue. * The same tyme was Moyses bozne, and
Deu. xli. e was acceptable vnto God, and nourished vp in
 hys fathers house thre monethes. When he was
 cast oute, Pharaos daughter tooke hym vp and
 nourished hym vp for her owne sonne. And Mo-
 ses was learned in al maner wysedom of the E-
 gyptians, & was myghtie in dedes & in wordes.

And when he was full fourtie yere old, it came
 in his hert, to vplet hys bzyethen the chyliden of
 Isracil. And when he sawe one of them suffre
 wrong, he defended hym, and auēged his quarel
 that had the harme done to hym, and smote the
 Egypcian. For he supposed his bzyethen would
 haue vnderstande, howe that God by hys hande
 should delpyer them. But they vnderstode not.

D And the next daye he shewed hym selfe vnto
 them as they stroue, and would haue set them at
 one agayne, saynge: Why ye are bzyethen, why
 hurt ye one another? But he that dyd his neigh-
Eue. xix. b bourer wronge, thrust hym away, sayng: * who
Exod. ii. c made the a ruler and a iudge ouer vs? Wylt thou
Mar. xxi. c kill me, as thou dydest the Egypcian yester-
Actes. iii. b daye? * Then fled Moyses at that sayng, & was
Exod. ii. c a straunger in the lande of Madian, wher he be-
 gat two sonnes.

E And when fourtye yeres wer expyred, there
 appeared to hym in the wyldernes of mounte
 Sina an angell of the Lorde in a flambe of fyre
 in a bushe. When Moyses sawe it, he wondred at
 the syghte. And as he drew neare to behold, the
Exod. iii. d voyce of the Lorde came vnto hym. * I am the
Mar. xxi. c God of thy fathers, the God of Abraham, the
Luke. xx. c God of Isaac, & the God of Jacob. Moyses tre-
 bled, and durst not behold. Then sayd the Lorde
Isaie. vi. d to hym. * Pur of thy shoes from thy fete, for the
 place where thou standest, is holpe grounde. I
 haue perfectly sene the afflyccyon of my people,
 which is in Egypte, and I haue heard their gro-
 nyng, and am come doune to delpyer them. And
 now come, and I wyl sende the into Egypte.

F Thys Moyses whome they forsoke (saynge:
Exod. ii. c * who made the a ruler and a iudge?) the same
 dyd God sende to bee a ruler and a delpyer by
 the handes of the angel whych appeared to hym
 in the bushe. And the same brought them oute,
 the wyngge wonders and sygnes in Egypte, & in
 the read sea, and in the wyldernes fourtye yeres.
 This is that Moyses, whych sayd vnto the chyl-
Deu. xlii. c iden of Isracil: * A prophet shall the Lorde pour
Actes. iii. d God rayse vp vnto you of your bzyethen, like vn-
 to me, hym shall ye heare.

G Thys is he: that was in the congregacio in p
Exo. xix. c wyldernes w the angel (whych spake to hym in
Gal. iii. c the mount Sina) and wth our fathers. Thys
 man reccaued the worde of lye to geue vnto vs,
 to whome our fathers would not obey, but cast
 it from them, and in they hartes turned backe
 agayne into Egypte, saynge vnto Aaron:

* Make vs goddes to go befoze vs. For as for
 thys Moyses that brought vs out of the lande of
 Egypte, we wote not what is become of hym.
 And they made a calfe in thole dayes, and offred
 sacryfycce vnto the ymage, and reioysed ouer the
 workes of they owne handes.

Then God turned hym selfe, and * gaue them
 bp, that they should worshippe the booste of the
 skye, as it is wyrtten in the booke of the prophe-
 tes. * O ye of the house of Isracil, gaue ye to me
 sacryfyces and meate offerynges, by the space of
 fourtye yeres in the wildernes? And ye toke vn-
 to you the tabernacle of Moloch, and the starre
 of poure God Rempham, fygyres whych ye
 made to worshippe them. And I wyl translate
 you beyonde Babylon.

Oure fathers had the tabernacle of wyrtnesse
 in the wyldernes, as he had appoynted them,
 speakhng vnto Moyses: * that he should make it
 accordyng to the fashyon p he had sene. Whiche
 tabernacle also oure fathers that came after,
 * brought in wth Josue into the possession of p
 Gentyls, whom God draue oute befoze the face
 of our fathers, vnto the tyme of Dauid: * whiche
 founde fauoure befoze God, & would sayne haue
 found a tabernacle for the God of Jacob. * But
 Salomon buylt hym an house.

* Howbeit he that is best of all, dwelleth not
 in temples made with handes, as sayeth the pro-
 phet: * Heauen is my seate, and earth is my fote
 stole. What house wyl ye buylde for me sayeth
 the Lorde: or whych is the place of my rest: hath
 not my hande made all thynges?

Ye styffnecked and of vncyrcumcyled hertes
 and eares, ye haue alwayes respysted the holpe
 goost: * as your fathers dyd, so do ye. Whych of
 the prophetes haue not your fathers persecuted
 And they haue slayne the whych shewed befoze
 of the commyg of that iust, who ye haue nowe
 betrayed, & murthered. And ye also haue recea-
 ued the lawe: * by the mynystracyon of angells,
 and haue not kept it.

* When they herde these thynges, they ber-
 tes claue asunder, & they gnashed on hym wth
 they tethe. But he beyng full of the holy goost
 looked vp stedfastlye wth hys eyes into heauen,
 and saw the glory of God, and Iesus standyng
 on the ryght hande of God, and sayde: Beholde,
 I se the heauens open, and the sonne of man stan-
 dyng on the ryghte hande of God. Then they
 gaue a shoute wth a loude voyce, and * stopped
 they eares, and ranne vpon hym al at once, and
 cast hym out of the cytie, and * stoned hym. And
 the wyrtnes layed doune they clothes at a yonge
 mans fete, whose name was Saule. And they
 stoned Steuen, callng on, and sayng: Lorde
 Iesu, * reccau my spyte. And he kneled doune,
 and cryed wth a loude voyce: Lorde, * laye not
 thys synne to they charge. And when he had
 thus spoken he fell aslepe.

The. viii. Chapter. ✠

Saul persecuteth the Christen. The Apostles are sca-
 ttered abrode. Philip cometh into Samaria. Symon
 Magus is daptised, he dissembleth. Philip daptiseth
 the chamberlayne.

Saul



Saul consented vnto his death. And at that tyme there was a greate persecution against the congregation whiche was at Hierusalem and they were all scattered a brode throughe out the regions of Jewry and Samaria, except the Apostles. But deuoute menne dressed Steuen and made greate lamentacion ouer him. As for Saul he made hauocke of the congregacion and entered into euery house, and drew oute bothe menne and women and thruste them into prison. Therfore they that wer scatered abroad went euery where preaching the woorde of God.

Then came Philip into a citee of Samaria, and preached Christ vnto them. And the people gaue hede vnto those thynges whiche Philip spake with one accorde, hearyng and seying the miracles whiche he did. For vncleane spirittes crying with loude voyce, came oute of many that were possessed of them. And many taken with palsies, and many that halted, wer healed. And there was greate ioye in that citee.

But there was a certain manne, called Symon, whiche before tyme in the same citee bled with charme, and bewitched the people of Samaria, sayng that he was a manne that could doo greate thynges. Whom they regarded, from the lyste to the greatesse, sayng: this manne is the power of God, whiche is called great. And hym they sette muche by because that of long tyme, he had bewitched them with sorceries.

But as sone as they gaue credence to Philip, preaching of the kyngdome of God, and of the name of Jesus Christ: they wer baptised bothe men & womē. Then Symon hymself beleue also. And when he was baptised, he continued with Philip, wondering, beholding the miracles and signes, whiche were shewed. When the Apostles whiche were at Hierusalem heard saie that Samaria had receiued the woorde of God they sente vnto them Peter and Iohn. Whiche when they were come doune praied for them, that they might receiue the holy ghooste: For as yet he was come on none of the but they wer baptised onely in the name of Christ Iesu. Then laied they their handes on them, & they receiued the holy ghooste.

When Symon sawe that throughe laipng on of the Apostles handes, the holy ghooste was geuen, he offered them money, sayng: geue me also this power, that on whomsoener I putte the handes, he may receiue that holy ghooste. But Peter saied vnto hym: thy money perishe with thee, because thou hast thought that the gifte of God maye bee obtained with money. Thou hast neither parte nor fellowship in this busynes. For thy hearte is not right in the sight of God. Repente therefore of this thy wickednes and praie God, that he thought of thyne hearte maye be forgiven thee. For I perceiue that thou arte full of bitter gall, and wrappd in iniquitee.

Then answered Symon and saied: praye ye to the Lorde for me that none of these thynges whiche ye haue spoken, fall on me. And when they had testified and preached the woorde of God they returned toward Hierusalem, and preached the

Gospell in many citees of the Samaritans.

The angell of the Lorde spake vnto Philip, sayng: aryse and goo toward the southe vnto the waye that gooeth doune from Hierusalem vnto the citee of Gaza, whiche is in the deserte. And he arose, and wente on. And behold a manne of Ethiopia (a chamberlayne, and of greate aucthorite: with Candace quene of the Ethiopians, and had the rule of al her treasure) came to Hierusalem for to worship. And as he returned home agayne sitting in his charret, he red the Prophete.

Then the spirite saied vnto Philip: good nete and ioyne thy self to ponde the charret. And Philip ranne to hym, and heard hym rede the Prophete Esai, and saied: Understandest thou what thou readeest? And he saied: How can I, excepte I had a guyde? And he desired Philip, that he would come vp, and sit with hym. The tenoure of the scripture whiche he rede, was this: He was led as a shepe to bee slaine: and like a lambe dumme before his shearer, so opened he not his mouth. Because of his humblenes he was not esteemed. But who shall declare his generacyon? for his lyfe is taken from the earth. The chamberlayne answered Philip, and saied: I praye thee of whom speaketh the Prophete this? Of hymself, or of some other manne?

Philip opened his mouth, and beganne at the same scripture, and preached vnto hym Jesus. And as they wente in their waye, they came vnto a certayne water, and the chamberlain saied: See, here is water: what dooeth lette me to bee baptised? Philip saied vnto hym: If thou beleue with all thine hearte thou mayest. And he answered and saied: I beleue that Jesus Christe is the sonne of God. And he commaunded the charret to stande still. And they went doune bothe in the water: bothe Philip and also the chamberlayne & he baptised hym. And as sone as they were come out of the water the spirite of the Lorde caughte awaye Philip and the chamberlayne sawe hym nomore. And he wente on his waye reioysing: but Philip was founde at Azotus. And he walked througheout the countree, preaching in all the citees, till he came to Cesarea.

The ix. Chapter.

Saul is converted, and confoundeth the Jewes
Peter rayseth Tabitha.



Saul yet breathyng out threatenings and slaughter against the disciples of the Lorde, wente vnto the hie preeste, and desired of hym letters, to cary to Damasco, to the Synagoges: that if he founde any of this waye (whether they were menne or women) he might byying them bounde vnto Hierusalem. And when he southeied, it fortuned that as he was come nye to Damasco, sodenly there shyned rounde aboute hym a lyghte from heauen, and he fell to the earth and heard a voyce, sayng to hym: Saul Saul, why persecutest thou me? And he saied: what arte thou Lorde? And the Lorde saied: I am Jesus, whom thou persecutest. It is harde for thee to lyeke agaynst the pykes.

And

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And he bothe tremblyng, and astonnied saied: **Lorde, * what wylte thou haue me to dooe?** And the Lorde saied vnto hym: arise, and goo into **Jerusalem**, and it shal be tolde thee what thou must dooe.

W The menne whiche ioyned with hym, stode amased, hearyng a voyce, but seeyng no manne. And **Saull** arose from the earth, and when he opened his eyes, he sawe no manne. But thei led hym by the hande, and broughte hym into **Damascus**. And he was thre dayes without sight, and neither did eate nor drynke. And there was a certain discipule at **Damascus**, named **Ananias**, and to hym saied the Lorde in a vision: **Ananias**. And he saied: Beholde, I am here Lorde: and the Lorde saied vnto hym: Arise, and goo into the streete (whiche is called straighte) and seke in the house of **Judas** after one called **Saull** of **Tarsus**. For beholde he prayeth, and hath sene a vision a manne named **Ananias** commyng in to hym, and puttynge his handes on hym, that he might receiue his sight.

C Then **Ananias** answered: Lorde, I haue hearde by many, of this manne * how muche evil he hath dooen to the saintes at **Jerusalem**, and here he hath auctorite of the hie preestes to bynd all that call on thy name. The Lorde saied vnto hym: goo thy waye, for he is a chosen vessel vnto me, to beare my name before the Gentiles, and kynges, and the chyldeyn of **Israell**.

For I will shewe hym how greate thynges * he must suffre for my names sake. * And **Ananias** wente his waye, and entered into the house, and putte his handes on hym, and saied: Brother **Saull**, the Lorde that appeared vnto thee in the waye as thou camest, hath sente me, that thou mightest receiue thy sight, and be filled with the holy ghooste. And immediatly there fell from his eyes as it had been scales, and he receiued sight: and arose, and was baptised, and receiued meate, and was comforted. Then was **Saull** certain dayes with the disciples whiche were at **Damascus**. And straight waye he preached **Christe** in the Synagoges, how he was the sonne of God but all that hearde hym, were amased, and saied: Is not this he, that spoyled theim whiche called on this name in **Jerusalem**, and came hether for that entent, that he might byyng theim bounde vnto the hie preestes? But **Saull** encreased the more in strength, and confounded the **Jewes** whiche dwelt at **Damascus**, affirmyng that this was verie **Christe**.

And after a good while, the **Jewes** toke consaill together, to kyll hym. But their layng a waite was knowe of **Saull**. And thei watched the gates daye and nighte to kyll hym. * Then the disciples toke hym by nighte and putte hym through the wall, and let hym doune in a basket. And whē **Saull** was come to **Jerusalem**, he asayed to couple hymself to the disciples: but thei were all afraied of hym, and beleued not that he was a discipule. But **Barnabas** tooke hym, and broughte hym to the Apostles, & declared to thei how he had sene the Lorde in the waye and that he had spoken to hym, and how he had dooen boldly at **Damascus** in the name of **Jesu**. And he

had his conuersacion with theim at **Jerusalem** speakyng boldly in the name of the Lorde **Jesu**. And he spake and disputed agaynst the **Greekes** but thei wente aboute to slee hym. Whiche whē the brethren knewe, * thei broughte hym to **Cesarea**, and sente hym forth to **Chasus**. Then had the congregacions rest through all **Jewry** and **Galilee** and **Samaria**, and were edified and walked in the feare of the Lorde, and multiplied by the conforste of the holy ghooste.

And it chaunced as **Peter** walked throughoute all quarters: he came also to the saintes, whiche dwelte at **Lydda**. And there founde a certayne manne named **Eneas**, whiche had kept his bedde eight yeres, and was sicke of the palsy. And **Peter** saied vnto hym: **Eneas**: The Lorde **Jesu Christe** make thee whole, arise, and make thy bed. * And he arose ymmediatly. And all that dwelt at **Lydda** and **Straton** sawe hym and turned to the Lorde.

There was at **Joppa** a certayne woman a discipule named **Tabitha** (whiche by interpretacon is called **Dorcas**) the same was full of good woorkes and almes deedes, whiche she did. And it chaunced in those dayes that she was sicke, and dyed. Whom when they had washed, they layed her in a chamber. But for asmuche as **Lydda** was nise to **Joppa**, and the disciples had hard that **Peter** was there, thei sente vnto hym, desirynge hym, that he woulde not be greued to come vnto theim.

Peter arose, and came with theim. And when he was come, thei broughte hym into the chamber. And all the wyddowes stode rounde aboute hym wepyng, and shewyng the cootes and garments whiche **Dorcas** made, whyle she was with theim. And **Peter** putte theim forth, and kneeled doune, and prayed: and turned hym to the body, and saied: **Tabitha** * arise, and she opened her eyes, and when she sawe **Peter**, she satte vp. And he gaue her the hande, and lift her vp. And when he had called the saintes and wyddowes, he shewed her aliue. And it was knowe through out all **Joppa**, and many belued in the Lorde. And it fortuneth, that he taried many dayes in **Joppa** with one **Symon** a tanner.

The x. Chapter.

The vision that **Peter** sawe. How he was sente to **Cornelius**. The heahe also receiue the spirite and are baptised.

Here was a certain manne in **Cesarea** called **Cornelius**, a capitaine of the souldoyours of **Italy**, a deuoute manne & one that feareth God with all his house holde whiche gaue muche almes to the people, & prayed God alwaie. The same sawe by a vision evidently (about the ninth hour of the daie) an gell of God commyng into hym, and sayng vnto hym. **Cornelius**: When he looked on hym, he was afraied, and saied: What is it Lorde? He sayed vnto hym: Thy prayers and thy almeses are come vp into remembraunce before God. And now send menne to **Joppa**, and call for one **Simon** whose surname is **Peter**. He lodgeth with one **Simon** a tanner, whose house is by the seaside. He shall tell thee, what thou oughtest to dooe. And

11. Cor. xii. 1
1 Reg. xix. 1

et. cxxv

And when the Angell whiche spake vnto hym was departed, he called two of his household seruantes, and a deuoute souldiour of theim that waited on hym, and tolde them all the matter, and sente them to Joppa.

B On the morowe as thei went on their iorney and drew nye vnto the citee, Peter wente vpon the toppe of the house to praye, aboute the sytte houre. And when he weted an hongred he woulde haue eaten. But while thei made ready, he fell into a trance, and sawe heauen opened and a certain vessell came downe vnto hym as it had been a greate nete knet at the foure corners and was let doune to the earthe, wherein were all maner of fourefoted beastes of the earth and vermes and wormes and foules of the ayre. And there came a voyce to hym, rise Peter, kyl and eate. But Peter saied: not so Lorde, for I haue neuer eaten any thyng that is comen of vncleane. And the voyce spake vnto hym againe the second tyme: * What God hath cleued that call not thou comen: This was dooen thy self, and the vessell was receiued vp againe into heauen.

C Whyle Peter also mused in hym self what this vision (whiche he had sene) meante beholde the mene whiche were sente from Cornelius had made inquirance for Simons house and stode before the dooze: and called oute one, and asked whether Simon whiche was surnamed Peter were lodged there. Whyle Peter thought on the vision, the spirite saied vnto hym beholde, mene seke thee: aryse therefore, and gette thee doune, and goo with them, and doubt not, for I haue sente them. Peter wente doune to the nene whiche wer sent vnto hym from Cornelius and saied: Beholde, I am he whom ye seke, what is the cause wherfore ye are come? Thei saied Cornelius the capitaine a iuste manne, and one that feareth God, and of good reporte among all the people of the Jewes was warned by an holy angell to sende for thee into his house, and to heare woordes of thee: Then called he them in * and lodged them.

D And on the morow, Peter went a waite with them, and certain brethren from Joppa accompanied hym. And the thyrde daye entred they into Cesarea. And Cornelius wayted for them and had called together his kinsmen and special frendes. And as it chaunced Peter to come in: Cornelius mette hym, and fell doune at his fete, and worshipped hym. But Peter toke hym vp, saying: stand vp, for I my self also am a manne. And as he talked with hym, he come in, and founde many that wer come together. And he saied vnto them: Ye knowe how that it is an vnlawfull thyng for a manne that is a Jewe, to compaignie or come vnto an aliene. But God hath shewed me that I should not call any manne comen of vncleane: therefore came I vnto you without delaye, as sone as I was sente for. I aske therefore, for what intent haue ye sente for me. And Cornelius saied: This daye now foure dayes about this houre, I satte fastyng & at the nynt houre I prayed in my house, and behold, a manne stode before me in byght clothynge, and saied: Corne-

lius, thy prayer is hearde, & thyne almes deedes are had in remembrance in the sighte of God: send men therefore to go Joppa, & cal for Symon whose surname is Peter. He is lodged in the house of one Simon a tanner by the sea syde whiche as sone as he is come, shall speake vnto thee. Thei sente for the immediately, and they had well dooen, that thou arte come. Now therefore are we all here presente before God, to heare all thynges that are commaunded vnto thee of God. Then Peter opened his mouth, and saied of a truth I perceiue that there is no respect of persones with God * but in all people, he that feareth hym, and woorketh righteously, is accepted with hym.

E Ye knowe the preaching that God sente vnto the chyldren of Israel: preaching peace by Iesu Christe, whiche is Lorde ouer all thynges. Whiche preaching was published throughe all Jewry (and began in Galile; after the baptyzme whiche Iohn preached) how God anointed Iesus of Nazareth with the holy ghooste and with power. Whiche Iesus wente aboute dooynge good, and healyng all that wer oppressed of the deuell, for God was with hym. And we are witnesse of all thynges whiche he did in the land of the Jewes and at Hierusalem: who thei slew & hanged on a tree. Hym God raised vp the thirde daye, and shewed hym openly not to all the people, but vnto vs witnesse (chose before of God for that same intent) whiche did eate and drinke with hym, after he arose from deathe. And he commaunded vs to preache vnto the people and to testifie that it is he, whiche was ordeyned of God to bee the iudge of quicke and dedde. To hym geue all the Prophetes witness, that throughe his name whosoener beleueth in hym shall receiue remission of synnes.

F While Peter yet spake these woordes, the holy ghooste fell on all them whiche heard the preaching. And thei of the circumcision whiche beleued, wer astonied, as many as came with Peter, because that on Gentiles also was shed out the gifte of the holy ghooste. For thei hearde them speake with toungues, and magnify God. Then answered Peter: * can any manne forbyde water that these shoulde not bee baptised, whiche haue receiued the holy ghooste as well as we? And he commaunded them to bee baptised in the name of the Lord. Then prayed thei hym to tary a fewe dayes.

The xi. Chapter.

¶ Peter sheweth the cause wherfore he wente to the heathen. Barnabas and paul preache to the heathen. Agabus prophesieth death to come.



A And the Apostles and brethren that wer in Jewry, heard that the heathen had also receiued the woorde of God. And whē Peter was come vp to Hierusalem, thei that wer of the circumcision contended against hym saying: Thou wentest into mene vncircumcised, and diddest eate with them. But Peter rehearsed the matter from the beginning, & expounded it by order vnto them saying: I was in the citee of Joppa, praying and in a trance, I sawe a vision a certayne vessell descend

ii. pa. rix. d.
Roma. ii. d.
Ephe. vi. d.
Colo. iii. d.
Et. xxi. d.
* Esa. lvi. d.

Mat. xiii. d.
Esa. xlii. d.

Luk. xxi. d.
Mat. xxi. d.
Mat. xxi. d.
Mat. xxi. d.

Esa. xlii. d.

Actes. ii. d.

Actes. viii. d.

Deut. xxi. d.

Actes. x. d.

The Actes

Actes. vii. a.
Actes. xiii. a.
B descend as it had been a greete spete, lette doune from heauen by the foure corners and it came to me. Into the whiche when I had fastened myne eyes, I considered and sawe fourefoted beastes of the earth and vermen of woymes, and foules of the ayre. And I hearde a voyce sayng vnto me arise Peter, staie, and eate. But I saied, not so Lorde, for nothing comen oz vncleane hath at any tyme entered into my mouth. But the voyce answered me again from heauen: coumpt not þ those thynges comen whiche God hath clenled. And this was dooen three tymes. And all were taken vp again into heauen.

Actes. x. d.
And beholde, ymmediatly there were three menne alre dy come vnto the house wher I was sente fro Cesarea vnto me. And the spirite saied vnto me, that I shoulde goo with theim without doubtyng. Mozeouer, * these syre brythren accompaigned me, and wee entered into þ mannes house. And he shewed vs, howe he had sene an angell in his house, whiche stode and saied to hym: lende menne to Joppa, and call for Simo, whose sirname is Peter: he shall tell the woordes, whereby bothe thou and all thyne house shal bee saued:

Actes. ii. a.
Actes. i. d.
Actes. i. a.
C And as I beganne to preache, the holy ghost fell on them, * as he did on vs at the begynnyng. Then came it to my remembraunce, howe that the Lorde saied: * Iohn baptised with water, bute ye shal bee baptised with the holy ghoste. For asmuche then as God gaue them lyke giftes as he did vnto vs, when wee beleued on the Lorde Iesus Christ: what was I that I should haue withstande God? When they hearde this, thei helde their peace, and glorified God sayng then hath God also to the Gentiles graunted repentaunce vnto life.

Actes. viii. a.
* They also whiche were scatered abrode throughe the afflyccion that arose aboute Steuen, walked througheoute vnto Phenices and Cyprus, and Antioche, preachyng the woorde to no manne but vnto the Jewes onely. Some of theim were menne of Cyprus and Syren, whiche when thei were come to Antioche, spake vnto the Grekes, and preached the Lorde Iesus. And the hand of the Lorde was with theim, and a greete nombze beleued and turned vnto the Lorde. **Actes. xiii. c.** Epdynges of these thynges came vnto the eares of the congregacion, whiche was in Hierusalem. And thei sente for the Barnabas, that he shoulde goo vnto Antioche. Whiche whē he came, and had sene þ grace of God, was glad and * exhorted theim all, that with purpose of hearte they would continually cleaue vnto the Lorde. For he was a good manne, and ful of the holy ghoste and of faith: and muche people was added vnto the Lorde. Then departed Barnabas to Charlus, for to seke Saul. And when he had founde hym he brought hym vnto Antioche. And it chaunced that a whole yere thei had their couersacion with the congregacion there, and taughte muche people, in so muche, that the disciples of Antioche were the firste that were called Chrysten.

Actes. xxi. d.
* In those dayes came Prophetes from the

citee of Hierusalem vnto Antioche. And there stode vp one of theim named Agabus, and signified by the spirite, that there shoulde bee greate dertthe througheoute all the worlde whiche came to passe in the Emperour Claudius dayes. The disciples euery manne accordyng to his abylitee, purposed to sende * socour vnto the brythren whiche dwelte in Jewry. Whiche thyng thei also did, and sente it to the elders by the handes of Barnabas and Saul.

The xii. Chapter.

Herode persecuteth the Chyrtien. Kylleth James, and putteth Peter in prison, whom the Lorde deliuereth by an angell. The shawfull death of Herod.



A the same tyme Herode the kyng stretched forth his handes to bere certaine of the congregacion. And he kyled * James the brother of Iohn with the sword. And because he saw that it pleased the Jewes he proceeded further, and tooke Peter also. Then were the dayes of swete bryede. And when he had caughte hym, he putte hym in prison also, and deliuered hym to foure quaternions of souldiours to be kepte, entenyng after Easter to bryng hym forth to the people. And Peter was kepte in prison: But prayer was made without ceasyng of the congregacion, vnto God for hym. And when Herode would haue brought hym out vnto the people, þ same night slept Peter betwene twoo souldiars bounde with twoo cheynes, & the keepers before the doze kept the prison. And behold, * the angell of the Lorde was there present, and a light shyned in the habitation. And he smote Peter on þ side, and stered hym vp, sayng: arise vp quickly. And his chaynes fell of from his handes. And the angell saied vnto hym: gyste thy selfe, and bynde on thy sandales. And so he did. And he saith vnto hym: caste thy garmente aboute thee, and foloe me. And he came out and foloed hym, and wytte not that it was truerth whiche was dooen by the angell, but thoughte he had sene a vision. When they were paste the firste and the soconde watche, they came vnto the yron gate, that leadethe vnto the citee, * whiche opened to theim by the owne accorde. And thei wente out, and passed throughe one strete, and forthwith the angell departed from hym.

And when Peter was come to hym selfe, he saied: howe I knowe of a suerty, that the Lorde hath sente his angell, and hath deliuered me out of the hande of Herode, and from all the waytyng for, of the people of the Jewes. **Actes. xii. d.** And as he considered the thyng, he came to the house of Mary the mother of one Iho, whose sirname was Marke, where many were gathered together * in prayer. As Peter knocked at the enterie dooze, a damsell came forth to herken, named Rhodda. And when she knewe Peters voyce she opened not the enterie for gladnes, but ranne in, and told how Peter stode before the enterie. And they saied vnto her: thou arte madde: But she affirmed that it was euē so. Thei saied they: it is his Angell. But Peter contynued knockyng: and when thei had opened the dooze, and

and sawe hym, thei wer astonnyed. * And when he had beckened vnto them with the hande, that thei mighte holde their peace, he tolde theim by what meanes the Lorde had brought hym oute of the prison. And he saied: goo herwe these thynges vnto James and to the bzyethren. And he departed, and wente into another place.

D Asone as it was daye, there was no litle adoe among the souldioners, what was become of Peter. When Herod had sought for hym, and founde hym not, he examined the keepers and commaunded them to bee caried awaye. And he descended from Jewry to Cesarea, and there abode. Herode was displeased with theim of Tyre and Sidon. But thei came all with one accorde to hym, and made intercession vnto Blastus the kynges chamberlain, and desired peace, because their countre was nourished by the kynges provision. And vpon a daye appoynted, Herode arrayed hym in royall apparell, and set hym in his seat, and made an oracion vnto theim. And the people gaue a shoute, sayng: it is the voyce of a God, and not of a manne. And ymmediatly the angell of the Lorde smote hym, because he gaue not God the honoure, and he was eaten of wormes and gaue vp the ghozte. And the woorde of God grew and multiplied. And Barnabas and Paull returned to Hierusalem, when they had fulfilled their office, and toke with theim, * Iho whose surname was Marke.

The. xiii. Chapter.

Paull and Barnabas are called to preache among the heathen, of Sergius Paulus and Elimas the sorcerer Paull preacheth at Antioche.

I Here were in the congregacion that is at Antioche, certain prophetes, & teachers: as Barnabas and Simon that was called Nigcr, and Lucius of Cyrene, and Manaben, Herode the Tetrarkes nourfeloe, and Saul. As thei ministered to the Lorde and fasted, the holy ghozte saied seperate me Barnabas & Saul, for the woorde whereunto I haue called theim. And when thei had fasted and prayed, and laied their handes, on theim, thei let theim goo. And thei after they were sente forth of the holy ghozte, departed vnto Seleucia, and from thence thei sailed to Cyprus. And when thei were at Salamine, thei thewed the woorde of God in the sinagoges of the Jewes. And thei had Ihon to their minister.

When thei had gone throughe the isle vnto Paphos, thei founde a certain sorcerer, (a false prophete, a Jewe) whose name was Bariesu, whiche was with the ruler of the countree one Sergius Paulus a prudente manne: The same ruler called vnto hym Barnabas and Saul and desired to heare the woorde of God. But Elymas the sorcerer (for so is his name by interpretation) withstode theim, and soughte to turne the ruler a waye from the faith. Then Saul whiche (also is called Paull) beeyng full of the holy ghozte, set his eyes on hym, and saied O full of all subtilty and disceitfulness, thou chyld of the deuell, thou enemye of all righteousnes: wilt thou not cease to peruerste the straight wayes of the Lorde?

And now beholde, the hande of the Lorde is vpon thee and thou shalt bee blinde, and not see the sunne for a season. And ymmediatly, there fell on hym a miste and a darkenes, and he went aboute, sekynge theim that should leade hym by the hande. Then the ruler when he sawe what had happened * beleued, and wondred at the doctryne of the Lorde.

When Paull departed from Paphos, they that were with hym, came to Perga in Pamphilia: and Ihon departed from theim, and returned to Hierusalem. But they wandered through the countrees, and came from Perga to Antioche in Pisidia, and wente into the synagoge on the Saboth daye, and satte doune. And after the lecture of the lawe and of the Prophetes the rulers of the synagoge sente vnto theim, sayng: ye menne and bzyethren, if ye haue any sermon to exhorste the people, saye on.

Then Paull stode vp, and beckened with the hande for silence, and saied: Menne of Israhell and ye that feare God, geue audience. The God of this people chose oure fathers, and exalted the people, when thei dwelte as straungers in the lande of Egypte, and with an hye harme brought he theim out of it, and aboute the tyme of fouerty peres, suffered he their maners in the wilderness. And he destroyed seuen nacions in the lande of Canaan, * and deuided their lande to theim by lotte. And afterwarde, he gaue vnto theim iudges aboute the space of foure hundred and fifty peres, vnto the tyme of Samuell the prophete. And afterwarde, * thei desired a kyng & God gaue vnto them Saul the soonne of Cis, a manne of the tribe of Benjamin by the space of fouerty peres. And when he was putte doune, he sette vp Dauid to bee their kyng, of whom he reported sayng: * I haue founde Dauid the soonne of Jesse, a mane after myne owne hearte, whiche shall fulfill all my will.

* Of this mannes seede hath God (accordyng as he had promysed) broughte forth the to Israhell, a sauoure, one Iesus, when Ihon had first preached before his commynge the Baptyne of repentance to Israhell. And when Ihon had fulfilled his course, he saied: * whom ye thynke that I am, the same am I not. But behold, ther commeth one after me, whose moores of his fete I am not worthy to loofe.

Ye menne and bzyethren, chyldren of the generation of Abraham, and whosoever among you feareth God, to you is this woorde of saluacion sente. For the inhabytors of Hierusalem and their rulers, because they knewe hym not, nor yet the voyces of the Prophetes whiche are rede every Saboth daye, they haue fulfilled theim, in condempnyng hym: * And when they founde no cause of death in hym, yet desired they Pylate to kyll hym. And when they had fulfilled all that were wyrtten of hym, they toke hym doune from the tree, and put hym in a sepulchre. But God rayled hym again from death, and he was sene many dayes of theim whiche came vp with hym from Galyle to Hierusalem: whiche * are his witness vnto the people.

The Actes

And wee declare vnto you, howe that the promise (whiche was made vnto the fathers) God hath fulfilled vnto their children (euen vnto vs) in that he raised vp Iesus again. Euen as it is written in the seconde Psalme: *Thou arte my sonne, this daye haue I begotten thee. As concerning that he raised hym vp from death, now nomore to returne to corruption he saied on this wise: *The holy promises made to Dauid, will I geue faithfully to you. Wherefore he saith also in another place. *Thou shalt not suffer thynne holy to see corruption. For Dauid (after he had in this tyme fulfilled the wil of God) *fel on slepe, & was laied vnto his fathers, and sawe corruption. But he whom God raised agayne sawe no corruption.

I Bee it knowen vnto you therefore (ye menne and brethren) that *through this manne is preached vnto you the forgiveness of synnes, & that by hym, all that beleue, are iustified fro all thynges from whiche you coulde not bee iustified by the lawe of Moyses. Beware therefore, lest that fall on you, whiche is spoken of in the the prophe-
tes: *Behold, ye despisers, and wonder, & perishe: for I dooe a worke in your daies, whiche ye shall not beleue though a manne declare it you. When the Jewes were gone out of the congregacion, the Gentiles besought that thei woulde preache the worde the next Saboth, when the congregacion was broken vp, many of the Jewes and vertuous proselites folowed Paull and Barnabas, whiche spake to them: and *exhort-
ed them to continue in the grace of God.

And the next Saboth daie came almost the whole citee together, to heare the worde of God. But when the Jewes sawe the people, thei wer full of indignacion and spake against those thynges, whiche wer spoken of Paull, speaking agaynst it, and raplyng on it: Then Paull and Barnabas waxed bold and saied: it was meate that the worde of God should firste haue been preached to you. But seying ye put it from you, and thyncke youre selues unworthy of euerylastyng life: lo, wee turne to the Gentiles: For so hath the Lorde commaunded vs: *I haue made thee a lighte of the Gentiles, that thou bee the saluacion vnto the ende of the worlde. When the Gentiles herde this, thei wer glade and glorified the worde of the Lorde, and beleued, euen as many as were ordeyned vnto eternall life. And the worde of the Lorde was published throughout all the region: But the Jewes moued the deuoute and honest women, and the chief menne of the citee: and raised persecucion agaynst Paul and Barnabas, and expelled them out of their coostes: *But thei shoke of the duste of their fete agaynst them, and came vnto Iconium. And the disciples were filled with ioye and with the holy ghooste. **F**

The. xiiii. Chapter.

Paull and Barnabas preache at Iconium, some beleue, some here vp sedicion. At Listra thei woulde dooe sacrifice to Barnabas and Paull, whiche refuse it and exhorre the people to worshippe the true God. Paul is stoned: after that cometh to Darba Listra, Iconium, and to Antioche.



And it fortuned in Iconium that thei wente bothe to gether into the sinagoge of the Jewes, and so spake, & a greate multitude bothe of the Jewes and also of the Grekes beleued. But the beleuyng Jewes, steryd vp, and vniquieted the myndes of the Gentiles agaynst the brethren: Long tyme abode thei there, and quite thei selues boldly with the helpe of the Lorde, whiche gaue testimony vnto the worde of his grace, and *grasfired sygnes and wonders to bee dooen by their handes. But the multitude of the citee was deuided: and parte helde with the Jewes, and parte with the Apostles.

Whē there was an assaute made bothe of the Gentiles and also of the Jewes with their rulers to dooe them violence, and to stone thei they were ware of it, and *fled vnto Listra and Darba, cities of Licaonia, and vnto the region that lieth rounde aboute, and there preached the Gospel: (and all the multitude was moued at their doctrine, but Paull and Barnabas taried still at Listra.) And there sat a certain manne at Listra weake in his fete beeyng: a crepell from his mothers wombe, and neuer had walked. The same heard Paull preache, whiche beholding hym, and perceiuyng that he had faith to bee whole, saith with a loude voice stande vprighte on thy fete: And he *sterre vp and walked. And when the people sawe what Paull had dooen, thei lifte by their voyces, saying in the speache of Licaonya: *Goddess are come doune to vs in the lykenes of menne. And thei called Barnabas Jupiter, and Paull Mercurius because he was the preacher. Then Jupiters preeste, & dwelte befoze their citee, brought oxen and garlandes vnto the porch, and would haue dooen sacrifice with the people.

Whiche when the Apostles, Barnabas and Paull hearde of, they rente their clothes, and ranne among the people, crying and saying, sirs why dooe ye this? *Wee are mortall menne like vnto you, and preache vnto you, that ye shall turne from these vanities vnto the liuyng God, *whiche made heauen and earth and the sea and all thynges that are therein: the whiche in tymes past suffered al nacions to walke in their owne wayes. *Neuerthelesse, he left not hymself withoute wytnes, in that he shewed hys benefytes from heauen, in geuyng vs rayne and frutefull seasons fylling our hartes w foode & gladnes. And with these saynges, scarce refrayned thei people, & thei had not dooen sacrifice vnto them.

Whether came certayne Jewes from Antioche and Iconium: whiche (when they had obtained the peoples consent *and had stoned Paul) drewe hym oute of the citee, supposyng he had been dedde. Howbeit as the disciples stode round aboute hym, he rose vp, and camme into the cite And the next daye he departed with Barnabas to Darba. And when thei had preached to that citee and had taught many, thei returned again to Listra, and to Iconium and Antioche, and strengthened the dyscyples soules agayne, and *exhorted them to continue in the faith, affir-
myng

myng that wee muste* through muche tribula-
cion entre into the kyngdome of God. And whē
thei had ordened theim elders by eleccion in euery
congregacion, and had prayed and fasted, they
commended them to the Lorde on whom they
beleued. And when thei had gone through oute
Phisida, thei came to Phamphilia, and when
thei had preached the woorde in Perga, thei de-
scended into the cite Attalia, and thence depar-
ted by shippe to Antioche from whence thei wer
committed vnto the grace of God to the worke
whiche thei fulfilled. When thei wer come, and
had gathered the congregacion together, thei re-
uered all that God had dooen by them and how
he had opened the doore of faith vnto the Genti-
les. And there thei abode long tyme with the di-
sciples.

The xv. Chapter.

¶ Clarauce aboute circumcision. The Apostles pa-
cifie the matter at Hierusalem. Paull and Barna-
bas preache at Antioche.



And certayne menne whiche came
doun from Jewry, taught the bre-
thren* excepte ye bee circumcised af-
ter the maner of Moles, ye cannot
bee saued. So when there was risen
discencion and disputyng not a litle vnto Paull
and Barnabas against theim, thei determined
that Paull and * Barnabas, and certain other
of theim shoulde goo vp to Hierusalem vnto the
Apostles and elders aboute this question. And
after they were broughte on their waye by the
congregacion, thei passed ouer Phenices and Sa-
maria, declaryng the conuersion of the Gen-
tiles, and thei broughte greate ioye vnto all the
brethren. And when thei were come to Hierusa-
lem, thei were receiued of the congregacion and
of the Apostles and elders. And they declared
all thynges that God had dooen by them. The
rose vp certayne of the secte of the pharises, whi-
che did beleue sayng that it was nedefull to cir-
cumcise theim and to commaunde theim to kepe
the lawe of Moles. And the Apostles and elders
came together to reason of this matter.

¶ And when there was muche disputyng, Pe-
ter rose vp, and saied vnto theim: Ye menne and
brethren: Ye knowe howe that a good whyle a-
goo, God did chole among vs, that the Gentiles
by my mouth shoulde heare the woorde of the
Gospell, and beleue. And God whiche * know-
eth the heartes, bare theim witnesse, and gaue
vnto theim the holy ghoſte, euen as he did vnto
vs, and putte no difference betwene vs and thei
sayng that with faith he* purified their heartes.
Now therefore, why tempte ye God, to putte on
the disciples neckes the yocke* whiche neither
oure fathers nor wee were able to beare? But
we beleue, that through the grace of the Lorde
Jesu Chriſte, wee shalbee saued, as they dooe.
Then all the multitude was peased and gaue
audience to Barnabas and Paull, whiche tolde
what signes and wonders God had shewed e-
mong the Gentiles by theim.

¶ And when thei helde their peace, James an-
swered, sayng: Menne and brethren, hearken vn-
to me. Simon tolde, how God at the begyn-

nyng did visite the Gentiles, to receiue of theim
a people in his name. And to this agre the woordes
of the prophetes, as it is writte: * After this Amos. ix. 8
I will retorne, and will buylde again the taber-
nacle of Dauid, whiche is fallen doun and that
whiche is fallen in decaye of it, will I buylde a-
gayne, and I will sette it vp, that the residue of
menne myghte seke after the Lorde and also the
Gentiles vpo whom my name is named, saith
the Lorde, whiche dooeth all these thynges: kno-
wen vnto God are all his woordes from the be-
gynnyng of the worlde. Wherefore my sentence
is that wee trouble not theim: whiche from e-
mong the Gentiles, are turned to God: but that
wee wyte vnto theim, that thei abstayne theim-
selues* from filthines of ymages, and from for-
nicacion, and from strangled, and * from bloodde Exod. ix. 18
For Moles of olde time hath in euery citee them Gene. ix. 4
that preache him, in the Synagoges, when he is Leui. vii. 14
red euery Saboth daye. and xvii. 10

Then pleased it the Apostles and elders with
the whole congregacion, to sende chosen menne
of their owne cōpaignie to Antioche with Paull
and Barnabas. They sente * Judas (whose sir- Act. xiii. 4
name was Barsabas) and Silas, whiche were
chief menne among the brethren, and gaue them
letters in their handes after this maner.

The Apostles, and elders and brethren sende
grettynges vnto the brethren whiche are of the
Gentiles in Antioche, Siria and Cilicia. For
as muche as wee haue hearde, that certain whi-
che departed from vs, haue troubled you with
woordes, and combyed your myndes, sayng: Ye
must bee circumcised and kepe the lawe, to whō
wee gaue no suche commaundemente: It semed
therefore to vs a good thyng, when wee were
come together with one accord, to sende chosen
menne vnto you, with oure beloued Barnabas
and Paull, menne that haue leoparde their liues
for the name of oure Lorde Jesu Chriſte. Wee
haue sente therefore Judas and Silas, whiche
shall also tell you thesame thynges by mouth.
For it semed good to the holy ghoſte and to vs,
to charge you with nomore, then these necessary
thynges that is to saie ye abstain from thynges
offered to ymages, and from bloodde, and from
strangled, and from fornicacion. From whiche
if ye kepe your selues, ye shall dooe wel. So fare
ye well. When thei therefore were departed, thei
came to Antioche and gathered the multitude
together, and deliuered the epistle. Whiche whē
they had redde, they reioysed at the consolacion.
And Judas and Silas beeyng Prophetes, ex-
horted the brethren with muche preachyng, and
strengthened theim. And after thei had taried ther
a space, thei were lette go in peace of the brethren
vnto the Apostles. Notwithstandyng it plea-
sed Silas to abyde there still (but Judas departed
alone to Hierusalem) Paull and Barnabas continued
in Antioche, teachyng and preachyng the woorde
of the Lorde with other many.

But after a certayne space, Paull saied vn-
to Barnabas: lette vs goo again, and visite our
brethren in euery citee where wee haue shewed
the woorde of the Lorde, and see how thei dooe.
And

The Actes

And Barnabas gaue counsaill to take with thei
Ihon, whose surname was Marke. And Paull
would not take hym vnto their compaignie
Actes. xlii. s. * Whiche departed from theim at Pampbylia,
and wente not with theim to the woozke. And
the contencion was so sharpe betwene theim,
that they departed asunder one from the other
and so Barnabas toke Marke, and sailed vnto
Cyprus. And Paull chose Silas, and departed
beyng committed of the brethren vnto the grace
of God. And he went throughe Siria and Cilicia
stabilisshyng the congregacions: (commaundyng
to kepe the preceptes of the Apostles and elders.)

The. xvi. Chapter.

Timothy is circumcised. Paull preacheth at Philip
pos, and there is he putte in prison.

THEN came he to Darba and to
Lisra. And beholde, a certain di-
sciple was ther named Timothe
us a womannes sonne whiche
was a Jewys and beleued: but
his father was a Greke. Of whos
reporced well the brethren that were at Lystra
and Iconium. Him would Paull that he should
goe forth with hym, and tooke and circumcised
hym, because of the Jewes whiche were in those
quarters: for thei knew all, that his father was
a Greke. As thei wente throughe the citees they
deliuered theim the decrees for to kepe, that wer
Actes. xv. e. * ordeyned of the Apostles and elders, whiche
were at Hierusalem. And so were the congrega-
cions stabilished in the faith, and encreased in
nombze dayely.

When they had gone throughe Byrgia: and
the regyon of Galacia, and were forbydden of
the holy ghozte to preache the woorde in Asia,
thei came to Mysia, and sought to goo into Be-
thynia. But the spirite suffered theim not: but
when they had gone throughe Mysia they came
Act. xviii. e. doune to Troada. And a vision appeared to
Paull in the night. There stode a manne of Ma-
cedonia and prayed hym, sayng: come into Ma-
cedonia, and helpe vs. After he had sene the visi-
on, ymmediatly wee prepared to goo into Ma-
cedonia, beyng certefied that the Lorde had cal-
led vs, to preache the Gospell vnto theim. Wher
wee lowled forth then from Troada, wee came
with a straight course to Samothracia, and the
nexte daye to Neapolin, and from thence to Phi-
lippos whiche is the chief citee in the parties of
Macedonia, and a free citee. Wee wer in that ci-
tee abydyng certain dayes. And on the Saboth
dayes wee wente out of the citee besydes arnyer
where menne were wonte to praye. And wee sat
doune, and spake vnto the women whiche refor-
ted thither. And a certain womā (named Lidia)
a seller of purple, of the citee of Thyatira, whi-
che worshipped God, gaue vs audience. Whose
hearte the Lorde opened, that she attended vnto
the thynges, whiche Paull spake. Wher she was
baptised, and her housholde, she besought vs, say-
ng: If ye thynke that I beleue on the Lorde
come into my house, and abyde there. And we
constrayned vs. And it fortunied as we wente to
praye, a certain damsell possessed with a spirite

that prophesied, met vs, whiche brought her ma-
ster and mastres muche vauntage with prophe-
sying. The same folowed Paull and vs and cryed
sayng: * these menne are the seruantes of the
moste hie God, whiche shewe vnto vs the waye
of saluacion. And this dyd she many dayes. But
Paull not contente, turned aboute, & saied to the
spirite I commaund thee in the name of Jesu Christ
that thou come out of her. And he came out the same
houre. And when her master and mastres sawe
that the hope of theyr gaynes was gone, they
caught Paull and Silas, and dreyne theim into
the market place vnto the rulers and broughte
theim to the officers, sayng. These menne trou-
ble our citee sayng they are Jewes and preache
ordynaunces, whiche are not lawefull for vs to
receiue, nether to obserue, sayng we are Romy-
nes. And the people ranne against them and the
officers rente their clothes, and commaunded
theim to be beaten with roddes. And wher thei
had beaten thei soze, thei cast theim into prison
commaundyng the iayler of the prison to kepe
theim diligently: Whiche when he had receiued
suche commaundement, thrust theim into the inner
prison, and made their fete faste in the stocks.
At midnichte Paull and Silas prayed, and
lauded God. And the prisoners hearde them. And
sodenly there was a greete earthquake, so that
the foundation of the prison was shaken, & im-
mediatly all the doores opened and euery man-
nes bandes were loosed. When the keeper of the
prison waked out of his slepe and sawe the pri-
son doores open, he dreyne out his sword & would
haue killed hymself supposyng that the prisoners
had been fled. But Paul cried with a loud voice
sayng: dooe thy selfe no harme, for wee are all
here. Then he called for a lighte, and sprang in,
and came tremblyng vnto Paull, and sel doune
at the fete of Paull, and Silas, & brought theim
out and saied. Sirs * what muste I dooe to be
saured? And thei saied: beleue on the Lorde Jesu
and thou shalt be saued and thy housholde. And
thei preached vnto hym the woorde of the Lorde
and to all that were in his house. And he tooke
theim the same houre of the night, and washed
their woundes, & was baptised & all thei of his
housholde straighte waye. And when he had
broughte theim into his house, he sette meate be-
fore theim, and ioyed that he with his housholde
beleued on God. And when it was daie, the offi-
cers sente the ministers, sayng: let those menne
goe. The keeper of the prison tolde this sayng
to Paull, the officers sente woorde to loose you.
Now therefore, get you hence and goo in peace.
Then saied Paull vnto thei: thei haue beaten
vs openly vncondempned, for all that wee are
Romaines, & haue cast vs into prison: and now
would thei sende vs awaie priuely: Nay verely
but let them come them selues, and sette vs out.
When the ministers tolde these woordes vnto
the officers, thei feared when thei hearde, that
they were Romynes: they came and besought
theim: and brought theim out, and desired theim
to departe out of the citee.

And thei went out of the prison, and entred in
to

Gen. xix. a.
Luk. xiii. e.
and. xlii. e.
ii. Regum.
xviii. a.

And they wente out of the prison, and entred in to the house of Lidia, and when thei had sene the brythren, thei comforted them, and departed.

The. xvii. Chapter

Paul commeth to Thessalonica, where the Jewes set the cytee on a roare, Paul escapeth and commeth to Athens where he precheth the true and unknowne God.



As they made their journey throug Amphipolis: and Apollonia, thei came to Thessalonica, where was a sinagoge of Jewes. And Paule (as his maner was) wente in vnto the, & thre sabboth dayes declared out of scrip ture vnto the, opening and aledging, y^e Christ must nedes haue suffered, and rylse againe frome death, and that thys Jesus was Christ, whom (sayed he) I preach to you. And some of them beleued, and came and companied with Paull and Silas, and of the deuout Grekes a greate multitude, and of the cheife women, not a fewe.

But the Jewes which beleued not, had indig nation and tooke vnto them euell men, whyche were vacabondes, and gathered a company, & set al the citee on a roare, and made assaute vnto the house of Jason, and sought to bring them out to the people. And when thei found the not they dreyue Jason, and certayne brythren vnto the heades of the citee criyng: these that trouble the worlde, are come hether also, whom Jason hath receiued preyely. And these all do cō trary to the decrees of Cesar, assymyng another kyng one Jesus. And they troubled the people, and the officers of the cytee, when they hearde these thinges. And when thei wer sufficiently answered of Jason, & of other, they let the go.

And the brythren immediatly sente away Paull & Silas by nyght vnto Berrea. Which when thei wer come thether, thei entred into y^e sinagoge of the Jewes. These were the noblest of brythren among them of Thessalonica, which receiued the worde with all dilgence of mynde, & searched the scriptures dayly, whether those thynges were euen so. And many of them beleued: also of worshipful womē whych wer Grekes, and of men not a fewe. When the Jewes of Thessalonica had knowledge that the word of God was preached of Paul at Berrea: thei came and moued the people there. And then immediately the brythren sente away Paul to go as it were to the sea: but Silas and Timotheus abode there still. And they that guyded Paul brought hym vnto Athens, and receiued a commaundement vnto Silas and Timotheus, for to come to him with speede and came their way. Whyle Paul waited for theim at Athens, hys spete was moued in hym, when he sawe the cytee geuen to worshyp of ymages. Then disputed he in the sinagoge with Jewes, and with the deuoute personnes: and in the market dayly with them that cam vnto him by chaunce. Certayn Philosophers of the Epicures and of the Stoyckes, disputed wyth hym. And some there were whyche sayed: what wyl this babler

saye? Other sayed: he seemeth to bee a tydynges bypnger of new deuels, because he preached vnto theim Jesus and the resurreccyon. And they toke hym, and brought hym into Marce strete sayng: may we not knowe what this new doctrine wherof thou speakest, is? For thou bypngest straung tydynges to our eares. We would knowe therfore, what these thinges meane. For all the Athenians and straungers whych were there, gaue them selues to nothyng elles, but ether to tell, or to heare some newe thyng.

Paul stode in the middes of Marce street, and sayed: Ye men of Athens, I perceiue that in all thinges ye are superstitious. For as I passed by and behelde the maner howe ye worshyp your goddes: I founde an alter wherin was written vnto the unknowne God. Whom ye then ignorantly worship, him shew I vnto you: *God that made the worlde and all that are in it, (scilicet dwel- leth not in temples made wyth handes, nether is worshipped wyth mens handes, as though he neded of any thyng, seynge he hym selfe genethlypfe and bryeth to all men euery where and hath made of one bloud all nacyns of men, for to dwell on all the face of the earth, and hath asygned before, howe longe time, and also the endes of theyr inhabitacon, that they should seke God, yf they might fele and fynde him, though he be not farre from euery one of vs. For in hym we lyue, moue, and haue our being, as certayn of your owne Poetes sayd: For we are also his generacyon. For asmuch then as we are the generacyon of God, we ought not to thynke that the Godhead is like vnto golde, siluer, or stone grauen by craft and imagynacon of man.

* And the tyme of this ignorance God regarded not. But now he byddeth all men euery where repente because he hath apoynted a daye in the which he wil iudge the worlde wyth ryghe teousnes, by that man by whom he hath apointed, and hath offered sayntes al men, after that he had rayled hym vp from death.

When they hearde of the resurreccyon from deathe, some mocked, and other sayed: we wyl heare the agayne of this matter. So Paul departed from among them. Howbeit certain men claue vnto hym and beleued: among the which was Dionysius a senatoure, and a woman named Damaris, and other wyth them.

The. xviii. Chapter

Paul preacheth at Corynthum continuynge there a yere and a half, goeth agayne into Syria, commeth to Ephesus Cesarea and Antioche. Of Apollos Aquila and Priscilla.



After thys, Paul departed fro Athens & came to Corynthum, & founde a certayne Jewe named Aquila, bozne in Pontus, lately come fro Italie, with his wife Priscilla (because that the Emperour Claudius had commaunded al Jewes to depart from Rome) and he dreyue vnto theim, because he was of the same craft, he abode wyth theym and wrought: their crafte was to make tentes. And

Genes. i. 1. a
Actes. xiii. 1. a
Psal. ciii. 1. a
Apo. xiii. 1. b
Actes. xiii. 1. f
Esa. lvi. 1. a
iii. reg. viii. 1. c
* i. Para. v. 1. c
Genes. i. 1. b

Roman. ii. 1. a
i. Para. xiii. 1. g

Roma. xvi. 1. a
i. Cl. iiii. b

The Actes

And he preached in synagoge every sabbath day
*(setting forth in the meane whyle the name of the Lorde Jesus,)
 and exhorted the Jewes and the Gentyles.

Actes. vii. b

math. x. b

marke. vi. b

Actes. xii. g

Jhon. iii. g

When Silas and Timotheus were come from Macedonia, Paul was constrained by the spirit, to testify to the Jewes that Jesus was very Christ. And when they layed contrary and blasphemed, he shoke his raiment and sayed vnto them: your blood be vpon your heads: from henceforth will I go blameles vnto the Gentyles. And he departed thence, and entered into a certayn mans house, named Justus a worshipper of God, whose house ioyned hard to the synagoge. Howbeit, one Crispus the chief ruler of synagoge beleued on the Lorde with all his household, and many of the Corynthians when they gaue audience beleued, and were baptysed.

Actes. xvi. b

Then spake the Lorde to Paul in the nyghte by a vision: be not afrayed but speake, & holde not thy peace: for I am with the, and no manne shall inuade the: that shall hurt the. For I haue muche people in this citee. And he continued ther a yere and sixe monethes, and taught them the worde of God.

When Gallio was ruler of the countre of Achaia, the Jewes made insurreccyon with one accord agaynst Paul, and broughte hym to the iudgement seate, sayng: this felow counsellet men to worship God contrary to the law. And when Paul now was about to open his mouth Gallio sayed vnto the Jewes, yf it were a matter of wrong, or an euell dede (O ye Jewes) reason woulde that I shoulde heare you: but yf it be a question of wordes, or of names, or of your lawe, loke ye to yt your selues. For I will be no iudge of such matters, and he drave them fro the seate. Then all the Grekes tooke softenes the cheife ruler of the synagoge, and smote hym before the iudges seate. And Gallio cared for none of those thynges.

Rume. vi. b

Paul after this, taried ther yet a good while and tooke his leaue of the brethren and sayed thence into Ciria, Priscilla and Aquilla accompanying him. And he shoke his head in Ecbreza for he had vowed: And he came to Ephesus and lefte them there, but he hym self entered into the synagoge, and reasoned with the Jewes. When they despyed him to tary longer tyme with the he consented not, but bad them farewell sayng I must needs (at this feaste that cometh) be in Ierusalem: but I will retourne agayne vnto you if God will. And he departed from Ephesus: and when he was come vnto Cesarea and ascended vp and saluted the congregacion he departed vnto Antioch: and when he had taried ther a while, he departed, and went ouer al the countre of Galacia and Phrygia by order, strengthning all the dysciples.

Hebreo. vi. b

James. iii. c

1. Cor. i. b

2. Cor. x. c

And a certayn Jew named Apollos, boine at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. The same was informed in the waye of the Lorde, and spake feruently in the synagoge, and taught diligently the thynges of the Lorde and knew but

the baptyme of Ihon onely. And the same began to speake boldly in the synagoge. Whome when Priscilla and Aquila had heard: they toke hym vnto theym, and expounded vnto hym the way of God more perfectly. And when he was dysposed to go into Achaia the brethren wrote exhortyng the dysciples to receiue hym. Whych when he was come helped them muche whiche had beleued through grace. For he overcame the Jewes myghtely, and that openly, shewing by the scriptures, that Jesus was Christ.

The. xix. Chapter. ✠

Of the twelue men that were baptised at Ephesus and what myracles were done by Paul. Demetrius moued sed ppon in the cytes



Fortuned that whyle Apollo was at Corinthum, Paul passed through the vpper coastes and came to Ephesus, and found certayne dysciples, and sayed vnto them haue ye receyued the holpe of the ghost, sence ye beleued? And they saied vnto him no, we haue not heard whether there be any holy ghost or no. And he sayed vnto them, wherewith were ye then baptised? And they sayed: with Ihons baptyme. Then saied Paul: Ihon verely baptised with the baptim of repentance sayng vnto the people that they shoulde beleue on hym, whych shoulde come after hym: that is one Christ Jesus. When they heard this, they were baptised in the name of Lorde Jesu. And when Paul laied his handes vpon them, the holy ghost came on them and they spake with tounge, and prophecyed, and all the men were aboute twelue.

And he went into the synagoge, and he behaued hym self boldly for the space of thre monethes, disputyng and geuyng them exhortacions of the kyngdome of God. When dyuers waxed harde harted and beleued not, but spake euell of the waye of the Lorde (and that before the multitude) he departed from them, and separated the dysciples. And he dysputed dayly in the scole of one called Tyrannus. And this continued by the space of two yeres: so that al they whych dwelte in Asia, hearde the word of the Lorde Jesu, bothe Jewes and Grekes. And God wroughte specyall myracles by the handes of Paul: so that fro his body, wer broughte vnto the spycke, naphys and partelettes, and the diseases departed from them, and the euell spretes wente oute of them.

Then certain of the vagabond Jewes exorcistes, toke vpon them to call ouer them (whych had euell spretes) the name of the Lorde Jesus, sayng: We adiure you by Jesus whome Paul precheth. And there were seven sonnes of one Sceua a Jewe and chefe of the prestes whych dyd so. And the euell sprete answered and sayd: I knowe, and Paul I knowe: but who are ye? And the man in whom the euell sprete was, ra on them

on them and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was knowne to all the Jewes and Grekes also whyche dwelte at Ephesus and feare came on them all, and the name of the Lorde Jesus was magnified.

And manye that beleued, came, and *confessed and shewed theyr workes. Manye of them whych vled curyous craftes: brought theyr bookes, and burned them befoze all men, and they counted the price of them and found it. i. l. siluerlynges. So myghtylve grewe the worde of God, and prevailed. After these thynges were ended. Paul purposed in the spret (whan he had passed ouer Macedonia and Achaia) to goo to Jerusalem, sayng: after that I haue bene ther I must also se Rome. So sent he into Macedoniam two of them that mynystred vnto hym euē Timothy and Erastus: but he hym selfe remained in Aspa for a season.

The same tyme ther arose no litle ado about that waye. For a certayne man named Demetrius, a syluer smyth (which made syluer thynges, for Dyana) was not a lytle benefycial vnto the craftes men. Whome he called together with the workmen of lyke occupacion, and sayd: Syys, ye knowe that by thys craft: * we haue aduantage. Moreouer ye se and heare y not alone at Ephesus, but almost throughtout all Asia, thys Paull hath perswaded and turned awaye much people, sayng: that * they be not goddesses whych are made wyth handes. So that not onely this oure craft commeth into paryl to be set at nought: but also that the temple of the grete goddesse Diana shoulde be despylled, and her magnyficence shoulde be destroyed, whom al Aspa and the world worshyppe.

When they heard these saynges they were full of wrath, and cryed out sayng: Grete is Diana of the Ephesians: And all the cyte was on a roze, and they rushed into the common hall wyth one assente, and caught Gaius and Aristarcus men of Macedonia, Pauls companions. When Paull woulde haue entred in vnto the people, the dyscyples suffered hym not. But certayne of the cheefe of Asia (which were hys fren des) sent vnto hym, despyng hym, y he woulde not pzease into the common hall. Some the refoze cried one thyng and some another, and the congregacyon was all out of quyet, and y more part knewe not wherfoze they wer com together.

Some of the company dze forth Alexander the Jewe thrustyng hym forwarde. Alexander bekened wyth the hande, and woulde haue geuen the people an answer. When they knewe that he was a Jewe, ther arose a shoute almost for the space of two houres, of all men, cryng grete is Diana of the Ephesians.

When the tounel Clarke had sealed the people he sayd: ye men of Ephesus, what manne is it that knoweth not that the cytee of the Ephesians is a worshyppe of the grete goddesse Dyana, of the ymage whych came from heuen. Seyng then y noman sayth here against, ye ought to be contente, and to do nothyng rashly for ye

haue bypughte better these men: whyche are ne ther robbers of churches, nor yet dyspplers of your goddesse. Wherefoze, yf Demetrius and the craftesmen which are wyth him, haue a matter agaynst any man, the law is open, and they are rulers, let them accuse one another. But yf ye go aboute any other thyng, it shalbe determined in a lawfull congregacyon. For we are in leopardy to be accused of thys dayes vyzour for as much as ther is no cause, wherby we may geue a rechenyng of thys concourse of the people. And when he had thus spoken, he let the congregacyon departe.

The. xx. Chapter.

¶ Paul goeth into Macedonia and into Grece. At Troas he rayseth vp a deade body. At Ephesus he calleth the elders of the congregacyon together, commyttyng the keepyng of gods floche vnto them, warneth they of false teachers, maketh his prayer wyth them, and departeth to shippe.



After that frage was ceased, Paul called the dysciples vnto him, and toke hys leaue of them, and departed for to go into Macedonia. And when he had gone ouer those partys, and had geuen them a long exhortacyon, he came into Grece, and ther abode thre monethes. And when the Jewes layed wayt for him as he was aboute to sayle into Syria, he purposed to retourne through Macedonys. There accompanied hym into Aspa, Sopater of Berea, and of Thessaloniam, Aristarcus and Secundus and Gaius of Derba, and Timothy and oute of Aspa Tychicus and * Trophimus. These goyng befoze taried vs at Troas. And we sayled awaye from Philippios after the dayes of swete bread, and came vnto them to Troas in fyue dayes, where we abode seuen dayes.

And vpon one of the saboth dayes, whan the disciples came together for to breke bred Paul preched vnto them (redye to depart on the morowe) and contynued the prechyng vnto mydnyght. And there were many lyghtes in the chamber, where we wer gathered to gether, and ther sat in a wyndow a certayn young man (named Euticus) beyng fallen into a dede slepe. And as Paul was prechyng he was the more ouercom wyth slepe and fell doune from the thyrd lofte and was taken vp dead. But when Paull wet doune, he fell on hym * and embraced hym and sayd: make nothyng a do for hys lyfe is in him. So when he was come vp agayne, and had broken the bread & eaten, and talked along whyle (euē tyll the moynyng) at the last he departed. And they broughte the younge man a lyue and were not a lytle comforted.

And we went afoze to ship, and lousd vnto Asson ther to receyue Paul. For so had he apoynted, and woulde hym selfe go a soote. When we were come together at Asson we toke him in, & came to Mytilenes. And we sailed thence, and came the nexte daye, ouer agaynst Chios. And the next day we arriued at Samos, and taried at Trogilon. The next day we came to Miletus for Paul had determined to saile ouer by Ephesus, because he wold not spend y tyme in Aspa,

Co. ii For

Actes. xix. f
ii. Tim. iii. d

iii. reg. xlii. d
iii. reg. xlii. f
lii. e
Actes. ix. g

Jewes ther are whych beleue, and they are all earnest folowers ouer the lawe. And thei are informed of the þ thou techeest all the Jewes whyche are among the Gentiles, to forsake Moles, and sayest that thei ought not to cūcumcise thei chylde, nether to lye after þ customes. What is it therfore? The multitude must nedes come together. For thei shal here that thou art come. Do therfore this, that we say to the. We haue iii. men whiche haue a vowe on thei. Them take and purify thy self with them, and do cost on them, that thei may haue thei beades: and all shal knowe, that those thynges whych they haue heard concernyng the, are nothyng: but þ thou thy self also walkest and kepest the lawe. But as touchyng the Gentyles which beleue. we haue wyrtten & concluded, that thei obserue no such thyng. saue onely that they kepe the selues from thynges offered to ydoles, and from blood and from strangled, and from fornicacy on. Then the next day Paul toke the men, and purgfyed hym self wyth them and entred into the temple, declaryng that he obserued the dayes of the purifycacyon, vntyll that an offering shoulde be offered for every one of the. And whā the vii. dayes were now almost ended, the Jewes whych were of Asia (when they saw hym in the temple) moued all the people, and layed hādes on hym cryng: men of Israel helpe. This is the man, that techeþ all men euery where agaynst the people and the lawe, and thys place. he hath also brought Grekes into the temple, and hath polluted this holy place. For thei had seene wyth hym one in the cytee. Trophimus an Ephesian: whom they supposed that Paul had brought into the temple. And all the cytee was moued, and all the people swarmed to gether. And they toke Paul and drew hym out of the temple, and forth wyth the doores were shut. As they went aboute to kyll hym, tydnynges came vnto the hye captain of the souldiers that all Jerusalem was moued. Whych immediatly toke souldyers and vndercaptaines, and ran doune to thei. When they sawe the vpper ca ppytaine and the souldyers: thei leste smityng of Paule. Then the captayn came nere and tooke hym, and commaunded hym to be bound wyth two cheynes, and demaunded what he was, and what he had done. And some cryed one thyng some another amonge the people. And when he coulde not knowe the certaintie for the rage, he commaunded hym to be caried into the castell. And when he came to a staire, it fortuneth that he was bozne of the souldyers for the vpolence of the people. For the multitude of the people folowed after, cryng: awaye wyth hym.

And when Paul began to be caried into the castell, he sayed vnto the hye capitaine: maye I speke vnto the? Which saied: Canst thou speke Greke? Art not thou that Egipcian, whych be fore those dayes madest an vpour: and leddest oute into the wyldernes. iii. men that were murderers? But Paul sayd: I am a mā which am a Jewe of * Charlus a cytee in Cicyll, a cytefyn of no vyle cytee. I beseeche the suffer me to

speake vnto the people. And when he had geue hym lycence. Paul stode on the steppes, * and beckened wyth the hande vnto the people, and when there was made a greate silence he spake vnto them in the Hebrue tounge sayng.

The. xxi. Chapter

Paul answereth the Jewes. he is scourged & layed in prison agayn

MEn, brythren, and fathers, heare ye mine answer whyche I make now vnto you. Whē they heard, that he spake in the Hebrue tounge to them they kept the more silence. And he sayth I am verely a man whyche am a Jewe bozne in * Charlus a cytee in Cicyle: neuertheles, yet broughte vp in thys cytee, at the feete of Gamaliel, and infourmed diligently in the lawe of the fathers and was feruent mynded to God warde, as ye all are thys same daye. And I persecuted this way vnto the death, blyndyng and deluyering into prison both men and women, as the chiefe priest doth here me wytnes and all the estate of the elders: of whom also I receiued letters vnto the brythren, and went to Damasco to brynge them, (whyche were there bounde) vnto Jerusalem for to be punyshed.

And it fortuneth (that as I made my tourney and was come nye vnto Damasco about none) sodenly there shone from heauen a great lyght rounde about me, and I fell vnto the earth, and I heard a voyce sayng vnto me. Saul, Saul why persecutest thou me? And I answered: what arte thou Lord. And he sayd vnto me: I am Jesus of Nazareth, whom thou persecutest. And they that were wyth me, sawe verely a lyght, and were afrayed: but thei heard not the voyce of hym that spake wyth me. And I sayd: what shall I do Lord? And the Lord sayd vnto me Aryse and go into Damasco, and ther it shal be tolde the of al thynges, whych are apoynted for the to do. And when I sawe nothyng for the bryghtnes of that lyght, I was led by the hād of them that were wyth me, and came into Damasco. And one Ananyas a perfecte man, and (as pertaynyng to the lawe, hauyng a good report of all the Jewes whych there dwelt) came vnto me, and stode and sayd vnto me. Brother Saul, receyue thy syght. And the same houre I receyued my syght and sawe him. And he sayd the God of our fathers hath ordayned þ before that thou shouldest knowe hys wyll, and se the thyng that is ryghtfull, and shouldest here the voyce of hys mouth for thou shalt be hys wytnes vnto all men of those thynges, whych thou hast seene and hard. And now, why tarpest thou Aryse, and be baptysed and walke a waye thy synnes. In callynge on the name of the Lord. And it fortuneth, that when I was come again to Jerusalem, and prayed in the temple, I was in a traunce, and sawe hym, sayng vnto me: Make hast and get the quickly oute of Jerusalem: for they wyll not receyue thy wytnesse that thou bearest of me. And I sayd: Lord: they knowe that I pylsoned and bet in euery synagoge them that beleued on the. And when the bloude of thy wytnes Stephen was shed, I also stode by, and consented vnto his death, & kept

Eg. iii. the

Actes xxi. f

Actes ix. b. and. xxi. g. Actes. v. f

Actes. viii. a. and. ix. a. and. xxi. b. i. Actes. x. b. Galat. ii. b

Actes. ix. a

Actes. ix. c

Romans. x. c

Actes. iii. a

The Actes

the raymente of theym that slewe hym. And he
Actes. xxi. d sayed vnto me departe, for * I wyll sende the
Gal. ii. 10 farre hence vnto the Gentyles.

They gaue hym audyence vnto thys worde
 and then lyft vp theyr voyces and sayed away
 wyth such a feloe from the earth: for it is no re-
 son that he should lyue: And as they cryed, and
 cast of theyr clothes, and threue dust into payre
 the captayne commaunded hym to brought in-
 to the castell, bad and þ he should be scourged,
 and to be examyned, that he myghte knowe,
 wherfore they cryed so on hym.

And when they bounde hym wyth thonges
 Paul sayth vnto the Centurion that stode by
 him: Is it lawfull for you to scourge a man that
 is a Romayne and vncōdemned? When the
 Centurion heard that, he went and told the up-
 per captayn sayng what intendest thou to doe
 For thys man is * (is a cytyzen) of Rome

Then the vpper captayn came, and saide vnto
 hym: tell me, art thou a Romayne? He sayed
 Yea. And the captayn answered, wyth a great
 summe obtayned I thys freedom. And Paul say-
 ed: I was fre borne. Then streygth way depar-
 ted from hym they whych should haue examy-
 ned him. And the hye captaine also was afra-
 yd, after he knew that he was a Romayne, and
 because he had bound hym. On the morowe (be-
 cause he would haue knowne the certente wher-
 fore he was accused of the Jewes) he losed hym
 from his bandes and commaunded the hye pre-
 stes and all the counsell to come together and
 broughte Paul forth and set hym befoze them

The. xxiii. Chapter

¶ Paul cometh afoze the counsell. Debate aryseth among the peo-
 ple, the captayne deliuereth hym, God comforteth hym

Actes. xxiii. d **P**aul beheld the counsell, and sayed me
 and brethren * I haue liued in al good
 conscience befoze God vntyll thys
 day. And the hye preest Ananias co-
 manded them that stode by, to smite
 hym on the mouth. Then sayed Paul vnto him
Deut. xxi. d God shall smyte the thou paynted wall * Syt
 test thou and iudgest me after the lawe: and co-
 mandedst me to be smitten contrary to the law
John. xviii. d And they that stode by, sayed: * reuplest thou
 Goddes hye preest? Then sayed Paul: I wyll
 not bretchen, that he was the hye preest. For it
Exod. xxii. d is wyrtten * thou shalt not curse the ruler of
 thy people. When Paul perceiued that the one
 part wer saduces, and the other pharises, he cri-
Matth. xxi. d ed out in the counsell: Men and brethren, * I am
Actes. xxiii. d a pharyse, the sonne of a pharyse: Of the hope
an. xviii. d and resurreccyon from death, I am iudged.

And when he had so saied, ther arose a debate
 betwene the pharises and the saduces and the
 myltitude was deuyded * For the saduces say
Matth. xxi. d that there is no resurreccyon, nether angell noz
Matth. xxi. d spete: But the pharises graunte bothe.

And there arose a great crye, and when the
 scribes whiche were of the pharyses parte a-
 rose, they stroue saynge: We fynd none euell in
 thys man. Though a spete or angel hath ap-
 peared vnto hym, let vs not stryue agaynst God.

red vnto hym, let vs not stryue agaynst God.

And when there arose a great debate, the ca-
 pitayn (fearyng, leaſt Paule should haue bene
 piuct a sonder of them) commaunded the souldy-
 ers to go doune, and to take hym from amonge
 them, and to byng hym into the castell. * The
 nyght folowng, God stode by hym & saied: be of
 good cher Paul: for as thou hast testified of me
 in Jerusalem * so must thou here witness also at
 Rome. And when it was day, certein of the Je-
 wes gathered them selues together, and made
 a vowe, sayng: that they would nether eat noz
 drynke, tyl they had killed Paul. They wer mo-
 then. xl. men which had made this conspiracy.
 And they came to the chefe prestes and elders,
 & saied we haue bound our selues with a vowe
 that we wil eat nothyng, vntil we haue slain
 Paul: Now therfore geue ye knowledge to the
 vpper captaine and to the counsell, that he byng
 hym forth vnto vs to morowe, as though we
 would know somthyng moze perfectly of hym
 But we (or euer he come nere) are redy to kyll
 hym. When Pauls systers sonne herde of theyr
 laing a wayt, he went, and entred into the ca-
 stel, and told Paul. And Paul called one of the
 vnder captaynes vnto him & saied: byng thys
 young man vnto the hye captaine for he hath a
 certayn thyng to shewe hym. And he toke hym
 and brought hym to the hye captaine, and sayed
 Paul the presoner called me vnto him, & pray-
 ed me to byng thys young man vnto the whych
 he hath a certayne matter to shewe the.

The hye captaine toke hym by the bande and
 went wyth hym out of the way, and asked him
 what is it that thou hast to tel me? And he sayd
 the Jewes are determyned to desire the, that þ
 wouldest byng forth Paul to morowe into the
 counsell, as though they wold enquire somwhat
 of hym moze perfectly But foloe not thou their
 myndes, for ther lye in wayte for hym of them
 mo then. xl. men which haue bound them selues
 wyth a vowe, þ they wil nether eat noz drynke
 tyl they haue kyllled hym. And now we are they
 readye, and looke that thou shouldest promys.

The vpper captaine then let the younge man
 departe, and charged hym, sayng: se thou tel it
 out to noman, that thou hast shewed these thyng-
 ges to me. And he called vnto hym two vnder
 captaynes saynge: make readye two hundred
 souldyers to go to Cesarea, and horsemen thre
 score and tenn, and speare men two hundred at
 the thyrde houre of the nyght. And deliuer the
 beastes that they maye sette Paulle on, and
 bynge hym safe vnto Iherusalem the hye debyte,

* For he dyd feare lest he apply the Jewes shoulde take hym awaye,
 and kyll hym, and he hym selfe shuld be afterwarde blamed, as though
 he wold take many: & he was: a litle after this maner

Claudius Lysias vnto the most myghty ru-
 ler Felix sendeth greetynge * Thys man was
 taken of the Jewes, and shoulde haue bene kyl-
 led of them. Then came I wyth souldyers, and
 rescued hym, and perceiued that he was a Ro-
 mayne. And when I woulde haue knowne the
 cause wherfore they accused hym * I broughte
 hym forth into theyr counsell: There perceiued I
 that

that he was accused of questyons of theyr law
 * But was not gyltye of any thyng worthy of
 deathe or of bondes. And when it was shewed
 me howe that the Jewes layed wayte for hym
 I sente hym streyghte way to the, and gaue co-
 maundement to hys accusers, that the thynges
 whych they haue agaynst hym, they should tel
 before y: face wel. The the soudpers (as it was
 commaunded them) tooke Paul, and brought
 hym by nyght to Antipatars. On the morow
 they lefte the horsmen to go wyth him, and re-
 turned vnto the castell. Which when they came
 to Cesarea (and delpyered the epytyle to the de-
 byte) presented Paull also before hym. When
 the debyte had redde the letter he was asked of
 what countree he was. And when he vnderstode
 that he was of Cilicia * I wyl heare the (sayed
 he) when thynne accusers are come also, & he co-
 maunded hi to be kept in Herodes iudgemēt hal

The. xxliii. Chapter

¶ Paul is accused before Felix, he answereth for hym selfe.



After fyue dayes Ananias * the hye
 pzeest descended wyth the elders, &
 wyth a certayne oratoure, named
 Cartullus, whych infourmed the
 debyte agaynst Paull. And when
 Paull was called forth, Cartullus beganne to
 accuse him, sayng: Seyng that we liue in gret
 quietnes by the meanes of the, and that manye
 good thynges are done to this nacyon throughe
 thy prouidence, that alowe we euer and in all
 places mooste noble Felix wyth all thanckes.
 Not wythstandyng, that I be not tedious vnto
 the, I praye the, that thou wouldest hear vs of
 thy curtelty a fewe wordes

For we haue found thys man a pestelpnt feloe
 and a mouer of debate vnto al the Jewes in the
 whole worlde, and a mayatayner * (of sedycyon) of
 the secte of the Nazarites, whych hath also en-
 forced to pollute the temple * Whom we tooke
 and woulde haue iudged accordyng to our law
 but the hye captayn Lysias came vpon vs, and
 wyth great vyolence toke hym awaye oute of
 our handes, commaundyng hys accusers to come
 vnto the. Of whom thou maiest (yf thou wyle
 enqurye) knowe the certentie of al these thynges
 wherof we accuse him. The Jewes like wise af-
 fymed: sayng, that these thynges wer euen so

¶ Then Paull (after that the debyte hym selfe
 had beckened vnto hym that he shoulde speke)
 answered, with a moze quiet mind do I answer
 for my selfe, for as muche as I vnderstand, that
 thou hast bene of many yerres a iudge vnto this
 people, because that thou mayeste knowe, that
 there are yet, but twelue daies sence I went vp
 to Jerusalem for to do worshipp, and * they ne-
 ther founde me in the temple dysputyng wyth
 any man, ether raylyng vp the people, neyther
 in the Synagoges, nor in the cytee. Nether can
 they proue the thynges wherof they accuse me.

But thys I confesse vnto the, that after the
 waye (whych they call heresy) so worshipppe I

the God of my fathers, beleuyng all thynges,
 whych are wyrtten in the lawe and the prophe-
 tes, and haue hope to warde God, that * the sa-
 me resurreccyon of the dead (whiche they them-
 selues loke for also) shalbe both of iust and vn-
 iust. And therfore * study I to haue alway clere
 conspence to ward God, and toward men. But
 after many yerres, I came * and brought almes
 to my people and offerpuges (and vowes) in the
 which they found me purpyed in the temple, ne-
 ther wyth multitude nor yet wyth vnquyetnes
 * (and they tooke me, and cryed, sayng: alway wyth oure enemye.)
 Howbeit they wer certayn Jewes out of Asya,
 which ought to be here present before the, and
 accuse me, yf they had ought agaynst me: or els
 let these same here say, yf they haue found any
 euell doyng in me, whyle I stand here in the coun-
 sell: excepte it be for thys one voyce that I cry-
 ed standyng among them * of the resurreccyon
 frome deathe am I iudged of pou thys daye

When Felix hard these thynges, he deferred
 them, for he knewe very well of that way, and
 sayed: when Lysias the captain is come doune
 I wyl knowe the vttermoost of youre matter.
 And * he commaunded an vnder captain to ke-
 pe Paull, and to let hym haue reast, and that he
 shold forbyd none of hys acquayntaunce to my-
 nester vnto hym, or to come to hym.

After a certayn daies, whē Felix came with
 his wife Drusilla (which was a Jewesse) he cal-
 led forth Paull, and hearde hym of the sayeth,
 whych is towarde Chryst. And as he preached
 of ryghteousnes temperaunce, and iudgemente
 to come. Felix trembled and answered, Go thy
 waye for thys tyme: when I haue a conueny-
 ente season, I wyl sende for the. He hoped also
 that mony shoulde haue bene geue him of Paull
 that he might lose him: wherfore, he called him
 the oftner and comjoned wyth hym. But after
 two yere, Festus Docepus came into Felix
 towne. And Felix * wyllyng to shewe the Je-
 wes a pleasure, lefte Paull in prysen bounde.

The. xxv. Chapter.

¶ The Jewes accuse Paull before Festus, he appeleth vnto the
 Emperoure, and is sente vnto Rome.



When Festus had receyued the
 offyce, after thre dayes, he as-
 cended from Cesarea vnto Je-
 rusalem. Then enfourmed him
 the hye pzeestes, and the chefe
 of the Jewes, of Paulle. And
 they besought him, and desired
 fauoure agaynst hym, that he woulde sende
 for hym to Jerusalem: and they layed awayte
 for hym in the waye, to kyll hym. Festus aun-
 swered, that Paull shoulde be kepte at Cesarea
 but that he hym selfe woulde shortlye departe
 thither. Let them therfore (sayed he) whiche a-
 monge you are able, come doune wyth vs, and
 accuse hym yf there be anye faute in the man.

When he had taried ther among them moze
 then tenne dayes, he went doune vnto Cesarea
 G. iiii and

The Actes

and the nexte daye sat doune in the iudgemente seate, and commaunded Paul to be bzoughte. Whych when he was come, the Jewes whiche were come frome Jerusalem, stode about hym, and layed manye and greuous complayntes agaynst Paul, whych they coulde not proue, as longe as he answered for him selfe * that he had nether agaynst the lawe of the Jewes, nether agaynst the temple, nor yet agaynst Cesar, offended any thyng at all.

A Festus* willing to do the Jewes a pleasure answered Paul, and said: wylte thou go vp to Jerusalem, and ther be iudged of these thynges befoze me? Then sayed Paul I stand at Cesars iudgemēt seat, wher I ought to be iudged. To the Jewes haue I no harme done, as thou very wel knowest: If I haue hurt them, or committed any thing worthy of death, I refuse not to dye. If none of these thynges are, wherof they accuse me, no man maye deliuer me to theim. I appele vnto Cesar. Then spake Festus wyth deliberation, and answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

And after a certayne dayes kyng Agrippa and Bernyce came vnto Cesarea to salute Festus. And when they had bene there a good season, Festus rehearsed Pauls cause vnto þe kyng sayng: * there is a certayne man left in prysen of Felix aboute whom when I came to Jerusalem, * the hye preestes and elders of the Jewes enfourmed me, and desired to haue iudgemēt agaynst hym. To whome I answered: it is not the maner of the Romaynes, for fauour to deliuer any man, that he should perishe, befoze that he which is accused, haue þe accusers befoze hym & haue lycence to aunswer for hym selfe, concerning the crime layed agaynst hym. Therfore, when they wer come hether without any delay on the morowe I late to geue iudgemente, and commaunded the man to be bzoughte forth.

Agaynst whom, whan the accusers stode vp * they bzought none accusation of such thynges as I supposed: but had certayne questions agaynst him of theirowne supersticion, and of one Jesus whych was dead, whom Paul affirmed to be aloue. And because I doubted of such maner of questions, I asked him whether he wold go to Jerusalem & there be iudged of these matters. But when Paule had appealed to be kepte vnto the knowledge of Cesar, I commaunded hym to be kepte, tyl I myght sende hym to Cesar. Agrippa said vnto Festus: I wold also here the man my selfe. To morowe, (sayed he) thou shalt here hym: And on the morowe when Agrippa was come and Bernyce, wyth great pompe, and were entered into the counsel house, wyth the captaynes and chiefe men of the cytee, at Festus commaundemēt was Paul bzought forth. And Festus sayed: kyng Agrippa, and all ye men whych are here present wyth vs, ye se this man, aboute whome all the multitude of the Jewes haue entreated me, both at Jerusalem and also here cryinge, that he oughte not to lyue anye lenger. Yet founde I nothyng worthy of death, that he had committed. Neuerthe

lesse, seynge that he hath appealed to Cesar, I haue determyned to sende hym. Of whome I haue no certayne thyng to wyte vnto my Lord. Wherfore, I haue bzought hym vnto you, and specialllye vnto the (Kyng Agrippa) that after examinacion had I myght haue somewhat to wyte. For me thyncketh it vncreasonable, for to sende a prysoner, and not to shewe the causes whych are layed agaynst hym.

The xxvi. Chapter

Kyng Agrippa heareth Paul, whych telleth hym his calling from the begynnynge



Agrippa said vnto Paul: thou art permitted to speake for thy self. Then Paul stretched forth the hand, and answered for him selfe: I thynke my selfe happy kyng Agrippa, because I shal aunswere this daye befoze the, of all thynges whereof I am accused of the Jewes, namely be cause thou arte experie in all customes and que styons whych are amonge the Jewes. Wherfore I beseeche the, to here me paciently. Wyllyng that I haue ledde of a chylder (which was at the fyrst among myne owne nacion at Jerusalem) knowe al the Jewes whych knewe me frome the begynnynge, yf they woulde testifye * For after the moost straytest secte of our relygyon, I lyued a Pharisee. And nowe I stande and * am iudged for the hoope of the promesse made of God vnto our fathers: vnto which promes our twelue tribes (instantly seruyng God day and nyght) hoope to come. For whych hopes sake, kyng Agrippa, I am accused of the Jewes. Why should it be thoughte a thyng in credyble vnto you, that God shoulde rase a gayne the dead? I also verelye thoughte in my selfe that I oughte to do manye contrary thynges, cleane agaynst the name of Jesus of Nazareth: whych thynges I also dyd in Jerusalem. And many of the sayntes dyd I shut vp in prysen and had receyued authoryte of the hye preestes. And when they were put to death, I gaue the sentence. And I punished them ofte in euerye synagoge, and compelled them to blasphemie and was yet more madde vpon them, and persecuted theym, euen vnto straunge cytees. About whych thynges as I wente to Damascus wyth authoryte and lycence of the hye preestes: euen at myddaye, (Kyng) I sawe in the waye a lyghte from heauen about the bryghtnes of the sunne shyne rounde about me, & them whych iourned wyth me. When we were all fallen to the earthe, I hearde a voyce speaking vnto me, and saynge in the hebrewe tongge: * Saul, Saul, why persecutest thou me? It is I, I sayde: who arte thou Lord. And he sayde: I am Jesus whom thou persecutest, but rise and stande vpon thy feete.

For

For I haue appered vnto the for this purpose: to make the a minyfter and a wytnesse bothe of those thynges whiche thou hast sene, & of those thynges in the whiche I wyll appere vnto the, deliueriug the frome the people, and from the Gentyles, vnto whome nowe I sende the, to open theyr eyes, that they maye be turned frome darkenes to lyght, and from the power of Satan vnto God, that they may receiue forgiveness of synnes, and inheritaunce amonge them which are sanctified by fayth is toward me.

Wherefore (O kynge Agrippa) I was not dysobediente vnto the heauenlye visyon: but shewed fyrst vnto them of Damasco, and at Jerusalem, and thow out all the coastes of Jewrye, and then to the Gentyles that they shulde repent, and turne to God, and do suche workes as become them that repent. For this cause the Jewes caughte me in the temple, and wente about to kyll me. Seyng therfore that I haue obtayned helpe of God: I contynue vnto this daye, wytnessyng bothe to small and to greates, sayng none other thynges, then those whiche the prophetes and Moses dyd say shuld come: that Chryste shulde suffer, and that he shoulde be the fyrst that shuld ryse from death and shuld shewe lyghte vnto the people, and to the Gentyles.

As he thus spake for hym self, Festus said w a loude voyce: Paule, thou arte besyde thy selfe much learynyng doth make the mad. And Paul sayde: I am not mad (moste dere Festus) but speake forth the wordes of truth and sobernes. For the kynge knoweth of these thynges, before whom also I speake frely: neyther thynke I any of these thynges are hydden from hym. For this thyng was not done in a corner. Kynge Agrippa beleuest thou the Prophetes? I wote well that thou beleuest. Agrippa sayde vnto Paule: Some what thou byngeste me in mynde for to become Chrysten. And Paul sayd I wold to God that not onely thou: but also all that heare me to daye were, not somewhat onely but altogether, such as I am, except these bondes. And when he had thus spoken, the kynge rose vp, and the debyte, and Bernice, and they that sat wyth them. And when they were gone apart, they talked betwene the selues, sayng. This man dothe nothyng worthy of death, or of bondes. Then sayde Agrippa vnto Festus: This man myght haue bene let loose, yf he had not appealed vnto Cesar.

The xxvii Chapter.

¶ Paul shippeth toward Rome. Julius the captayn intreateth hym courteously, and at the last they suffice shippwreke.

¶ When it was concluded, that we shoulde sayle into Italpe, they deliuered both Paul, and certayne other prisoners, vnto one named Julius, an vndercaptaine of Cessars souldyers. And we entred into a ship of Adramitium, and losed from lande appoynted to sayle by the coastes of Asia, one Aristarcus oute of Macedonia of the countre of Thessalonias carryeng wyll wyth vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paule &

gaue hym lybertie, to go vnto his frendes, and to refresh hymself. And when we had launched from thence, we sailed hard by Cypers bycause the wyndes be contrary. And when we had sayled ouer the see of Celicia and Phamphilia, we came to Myra which is in Lycia.

And therethe vndercaptayne found a shipp of Alexandria, redy, that sayled into Italpe, & he put vs therein. And when we had sayled slowly many dayes, & scarce wer come ouer against Sydon (because the wynde withstode vs) we sayled hard by the coast of Candy, ouer against Salmo, and with muche worke sailed beyond it, and came vnto a place which is called Fairer hauen. Nye wherunto was the cytie of Lasea. When much tyme was spent, & when saylunge was nowe leopardous, because also that they had ouerlonge fasted, Paul put them in remembrance, and sayd vnto them: Syrs I perceiue that this vyage wyl be with hurt and damage not of the saydyng and shyppe onely, but also of youre lyues. Neuerthelesse, the vndercaptayne belened the gouerner and the mayster of the shyp more then those thynges whyche were spoken of Paule. And because the heauen was not commodious to winter in, many toke counsell to departe thence, yf by anye meanes they myght attayne to Phenices, and there to winter, whiche is an hauen of Candy, and lyeth toward the southwester and northwester wynde. When the southwynde blew, they supposyng to obtayne theyr purpose, loosed vnto Asson, & sayled paste all Candy.

But not longe after, there arose agaynst theyr purpose a flawe of wynde out of the north-east. And when the shyppe was caught & could not resyst the wynde, we let her goo, and draue wyth the wether. But we were carryed into an yle which is named Clauda, & had much worke to come by a boote, which they toke vp, and vled helpe, and made faste the shyp, fearyng, lest they shuld fall into the Syrtes. And so they let do wne a vessel and wer carped. The nexte day (when we were tossed with an excedyng tempest) they lyghtened the shyppe, and the thyrde day we cast out wyth our owne handes the takyng of the shyppe. When at the laste, nether the Sunne nor starres in many daies appered, and no smal tempeste laye vpon vs, all hope that we shulde escape, was then taken awaye. But after long abstinence, Paule stode forth in the myddes of them and sayde: Syrs, ye shuld haue berkened to me, & not to haue loosed from Candy, nether to haue brought vnto vs this harme and losse. And nowe I exhorde you to bee of good chere. For ther shalbe no losse of any mans lyfe among you, saue of the shyp only. For ther stode by me this nyght the angell of God, whose I am, and whom I serue, sayng: feare not Paul, for thou must be brought before Cesar. And lo: God hath geuen the all them that sayle with the. Wherefore syrs be of good chere: for I beleue God, that it shalbe euen as it was tolde me. Howebeit we must be cast into a certayne plande.

But when the fourteneth nyght was come

¶ (as

Act. xxvii.

Act. xxviii.

The Actes

(as we wer sailyng in Aria, about mydnyght) the shypmen demed, & there appered some countre vnto them: and lounded, & founde it. xx. faddoms. And when they had gone a lptell further they lounded agayn, and founde. xv. faddoms. Then fearyng lest they shoulde haue fallen on some rocke, they caste foure ancre out of the sterne, and wyshe for the daye. As the shypmen were about to flee out of the shyp (when they had let doune the bote into the see, vnder a coloure, as though they wolde haue caste ancre out of the shyppe) Paul sayde vnto the vndercaptayn and to the soudyers: excepte these abyde in the shyppe ye can not be safe. Then the soudyers cut of the rope of the bote, & let it fall a way.

In And when the day began to appere, Paule besoughte them all to take meate, sayyng thys is the fourtenth daye, that ye haue tarped, and contynued fastyng, recepyng nothyng at all. Wherefore I praye you to take meate: for thys no doubte is for your helthe: for there shal not an heer fall fro the head of any of you. And whē he had thus spoken, he toke bread & gaue thankes to God in ptesence of them al, and when he had broken it, he began to eate. Then wer they all of good chere, and they also toke meate. We were altogether in the shyppe, two hundred thre score and syxtene soules. And when they had eaten ynoug, they lyghtened the shyp, and caste out the wheate into the see.

* Math. xii. b
Luce. xii. a
1 Mar. vi. c
and. viii. a
1 Cl. iii. a

G When it was daye, they knewe not the land but they spyed a certayne haven with a banke, into the which they wer mynded (yf it wer possible) to thrust in the shyp: And when they had taken vp the ancre, they commytted them selues vnto the see, and loosed the rudder bondes & hoysed vp the mayne sayle to the wynde, and drewe to lande. And when they chaunced on a place, whiche had the see on bothe sydes, they thrust in the shyppe. And the foreparte stucke fast and moued not, but the hynder parte brake with the violence of the waues.

The soudyers counsell was to kyll the pylsoners, lest any of them, whē he had swome out shulde runne a waye. But the vndercaptayne, wyllynge to saue Paule, kepte them fro theyr purpose, and commaunded that they whiche coulde swimme, shulde caste them selues fyrste into the see, and scape to land. And the other he comaunded to go, some on bozdes, and some on broken peces of the shyppe. And so it came to passe, that they escaped all safe to lande.

The. xxviii. Chapter.

The vpper hurteth not Pauls hande, he healeth Publius father, and preacheth Christ at Rome.

Acte. xxviii. c



And when they were scaped, then they knewe, that the yle was called Milet. And the straungers shewed vs no lptell kynndnes: for they kynbled a fyre, and receiued vs euery one, because of the present rayne, and because of the colde. And when Paule had gathered a bondell of fyrkes, and layde them on the fyre, there came a vpper oute of the heate, & caught hym by the hande. When

the straungers sawe the beast hange on his hand they sayde amonge them selues: no doubte this man is a murtherer: Whome (though he haue escaped the see) yet vengeance suffreth not to lyue. And he shooke of the vpper into the fyre, & felt no harme. Howbeit they wyped when he shuld haue swolne, or fallen downe dead sodely. But after they had loked a greate whyle, and sawe no harme come to him, they charged theyr myndes, and sayd that he was a God.

Acte. xxviii. d
Acte. xxviii. e
Acte. xxviii. f
Acte. xxviii. g
Acte. xxviii. h
Acte. xxviii. i
Acte. xxviii. j
Acte. xxviii. k
Acte. xxviii. l
Acte. xxviii. m
Acte. xxviii. n
Acte. xxviii. o
Acte. xxviii. p
Acte. xxviii. q
Acte. xxviii. r
Acte. xxviii. s
Acte. xxviii. t
Acte. xxviii. u
Acte. xxviii. v
Acte. xxviii. w
Acte. xxviii. x
Acte. xxviii. y
Acte. xxviii. z

In the same quarters were landes of the chefe man of the yle (whose name was Publius) whiche receyued vs, and lodged vs thre daies curteously. And it fortuneth that the father of Publius, laye sycke of a feuer, and of a bloudye fyre. To whom Paule entred in and prayed, & layde hym handes on hym & healed hym. So whē this was done, other also whych had dyscyles in the yle, came and were healed: whiche also dyd vs great honoure. And when we departed they laded vs with such thynges as were necessary.

After thre monethes we departed in a shyp of Alexandrye, which had wyntered in the yle, whose badg was Castor & Pollux. And when we came to Cyracula, we taried ther thre daies. And frome thence we fet a compass, and came to Regium. And after one day the south wynde blew, and we came the next daye to Butiolus: wher we founde brythren, and were despyred to tary wyth them seuen dayes, and so came we to Rome. And fro thence, when the brythren herd of vs, they came to mete vs at Apphozum, and at the thre tauernes. When Paul sawe them he thanked God, and wered bolde. And when we came to Rome, the vndercaptayne deliuered the pylsoners to the chefe captayne of the hoste but Paule was suffered to dwell by hym selfe with a soudyer that kept hym.

And after thre dayes, Paule called the chefe of the Jewes together. And whē they wer come he sayde vnto them: Men and brythren, though I haue commytted nothyng against the people or lawes of the elders, yet was I deliuered pylsoner frome Jerusalem into the handes of the Romaynes. Whiche when they had examyned me, wolde haue let me go, because there was no cause of death in me. But when the Jewes spake contrarie I was constrained to appeale vnto Cesar: not for I had oughte to accuse my people of. For this cause then haue I called for you, euen to se you, and to speake wyth you: because that for the hope of Israel I am bound wyth this cheyne.

Acte. xxviii. a
Acte. xxviii. b
Acte. xxviii. c

Acte. xxviii. d
Acte. xxviii. e
Acte. xxviii. f

And they said vnto hym: we nether receiued letters out of Jewe pertayning vnto the, neither any of the brythren that came, the wed or spake any harme of the. But we wyl heare of what thou thynekst. For as concerning this sect we knowe euery wher it is spoken agaynst. And when they hadde appoynted hym a daye, there came many to hym into his lodgyng. To whom he expounded and testifed the kyngdom of God and preached vnto them of Iesus: both out of the lawe of Moyses and out of the prophetes, euen from moynyng to nyght. And some

Acte. xxviii. g
Acte. xxviii. h
Acte. xxviii. i
Acte. xxviii. j
Acte. xxviii. k
Acte. xxviii. l
Acte. xxviii. m
Acte. xxviii. n
Acte. xxviii. o
Acte. xxviii. p
Acte. xxviii. q
Acte. xxviii. r
Acte. xxviii. s
Acte. xxviii. t
Acte. xxviii. u
Acte. xxviii. v
Acte. xxviii. w
Acte. xxviii. x
Acte. xxviii. y
Acte. xxviii. z

belueued

belened the thynges whyche were spoken, and some beleued not. And when they agreed not amonge theim selues, they departed, after that Paule had spoken one worde: well spake the holy ghoſte by Eſaye the Prophete vnto oure fathers, ſaying: * So vnto this people, and ſaye: With youre eares ſhall ye heare, and ſhall not underſtande: and with your eyes ſhall ye ſee, and not perceyue. For the hart of this people is waxed groſſe and with theyr eares haue they had no liſt to heare, and theyr eyes haue they closed leſte they ſhould ſee with theyr eyes, and heare with theyr eares, and underſtande with theyr hartes, and ſhulde be conuerted, & I ſhulde heale the. Be it knowen therfore vnto you, that this ſaluacyon of God is ſent to the Gentyles, and they ſhall heare it. And when he had ſaide theſe wordes, the Jewes departed from hym and had greates deſpicyon amonge them ſelues. And Paul dwelt two yerres full in his lodgyng and receyued all that came in vnto hym, preaching the kyngdome of God, & teaching thoſe thynges which concerne the Lord Jeſus with al confidence, no man ſozbyddyng hym.

Here endeth the Actes of the Apoſtles.

The Epistle of the Apoſtle ſayncte Paule to the Romaynes.

The fyrſt Chapter. ✠

Paul declareth his love toward the Romaynes, ſheweth what the Goſpel is, with the frute therof, and rebuketh the beaſtynes of the Iewes.



Paul the ſeruaunte of Jeſus Chriſte, called to the offyce of an Apoſtle, * put a parte for y Goſpel of god, * which he had promyſed afore by his Propheces in the holy ſcriptures of his ſonne, which was borne

(vnto hym) * of the ſede of Dauid after the fleſh: and hath bene declared to be the ſonne of God with power after the ſpyrite that ſanctifyeth, ſence y tyme that Jeſus Chriſt our Lord roſe agayn fro death * by whom we haue receiued grace and Apoſtleſhip, that obedyence myght be geuen vnto the ſaythe in his name among all beathen, of whoſe nombze you be the electe of Jeſu Chriſt.

To all you that be at Rome, beloued of God and ſaintes by eleccon. * Grace be with you & peace from God our father, and from the Lord Jeſus Chriſt. Firſte verely I thanke my God thorowe Jeſus Chriſte for you all, that your ſayth is ſpoken of in all the world. For God is my wytnes (whom I ſerue, * with my ſpyrite in the Goſpell of his ſonne) that without ceaiſing I make mencion of you, praiſyng alwayes * in my prayers, that by ſome meane, at y laſte (one tyme or other) a prosperous iourney (by y will

of God) myght fortune me, to come vnto you. For I longe to ſee you, that I myght beſtow amonge you ſome ſpyrituall gyfte, to ſtrengthen you withall, that is, that I myght haue conſolation together with you, through the common ſayth, which both ye and I haue.

I wolde that ye ſhulde knowe (bretthren) howe that I haue often tymes purpoſed to come vnto you * but haue bene lette hereto, to haue ſome frute alſo amonge you, as amonge other of the Gentyles. I am better both to the Grekes and to the vngrekes, to the learned and to the vnlarned. So that (as much as in me is) I am redye to preach the Goſpel vnto you that are at Rome alſo. * For I am not aſhamed of y Goſpel of Chriſt, becauſe it is y power of God vnto ſaluacyon to euery one that beleueth, to the Jewe fyrſt, and alſo to the Gentyle.

For by it is the ryghteouſneſſe of God opened from fayth to fayth. As it is wyrtten: * the iuſte ſhall lyue by fayth.

For the wrath of God appereth from heauen agaynſt all vngodlynes and vnyghteouſnes of men, whiche wythholde the trueth in vnyghteouſneſſe: ſepnge * that it whiche maye be knowne of God, is manifeſt amonge them, becauſe God hath ſhewed it vnto them. * For his inuſyble thynges (that is to ſaye bys eternall power & godhed) are ſene, for as muche as they are underſtande * by the workes, from the creation of the worlde: So that they are without excuſe, becauſe that whē they knewe God, they gloryed hym not as God, nether were thankfull but waxed full of vanities in theyr ymagynacions. * And theyr folyſh hert was blynded. When they counted them ſelues wyſe, they became foolis, * and turned the gloze of the immortal God, vnto an ymage, made not onely after the ſimilitude of a mortall man: but alſo of byrdes, and foure footed * beaſtes, and of creeping beaſtes. Wherefore, God gaue them vp to vncleines, thorowe the luſtes of theyr owne hartes to deſpyle theyr owne bodies amonge them ſelues: which chaunged his trueth for a lie, and worſhipped and ſerued y thynges that be made more then hym that made them, whiche is to be praiſed for ever. Amen. Wherefore, God gaue them vp vnto ſhameful luſtes: * For euē theyr women byd chaunge the naturall vſe into that which is agaynſt nature. And lyke wyſe alſo y men, leſte the naturall vſe of the woman, and byente in theyr luſtes one with another, * men with men wrought fylthyneſſe, and receyued to them ſelues the rewards of theyr erreure, as it was accorpyng.

And as they regarded not to knowe God, * euen ſo God deliuered them vp vnto a lewde mynde, that they ſhuld do thoſe thynges which were not comely, bepyng full of all vnyghteouſneſſe, fornicacion, wyckednes, couetouſneſſe, malicyouſneſſe, full of enuye, murder, debate, diſcepte, euil condicioned, whysperers, backbiters, haters of God, diſdainful, proud boasters byngers vp of euil thynges, diſobedient to father and mother, without underſtandynge, conuincunt

The Epistle

venaunte breakers; vnloypng, truce breakers, vnmercifull. Which men though they knewe, the ryghteousnes of God: (considered not) howe they which commytte suche thynges, are worthy of death, not only: (they saye) do the same: but also: (they which) haue pleasure in them & do them.

The ii. Chapter.

¶ He rebuketh the Jewes, whiche as touchynge synne are lyke the Heathen.

Therfore art thou inexcusable, O man whosoever thou bee that iudgeste. For in the same wherein thou iudgeste another, thou condemnest thy self. For thou that iudgeste doest euen the same selfe thynges. But we are sure, that the iudgement of God, is accordynge to the truthe agaynst them whiche commytte suche thynges. Thynges thou thyself, O thou man that iudgeste them whiche do suche thynges, and doest euen the very same thyselfe, that thou shalt escape the iudgement of God? Either despyrest thou the riches of his goodnes, and patience and long suffering, not knowyng, that the kyndnes of God leadeth the to repentaunce?

But thou after thy stubbernes, and herte thou cannot repent, beapest vnto thy selfe wrathe against the daye of vengeance, when shall be opened the ryghteous iudgement of God, which will rewarde every man accordyng to his dedes, that is to saye, prayse honoure and immortalitye, to them which contynue in good doynge, and seke immortallite. But vnto them that are rebelles, and that do not obey the truthe, but followe vnryghteousnes, shall come indignacyon and wrathe, tribulacion and angurthe vpon the soule of every man that dothe euell: of the Jew first, and also of the Gentyle. To every man that doth good, shall come prayse, and honoure, and peace, to the Jew first, and also to the Gentyle. For there is no respecte of persons, with God.

For whosoever hath synned without lawe, shall also perishe without lawe. And as many as haue synned in the lawe, shall be iudged by the lawe. For in the synne of God they are not ryghteous which heare the lawe: but the doers of the lawe shall be iustified. For when the Gentyles which haue not the lawe, do of nature the thynges conteyned in the lawe: then they hauing not the lawe, are a lawe vnto themselves, which shewe the dede of the lawe wyrtten in their heartes: whyle they conscience beareth wytnes vnto them, & also they thoughtes, accusyng one another, or excusing, at the daye when the Lord shall iudge the secretes of men, by Iesus Christ accordyng to my Gospell.

C Beholde thou arte called a Jewe, and trustest in the lawe, and makest thy boast of God, & knowest his wyl, and allowest the thynges that be excellent, and art informed by the lawe: and beleueste that thou thyselfe arte a guide of the blinde, a lyght of them which are in darckenes an informer of them which lacke dyscrecyon, a teacher of the vnlerned, which hast an ensample of knowlage, & of the truthe by the lawe. Thou therfore whiche teachest another, teachest not

thy selfe. * Thou preacheest, a manne shoulde not steale: yet thou stealest. Thou that sayest, a man shoulde not comyt adoutry breakest wedlocke. Thou abhorrest ymages, and yet robbest God of his honoure. Thou makest thy boast of the lawe, thou breakest the lawe by the nourest God. For the name of God is euell spoken of amonge the Gentyles, thou doste as it is wyrtten. For circumcysion verely auayleth, yf thou kepe the lawe. But if thou be a breaker of the lawe, the circumcysion is turned to vncircumcysion. Therfore, yf the vncircumcysed kepe the ryght thynges contayned in the lawe, shall not his vncircumcysion be counted for circumcysion. And shall not vncircumcysion which is by nature (yf it kepe the lawe) iudge the, which beynge vnder the letter and circumcysion, dost transgresse the lawe? He is not a Jewe, whiche is a Jewe outwarde. Neither is it circumcysion which is outward in the fleshe. But he is a Jewe which is hyd with in, and the circumcysion of the herte is the true circumcysion, whiche conspyketh in the spere and not in the letter, whose prayse is not of men: but of God.

The iii. Chapter.

¶ He sheweth what preferment the Jewes haue, and that both the Jewes & Gentyles are vnder synne, and are iustified only by the grace of God in Christ.

What preferment then hath the Jewe? Or what aduantage hath circumcysion? Surely very muche. First because that vnto them were comytted the wordes of God. What then though some of them dyd not beleue? * Shall they vbeleue make promises of God without effect? God forbid. * Let God be true, and every man a lyer, as it is wyrtten: that thou mightest be iustified in thy saynges, and overcome when thou art iudged.

But yf our vnryghteousnes make the ryghteousnes of God more excellent: what shall we saye? Is God vnryghteous, which taketh vengeance? I speake after the maner of men: God forbid. For howe then shall God iudge the world? For yf the truthe of God appere more excellent thow my lye, vnto his praise, why am I therefore iudged as a synner: and not rather (as men speake euell of vs, and as some aspye that we saye) let vs do euell, that good maye come thereof. Whose damnacyon is iust.

What then? Are we better then they? No, in no wyse. For we haue alredy proued, how that both Jewes and Gentyles are all vnder synne, as it is wyrtten. * There is none ryghteous, no not one: there is none that vnderstandeth, there is none that seeketh after God: they are all gone out of the waye, they are all vnprofytable, there is none that doth good, no not one. * They are as an open sepulchre, whiche they haue dysceyued: the popson of Aspes is vnder their lippes. * Whose mouthe is ful of cursyng and bytternes. * They sete are swyft to shed blood. * Destruction & wretchednes are in their wayes, and the way of peace haue they not knowen. * There is no feare of God before their eyes.

¶ We

Deut. xiii. a.

1. Cor. x. i.

Math. vii. a.

1. Cor. xiii. b.

1. Cor. xiii. d.

Actes. xiii. g.

Math. xvi. g.

1. Cor. xiii. c.

1. Cor. xiii. c.

Actes. x. b.

Ephes. vi. b.

Collo. iii. d.

Jaco. i. b.

Math. xvi. c.

John. viii. s.

1. Cor. xiii. a.

and. l. i. a.

1. Cor. xiii. b.

1. Cor. xiii. c.

1. Cor. xiii. d.

1. Cor. xiii. e.

1. Cor. xiii. f.

1. Cor. xiii. g.

1. Cor. xiii. h.

1. Cor. xiii. i.

1. Cor. xiii. j.

1. Cor. xiii. k.

1. Cor. xiii. l.

1. Cor. xiii. m.

1. Cor. xiii. n.

1. Cor. xiii. o.

1. Cor. xiii. p.

1. Cor. xiii. q.

We knowe that what soeuer thynges the lawe sayth, it sayth it to them which are vnder the lawe. That all mouthes may be stopped, & that all the worlde may be subdued to God, because that * by the dedes of þe lawe there shal no fleshe be iustified in his syght. For by the lawe cometh the knowlage of synne.

But nowe is the ryghteousnes of God declared wythout the lawe, for so much as it is allowed by the testymonie of the lawe and of the prophetes. The ryghteousnes of God, cometh by the fayth of Iesus Christ, vnto all and vpon all them that beleue. (on hym.)

There is no difference: for all haue sinned & are destitute of the gloire of God: but * are iustified frely by his grace, through þe redempcyon that is in Christ Iesu, whome God hath set forth * to be þe obtayner of mercy thow faith by the meanes of his blood, to declare his ryghteousnes, in that he forgaueth synnes that are passed, whiche God dyd suffer, to shewe at this tyme his ryghteousnes, that he myght be counted iust, and þe iustifier of hym whiche beleueth on Iesus. Where is then thy reioysing? It is excluded. By what lawe of workes? Naye: but by the lawe of fayth.

Therefore we holde, that * a man is iustified by fayth wythout the dedes of the lawe. Is he the God of the Jewes only? Is he not also the God of the Gentyles? Yes, euē of the Gentyles also: for it is God onely whiche iustifieth the circumcysion that is of fayth, and vncircumcysion thow fayth. Do we then destroy þe lawe thow we say the? God forbyd: But we rather mayntayne the lawe.

The. iiii. Chapter.

The declareth by the example of Abraham, that fayth iustifieth, and not the lawe, nor the workes thereof.

What shal we say then, þe * Abraham oure father (as pertayning to the fleshe) did synde? If Abraham were iustified by dedes, then haue he wherein to reioyse: but not wyth God. For what sayeth the scripture? * Abraham beleued God, and it was counted vnto hym for ryghteousnes. To hym that worketh is the rewarde not reckened of fauoure, but of due tye. To hym that woorketh not, but beleueth on hym that iustifieth the vngodly, is his faythe counted for ryghteousnesse, (accordynge to the purpose of the grace of God.) Euen as Dauid described the blessedfulnesse of that manne, vnto whome God imputeth ryghteousnesse without dedes. * Blessed are they, whose vnrightheousnesse are forgiven, and whose synnes are couered. Blessed is that man, to whome the Lorde wyll not impute synne. Came this blessednes when vpon the vncircumcysion, or vpon þe circumcysion also? For we saye, that faythe was reckened to Abraham for ryghteousnes. Howe was it then reckened? When he was in the circumcysion? or when he was in the vncircumcysion? * Not in þe tyme of circumcysion: but when he was yet vncircumcysed. And he receyued the synne of circumcysion, as a seale of þe ryghteousnes of fayth, which he had yet beyng vncircumcysed, that he shuld be the father of all them that beleue, though they be not circumcysed: that ryghteousnes myght be imputed to them also: and that he myght be father of circumcysion, not vnto them onely whiche came of þe circumcysed; but vnto them also that walke in the steppes of the fayth þe was in oure father Abraham, before the tyme of circumcysion.

For the promes (that he shuld be the father of the world) happened not to Abraham or to his seede thow we the lawe: but thow we the ryghteousnes of fayth. * For yf they whiche are of the lawe, be heyres, then is fayth but vayne and the promes of none effecte. Because the lawe causeth wrath. For where no lawe is, there is no transgressyon. Therefore by fayth is the enheritaunce geuen, that it myght come of fauoure: þe promes myght be sure to all the seede. Not to them onely whiche are of the lawe: but to them also whiche are of the fayth of Abraham, * which is the father of vs all. (As it is wyrtte: I haue made the a father of many nacions) euē before God, whome he beleued, whiche reioyseth the dead vnto lyfe: & calleth those thynges whiche be not, as though they were.

Which Abraham, contrary to hope, beleued in hope, that he shoulde be the * father of many nacions, accordynge to that which was spoken * euen so shal thy seede be, (as the starrs of heauen, and the sande of the see.) And he sayned not in þe fayth nor yet considered his owne body whiche was nowe dead, euē when he was almost an hundred yere olde: whether yet þe Sara was past child bearyng. He staked not at the promes of God, thow we vbeleue: but became stronge in fayth and gaue God the praise, beyng full certified, that he which had promysed the same was able also to make it good. And therefore was it reckened to hym for ryghteousnes.

Reuerthelesse, it is not wyrtten for hym only, that it was reckened to hym (for ryghteousnes) but also for vs, to whome it shal be counted (for ryghteousnes) so that we beleue on hym that raised vp Iesus oure Lorde from the deade: whiche was deliuered for oure synnes, and was raised agayne for oure iustificacyon.

The. v. Chapter.

The power of fayth, hope and loue, and howe death raygned from Adam vnto Christ, by whome onely we haue forgiveness of synnes.



Because therefore that we are iustified by fayth, we are at * peace with God, thow we oure Lorde Iesus Christ: by whome also it chaused vnto vs to be brought in thow we say the, vnto this grace, wherein we stande, and * reioice in hope of the gloire (of the chyldren) of God. Not that onely: but also we reioyce in tribulacions: knowing that * tribulacyon byngeth patience, patience byngeth experyence, experyence byngeth hope. And hope maketh not ashamed: because þe loue of God is shed abroad in oure hertes, by þe holy ghooste whiche is geuen vnto vs.

For

The Epistle

Eph. ii. a.
Collo. i. c.
and. ii. b.

John. iii. a.
i. John. iii. b.

Gene. ii. c.
Roma. vi. b.

John. i. d.

Gala. iii. c.

Gala. iii. b.
Collo. ii. b.

For* when we were yet weake, accordyng to the tyme, Christ dyed for vs which were vngodly: Yet scarce wyl any man dye for a righteous man. Peradventure for a good man durste a man die. But* God setteth out his loue to warde vs, seying that whyle we were yet synners* (accordyng to the tyme) Christ dyed for vs.

Much more then now (we are iustified by his bloude) shalbe saved from wrath thowow hym.

For yf when we were enemyes, we wer reconcyled to God, by the death of his sonne: muche more seying we are reconcyled, we shalbe preserved by his lyfe. Not onely this, but we also loye in God by the meanes of our Lord Jesus Christ by whome we haue now obtained the attonement.

Wherefore, as by one man, synne entred into the worlde, and* death by the meanes of synne. Euen so death also went ouer al mē, insomuch as all we haue synned. For euen vnto the lawe was synne in the worlde: but synne is not imputed, when there is no lawe: neuer thelesse death reigned from Adam to Moies, euen ouer them also that had not synned wyth lyke trasgressyon as did Adam: which beareth the synnitude of hym that was to come. But the gyfte is not lyke as the synne. For yf thowowe the synne of one, many be dead: much more plenteous vpon many was the grace of God, and gyft by grace* which was of one man Jesus Christ. For

And the gyft is not ouer one synne: as death came thowow one synne of one that sinned. For dampnacion came of one synne vnto condempnacion: but the gyfte came to iustifye from many synnes. For yf by y synne of one, death reigned by the meanes of one: much more they (whiche receiue aboundaunce of grace and of the gyft of ryghteousnes) shal raygne in lyfe by y meanes of one (that is to say) Jesus Christ.

Lykewyse then as by the synne of one ther sprange vpon euell on all men to condempnacion: euen so by the ryghteousnesse of one spryngeth good vpon all men to the ryghteousnes of lyfe. For as by one mannes disobeyence, many became synners: so by y obeyence of one shal many be made ryghteous. But* the lawe in the meane tyme entred in, that sinne shuld encrease. Neuer the later wher aboundaunce of sinne was ther was more plenteousnes of grace. That as synne had raygned vnto death, euen so myghte grace raygne thowowe ryghteousnes, vnto eternall lyfe, by the helpe of Jesu Christ. For

The. vi. Chapter.

For so much as we be deliuered thowowe Christ from synne, we muste fasten oure selues to lyue as the seruautes of God, and not after our owne lustes. The only hely reward of ryghteousnes and synne.

What shal we saie then? Shal we co tynne in synne, that there maye be a boundaunce of grace? God forbid. Howe shal we that are dead as touchyng sinne, lyue any lenger therein?

I knowe ye not that* all we which are baptised into Jesu Christe are baptised to dye with hym: We are buryed the with him by baptyme for to dye: that lykewyse as Christ was raised vp from death by the glozpe of y father, euen so

we also shuld walke in a newe lyfe. For if we be grafte in death lyke vnto hym, euen so shal we be partakers of the resurreccyon: knowyng this, that our olde man is crucified wyth hym also, that the bodye of synne myght vterly be destroyed, that henceforth we shulde not be seruautes vnto synne. For he that is dead, is iustified from synne. Wherefore yf we be deade wyth Christ, we beleue, that we shal also lyue wyth hym: knowyng, that Christ beinge raised from death,* dyeth nomore. Death hath no more power ouer hym. For as touchyng that he dyed, he dyed concernyng synne once. And as touchyng that he lyueth, he lyueth vnto God. Lykewyse consydre ye also, that ye are dead as touchyng synne, but are aloue vnto God thowowe Jesus Christ our Lord. Let not synne raygne therfore in your mortall bodye, that ye shulde therunto obey by the lustes of it: Nether geue ye your membes as instrumentes of vnyghteousnes vnto synne: but geue ouer poure selues vnto God as they that of dead, are aloue. And geue ouer your membes as instrumentes of ryghteousnes vnto God. For synne shal not haue power ouer you. Because ye are not vnder the lawe, but vnder grace.

What then? Shal we synne, because we are not vnder y lawe: but vnder grace? God forbid. I knowe ye not, howe that* to whome soeuer ye comyt poure selues as seruautes to obey his seruautes ye are to whome ye obey: whether it be of synne vnto death, or of obeyence vnto ryghteousnes? God be thanked, that though ye were the seruautes of synne, ye haue yet obeyed with hert vnto the rule of the doctryne, that ye be broughte vnto. Ye are then made free from synne, and are become the seruautes of ryghteousnes. I speake grossly, because of the infymptie of your fleshe. As ye haue geuen your members seruautes to vncleannes and to iniquitye, (from one iniquitie to another) euen so now geue ouer your membes seruautes vnto ryghteousnes, that ye maye be sanctified. For when ye were the seruautes of synne, ye were voyde of ryghteousnes. What frute had ye then in those thynges, wherof ye are now ashamed? For y ende of those thynges is death. But now are ye deliuered from synne, and made the seruautes of God, & haue your frute to be sanctified, & the end euerlasting lyfe. For* y reward of synne is death, but eternall lyfe is the gyft of God, thowowe Jesus Christ our Lord. For

The. vii. Chapter.

Christ hath deliuered vs from the lawe and death. He sheweth what the fleshe and outward man is, & calleth it the lawe of the membes.

Nowe ye not brethzen (I speake to y them that knowe the lawe) how y the lawe hath power ouer a mā, as longe as it endureth? For* the wo man which is in subieccion to a mā is bounde by the lawe to the man, as longe as he lyueth. But yf the man be deade: he is loosed from the lawe of y man. So then* yf whyle the man lyueth the couple her selfe to a nother man she shalbe counted a wedlocke breaker. But yf the

the man be deade, he is free from the lawe of the husbande, so that he is no wedlocke breaker; though the couple ber selfe wyth a nother man.

Euen so ye also (my brethren) are dead concerning the lawe by the body of Christ, & ye shal be coupled to another (I meane to hym & is risen agayn from death) & we shulde bring forth frute vnto God. For when we were in the flesh the lustes of synne which were stered by the lawe, raygned in our members, to bring forth frute vnto death. But now we are we deliuered from the lawe, and dead vnto it, wherunto we were in bondage, that we shuld serue in a newe conuersacyon of the sprete, and not in y^e olde conuersacyon of the letter.

What shall we say then? is the lawe synne? God forbyd: neuertheles, I knewe not synne, but by y^e lawe. For I had not knowen what lust had mente, excepte the lawe had sayde: & shalte not luste. But synne toke an occasyon by the meanes of the commaundement and wroughte in me all maner of concupiscence. For verely wythoute the lawe, synne was dead. I once lyued wythout lawe: But when the commaundement came, synne reuyued, and I was dead.

And the very same commaundement, which was ordeyned vnto lyfe, was found to be vnto me an occasion of death. For sinne toke an occasyon by the meanes of the commaundement, & so dysceyued me, & by the same slewe me. Wherefore the lawe is holy, and the commaundement holy and iust & good. Was that the which was good made death vnto me? God forbyd. Naye it was synne: that synne myghte appere (by it which was good) to worke death in me: & sinne by the commaundement myght be oute of measure synful. For we knowe that the lawe is spirytual: but I am carnal: & solde vnder synne, because I allow not that which I do. For what I wold, that do I not: but what I hate, that do I. If I do nowe that which I wolde not, I consēt vnto the lawe that it is good. So then now, it is not I that doo it, but synne & dwelleth in me. For I knowe, that in me (that is to saye: in my flesh) dwelleth no good thing. For to wyl is present with me: but I fynde no meanes to performe that which is good. For the good that I wold, do I not: but the euell which I wolde not that doo I. If I do that I wolde not, then is it not I that doo it, but synne that dwelleth in me. I fynde then by the lawe, that when I wolde do good euell is present wth me. For I delyte in the lawe of God, after the inward man: But I see another lawe in my members, rebelling agaynst the lawe of my mynde, and subduyng me vnto the lawe of synne, which is in my members. O wretched man that I am: wh^o shal deliuer me from this body subdued vnto death? I thanke God thowow Iesus Christ our Lorde. So then wyth the mynde I serue the lawe of God, but with the flesh the lawe of synne.

¶ The. viii. Chapter.

¶ The lawe of the spreyte geueth lyfe. The spreyte of God maketh vs Gods chyldren & hepyes with Christ. The aboundaunce of God, can not be separated.

There is then no dampnacyon to them which are in Christ Iesu, which walke not after the flesh but after the spreyte. For the lawe of the spreyte, of lyfe thowow Iesus Christ, hath made me free from the lawe of synne, and death. For what the lawe coulde not doo (in as muche as it was weake because of the flesh) that performed god and sent his sonne in the similitude of synfull flesh, and by synne damned synne in the flesh, that the ryghteousnes of the law, might be fulfilled in vs, which walke not after the flesh, but after the spreyte.

For they that are carnal, are carnally mynded. But they that are spirytual, are godlye mynded. To be carnally minded, is death. But to be spirytually minded, is lyfe and peace.

Because that the fleshy mynde is enemy agaynst God, for it is not obedyent to the lawe of God, nether can be. So then they that are in the flesh, can not please God.

But ye are not in the flesh, but in the spreyte: so be that the spreyte of God dwell in you. If any man haue not y^e spreyte of Christ, y^e same is none of his. If Christ be in you, the bodye is dead because of synne: but the spreyte is lyfe for righteousnes sake. Wherefore yf the spreyte of hym that raysed vp Iesus from death, dwell in you: euen he that raysed vp Christ from death shall quyen your mortall bodyes, because of his spreyte that dwelleth in you.

¶ Therefore brethren, we are debtors, not to the flesh, to lyue after the flesh. For yf ye lyue after the flesh, ye shal dye: But yf ye (thowow the spreyte) do mortifye the dedes of the bodye, ye shal lyue. For as many as are led by y^e spreyte of God, they are the sonnes of God. For ye haue not receyued the spreyte of bondage to feare any more, but ye haue receyued the spreyte of adopcion, wherby we crye: Abba father. The same spreyte certifieth oure spreyte that we are y^e sonnes of God. If we be sonnes, the are we also heires: I meane of God, & hepyes annexed wth Christ: so be that we suffer with hym, that we maye be also glorified together with hym.

¶ For I suppose that the afflictions of this lyfe, are not worthe of the gloire, which shal be shewed vpon vs. For the feruent desire of the creature abydeeth loyng when the sonnes of God shal appere, because the creature is subdued to vanytie, agaynst the wyll therof, but for his wyll which hath subdued the same in hope. For the same creature shal be deliuered from the bondage of corrupcyon into the glorious liberty of the sonnes of God. For we know that every creature groweth with vs also, & trayleth in payne euen vnto this tyme.

Not onely it, but we also which haue the spreyte frutes of the spreyte, moze in oure selues also, and wayte for the adopcion (of the chylde of God) euen the deliuerance of our body.

¶ For we are saued by hope. But hope that is sene is no hope. For how can a man hope for that which he seeth? But and yf we hope for y^e we se not, then do we with pacyence abyde for it.

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The Epistle

Lyke wyse, the sprete also helpeth our infirmities. For we know not what to desire as we ought: but the sprete maketh intercession for us with groynge whyche cannot be expressed. And he that searcheth the hartes knoweth, what is the meynynge of the sprete, for he maketh intercession for the sayntes, accordyng to the pleasure of God. **I**

We know that all thynges worke for the best vnto them that loue God, whiche also are called of purpose. For those whiche he knew before, he also ordeined before, that they shulde be lyke fashioned vnto the shape of his sonne, that he myghte be the fyrste begotten sonne amonge many brethren. Moreover, whom he appoynted before, them also he called. And whom he hath called, them also he iustified: & whom he iustified, them he also glorified.

What shall we then saye to these thynges? if God be on our syde: who can be against vs, whiche spared not his owne sonne: but gaue hym for vs all: how can it be that with hym he shulde not geue vs all thynges also? Who shall laye any thyng to the charge of Gods chosen? it is God that iustifyeth: who is he that can condemn? it is Chryste whiche dyed: yee, rather which is risen again, which is also on the right hand of God, and maketh intercession for vs.

Who shall separate vs from the loue of God? shall tribulacion: or angurthe: or persecucion: eyther hunger: eyther nakednes: eyther pael: eyther sword? As it is wyrtten: for thy sake are we kylled all day longe, and are counted as shepe apoynted to be slayne. Neuertheles, in all these thynges we ouercome thoroowe hym that loued vs. For I am sure, that nether death, nether lyfe, nether angels, nor rule, nether power, nether thynges present, nether thynges to come nether heygth, nether loweth, nether any other creature shall be able to departe vs from the loue of God, which is in Chryste Iesu our Lorde. **I**

The ix. Chapter.

Pauls complayneth vpon the harde hertes of the Jewes that wolde not receyue Chryste, and howe the heathen are chosen in the place steade.

Saye the truthe in Chryste, and lye not (my conscience also bearing me wytnes by the holy goste) for I haue greute heuyenes and contynuall sorowe in my hert. For I haue wylled my selfe to be cursed fro Chryste, for my brethren (my kynsmen as pertaynyng to the fleshe) which are of Israelytes. To whom pertaineth the adopcyon, & (of the chyldren) and the glozy, and the conuenantes & the lawe that was geuen, & the serupce of God, and the promyses: whose also are the fathers, and they of whom (as concernyng the fleshe) Chryste came, whiche is god in all thynges to be prayled for ever. Amen.

I speake not these thynges, as though the wordes of God had taken none effecte. For they are not all Israelytes, which are of Israel: neither are they all chyldren of Abraham. But in Isaac shall thy seed be called: for it is to saye, they whiche are

the chyldren of the fleshe, are not the chyldren of God. But they whiche be the chyldren of promyses are counted the seede. For this is a worde of promyses, about this tyme I will come, and Sara shall haue a sonne. Not only this, but also Rebecca was wyth chyld by one, euen by oure father Isaac. For yet the chyldren were bozne, whiche they had nether done good nether bad (that the purpose of God by eleccion, might stand) it was said vnto her, not by the reason of workes, but by the caller, the elder shall serue the yonger, as it is wyrtte: Jacob haue I loued, but Esau haue I hated. What shall we say then? is ther any vnrightheousnes with God? God forbid. For he sayth to Moyses: I will shewe mercy to whom I shewe mercy: & I will haue compassion on whom I haue compassion. So lieth it not then in a mans wyll or runnyng, but in the mercye of God. For the scripture sayeth vnto Pharaos: Euen for this same purpose haue I stered the vp, to shewe my power on the, & that my name myght be declared thoroowe out all the worlde: So hath he mercye on whom he wyll, & whom he wyll he maketh hard harted.

Thou wilt saye then vnto me: why the blamest thou vs yet? For who hath beene able to resist his wyll? But O man, what art thou which disputest with God? Shall the worke saye to the workeman: why hast thou made me on this fashion? hath not the potter power ouer the claye, euen of the same lombe to make one vessel vnto honoure, and another vnto dishonoure? Euen so, God willing to shewe his wrath, & to make his power knowne: suffered with longe patience the vessels of wrath, ordeyned to damnacion, & to declare the ryches of his glozy on the vessels of mercy whiche he had prepared vnto glozy who also be called, not of the Jewes onely, but also of the Gentyles. As he sayeth also to Osee: I will call them my people whiche were not my people: and her beloved which was not beloved (and her to haue obtained mercie, that had not obtained mercie.) And it shall come to passe, in the place wher it was sayd vnto them: ye are not my people, there shall they be called the chyldren of the liuyng God.

But I saye crieth concerning Israel, though the nombre of the chyldren of Israel be as the sand of the see, yet the remnant shall be saved. For he synneth the worde verely, & maketh it shorte in rygheousnes. For a shorte worde will God make on earth. And as I say sayd before: Except the Lorde of Sabbath had left vs seide, we had bene made as Sodoma, and had bene lykened to Gomorra. What shall we say then? we say, that the Gentyles whiche folowed not righteousnes haue overtaken righteousnes: and the rygheousnes which cometh of sayth. Contrary wyse. Israel which folowed the lawe of rygheousnes, coulde not attayn to the lawe of rygheousnes. Wherefore? Euen because they sought it not by sayth: but as it were by the workes of the lawe. For they haue stumbled at the stumbling stone. As it is wyrtten: Beholde, I put in Sion a stumbling stone, & a rocke that men shall be offended

1. Paralip
xxviii. b.
John. vii. c.
Iere. xlviii. b.
1. Mach. vi. b.

Ru. xlii. b.
Luke. xx. b.
John. iii. b.
Esay. lxi. b.

psa. xlii. b.

apo. xxi. g.

Roma. iii. a.

Roma. ii. b.

Gene. xli. b.

1. John. v. b.

Roma. ii. b.

Sara. xxi. b.

Gen. xxi. b.

Ex. xxx. b.

Ex. xxi. b.

Ex. xxi. b.

Ex. xxi. b.

Ex. xxi. b.

Ex. xxi. b.

Ex. xxi. b.

Ex. xxi. b.

Ex. xxi. b.

Ex. xxi. b.

Ex. xxi. b.

Ex. xxi. b.

offended at. And whosoever beleueth on hym,
shall not be confounded.

The. x. Chapter.

The vnfaithfulness of the Jewes. Two manner
of righteousnesses.



Save then, hathe God caste awaye
his people? God forbyd. For even I
also am an Israelyte, of the seed of
Abraham, of the trybe of Ben Ja-
min, God hath not caste awaye hys
people, whyche he knewe before. Note ye not,
what the scripture sayth of helias, howe he ma-
keth intercession to God against Israel, sayng:
*Lorde, they haue kylled thy prophetes, & dys-
ged doune thine alters: and I am left alone, and
they seke my lyfe. But what sayth I answere of
God vnto hym? *I haue reserued vnto my selfe
seuen thousande men, whyche haue not bowed
the knee to the ymage of Baal. Euen so also at
thys tyme is there a remnant left accordyng to
the eleccion of grace. If it be of grace, then is it
not nowe of woorkes. For then grace is no more
grace. But if it be of woorkes, then is it nowe
no grace. For then were deseruyng nomore
deseruyng. What the? Israel hath not obtained
that whyche he seketh: but the eleccion hath ob-
tained it. The remnaunte are blynded, accordyng
as it is wyrtten. *God hath geuen them the
spirit of vniuersity: eyes that they should not see, and
eares that they should not heare, euen vnto thys
daye. *And Dauid sayeth: Let theyr table bee
made a snare to take them wyth al, and an occa-
syon to fall, and a rewarde vnto them. Let theyr
eyes be blynded that they se not: and bowe thou
downe theyr backe alwaye.

I saye then: haue they therfore stumbled, that
they should utterly fall away together? God for-
byd: but thow they fall, is saluacion happe-
ned vnto the Gentyles, for to prouoke the with
all. Wherefore if the fall of the be the ryche of
the worlde & the mynyshyng of the the ryche of
the Gentyles: howe muche more theyr perfect-
nesse? I speake to you Gentyles, in as muche as
*I am the Apostle of the Gentyles, I wyll ma-
gnyfye myne offyce, if by any meane I maye
prouoke them whyche are my fleshe, and myght
saue some of them. For if the casting awaye of
them be the reconcyllyng of the worlde, what shal
the receauyng of them be, but lyfe agayne from
death? For if one pece be holpe, the whole heape
is holpe. And if the rote be holpe, the bryanches
shal be holpe also.

Though some of the bryanches be broken of,
and thou beyng a wyldelyne olyuetree, wast grafte
in amonge them, and made partaker of the rote
and fatnes of the olyuetree, boast not thy selfe
agaynst the bryanches. For if thou boaste thy
selfe, thou bearest not the rote, but the rote the.
Thou wilt saye then: the bryanches are broken
of, that I myght be graft in. Thou sayest well:
because of vnbeleue they were broken of, & thou
stodest stedfaste in faythe. Be not hye mynded,
but feare: for seying that God spared not the na-
turall bryanches, take hede, lest it come to passe
that he spare not the also.

Beholde therfore the kyndnes and rygozous-
nes of God: on them whyche fell, rygozousnes:
but towarde the, kyndnes: if thou contynue in
hys kyndnes. Or els thou shalt be between of, and
they agayne: if they byde not still in vnbeleue,
shalt thou be

Bethzen, my hartes desyre & prayer
to God for Israel is, if they myghte
be saued. For I beare them record, if
they haue a feruent mynde to God-
warde, but not accordyng to know-
lage. For they beyng ignoraunt of Gods rygh-
teousnes, & goyng about to stablish their owne
ryghteousnes, haue not bene obedient vnto the
righteousnes of God. For *Christ is the ful-
fylling of the lawe, to iustifye all that beleue.

For *Moses wyrtteth of the ryghteousnes
whyche cometh of the lawe, howe that the man
whyche doth the thynges of the lawe, shall lyue ther-
by. But the ryghteousnes whyche cometh of
fayth, speaketh on thys wyse: Save not thou in
thyne herte, who shall ascende into heauen? (that
is euen to fetch Christ doune from aboue.) Ep-
ther who shall descende into the depe? (that is e-
uen to fetch vnto Christ agayne from death.) But
what sayeth he? *The worde is nye the, euen in
thy mouth and in thyne herte.

This same is the worde of fayth, whyche we
preach. For if thou knowlage wyth thy mouth
that Iesus is the Lorde, and beleue in thyne herte
that God rayled hym vp from death, thou shalt
be safe. For to beleue wyth the harte iustify-
eth: & to knowlage wyth the mouthe maketh a
man safe. For the scripture sayeth: *Whosoever
beleueth on hym, shall not be confounded.

There is no difference betwene the Jewe and
the gentyl. For one is Lorde of al, which is ryche
vnto al that cal vnto hym. For *whosoever doth
call on the name of the Lorde, shal be safe. Howe
then shall they call on hym, on whom they haue
not beleued? howe shall they beleue on hym, of
whom they haue not heard? howe shall they heare,
wythout a preacher? And how shal they preache
except they be sent? As it is wyrtten: howe beau-
tyfull are the fete of them whiche byng tydyn-
ges of peace, and byng tydynes of good thyng-
ges. But they haue not al obeyed to the Gospel.

For Esay sayth: *Lorde, who hath beleued our
saynges? So then sayth cometh by hearpyng,
and hearpyng cometh by the worde of God. But
I aske: haue they not heard? No doute: they
found wente out into all landes, & theyr wordes
into the endes of the worlde. For

But I demaund, whether Israel byd knowe
or not? For *Moses sayeth: *I wyll prouoke
you to enuy, by them that are no people: by a so-
lyphrenacion I wyll anger you: Esay after that
is bolde and sayeth: *I am founde of them, that
sought me not: I am manifeste vnto them, that
asked not after me. But agaynst Israel he say-
eth: *all daye longe haue I stretched forth the my
hades vnto a people that beleueth not but spea-
keth agaynst me.

The. xi. Chapter.

All the Jewes are not cast awaye, therfore I shal warneth
the gentyls if be called, not to be hye mynded nor to despyce
the Jewes, for the iudgements of God are hope & secrete.

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shal be grafted in agayne. For God is of power to graffe the in agayn. For yf thou wast cut out of a naturall wyld olue tree, and was grafted contrary to nature in a true olue tree how much more shall the naturall bzaunches bee grafted in theyr owne olue tree agayn.

I would not that thys secrete should be hyd from you my bzyethzen (lest ye should be wyle in your owne conceptes) that partelye blyndnes is happened in Israel, vntyll the fulnes of the gentyles be come in: and so all Israel shal be saved.

As it is wrytten: * There shal come out of Syon he that doth delpue, and shal turne a waye vngodlynes from Jacob. And this is my conenat vnto them, when I shal take a waye they synnes. As concernyng the Gospell they are enemyes for your sakes: but as touchyng the electyon, they are loued for theyr fathers sakes.

For verely, the gyftes and callyng of God are suche, that it can not repente hym of them: for loke, as ye in tyme passed haue not beleued God, yet haue nowe obtayned mercye thozowe they vnbeleue: euen so now haue they not beleued the mercye whiche is happened vnto you: that they also maye obtayne mercye. For God had wrapped all nacyns in vnbeleue, that he myght haue mercye on all.

Of the depenes of the ryches both of the wysedom and knowlage of God: how vnsearcheable are his iudgementes, and hys wayes passe fynyng out: For * who hath knowne the mynde of the Lorde? Or who hath bene his counsellor: ether who hath geue vnto hym fyrst, and he shal be recompensed again: For of hym, and thozow hym and for hym are all thynges: To hym be glozpe for euer. Amen.

The. xii. Chapter.

The swete conuersacyon, loue, and workes of suche as beleue in Christ.

Besech you therfore bzyethzen, by the mercifulnes of God, that ye make your bodyes a quicke sacrytyce holy and acceptable vnto God: whych is your reasonable seruing of God: and fashyon not your selues lyke vnto thys worlde, but be ye chaunged in your shape by y renewyng of your mynde, that ye maye proue what thyng that good, and acceptable, and perfecte wyll of God is. For I say (thozowe the grace y vnto me geuen is) to every man among you, that * no mā stande hys in his owne concepte more then it becommeth hym to estyme hym selfe: but so iudge of hym selfe, that he bee gentle and sober, accordyng as God hath dealt to every man the measure of fapth.

Eccle. iii. c
Rom. xiii. a

For as we are many members in one bodye, and all membzres haue not one offyce: so we be ynge many are one bodye in Christe, and euerye man among our selues, one anothers members.

1. Cor. xii. b
Eph. iii. d

1. Cor. xii. a
1. Pet. iii. c

* Heryng that we haue dyuers gyftes accordyng to the grace that is geuen vnto vs: yf any man haue the gyfte of * prophecy, let hym haue it that it be agryng vnto the fapth. * Let hym that hath the an offyce, wapte on hys offyce. Let hym that teacheth take hede to his doctrine. Let

hym that exhorteth, geue attendaunce to his exhortacyon. Yf any man geue, let hym do it with synghenes. Let hym that ruleth, do it wyth diligence. Yf any man the we mercye, let hym do it wyth cherfulness. Let loue be wythout dissimulation. Hate y which is euell, & cleane vnto that whych is good. Be kynde one to another wyth brotherly loue. * In geuyng honoure, go one before another. * Be not slouthfull in the busynes whych ye haue in hand. Be feruent in the spyte Apply your selues to the tyme. Be ioyse in hope. Be pacient in trybulacyon. Contynue in prayer: Wryttribute vnto the necessarye of the sayntes: * be ready to herboure. * Blesse the which persecute you: blesse (I saye) and curse not. Be mercy wyth them that are mery. Wepe also wyth the that wepe. Be of lyke affectyon one towarde another. Be not hye mynded: but make your selues equall to them of the lower sorte. * Be not wyle in your owne oppynions. Recopence to no man euell for euell. Proude asochad thyn: ges honest: (not onely before God, but also) in syght of all men. Yf it bee possible, (as muche as is in you) lyue peaceably wyth all men. Dearly beloved, auenge not youre selues, but rather geue place vnto wrath. For it is wrytten: * vengeaunce is myne, I wyll rewarde, sayeth the Lorde.

Therefore yf thynne enemye hunger, fede hym, yf he thyrste, geue hym drynke. For in so doyng thou shalt heape coles of fyre on hys heade. Be not ouercome of euell, but ouercome euell wyth goodnes.

The. xiii. Chapter.

The obedyence of men vnto theyr rulers. How fullylth the lawe. It is now no tyme to folow the workes of darknes.

Et every soule submyt hym self vnto the authorite of the hyer powers. For * there is no power but of God. The powers that be, are ordeined of God. Whosoener therfore respyeth power, respyeth the ordynance of God. But they that respyt, shall receaue to them selfe damnation. For rulers are not feareful to them that do good, but to them that do euell. Wylt thou be wythoute feare of the power? Do well then: and so shalt thou bee praysed of the same. For he is the mynyster of God, for thy welth. But and yf thou do that whych is euell, then feare: for he beareth not the swerd for nought: for he is the mynyster of God, to take vengeaunce on hym that doth euell. Wherefore, ye muste nedes obeye, not onely for feare of vengeaunce: but also because of conspence. And euen for thys cause paye ye trybute. For they are Goddes mynysters, seruyng for the same purpose.

Geue to every man therfore his dnetie: * trybute to whō trybute belongeth: custome, to whō custome is due: feare to whō feare belongeth: honoure, to whō honoure pertayneth. * Owe nothyng to any manne: but thys, that you loue one another. For he that loueth another hath fullylled the lawe. For these commaundementes: * Thou shalt not commytte aduoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytnesse: thou shalt not lust, & so forth

forthe (yf ther be any other commaundement) it is al comprehended in this sayng, namely: * loue thy neyghboure as thy selfe. Loue hurteth not hys neyghboure. Therfore is loue the fulfylling of the lawe. ¶

¶ Thys also we knowe the season howe y it is tyme, that we should now awake out of slepe for nowe is our saluacyon nether the when we beleued. The nyghte is passed, the daye is come nye. Let vs therfore cast away y dedes of darkness, & let vs put on the armour of light. Let vs walke honestly, as it wer in the day lyght: * not in eatyng and drynkyng, neyther in chambryng and wantonnes, neyther in stryfe and enuynge: but put ye on the Lorde Iesus Christe. ¶ And make not prouyspon for the fleshe to fulfyll the lustes of it.

The. xiii. Chapter.

The weake ought not to be despyed. No man should offende another's conscience, agayn for outwarde thynges should no man condemne another.

Im that is weake in the saythe, receaue: not in disputyng & troublingng hys conscience. One beleueth that he may eat all thyng: Another whiche is weake eateth herbes. Let not hym that eateth, despyse hym that eateth not. And let not hym whych eateth not, iudge hym that eateth. For God hath receued hym. ¶ What art thou that iudgest another mannes seruauant whether he stande or fall, y pertayneth vnto hys owne master: yee, he shalbe holden vp, y he may stande. For God is able to make hym stande.

¶ Thys man putteth dyfference betwene daye and daye. A nother mā counteth al dayes alke. Let euery mannes mynde satysfy hym selfe. he that obserueth the daye, doth it vnto the Lorde. And he that doeth not obserue the daye, doeth it for y Lorde also. he that eateth, doeth it to please the Lorde, for he geueth God thanks. And he y eateth not, eateth not to please the Lorde wyth all, and geueth God thanks. For none of vs lyueth for hym selfe, and no mā dyeth for hym self. For yf we lyue, we lyue vnto the Lorde. And yf we dye, we dye vnto the Lorde. Whether we liue therfore, or dye, we are the Lordes. For Christe therfore dyed, and rose agayn, and reuyned, that he myght be * Lorde of dead and quicke.

¶ But why doest thou then iudge thy brother? Eyther, why doest y despyse thy brother? We shalbe al brought before the iudgement seate of Christ. For it is writte: as truly as I lyue, sayeth the Lorde: * all knees shall bowe to me, & all tonges shal geue prayse to God. So shal euery one of vs geue accomptes of hym selfe to God. Let vs not therfore iudge one another any moze.

But iudge this rather, that no mā put a stumblingge blocke, or an occasyon to fall in hys brothers waye. For I knowe, and am full certyfied by the Lorde Iesus, that * ther is nothyng commune of it selfe: but vnto hym that iudgeth it to be comune: to hym is it comune. Yf thy brother be greued wyth thy meate, nowe wakeste thou not charitably. Destroie not hym w thy meate, for whom Christ dyed. Cause not poure trouble to be euell spoken of. For the kyngdom

of God is not meat and drynke: but ryghteousnes, and peace, and ioye in the holy gost. For he that in these thynges serueth Christe, pleasech God and is commended of men.

Let vs therfore folow those thynges whych we make for peace, & thynges wherby one maye edify another. Destroie not the worke of God for a lytell meates sake. * All thynges are pure: but it is euell for that man, whych eateth wyth hurte of conscience. It is good nether to eat flesh neyther to drynke wyne, neyther any thyng, wherby thy brother stumblith, eyther falleth, or is made weake. Halte thou sayth: haue it wyth thy self before God. happye is he, that condemneth not hym self, in y thyng whych he alloweth. For he that maketh conscience is damned yf he eat: because he eateth not of fayth. For whatsoeuer is not of fayth, the same is synne. ¶

The. xiv. Chapter.

The intympte & frailties of the weake ought to be borne wyth all loue and kyndnes, after the ensample of Christ.

Whyche are stronge * oughte to beare the frailties of them whych are weake, and not to stande in our owne conceptes. Let euery manne please hys neyghboure vnto hys wealtie and edyfying. For Christe pleased not hym selfe: but as it is written: * The rebukes of them whych rebuked the, fell on me.

¶ Whatsoeuer thynges are wyrtten afore tyme they are wyrtte for our learnyng, that we thoroowe pacience and comfote of the scriptures, myght haue hope.

The God of pacience and consolacyon, graunt vs you, to be lyke mynded one to wardes another, after the ensample of Christe Iesu: * that ye all agryng together may wyth one mouth prayse God, the father of oure Lorde Iesus Christe. Wherefore receaue ye one another, as Christe receaued vs, to the prayse of God. And thys I say that Iesus Christe was a mynyster of the circumcyspon for the truth of God to confirme the promyses made vnto the fathers: * that the gentyles myght prayse God for his mercye, as it is wyrtten. * For thys cause I wyll prayse the amonge the gentyles, and synge vnto thy name. And agayn he sayth: * Reioyce ye gentyles with hys people. And agayn: * prayse the Lorde al ye gentyles, and laud hym all ye nacyns together. And agayn Esay sayeth: there shalbe * the rote of Jesse, and he that shal ryle to raygne ouer the gentyles: in hym shal the gentyles truste. The God of hope fyll you wyth all ioye, and peace in beleuyng: that ye may be ryche in hope, thoroowe the power of the goly gost. ¶

I my selfe am full certyfied of you (my brethren) that ye also are full of goodnesse, and fylled wyth all knowlage, wyllyng to exhorste one another. Neuertheles (brethren) I haue some what moze boldly wyrtten vnto you, partly to put you in remembraunce, thoroowe the gracy is geuen me of God, that I should be y mynyster of Iesu Christ among the Gentyles, and should mynyster the Gospell of God, y the offeringe of

whiche is the

The Epistle

the gentyles myght be acceptable, & sanctified by þe holy goste, I haue therfore wherof I maye reioyce thowowe Christe Iesu, in those thynges whych pertayne to God. For I dare not speake of any of those thynges, whych Christ hath wrought by me, to make the Gentyles obedient, with worde and dede, in myghty signes & wonders, by the power of the spyrte of God: so that from Jerusalem and the coastes rounde aboute vnto Illyricū, I haue fylled al countreys with the Gospell of Christ.

E So haue I enforced my selfe to preach þe Gospell, not wher Christ was named, least I should haue buylt on another mans foundaciō: but as it is wyrtten: * To whō he was not spokē of, they shall see: and they that herde not, shall vnderstand. For this cause I haue ben oft lettē (* as I let as yet) that I coulde not come vnto you: but nowe, seying I haue nomore to do in these countreys, & also haue bene desyrus many yeres to come vnto you, whensoeuer I take my iourneye into Spayne, I wyll come to you. For I truste to see you in my iourney, & to be brought on my waye thetherwarde by you, after þe I haue somewhat enioyed your acquayntaunce.

Nowe go I vnto Jerusalem, and * my nyxt vnto the sayntes, for it hath pleased the of Macedonia & Achaia to make a certayne dystribucion vpon the poore sayntes, which are at Jerusalem. It hath pleased them verely, & they detters are they. For yf the gentyles be made partakers of theyr spirytual thynges, theyr dutye is to mynister vnto the in bodely thynges. Whiche I haue perfourmed this, & haue brought the this frute sealed, I wyll come backe agayne by you into Spayne. I am sure that whē I come vnto you, I shall come wyth a boundaunce of the blessing of the Gospell of Christ. I beseeche you brethren for oure Lorde Iesus Christes sake, & for the loue of the spyrte, that ye helpe me in my busynes wyth your prayers to God for me, that I maye be deliuered from them whych beleue not in Iesuyse: & that this my seruyce, whych I haue to do at Jerusalem, may be accepted of the sayntes, & I maye come vnto you wyth ioye, by the wyll of God and may with you be refreshed. The God of peace be wyth you all. Amen. R

The .xvi. Chapter.

A chapter of salutations. He warneth them to beware of menys doctrine, and commendeth vnto them certayn goodly men, that were louers and brethren in the truth.

I Commende vnto you Phebe our sister (which is a mynyster of the congregacion of Cenchrea) þe receaue her in Christ, as it becommeth sayntes, and þe assist her in whatsoeuer busynes she nedeth of poure ayde. For she hath suckered many, and myne owne selfe also. Grete Prisca and * Aquila my helpers in Christe Iesu which haue for my lyfe layd downe theyr owne neckes. Vnto whō not I onely geue thākes, but also al the congregacions of the gentyles. Lyke wyse, grete the congregacyon þis in there house. Salute my welobelued Epheletes, whych is þe

firste frute of Achaia in Christe. Grete Marpe whych bestowed muche labour on vs. Salute Andronicus and Junia my cosyns, & presoners wyth me also, whych are well taken amonge the Apostles, and were in Christe before me. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ, and Stachis my beloued. Salute Appelles approued in Christ: Salute them, which are of Aristobolus household. Salute Herodion my kynsmā. Grete them that be of the household of Narcissus, whych are in the Lorde. Salute Triphena & Triphosa, whiche laboure in the Lorde. Salute the beloued Persis, whych laboured muche in the Lorde. Salute Rufus cholen in the Lorde, and his mother & myne. Grete Asyncritus, Philegon, Herman, Patrobas, Mercurius, & the brethren whych are wyth the. Salute Philologus & Julia, Nereus and his syster, and Olympa, and all the sayntes whych are wyth them. * Salute one another wyth an holy kysse. The congregacions of Christ salute you.

I beseeche you brethren, marke them whych cause deuysson and gene occasyons of euell, contrarie to the doctryne whych ye haue learned: and auoyde the. For they that are suche serue not the Lorde Iesus Christe, * but theyr owne bellies, and wyth swete and flatterynge wordes, deceaue the heartes of the innocentes. For youre obedyence is gone abroade vnto all men. I am glad therfore no doute, of you. But yet I woulde haue you wyse vnto that whych is good, and to be innocent as concernynge euell. The God of peace shall treade Sathan vnder your fete shortly. The grace of our Lorde Iesu Christ be wyth you.

Tymotheus my worke felow, and Lucius and Jason, and Socypater my kynsmen salute you: I Tercus salute you, whych wrote this Epistle in the Lorde. * Gayus my host and the hoste of all the congregacyon saluteth you. Erastus the treasurer of the cytte, saluteth you. And Quartus a brother saluteth you. The grace of oure Lorde Iesu Christe be wyth you all. Amen. R

To hym that is of power to stablyshe you, accordyng to my Gospell, and preachyng of Iesus Christ in utteryng of the mysterie, whych was kepte secrete sence the worlde beganne, but nowe is opened by the scriptures of the prophetes at the commandement of the euerlastynge God to stire vp obedyence to the fayth, published amonge all nacions: To the same God, which alone is wyse be * (honoure &) prayse thowowe Iesus Christ for euer. Amen.

This Epistle was sent to the Romaynes from Corinthum by Phebe, the that was the mynyster vnto the congregacion at Cenchrea.

The

1. Cor. xii. d.
and. lxx. a.
Roma. x. d.

Actes. xi. d.
and. xxi. d.
1. Cor. xvi. a.
ii. cor. viii. a.
and. ix. a.

1. Cor. xiii. f.

Act. xvi. f.
ii. tim. iiii. d.

The fyrste Epistle

of sainte Paull the Apostle to
the Corinthians.

The firste Chapter.

He commendeth the Corinthians, exhorteth them to bee of
our mynde, and rebuketh the diuision that was among the
worldly wysdome is foolysnes before God: yee, there is
no wysdome but in the despyled crosse of God.



Paul called an Apostle of Jesus
Christ, thow the wyl of God
and brother Holtenes.

Unto the congregacyon of
God whych is at Corinthum.
To the that are sanctified by
Christe Iesu called sayntes
wyth all that call on the name
of our Lorde Jesus Christ in euery place, epyther
of theys or of oures.

* Grace be vnto you, and peace from God our
father, and from the Lorde Jesus Christ.

* I thanke my God alwayes on your behalf,
for the grace of God whych is geuen you by Je-
sus Christ, p in all thynges ye are made riche by
hym, in all vterance and in all knowlage by p
whyche thynges the testimony of Jesus Christ
was confyrmed in you, so that ye are behynde in
no gift, waityng for the appearng of our Lorde
Jesus Christ, whych shall also strength you vn-
to the ende, that ye may be blamelesse in the day
of the commyng of our Lorde Jesus Christ.

* God is saythfull, by whom ye are called vnto
the felowshyp of hys sonne Jesus our Lorde. I be-
seche you brethren by the name of our Lorde Je-
sus Christ, that ye al speake one thyng, and that
there be no discencion among you: but p ye may
be a whole body: of one mynde & of one meanyng
for it is shewed vnto me (my brethren) of you,
by the whych are of the house of Cloe, that there
is stryfe amonge you. I speake of the same that
euery one of you sayeth: I hold of Paul: I holde
of Apollo: I hold of Cephas: I hold of Christe.
Is Christe deuyded? Was Paule crucified for
you: either wer ye baptised in the name of Paul
I thanke God, that I baptised none of you, but
Crispus & Gaius: lest any shuld say, that I had
baptised in myne owne name. I baptised also p
house of Stephana. Furthermoze knowe I not
whether I baptised any man: (of you) or no.

* For Christe sente me not to baptise, but to
preache p Gospell, not wyth wysdome of wor-
des, lest the crosse of Christ shuld haue ben made
of none effecte. For the preachyng of the crosse,
is to them that perishe, foolysnes: but vnto vs
whyche are saued: it is the power of God. For it
is wyrtten: * I wyll destrope the wysdome of p
wyle, and wyll caste awaye the vnderstandyng
of the prudente. Where is the wyle? * Where is
the scrbye? Where is the disputer of this world?
Hath not God made the wysdome of thys world
foolysnes?

* For after that the world thow the wysdome
knewe not God, in the wysdome of God it pleased
God thow the foolysnes of preachyng, to saue

them that beleue. For * the Jewes requyre a
sygne, and p Grekes seke after wysdome. But
we preache Christe crucified, vnto the Jewes
an occasion of fallyng, and vnto the Grekes fo-
lyshnes: but vnto them which are called both of
the Jewes and Grekes, we preache Christe the
power of God and the wysdome of God. For
the folysnes of God, is wyser then me, and the
weaknes of God is stronger then men. Brethren
ye se youre callyng, howe that not many wyle
men after the fleshe, not many myghtie, not ma-
ny of hye degree, are called: But God hath cho-
sen the folyshe thynges of the world, to confound
the wyle. And God hath chosen the weake thyn-
ges of the world, to confound the thynges why-
che are myghty. And vyle thynges of the world
and thynges, whyche are despyled, hath God
chosen, yee, and thynges of no reputacion, for to
bryng to nought thynges of reputacion, that no
fleshe shoulde reioyce in hys pzelence. And of hym
are ye, in Christ Iesu, whych of God is made vn-
to vs wysdome, and ryghteousnes, and sancti-
fying, and redemption. That accordyng as it is
wyrtten: he whyche reioyseth, shoulde reioyce in
the Lorde.

The. ii. Chapter.

It is not eloquence and glorious paynted wordes of world-
ly wysdome, that can edifye and conuert soules vnto Christ
but the playne wordes of the scripture for they make men-
cion of hym and hys crosse.



And I brethren (wher I cam to you)
came not in glorifyng of wordes
or of wysdome, the wyng vnto you
the testimony of God. Neither shew-
ed I my selfe that I knewe any
thyng among you, saue Jesus Christ, euen the
same that was crucified. And I was amonge
you in weakenes, and in feare, and in much trem-
blyng. And my wordes and my preachyng was
not wyth entysyng wordes of mans wysdome:
but in the wyng of the spyte and of power, that
your sayth shoulde not stande in the wysdome of
men, but in the power of God.

We speake of wysdome amonge them that
are perfecte: not the wysdome of thys world, ney-
ther of the rulers of thys worlde (whyche go to
nought) but we speake of the wysdome of God
which is in secrete and lyeth hyd, which God or-
deyned before the world vnto our glorie, whych
wysdom * none of p rulers of thys world knewe
for had they had knowlage, they woulde not
haue crucified the Lorde of glorie. But (as it
is wyrtten:) * The eye hath not sene, and the
eare hath not harde, neither haue entred into the
berte of man, the thynges whych God hath pre-
pared for them that loue hym.

But God hath opened them vnto vs by hys
spyte. For * the spyte searcheth al thynges, yee
the bottome of Goddes secretes. For what man
knoweth the thynges of a man: saue the spyte
of man whych is wythin hym? Eue so the thyn-
ges of God knoweth no man, but the spyte of
God. And we haue not receaued the spyte of the
worlde: but the spyte whych cometh of God,
for to knowe the thynges that are geuen to vs
of God

Mat. xiii. 12
Luke. xi. 35
John. viii. 12

Acte. xiii. 8

1 Cor. ii. 9

1 Cor. ii. 14

The firste Epistle

of God: which thinges also we speake (not with wordes that mannes wysedome teacheth, but wyth wordes whych the holy goste doeth teach) makinge spirytuall comparyson of spirytuall thynges. The naturall man perceaueth not the thynges that belonge to the spryte of God. For they are but folysynes vnto hym. Neyther can he perceane the, because they are spirytually examyned. But he that is spirytually, discusseth al thynges: yet he hym selfe is iudged of no manne. For who hath knowen the minde of the Lord: eyther who shall enforme hym? But we vnderstande the mynde of Christ.

1. Cor. xli. c.
Roma. xli. c.

The. iiii. Chapter.

Paul rebuketh the sectes & authours thereof, & sheweth the foundacyon of his church. No man ought to relye on men, but in God.

1. Cor. v. b.

1. Cor. xlii. d.
1. Cor. i. b.

1. Cor. xli. d.

1. Cor. xli. c.

1. Cor. vi. d.

1. Cor. v. b.

1. Cor. xlii. d.

Ad I coulde not speake (vnto you brethren) as vnto spirytual: but as vnto carnall, euen as vnto babes in Christ. I gaue you mylke to drinke, and not meate. For ye then were not stronge, nether are ye as yet. For ye are yet carnall. As longe verily as ther is among you enuiyng, and stryfe and sectes: are ye not carnall, and walke after the maner of menne? For whyle one sayeth: I holde of Paul, and another: I am of Apollo, are ye not carnall? What is Paul? What thyng is Apollo? Onely ministers are they by whom ye beleued euen as the Lord gaue euery man grace. I haue planted, Apollo watred: but God gaue the increase. So then, neyther is he that planteth any thyng, neyther he that watreth, but God that geueth the increase. He that planteth and he that watreth, are one. Euerye man yet shall receaue his rewarde, accordyng to his labour. For we are Goddes labourers, ye are Goddes husbandes: ye are Goddes buyldyng: accordyng to the grace of God geuen vnto me, as a wyse builder haue I layde the foundation. And another buid thereon. But let euery manne take hede, howe he buyldeth vpon. For another foundation can no man laye, then it that is layde: whych is Iesus Christ. If any man buylde on this foundacyon, golde, syluer, peryous stones, tymbre, haye or stoble: euerye mannes worke shall appeare. For the daye shall declare, whych shall be shewed in fyre. And the fyre shall trye euery mans worke, what it is. If any mannes worke that he hath buylde vpon, byde, he shall receaue a rewarde. If any mannes worke burne, he shall suffre losse, but he shall be safe hym selfe: neuertheles, yet as it were thow wyse.

I* knowe ye not that ye are the temple of God, & howe that the spryte of God dwelleth in you? If any man defyle the temple of God, hym shall God destroye. For the temple of God, is holy, whych temple ye are. Let no man deceane hym selfe. If any man seme wyse to hym selfe among you, let hym become a foole in this worlde, that he may be wyse. For the wysdom of this worlde is folysynes wyth God: For it is wyrtten: he compasseth the wyse in theyr craftyness: And agayn God knoweth the thoughtes of the wyse that they be vayne. Therfore, let no man reioyce in men. For all thynges are poures, whether it

be Paul, ether Apollo, ether Cephas whether it be the worlde, ether life, ether death whether they be present thynges, or thynges to come: all are poures: and ye are Christes, and Christe is Goddes. Amen.

The. iiii. Chapter.

The preachers are but mynstres, Iudgement be layd only vnto God.



Et I a man this wyse treme vs, euen as the mynstres of Christ, and stewardes of the secretes of God. Furthermore it is requyred of stewardes, that a man be founde fapthful. Wyth me is it but a very smal thing that I shuld be iudged of you, ether of mans iudgement. No, I iudge not myne owne self. For I knowe nought by my selfe: yet am I not thereby iustified. It is the Lord that iudgeth me. Therfore iudge nothyng before the tyme vntill the Lord come, whych wyl lyghten thynges that are hydin in darkenes, and open the counsels of the heartes. And then shal euery man haue prayse of God. These thynges (brethren) I haue for an example describde in myne owne person, and in Apollos, for youre sakes, that ye myght learne by vs, that no man count of hym self beynd that whych is aboue wyrtten: that one swell not agaynst another for any mas cause. For who preterreteth the? What hast thou, that thou hast not receaued? If thou haue receaued it, why reioycest thou, as though thou haddest not receaued it? Now ye are full: now ye are made ryche: ye raygne as kynges wythoute vs, & I would to God ye dyd raygne that we myght raygne wyth you.

For me thynketh, that God hath set forth vs (whych are the last Apostles) as it wer menne apoynted to death. For we are a gasyng stocke vnto the worlde, and to the aungels, and to men. We are foolcs for Christes sake, but ye are wise thowom Christ. We are weake, but ye are strong. Ye are honozable, but we are despyled. Euen vnto this tyme we hunger and thyrste, and are naked, and are bofeted wyth fytes, and haue no certayn dwelling place, and labour: working wythoure owne bandes. We are reuyled and yet we blesse. We are persecuted, and suffer it. We are euill spoken of, and we praye. We are made as it were the fylthyness of the worlde, the offshouryng of al thynges, euen vnto this daye.

I wyte not these thynges, to shame you: but as my beloned sonnes I warne you. For though ye haue ten thousande instructours in Christ: yet haue ye not many fathers. In Christ Iesu I haue begotten you thowome the Gospel. Therfore, I despyre you to folowe me, as I folow Christ. For this cause haue I sente vnto you Tymotheus, whych is my deare sonne, & fapthful in the Lord whych shall put you in remembrance of my wayes, that I haue in Christe, euen as I teach euery where in all congregacions. Some swell, as though I would come nomore at you. But I wyll come to you shortly, & wyl knowe, not the wordes of them whych swell, but the power: for the kyngdome of

of God is not in wordes but in power. What
wyl ye? Shall I come vnto you wth a rodde,
or els in loue and in the spryte of softnesse.

The. v. Chapter.

After what maner I shall curse the man
that had commytted fornicacion wth his
mother in lawe.

Here goeth a commen sayng, that
there is fornicacyon among you, &
such fornicacyon, as is not named a-
mong the gētyles: * p̄ one shuld haue
hys fathers wyfe. And ye swel and
haue not rather sorowed, p̄ he whiche hath done
thys dede, myght bee put from among you. For
I verelye, as absente in bodye, but presente in
spryte, haue determyned alreadye (as though I
were presente) concernyng hym that hath done
thys dede, in the name of our Lorde Jesu Christ
when ye are gathered together, and my spryte
wth you, wth the power of the Lorde Iesus
Christe, * to deliuer hym vnto Sathan, for the
destruccio of the fleshe, that the spryte maye be
saued in the dape of the Lorde Iesus.

Poure reioysyng is not good: knowe ye not,
that a lytle leuen soweth the whole lompe of
dowe? I poure therfore the old leuen that ye
maye be newe dowe, as ye are swete breade. For
Christ oure passeouer is offred vpon vs. Ther-
fore, let vs kepe holy dape, not wth olde leuen,
neither wth the leuen of malycyousnesse and
wyckednesse: but wth the swete breade of pure-
nes and truthe. I wrote vnto you in a pistle,
that ye shuld not company wth fornicatours.
And I meant not at all of the fornicatours of
thys world, eyther of the coueteouse, or extorci-
ners, eyther the ydolaters: for then must ye ne-
des haue gone oute of the worlde. But nowe I
hvd wyte vnto you, * that ye company not to-
gether, yf any that is called a brother, be a for-
nicatoure or coueteous, or a worshipp of yma-
ges, eyther a rapler, eyther a dyonkard, or an ex-
torcyoner: wth hym that is such, se that ye eate
not. For what haue I to do, to iudge them that
are wythout. Doye not iudge thē that are with
in: Them that are without, God iudgeth. * Put
awaye the euell from among you,

The. vi. Chapter.

He rebuketh them for goyng to lawe together before the
heathen, and reioyeth theyr vnielennes.

Are one of you haupnge busynes
wth another, go to law vnder the
wycked, & not rather vnder p̄lapy-
tes? * Doye not knowe, p̄ the sayn-
tes shall iudge the worlde? If the
worlde shalbe iudged by you: are ye not good y-
nough to iudge smal tryples? knowe ye not how
that we shall iudge the aungels? Howe muche
more, maye we iudge thynges that pertaine to
the lyfe? If ye haue iudgements of worldelye
matters, take them whyche are despyled in the
congregacyon, & make thē iudges. Thys I say to
your shame. Is there utterly not one wyse man
among you? What not one at all, that can iudge
betwene brother and brother, but one brother
goeth to lawe wth another: and that vnder the
vnielennes?

Now therfore, ther is utterly a fault among
you, because ye go to lawe one w another. Why
rather suffre ye not wrong? why rather suffre ye
not your selues to haue harme? naye ye your sel-
ues do wrong, and robbe: and that the brethren.
Doye not knowe, howe that the dryghteous
shal not inheret the kyngdome of God? Be not
deceaued. For * neyther fornicatours, neyther
worshippers of ymages, neyther aduouterers,
neyther weaklynges, neyther abusers of thē sel-
ues wth mankynde, neyther theues, neyther
coueteous, neyther dyonkardes, neyther cursed
speakers, neyther pylers, shall inheret the kyng-
dome of God. And suche were some of you, but
ye are washed, but ye are sanctified: but ye are
iustified by the name of the Lorde Iesus, and by
the spryte of our God.

I maye do al thynges, but * al thynges are not
profytable. I maye do al thynges: but I wyl be
brought vnder no mans power. Meates are or-
dained for the bellye, and the bellye for meates:
but God shall destroye bothe it and thē. Let not
the bodye be applyed vnto fornicacion, but vnto
the Lorde, and the Lorde vnto the bodye. God
hath rayled vpon the Lorde, and shall rayle vs vp
by hys power. * Ether knowe ye not, p̄ your
bodies are the membes of Christ: shal I nowe
take the membes of Christ, and make them the
membes of an harlot? God forbid. Doye not
knowe, that he whych coupleth hym selfe wth
an harlot, is become one bodye? For two (sayth
he) shalbe one fleshe. But he that is ioyned vnto
the Lorde is one spryte.

Ale fornicacion. Every synne that a mā doth
is wythout the bodye. But he that is a fornicat-
or, synneth agaynst his owne bodye. Eyther
knowe ye not; howe that your bodies are the
temple of the holy goste, whych dwelleth in you
whom ye haue of God, and how that ye are not
your owne? For ye are dearly bought. Therefore
glorifye God in your bodies, and in your spry-
tes, whych are Goddes. I

The. vii. Chapter.

Of marriage, virginyte, and wyddowheade.

I concerning the thynges wher-
of ye wrote to me: * It is good for
a man, not to touche a woman. Re-
uerthelesse, to auoyde whoredome,
let euerye man haue hys wyfe: and
let euerye woman haue her husbände. Let the
husbände geue vnto the wyfe as he geueth
hys owne bodye, to the church, to sanctifye
it wth the word of water, by the word, to
wash it wth the word, to cleanse it wth the
word, to present it to himselfe a holye church,
without spotte, or wrinkle, or any such thinge,
that she maye present herselfe to himselfe
glorious, without spotte, or wrinkle, or any such
thinge. As the church is sanctified by the word
of water, by the word, to wash it wth the
word, to cleanse it wth the word, to present
it to himselfe a holye church, without spotte,
or wrinkle, or any such thinge, that she maye
present herselfe to himselfe glorious, without
spotte, or wrinkle, or any such thinge. As
the church is sanctified by the word of water,
by the word, to wash it wth the word, to
cleanse it wth the word, to present it to
himselfe a holye church, without spotte, or
wrinkle, or any such thinge, that she maye
present herselfe to himselfe glorious, without
spotte, or wrinkle, or any such thinge.

Thys I saye of fauoure, and not of commaun-
dement. For I would that all men were as I my
selfe am: but euery man hath hys proper gyfte
of God, one after this maner, another after that
I saye vnto them that be vnmarrid, and wyd-
owes

The firste Epistle

1. Tim. v. c. **I** do. But and * pf they can not abstayne, let the mary. For it is better to mary then to burne.

1. Tim. v. c. **U**nto the marped commaunde, not I, but the Lord: * Let not the wyfe be separated from the husband. Pf she seperate her selfe, let her remayn vnmарped, or be reconcyled vnto her husband agayn. And let not the husbände put awaye hys wyfe from hym.

C To the remnaunt speake I, not the Lord. Pf any brother haue a wife that beleueth not, pf she be contente to dwel wyth hym, let hym not put her awaye. And the woman whych hath to her husbände an infydele, & consente to dwell wyth her, let her not put hym awaye. For the vnbelyupng husbände is sanctified by the wyfe, and p vnbelyupng wyfe is sanctified by the husbände. **O**uels were poure chyldren vncleane: but now are they holpe. But and pf the vnbelyupng departe, let hym departe. A brother or a sytter is not in subieccion to suche. But God hath called vs in peace. For howe knowest thou (o womā) whether thou shalt saue thy husband or no? **E**ither howe knowest thou (o man) whether thou shalt saue thy wyfe or no: but euen as God hath dyscrepited to euery man.

Eph. iiii. a * As the Lord hath called euery mā, so let hym walke: & so ordeyne I in all congregacions. Pf any man be called beyng cypcumcised, let hym not adde vncypcumcisiō. Pf any man be called vncircūcised, let hym not be circūcised. Circūcisiō is nothyng, and vncypcumcisiō is nothyng: but the keepng of the commaundementes of God.

1. Tim. vi. a **L**et enery man abyde in the same calling wherein he was called. * Arte thou called a seruaunt: care not for it. Neuertheles pf thou master bee fre, vse it rather. For he that is called in the Lord, beyng a seruaunt, is the Lordes freman. **L**ike wyse he that is called beyng fre, is Christes seruaunt. **P**e are dearely boughte, be not ye the seruauntes of menne. **B**rethren, let enery manne wherein he is called, therein abyde wyth God. **F**or concerning virgyns, I haue no commaundement of the Lord: yet geue I counsell, as one that hath optayned mercye of the Lord, to be faythful. I suppose therfore that it is good for the present necessite. For it is good for a mā so to be. **A**rt thou bounde vnto a wyfe? seke not to be loosed. **A**rt thou loosed from a wyfe, seke not a wyfe. But and pf thou mary a wyfe, thou hast not synned. **L**ike wyse, pf a virgyn mary, she hath not synned. Neuertheles such shal haue trouble in theyr fleshe: but I fauoure you.

E not a wyfe. But and pf thou mary a wyfe, thou hast not synned. **L**ike wyse, pf a virgyn mary, she hath not synned. Neuertheles such shal haue trouble in theyr fleshe: but I fauoure you.

1. Cor. vii. a **T**his saue I brethren * the tyme is shorte. It remayneth that they whych haue wyues, be as though they had none, & they that wepe, be as though they wept not, and they that reioyse, be as though they reioysed not: and they that buye be as though they possessed not: & they that vse thys worlde, be as though they vied it not. For

1. Cor. vii. b * the fastyng of thys worlde goeth awaye. * I would haue you without care. He that is vnmарped careth for the thynges whych belong to the Lord, howe he maye please the Lord. But he that hath marped a wyfe careth for the thynges

that are of p worlde, howe he may please his wife. There is difference betwene a virgyn & a wyfe. The syngle woman careth for the thynges that are of the Lord, that she may be holy both in body and also in spyte: A gayn, she that is marped, careth for p thynges that pertain to p worlde how she may please her husband. This speake I for your profyte, not to cagle you in a snare: but that ye may foloe it whych is honest and cōly, & that ye may cleaue vnto the Lord wythout seperacion. If any man thynke that it is vncōmly for hys virgyn, pf she passe p tyme of marpage. And pso nede requyre, let hym do what he lysteth he synneth not: let the be coupled in marpage. Neuertheles, he that purposeth surely in his herte, haung no nede: but hath power ouer hys owne wyl: and hath so decreed in hys herte, that he wyl kepe his virgyn, doth well. So then he that ioyneth hys virgyn in marpage doth well. But he that ioyneth not his virgyn in mariage doth better. * The wyfe is bounde to the maryage, as long as her husband lyueth. If her husbände dye, she is at lybertie to marye wyth whō she wyl, onely in the Lord. But she is happier pf she so abyde, after my iudgemente. And I thynke verely that I haue the spyte of God.

The viii. Chapter.

C The rebuketh them that vse lybertie to the shlaundre of other, and sheweth howe men oughte to behaue them selues towarde suche as be weake.



A touchyng thynges * offred vnto ymages, we are sure p we all haue knowlage. Knowlage maketh a man wel: but loue edifyeth, pf any mā thinke p he knoweth any thing he knoweth nothyng yet as he ought to knowe. But pf any man loue God, the same is known of hym. As cōcernyng the eatyng of those thynges that are offred vnto ydoles, we are sure, p * the ymage is nothyng in the worlde and that there is none other God, but one. And though there be that are called Goddes, whether in heauen other in erth (as ther be Goddes many, and Lordes many) yet vnto vs is there but one God which is the father, of whō are al thynges, & we for hym: and one Lord Iesus Christ, by whom are al thynges, and we by hym. But enery man hath not knowlage. * Some haung conscience because of the ymage, vntyll thys houre, eat as a thyng offred vnto ymages: and so theyr conscience beyng weake is despyled. But meate maketh vs not acceptable to God. **N**eyther pf we eat, are we the better. **N**eyther pf we eat not, are we the worse.

But take hede, least by any meanes thys lybertie of poures be an occasyon of fallynge to them that are weake. For pf some manne se the whych hath knowlage, syt and eate of meate offred vnto ymages, shal not the cōscience of hym whych is weake, be boldened to eate those thynges, whyche are offred to ymages? And so thorowe thy knowlage shal the weake brother perishe, for whome Christe dyed. **W**hen ye synne so agaynst the brethren, and wounde theyr weakē cōscience, ye synne agaynst Christe.

Wherfore

Wherefore * if meate hurte my brother, I will neuer eate flethe lest I should offend my brother
The ix. Chapter.

Paul teacheth the thing that he maye dooe by the lawe. He exhorteth them to runne on forth in the course that they haue begonne.



Am I not an Apostle? am I not free? * haue I not sene Iesus Christe out of the Lozde? Are ye not my worke in the Lozde? If I be not an Apostle vnto other, yet am I vnto you. For the seale of myne Apostleship are ye in the Lozde. Myne answere to them that aske me, is this. Haue we not power to eate and to drinke? Haue we not power to leade aboute a woman a sister as well as other Apostles, and as the brethren of the Lozde, and Cephas? Either onely I and Barnabas haue not power this to dooe? Who gooeth a warfare any tyme at his owne cost? who planteth a vinearde, and eateth not of the frute therof? Or who feedeth a flocke and eateth not of the milke of the flocke?

Bhaue I these thynges after the maner of menne? Saith not the lawe the same also? For it is writen in the lawe of Moyses. * Thou shalt not moue the mouth of the oxe that treadeth out the corne. Dooth God take thought for oxen? Saith he it not altogether for our sakes? For our sakes no doubt this is writen: that he which careth should care in hope, and that he which trespeth in hope, shoulde bee partaker of his hope. * If wee sowe vnto you spirituall thynges is it a greete thyng if wee reape your bodely thynges? If other bee partakers of this power ouer you, wherefore are not wee rather?

Couerthelesse we haue not vsed this power but suffre all thynges, lest wee should hinder the Gospell of Christe. Dooe ye not knowe, howe that they which minister aboute holy thynges liue of the sacrifice? They which wayte of the temple, are partakers of the temple. Euen so also did the Lozde ordayne: that they which preache the Gospell, shoulde liue of the Gospell. But I haue vsed none of these thynges.ouerthelesse I wrote not these thynges, that it shoulde bee so dooen vnto me. For it were better for me dye then that any manne shoulde take this reioysing from me. For if I preache the Gospell, I haue nothyng to reioice of. For necessite is put vnto me. But woe is it vnto me, if I preach not the Gospell. If I do it with a good will, I haue a reward: But if I dooe it against my will, an office is committed vnto me. What is my reward then? Verily that when I preache the Gospell, I make the Gospell of Christe free, that I misse not myne auerboisitee in the Gospell.

DFor though I bee free from all menne, yet haue I made my self seruante vnto all menne, that I might wyne the mo. * Vnto the Jewes I became as a Jewe, to wyne the Jewes. To them that were vnder the lawe, was I made as though I had been vnder the lawe. (when I was not vnder the lawe) to wyne them that were vnder the lawe. To them that were without lawe became I as though I had been without lawe when I (was not without lawe as perceyning

to God, but vnder the lawe of Christe) to wyne them that were without lawe. To the weake became I as weake, to wyne the weake. In all thynges * I fashioned my selfe to all menne to saue at the leaste waye some. And this I dooe for the Gospelles sake, that I might haue my parte thereof.

Perceiue ye not, howe that they which runne in a course, runne all, but one receiveth the rewarde? So runne, that ye maye obtayne. Every manne that proueth masteris, abstayneth from all thynges. And they dooe it to obtayne a crowne that shall perishe: but wee to obtayne an * euerlastyng crowne. I therefore so runne, not as at an vncertayn thyng. So fyght I, not as one that beateth the ayre: but I tame my bodye, and byng it into subiection, leaste by anye meanes it come to passe, that when I haue preached to other, I my selfe shoulde bee a castawaye.

The x. Chapter.

Paul teacheth them with the ensamples of the olde Testamente and exhorteth them to a goodly conuersacion.



Brethren, I would not that ye shoulde be ignorant, how that our fathers were all vnder y cloude, and all passed through the sea, and wer all baptised vnder Moyses in the cloude and in the sea: and * did all eate of one spiri-
 tuall meate and * did all dryncke of one maner spiri-
 tuall dryncke. And they dranke of that spirituall rocke that folowed them, * which rocke was Christe. But in many of them had God no delite: For they were ouerthrowen in the wyldernes. These are ensamples to vs that wee shoulde not luste after euill thynges, as they lusted. And that ye shoulde not bee worshippers of ymages, as were some of them, accordyng as it is writen. * The people sat doune to eate and dryncke, and rose vp to playe. Nether let vs bee defiled with fornicacion as some of them wer defiled with fornicacion, & fell in one daie. * xxiij. thousand. Nether let vs tempte Christ, as some of them tempted, and wer destroyed of serpentes. Nether murmur ye, as some of them murmured, and were destroyed of the destroyer.

All these thynges happened vnto them for ensamples, but they are written to putte vs in remembrance, whom the endes of the worlde are come vpon. Wherefore, let hym that thynketh he standeth, take hede, leaste he fall. There hath none other temptacion take you, but suche as foloweth y nature of manne. But God is faithfull * which shall not suffre you to bee tempted aboue your strength: but shall in the myddes of the temptation make a waye that ye maye bee able to beare it. Wherefore my deare beloued, flie from worshippynge of ymages.

Ispeake as vnto them which haue discretion, iudge ye what I saye. Is not the cuppe of blessing which wee blesse, partakynge of the bloodde of Christe? is not the brede which wee breake, partakynge of the bodye of Christe? because that wee (though we bee many) yet are one brede and one body, in as muche as wee all
 are

The firste Epistle

are partakers of one brede (and of one cuppe.) Be-
holde Israell after the fleshe. Are not thei whi-
che eate of the sacrifice, partakers of the temple
What saie I then? * that the ymage is any
thyng? or that it whiche is offered to ymages, is
any thyng? Naye, but this I saie: that the thyn-
ges whiche the Gentiles offre, they offre to de-
uelles, and not to God. I woulde not that ye
should haue feloshippe with the deuilles. Ye can
not drinke of the cuppe of the Lorde, and of the
cuppe of deuilles. Ye cannot bee the partakers
of the Lordes table, and of the table of the de-
uelles. Ether dooe wee prouoke the Lorde? Are
wee stronger then he? I maye dooe all thynges,
but all thynges are not expedient. I maye dooe
all thynges, but all thynges edefie not. * Let no
mane seke that whiche is his owne: but let euery
man seke that whiche belongeth to another. What
soeuer is sold in the fleshe market, that eate, and
aske no questyon for conscience sake. For * the
earth is the Lordes, and all y therein is. If any of
theim whiche beleue not, bid you to a feast, and
ye bee disposed to goo, what soeuer is set before
you, eate, askyng no question for conscience sake.
But and if any manne saie vnto you: this is offe-
red vnto ymages, eate not of it for his sake that
shewed it, and for conscience sake. The earth is
the Lordes and all that therein is. Conscience I
saie, not thynne, * but of the other. For why is
my libertie iudged of another mannes conscience?
For if I take my parte with thankes, why am
I euill spoken of, for that thyng wherefoze I
geue thankes? * Whether therefore ye eate or
drynke, or what soeuer ye dooe, dooe all to the
praise of God. I see that ye geue none occasi-
on of euill, nether to the Jewes, nor yet to the Gen-
tyles, nether to the congregacion of God euen
as I please all menne in all thynges, not seking
myne owne profite, but y profite of many, that
thei might bee saued. The. xi. Chapter.

The rebuketh them for the abuse and disorder that
thei had about the sacrament of the body & bloodde
of Christ & byngeth thei again to the first instructi-
on

BE ye bee folowers of me, as I am y
folower of Christ. I comende you bre-
thren, y ye remember me in all thyn-
ges, and kepe the ordinaunces, euen
as I deliuered theim to you. But I
would haue you to knowe that Christ is y hede
of euery manne. And y manne is the womans
hede. And God is Christs hede. Euery manne
prayng or prophesying hauyng any thyng on
his hede, nameth his hede. Euery woman that
prayeth or prophesieth bare headed, dishonoureth
her hede. For that is euen all one, as if she were
shauen. If the woman bee not couered, let her al-
so bee shoren. * If it bee shame for a woman to
bee shoren or shauen, lette her couer her hede. A
manne ought not to couer his hede for asmuche
as he is the ymage and glorie of God. But the
woman is the glorie of the manne. For * the
manne is not of the woman: but the woman of
the manne. Nether was the manne created for y
womans sake: but the woman for the mannes
sake. For this cause oughte the woman to haue
power on her hede, for the angels sakes: Neuer-

theless, nether is the manne without the womā
nether the woman withoute the manne in the
Lorde. For as the woman is of the manne, euen
so is the manne: by the woman: but all of God: C

Judge in your selues, whethether it bee com-
ly that a woman praye vnto God bare headed.
Dooeth not nature it self teache you, that it is a
shame for a manne, if he haue long heere and a
praple to a woman: if she haue long heere? For
her heere is geuen her to couer her withall. If a-
ny manne luste to striue, wee haue no suche co-
stume nether the congregacions of God. This
I warne you of, and commend not, that ye come
not together after a better maner, but after a
wourle. For firste of all when ye come together
in the congregacion, I heare that there is dissen-
sion among you: & I partely beleue it. For there
must bee sectes among you, that thei whiche are
perfect among you might bee knownen. * Whē
ye come together therefore into one place, the
Lordes supper cannot bee eaten. For euery man
begynneth afore to eate his owne supper. And
one is hungry, and another is drunken. Haue ye
not houses to eate and to drynke in? Despise ye
the congregacion of God, and shame theim that
haue not? What shall I saie vnto you? shall I
praise you? In this praise I you not. I

That whiche I deliuered vnto you I re-
ceiued of the Lorde. For the Lorde Iesus same
nighte, in whiche he was betrayed, toke brede: &
when he had geuen thankes, he brake it and saied
Take ye, and eate: this is my bodie, whiche is
broken for you. This dooe ye in y remembraunce
of me. After the same maner also toke he the cup,
whē supper was dooen, sayng: This cup is the
newe testament in my bloodde: This dooe as oft
as ye drynke it, in remembraunce of me. For as
often as ye shall eate this brede and drynke this
cup: * ye shall shewe the Lordes deathe till he
come: Wherefoze, whosoener, shall eate of this
brede, or drynke of the cup of the Lorde vnwor-
thely, shall bee guilty of the body and bloodde of
the Lorde. * But let a manne examen hymself, &
so let hym eate of the brede and drynke of the cup
For he that eateth or drynketh vnworthely, ea-
teth and drynketh his owne dāpnacion, because
he maketh no difference of the Lordes body. For
this cause many are weake and sicke among you,
and many slepe. For if we had iudged our selues
wee should not haue been iudged. But when we
are iudged of the Lorde, wee are chastened, that
wee should not bee dampned with the worlde.
Wherefoze my brethren when ye come together
to eate, tary one for another. If any manne hon-
ger, let hym eate at home, that ye come not toge-
ther vnto condemnacion. I Other thynges
will I set in order when I come.

The. xii. Chapter.

The diuersitye of the giftes of the holy ghoſte ge-
uen to the conſorte and edifying of one another, as
the members of a mannes bodye ſerue one another.



Concernyng spirituall thynges (bre-
thren) I woulde not haue you igno-
raunt. * Ye know that ye wer Gen-
tiles, and wente yore wayes vn-
to domme ymages, euen as ye were
led

led. Wherefore I declare vnto you, þat no manne speaking by the spirit of God, desieth Iesus. Al so no manne can saie that Iesus is the Lord but by the holy ghost. There are diuersities of giftes, yet but one spirit. And there are differences of administracions, and yet but one Lord. And there are diuerse maners of operations, and yet but one God, whiche woorketh all in all. * The gift of the spirit is geue to every manne, to edifie withall. For to one is geuen through the spirit the utteraunce of wisdom. To another is geuen the utteraunce of knowelage by the same spirit. To another is geuen faith by the same spirit. To another the giftes of healyng, by the same spirit. To another power to doo miracles. To another to prophesie: To another iudgement to discerne spirites. To another dyuers tongues. To another þat interpretacion of tongues: But these all woorketh euen the self same spirit, deuidyng to every manne a senerall gift, euen as he will. * For as the body is one, and hath many membes, and all þat membes of one body though thei be many, yet are but one body eue so is Christ. For by one spirit are we al baptyzed to make one body, whether wee bee Jewes or Gentiles, whether wee bee bonde or free, and haue * all drinke of one spirit. For þat body is not one mebre, but many. If the fote saie: I am not the hande. I am not the body: is he therefore not of the body? And if the eare saie, I am not the eye I am not of þat body: is he therefore not of the body? If all the body were an eye, where were then the eare? If all wer hearing: where were the smelling? But now hath God set the membes euery one senerally in the bodye as it hath pleased hym. If thei wer all one mebre where wer the body? Now are there many membes, yet but one body. And the eye cannot saie vnto the hande I haue no nede of thee. And again, the hedde can not saie to the fete: I haue no nede of you. Yea, rather a great deale those membes of the body whiche seme to bee moze feble, are necessarye.

And vpon those membes of the body whiche wee thynke lest honesty, put wee moze honestye on. And our vngodly partes haue moze beautie on. For oure honeste membes nede it not. But God hath so disposed the bodye, and hath geuen the moze honoure to that parte whiche lacked, lest there should bee any strife in the body: but þat the membes should indifferently care one for another. And if one mebre suffre, all suffre with hym. If one mebre bee had in honour, all mebres bee glad also. Ye are the body of Christ, & membes one of another. And God hath also ordeyned in the congregacion, first * Apostles, secondely prophetes, thirdely teachers, then them þat doo miracles: after that, the giftes of healyng, helpers, gouerners, diuersitie of tongues. Are all Apostles? Are all Prophetes? Are all teachers? Are all dooers of miracles? Haue all the giftes of healyng? Dooe all speake w tongues? Dooe all interpret? Couet after the best giftes. And yet shew I vnto you a moze excellent waie.

The. xiii. Chapter.

The nature and condicions of loue.



Though I speake w the toungues of menne & of angels, and haue no loue: I am euen as sounding brasle, or as a tinklyng cimball. And though I could prophesy & vnderstand all secretes, & all knowlage: yet if I haue al faith * so þat I coulde moue mountaignes oute of their places and yet haue no loue, I am nothing. And though I bestowe all my goodes to fede þat poore and though I geue my body euen that I burned and yet haue no loue, it profiteth me nothing.

Loue suffereth long, and is courteous. Loue enueth not. Loue doth not frowardly, swellth not, dealeth not dishonestly * seeketh not her owne, is not prouoked to anger, thynketh not euill, reioyseth not in iniquite but reioyseth in the truth, suffereth all thinges, beleueth all thinges hopeth al thinges, endureth al thinges. Though that prophesying faile, either toungues cease, or knowlage vanishe awaye, yet loue falleth neuer awaye, for our knowlage is vnperfecte, and oure prophesying is vnperfecte. But when that whiche is perfecte, is come, then that whiche is vnperfecte, shal be dooen awaye. When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I ymagined as a chylde. But as sone as I was a manne, I putte awaye childenes. Now wee se in a glasse, euen in a darcke speakyng: but then shall wee see face to face. Now I know vnperfectly: but then shall I knowe euen as I am known. Now abydeth faith, hope, and loue, euen these thre: but the chief of these is loue.

The. xiiii. Chapter.

Paul sheweth that the gifte of prophesie, interpretynge or preachyng, excelleth the gyfte of toungues and howe thei bothe oughte to bee used.



About for loue, & couet spirituall giftes: but moze chiefly that ye maie prophesy. For he þat speaketh with the tougue, speaketh not vnto me, but vnto God. For no man heareth hym. How be it in the spirit he speaketh the mysteries. But he þat prophesieth, speaketh vnto men for their edifyng, for their exhortaciō and for their conforste. He þat speaketh w the toungue profiteth himself: he þat prophesieth, edifieth the congregaciō. * I woulde that ye all spake with toungues: but rather þat ye prophesied. For greater is he that prophesieth, then he that speaketh with toungues except he expounde it: þat the congregacion maye haue edifyng. Now brethren, if I come vnto you speakyng w toungues: what shall I profite you, except I speake to you, ether by reuelacion or by knowelage, or by prophesying, or by doctryne? Moreover, when thynge withoute life geue sounde (whether it bee a pyper or an harpe) excepte they make a distinction in the soundes, how shall it bee known what is pypped or harped? For if the trompe geue an vncertayne voyce, who shall prepare hymselfe to the warre? Euen so lykewyle when ye speake with toungues, except ye speake wordes þat haue significaciō, howe shall it bee vnderstande what is spokē? For ye shall but speake in þat air.

¶

The firste Epistle

C Many kyndes of voyces are in the worlde, and none of theim are without spgnificacon. If I knowe not what the voyce meaneth, I shalbe vnto hym that speaketh, an aliente: and he that speaketh, shalbe an alient vnto me. Euen so ye (for asmuche as ye couet spirituall giftes) seke, that ye maie excell, vnto the edifying of the congregacion. Wherefore, lette hym that speaketh with tounge, praiſe, that he maie interprete also. For if I praye with tounge, my spirite praiſeth, but my vnderstandyng dooeth no good. What is it then? I will praiſe with the spirite, & will praye with vnderstandyng. I will syng to the spirite, & will syng with the vnderstandyng. For els, when thou blestest with the spirite, how shal he that occupieth the roume of the vnlarned, saye: Amen, at the geuyng of thanckes, seeyng he vnderstandeth not what I sayest? Thou verely geuest thanckes well, but the other is not edified. I thanke my God that I speake with tounques moze then ye all: Yet had I leuer in the congregacion to speake fīue woordes with my vnderstandyng to informacio of other, rather then tenne thousande woordes with I tounge.

Brethren, bee not ye chyldzen in wytte. How be it, as concernyng maliciousnes, bee chyldzen but in wytte bee perfecte. In the lawe it is writ ten* with sondre tounques, and with sondre lippes will I speake vnto this people, & yet for all that, will they not heare me, saith the Lorde. Wherefore tounques are for a sygne, not to thei that belue: but to theim that beleue not. Contrarywyse, prophesying serueth not for theim that beleue not: but for theim whiche beleue. If therefore, when all the congregacion is come together, and all speake with tounques, ther come in they that are vnlarned, or thei whiche beleue not: will not thei saie, that ye are out of your wittes? But and if all prophesie, and there come in one I beleueth not, or one vnlarned, he is rebuked of all menne, and is iudged of every manne, and so are the secretes of his hearte opened, and so falleth he doune on his face, and worshipping God, and saith that God is in you of a trueth. How is it then brethren? As oft as ye come together, every one of you hath a song, hath a doctrine hath a reuelacion, hath an interpretation.

Let all thynges bee dooen vnto edifying. If any manne speake with tounge, lette it bee by twoo or at the moſte by thre, and that by course and lette another interprete it. But if there bee no interpreter, lette hym kepe silence in the congregacion, and lette hym speake to hymself and to God. Lette I prophetes speake twoo, or thre and lette the other iudge. If any reuelacion bee made to other that sitteth by, let the firste holde his peace. For ye maye all prophesie one by one, that all maie learne, and that all maie haue comfort. And the spirites of the Prophetes are in I power of the Prophetes. For God is not cause of stryfe: but of peace, as I teach in all cōgregacions of the sainctes. Let your women kepe silence in the congregacions. For it is not permitted vnto them to speake: but to bee vnder obedience, as saith the lawe. If they will learne

any thyng, lette theim aske their husbandes at home. For it is a shame for women to speake in I congregacion: Spryng the woord of God fro you came it vnto you onely? If any man thinke hymself to be a prophet, ether spiritual: let hym know, what thiges I write vnto you. For thei are the cōmaundementes of the Lorde. But and if any manne bee ignoraunte, let hym bee ignorant. Wherefore brethren, couet to prophesie, & for bid not to speake with tounques: Let all thynges bee dooen honestly and in order* (among you.)

The xv. Chapter.

The resurrection of the dedde.

Brethren, as pertainyng to the Gospel whiche I preached vnto you, whiche ye haue also accepted, and in the whiche ye continue, by the whiche also ye are saued: I dooe you to wyte, after what maner I preached vnto you, if ye kepe it, excepte ye haue beleued in vayne. For firste of all I deliuered vnto you, that whiche I receiued: how that Christe dyed for our synnes agreyng to the scriptures. And that he was buried, and that he arose again the thirde daye accordyng to the scriptures: and that he was sene of Cephas, then of the twelue. After that was he sene of mo then fīue hundred brethren at once: of whiche many remayne vnto this daye, and many are fallen a slepe. After that appeared he to James, then to all the Apostles.

And laste of all he was sene of me, as of one that was bozne out of due tyme. For I am the leaste of the Apostles, whiche am not worthy to bee called an Apostle, because I persecuted the congregacion of God: But by the grace of God I am that I am. And his grace whiche is in me, was not in vaine: But I labored moze aboundantly then they all, yet not I, but the grace of God whiche is with me, therefore whether it were I, or they so wee preache, and so haue ye beleued. If Christe bee preached how that he arose from the dedde: how saie some among you that there is no resurrection of the dedde?

If there bee no rysyng agayne of the dedde then is Christe not risen agayne. If Christe bee not risen agayne then is our preachyng in vaine and your faith is also in vaine. Yea and wee are founde false witnessers of God. For wee haue testified of God, how that he rayled vp Christe: whom he rayled not vp, if it be so that the dedde ryle not agayne. For if the dedde ryle not again then is Christe not risen agayne. If it bee so that Christe rose not agayne, then is youre faith in vayne, and ye are yet in youre synnes. Therefore they whiche are fallen a slepe in Christe, are perished. If in this life onely wee beleue on Christe, then are wee of all menne moſte miserable. But now is Christe risen from the dedde, and become the firste frutes of theim that slepe. For by a manne came death, and by a manne came the resurrection of the dedde. For as by Adam all dye: euen so by Christe, shall all bee made alpyre, but every manne in his owne order.

The fyrste is Christe, then they that are Christes at his commyng. Then cometh the end

pende, when he hath deliuered vp the kyngdome to God the father, when he hath putte doune all rule and auctoritee and power. For he muste raigne till he haue putte all his enemies vnder his fete. The laste enemye that shal be destroyed is death: For he hath putte all thynges vnder his fete. But when he saith all thynges are put vnder hym, it is manifeste that he is accepted, whiche he putte all thynges vnder hym. When all thynges are subdued vnto hym, the shall the soone also hymself be subiecte vnto hym, that putte all thynges vnder hym, that God maye bee all in al. Els what dooe thei, whiche are baptised ouer the dedde, if the dedde ryle not all? Why are they then baptised ouer them? Yea, and why stande wee alwaye then in ioperoye? By oure reioysing whiche I haue in Christe Jesu oure Lorde, I dye dayly.

¶ That I haue foughte with beastes at Ephesus after the maner of menne, what auanta- geth it me, if the dedde ryle not again: Let vs cate and dyncke, for to morowe wee shall dye. Wee not ye deccyued: euill woordes corrupte good maners. Awake truly oute of slepe, and synne not. For some haue not the knowlage of God: I speake this to youre shame. But some manne will saie: how aryle I dedde, with what bodie shall thei come? Thou fool, that whiche thou so wilst, is not quickened, except it die. And what so wilst thou? Thou so wilst not that body that shal be: but beate cozne as of wheate, or of some other, God geueth it a bodye at his pleasure, to euery seede his owne body.

¶ All fleshe is not one maner of fleshe: but there is one maner of fleshe of menne, another maner of fleshe of beastes, another of fildes, & another of birdes. There are also celestiaall bodyes, and there are bodyes terrestriall. But the glozy of the celestiaall is one, and the glozy of the terrestriall is another. Ther is one maner glozy of the sunne, and another glozy of the moone, and another glozy of the starres. For one starre differeth from another in glozy. So is the resurreccion of the dedde. It is sowen in corrupcion, it ryleth again in incorpacion. It is sowen in dishonoure, it ryleth againe in honoure. It is sowen in weakenes, it ryleth agayne in power. It is sowen a naturall body, it ryleth again: a spirituall body. There is a naturall body, and there is a spirituall body: as it is also wrytten: the first mane Adam was made a liuyng soule, and the laste Adam was made a quickenyng spirite. Howbeit, that is not firste whiche is spirituall, but that whiche is naturall, and then that whiche is spirituall. The firste manne is of the earthe, earthy: the seconde manne is the Lord from hea- uen: (heauenly) As is the earthy, suche are they that are earthy. And as is the heauenly, suche are they that are heauenly. And as wee haue borne the ymage of the earthy, so shall wee beare the ymage of the heauenly.

¶ This I saie brethren that fleshe and bloode cannot inherite the kyngdome of God. Neither dooth corrupcion inherite incorpacion. Behold I shewe you a mistery. Wee shall not slepe: but

* Wee shall all be changed, and that in a momente, in the twinkelyng of an eye by the laste trompe. For the trompe shall blowe, and I dedde shall ryle in corruptible, and wee shal be chaun- ged. For this corruptible muste putte on incor- rupcion and this mortall must put on immorta- lite. When this corruptible hath putte on incor- rupcion, and this mortall hath putte on ymmo- talite: then shal be brought to passe the sayng that is wrytten: * Deathe is swallowed vp in victo-ry. Deathe where is thy styng? Hell wher is thy victo-ry? The styng of deathe is sinne: and the strenght of synne is the lawe: But thanckes be vnto God whiche hath geuen vs victo-rye, through oure Lorde Iesus Christe. Therefore my deare brethren, be ye stedfaste and vnmou- ble, alwayes rpyche in the woorde of the Lorde, for as muche as ye knowe, how that your labour is not in vayne in the Lorde.

The xvi. Chapter.

¶ He putte them in remembrance of the gatheryng for I poore Christen at Jerusalem & concludeth his epistle with the salutations of certain louyng brethren



Concernyng the gatheryng for the saintes, as I haue ordeyned in the congregacions of Galacia, euen so dooe ye. Upon some Saboth daie let euery one of you put aside at home and laie vp whatso euer is mete, & there be no gathernges when I come. When I am come, whosoever ye shall allow by yore letters, thei will I sende, to byyng your liberalite vnto Hierusalem. And if it be mete I go also, thei shall go with me. I will come vn to you when I goo ouer to Macedonia. For I will go throughout Macedonia. With you per aduerture I will abide a while: or els tary all winter, that ye maie byyng me on the waie, whether soeuer I goo I will not see you now in my pas- sage: but I truste to abide a while with you, if God shall suffre me. I will tary at Ephesus, vn till the fiftenth daie. For a great doze and a fru- tefull is opened vnto me: and there are many ad- uertaries. ¶ Timothy come, see that he be withoute feare with you. For he woorketh the wo- rke of the Lorde, as I dooe: let no manne the- fore dispise hym: but coueigh hym forth in peace & he maie come vnto me. For I loke for hym to the brethren. To speake of brother Apollos: (I as- ceretie you that) I greatly desired hym, to come vn to you with brethren, but his minde was not at al to come at this tyme: howbeit he wil come, when he shall haue conuenient tyme. Watche ye, stande fast in the faith, quite you like menne, be strong. Let all your busines be dooen with loue.

¶ Brethren, ye knowe the house of Stephanas: (Fortunatus & Achaicus) how that thei are the first frutes of Achaia, and that thei haue apoin- ted themselves to minister vnto the saintes: I beseeche you that ye be obediende vnto suche and to all that helpe and laboure. I am glade of the comyng of Stephanas and Fortunatus and Achaicus: for that whiche was lackyng vnto me on your parte thei haue supplied: For they haue confortyd my spirite and yours. Loke ther- fore that ye knowe them that are suche.

The

The seconde Epistle

D The congregacions of Asia salute you, Aquila and Priscilla salute you muche in the Lord & so dooth the congregacio that is in their house
or (with whom also I am lodged) All the byethzen grete you: Greete ye one another with an holy kysse.
 The salutacion of me Paull with myne owne hande. If any manne lone not the Lord Jesus Christe, the same bee Anathema Maranatha.
 The grace of the Lord Jesus Christe bee with you: My lone bee with you all in Christ Jesu. Amen.

The fiste Epistle to the Cozinthians was set from Philippos, by Stephana, and Fortunatus, and Achaicus, and Tymotheus.

The seconde Epistle

of saincte Paull the Apostle to the Cozinthians.

The fiste Chapter.

The consolacion of God in trouble. The loue of Paull towarde the Cozinthians and his excuse that he came not vnto them.

P AUL an Apostle of Jesu Christe by the will of God, and brother Tymotheus. Vnto the congregacion of God, whiche is at Cozinthum, with all the saintes whiche are in all Achaia. * Grace bee with you, and peace from God our father and from the Lord Jesus Christe.

Roma. i. a.
 i. Corin. i. a.
 Gala. i. a.
 Ephe. i. a.
 i. Peter. i. a.
 xi. Peter. i. a.

Collo. i. e.

* Blessed bee God (the father of oure Lord Jesus Christ) whiche is the father of mercie, and the God of all conforzte, whiche conforzeth vs in all oure trybulacion, in so muche that wee are able to conforzte them whiche are in any maner of trouble, with the same conforzte, where with wee our selues are conforzted of God. For as the afflictions of Christe are plenteous in vs, euen so is our consolacion plenteous by Christe.

Whether wee bee troubled for your consolacion and healthe: or whether wee bee conforzted: it is for your confort and saluacion) whiche saluacio shewed her power, in that ye suffre the same afflictions whiche wee also suffre: or whether wee bee conforzted for your consolacion and saluacion: oure hope also is stedfast for you: in as muche as wee knowe, how that as ye are partakers of the afflictions, so shall ye bee partakers also of the consolacion. Wherefore, I woud not haue you ignorant of our trouble, whiche happened vnto vs in Asia. For wee were greued oute of measure, passing strenght: so greatly that wee dispaired euen of life. Also wee receiued an answer of death in our selues, that wee should not putte our truste in our selues: but in God whiche rayseth the dedde to life again, and whiche deliuered vs from so greete a death: and dooth deliuer. On whom wee truste that yet hereafter he will deliuer, by the helpe of your prayer for vs, that by the meanes of many persones, thankes maye bee giuen of many on our behalfe, for the gyfte giuen vnto vs.

Act. xix. f. g.

i. Regu. ii. d.
 Deu. viii. d.

ii. Cor. xiii. a.

For our reioysing is this, euen the testimony of our conscience, that in synghenes (of heart) & godly puerues, & not in fleschely wysedome but by the grace of God, wee haue had oure conuersacion in y world, and mooste of all to you wardes. Wee wyte none other thynges vnto you, then that ye reade and also knowe. Yea, and I trust ye shall fynde vs vnto the ende, euen as ye haue found vs partly: for wee are your reioysing euen as ye are oures in the daie of y Lord Jesus.

* And in this confidence was I mynded first to haue come vnto you, that I mighte haue had one pleasure moze with you, and to passe by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to bee led forth of you towarde Jewrye. When I thus wyle was mynded: did I use lightenes? Or thynke I carnally those thynges whiche I thynke: that with me should bee yea, yea, and naye, naye. God is faithfull: For oure preachyng to you, was not yea and naye. For Godes soonne Jesus Christe whiche was preached among you by vs (eue by me and Siluanus & Tymotheus) was not yea and naye: but by hym it was yea: For all y promyses of God, by hym are yea: & are in hym. Amen, vnto y laude of God through vs. For it is God whiche stablisheth vs with you in Christe and standeth by vs, & hath anointed vs whiche hath also sealed vs, and hath giuen the earnest of the spirite in our heartes. * I call God for a record vnto my soule that for to fauoure you with all, I came not any moze vnto Cozynthum. * Not that wee bee Lordes ouer your faith: but are hel pers of your ioye. For by faith ye stande.

The ii. Chapter.

He sheweth the cause of his absence and exhorteth them to forgiue the manne that was fallen, and to receiue hym agayne with loue.

But I determined this in my self that I would not come agayne to you in heuines. For if I make you sorre, who is it that should make me glad, but the same whiche is made sorre by me? And I wrote the same vnto you, lest if I came vnto you, I should take heuines of them, of whome I oughte to reioyce. This confidence haue I towarde you all that my ioye is the ioye of you all. For out of greete affliction and anguysh of hearte, I wrote vnto you with many teares: not that ye should bee made sorre, but that ye mighte perceiue the loue whiche I haue, mooste specially vnto you.

If any manne hath caused sorowe, the same hath not made me sorre, but partly: lest I shoud greue you all. * It is sufficiente vnto the same manne, that he was rebuked of many. So that now contrary wyle, ye oughte rather to forgiue hym, and conforzte hym: lest that same persone should bee swallowed vp with ouer muche heuines. Wherefore I exhorzte you, y lone maye haue strenght ouer hym. For this cause verely did I write that I might knowe the pzoofe of you wher ye should bee obediende in all thynges. To whom ye forgiue any thyng, I forgiue also.

For if I forgaue any thyng to whō I forgaue it, for your sakes forgaue I it, in the sight of Christ

his thoughtes are vnknewen vnto vs. **I**

¶ When I was come to Troada for Christes Gospelles sake (and a doore was opened vnto me of the Lorde) I had no rest in the spirite, because I founde not Tytus my brother, but tooke my leane of theim, and wente awaye into Macedonya. Thanckes bee vnto God, whiche alwayes geueth vs the victorie in Christe and openeth the fauer of his knowelage by vs in euery place. For wee are vnto God the swete sauoure of Christ among theim that are saued, and among theim whiche perishe. * To the one parte are wee the sauoure of deathe vnto deathe. And vnto the other parte are wee the sauoure of lyfe vnto life. And who is mete vnto these thynges? For wee are not as the moste parte are, whiche choppe and chaunge with the woorde of God but euen oute of puerlesse, and by the power of God, in the sighte of God, so speake wee in Christe. **I**

The. iii. Chapter.

The prayeth the preaching of the Gospell aboue the preaching of the same.



We begyn to prayse our selues again. Rede we as some other of Epistles of commendacion vnto you or letters of commendacion from you? Ye are our Epistle written in oure heartes, whiche is vnderstand and rede of all menne, for as muche as ye declare that ye are the Epistle of Christe, ministered by vs & written, not with ynke: but with the spirite of the liuyng God * not in tables of stone, but in fleshy tables of the harte.

¶ Suche truste haue wee throughe Christe to Godwarde, not that wee are sufficiente of oure selues to thinke any thing, as for our selues: but if wee bee able vnto any thyng * the same cometh of God, whiche hath made vs able to * minister the newe testament, not of the letter, but of the spirite. For the letter killeth but the spirite geueth life.

¶ If the ministracion of deathe throughe the letters figured in stones was gloriouse, so that the children of Israell coude not beholde the face of Moyses, for the glorie of his countenance (whiche glorie is dooen awaye) why shall not the ministracion of the spirite bee muche more gloriouse? For if the ministring of comendacion be gloriouse: muche more dooeth the ministracion of righteousnes excede in glorie. **¶** For no doubt that whiche was there glorified, is not once glorified in respecte of this excedyng glorie. For if that whiche is destroyed was gloriouse, muche more that whiche remaineth, is gloriouse.

¶ Seeyng then that wee haue suche truste, wee vse greates boldenes and dooe not as Moyses whiche put a vaille ouer his face, that the chyldren of Israell shoulde not see for what purpose that scrued whiche is putte awaye. * but their myndes were blynded. For vntill this daye remaineth the same coueryng vntake awaye in the lecture of the olde testamente, whiche vaille shalbee putte awaye in Christ. But euen vnto this daye when Moyses is rede * the vaille hangeth before

their eyes. Neuerthelesse * when they turne to the Lorde, the vaille shalbee taken awaye. **The** Lorde no doubt is a spirite. And where the spirite of the Lorde is there is libertie. But wee all behold in a mirrour the glorie of the Lorde with his face open and are chaunged vnto the same similitude, from glorie to glorie, euen as of the spirite of the Lorde.

The. iii. Chapter.

A true preacher is diligent; he corrupteth not the woorde of God, but seeketh the honoure of Christe, yea though it bee with the perill of his life.



Therefore, seeyng that wee haue suche an office, euen as God hath had mercy on vs, wee go not out of kynde: but haue caste from vs the clothes of vnhonesty, & walke not in craftines, neither haue we the woorde of God disceitfully, but open the trueth and repute oure selues to euery mannes conscience in the sighte of God.

¶ If oure Gospell bee yet hid, it is hid among theim that are losse, in whom * the God of this worlde hath blynded the myndes of theim whiche beleue not, lest the lighte of the Gospell of the glorie of Christe (whiche is the ymage of God) should shyne vnto theim.

¶ For wee preache not our selues, but Christe Iesus to bee the Lorde, and our selues youre seruautes, for Iesus sake. For it is God, that commaundeth the light to shyne out of darke, whiche hath shyned in oure heartes, for to geue the lighte of the knowelage of the glorie of God, in the face of Iesus Christe.

¶ But wee haue this treasure in earthen vessels, that the excellencye of the power might bee of God and not oures. Wee are troubled on euery syde, yet are wee not without hope. Wee are in pouertie, but not utterly without some what. Wee suffre persecucion: but are not forsaken therein. Wee are caste doune: neuerthelesse wee perishe not. Wee alwayes beare aboute in the bodye, the dying of the Lord Iesus, that the life of Iesu might also appeare in our bodye.

¶ For wee whiche liue, are alwayes deliuered vnto deathe for Iesus sake, that the life also of Iesu might appeare in oure mortall fleshe. So then deathe woorketh in vs, but life in you.

¶ But seeyng that wee haue the same spirite of faith (accordyng as it is written: * I beleued & therefore haue I spoken.) Wee also beleue, and therefore speake. For wee knowe, that he whiche raised vp the Lord Iesus shal raise vp vs also by the meanes of Iesus, and shal sette vs with you. For all thynges dooe I for youre sakes * the plenteous grace by thankesgiving of many maye redounde to the prayse of God.

¶ Wherefore, wee are not weryed. But though our outwarde manne perishe, yet the inward man is renewed daye by daye. For our tribulacion whiche is momentany & light, prepared an excedyng and an eternall weight of glorie vnto vs, while we loke not on the thynges whiche are sene, but on the thynges whiche are not sene: For the thynges whiche are sene, are temporall but thynges whiche are not sene, are eternal.

The

The seconde Epistle

The. v. Chapter.

The reward for suffering trouble.

II. Co. iiii. b

Rom. viii. d

II Peter. i. c

* Apo. iii. d

Rom. viii. c

II. Co. i. d.

Mat. xxv. c

II. Co. xiii. c.

I. Thes. v. c.

I. Sa. xliii. e

Apo. xxii. a

Rom. iii. d.

Colo. ii. c.

Collo. ii. c.

II. Cor. iiii. b

Rom. viii. a

FOR wee knowe that if our earthe mancion of this dwelling were destroyed, wee haue a buydyng of God, an habitation not made with handes, but eternall in heauen. * For therefore sighe wee desirynge to bee clothed with oure mansion whiche is from heauen: so yet, if y wee bee found clothed, and not naked. For wee that are in this tabernacle, sighe and are greued because wee woulde not bee vnclothed, but woulde bee clothed vpon, that mortalitee might bee swallowed vp of life. He that hath ordeyned vs for this thyng, is God: * whiche verie same hath geuen vnto vs the earnest of the spirite.

Therefore, wee are alwaie of good cheare, & knowe, that as long as wee are at home, in the body, wee are absent from God. For wee walke in faith, not after outward appareance: Nevertheless wee are of good conforte, and had leuer to bee absent from the body and to bee presente with God. Wherefore, whether wee bee at home or from home, wee endenour our selues to please hym. * For wee muste all appeare before the iudgemente seate of Christe, that euery manne maie receiue the woorkes of his body accordyng to that he hath dooen, whether it bee good or bad. * Seeyng then that wee knowe, how the Lorde is to bee feared, wee fare saye with menne. For wee are knowen well inough vnto God. I truste also that wee are knowen in your consciences. For wee praye not our selues again vnto you, but geue you an occasion to reioyce of vs, that ye maie haue somewhat against them whiche reioyce in the face, & not in y heart.

For if wee bee to seruente, to God are wee to seruente. Or if wee kepe measure, for your cause kepe wee measure. For the loue of Christe constraineth vs, because wee thus iudge that if one dyed for all, then were all dedde, and he died for all, that they whiche liue, should not hence forth liue vnto them selues, but vnto hym whiche dyed for them, and rose again. * Wherefore, henceforth knowe wee no manne after the fleshe. In somuche though wee haue knowen Christe after the fleshe, now yet hence forth knowe wee hym so no more. Therefore if any manne bee in Christ, he is a new creature. Olde thynges are

passed awaye, beholde all thynges are * become newe. Nevertheless, all thynges are of God, whiche hath reconciled vs vnto hymself by Iesus Christe, and hath geuen to vs the office to preache y attonement. For * God was in Christ and made agremente betwene the worlde and hymself, & imputed not their synnes vnto them and hath committed to vs the preaching of the attonement. Now then are wee messengers in the roume of Christ, euen as though God did beseeche you through vs, So prae we you in Christes stede, that ye bee reconciled vnto God: * for he made hym to bee synne for vs, whiche knewe no synne, that wee by his meanes should be that

righteousnesse, whiche before God is allowed.

The. vi. Chapter.

An exhortacion to receiue the worde of God with thankfulness and amendement of life. The diligence of Paul in the Gospel, and how he warneth them to eschewe the compaignie of the Heathen.



VE also as helpers exhorthe you that ye receiue not the grace of God in vain. For he saith: * I haue heard thee in a tyme accepted: and in the daie of saluacion, haue I suckered thee. Beholde now is y accepted tyme: behold now is y daie of saluacion. Let vs geue no occasion of euill, y in your office bee founde no fault: but in all thynges lette vs behaue oure selues * as the ministers of God.

In muche paciēce, in afflictions, in necessities, in anguysses, in stripes, in prisonementes, in stripes, in labours, in watchynges, in fastynges, in purenes, in knowelage, in lōg sufferynge, in humydenes, in the holy ghoſte, in loue vnfayned, in y woorde of truth, in the power of God, by the armour of righteousnes of the righte hande and on the lifte by honoure and dishonoure, by euill repute and good repute: as discouers, and yet true, and vnkowen as yet knowen: as dyng, & beholde, wee leue: as chaffened, and not kyled, as sootyng, and yet alwaye merce: as poore, and yet make many riche: as haupng nothyng, and yet possesying all thynges. * I

Oye Corinthyans, our mouth is open vnto you. Our herte is made large ye are in no strait in vs, but are in a strait in your owne boweles. I promise vnto you like reward, as vnto chylde. Set your selues at large, * and beare not y the yoke with the vnbeleuers. For what feloship hath righteousnes with vnrighthousnes? Or what compaignie hath light with darkenes? Or what concord hath Christe with Beliall? Either what part hath he that beleueth with an infidell? Or how agreeth y temple of God with ymages, for * ye are the temple of the liuyng God (as saied God) * I will dwell among them, and walke among them and will bee their God: & they shal bee my people. Wherefore * come oute from among them, and separate your selues fro them (saith the Lorde) & touche none vnclane thyng: so will I receiue you, and wil bee a father vnto you, and ye shal bee my sonnes & daughters, sayeth the Lorde almyghty.

The. vii. Chapter.

The exhorteth them to receiue the promises of God thankfully. The Corinthyans are commended for their obedience and loue toward Paul.



SYNG that wee haue suche promyses (dearely beloued) let vs cleanse our selues from all fylthynges of the fleshe and spirite and growe vp to full holynesse with the feare of God. Understande vs, wee haue hurte no manne: we haue corrupt no man: we haue defrauded no manne. I speake not this to condempne you: for I haue shewed you before, y ye are in our heartes to dye and liue with you: I am verie bolde ouer you: I reioyce greatly in you. I am fylled with confort

comforte, and am excedyng ioyouse in all oure
tribulacyon. For when we wer come into Ma-
cedonia, our flesh had no rest, but we were trou-
bled on euery syde. Outward was fighting, in-
ward was fere. Neuertheles, God ꝑ comforteth
ꝑ abiect, comforted vs by the comyng of Titus
And not by hys comyng onely: but also by
the consolacyon which we receiued of you: whē
he tolde vs your desyre, your wepyng, your fer-
uent mynde for me: so that I reioiced the more.
For though I made you soꝝ wryth a letter, I
repente not: though I dyd repent. For I per-
ceiue that the same Epistle made you soꝝ,
though it were but for a season. But I now re-
ioyce, not that ye were soꝝ, but that ye sorow-
ed that ye repented. For ye sorowed godlye, so
that in nothyng ye were hurte by vs. For god-
ly sorowe causeth repentance vnto saluacion
not to be repented of, contrary wyle, * worldly
sorow causeth death. For beholde, what dysp-
gence thys godlye sorowe that ye tooke, hath
brought in you: yee, it caused you to clere your
selues. It caused indignacyon, it caused feare,
it caused desyre, it caused punishment. For in
all thinges ye haue shewed your selues, that ye
were clere in that matter. Wherefore though I
wrote vnto you, I dyd it not for hys cause that
was hurte: but that youre good mynde for vs
myght apere amonge you in the syghte of God
Therefore, we are comforted, because ye are
comforted: yee, and excedyngly the more ioyed
we, for ꝑ ioye that Titus had: because his spret
was refreshed of you al. I am therfore not now
ashamed, though I boasted my selfe to hym of
you. For as all thynges whych we speke vnto
you are true, euen so our boasting ꝑ I made vn-
to Titus, is found true. And his inward affec-
tyon is more aboundant toward you, whē he re-
membere the obedyence of you al, howe wryth
feare and tremblng ye receiued him. I reioyce
that I maye be holde ouer you in all thynges.

The. viii. Chapter

We putteyth them in remembrance to helpe the poore sayntes
at Jerusalem, accordyng as the Macedonians dyd

Certify you brethren, of the grace of
God, which was geue in the congre-
gacions of Macedonia, howe that
the aboundance of theyr reioysing
is, that they are tried with much try-
bulacyon. And though they wer excedyng poore
yet haue they geue excedyng richly and that
wyllyngly. For to theyr powres, I beate the
record: yee, and beyond theyr powres, they wer
wyllyng of theyr owne accorde, and prayed vs
wryth great instance, that we woulde receiue
theyr benefite, and suffer them to be partakers
wryth other * mynistryng to the sayntes. And
this they did, not as we looked for: but gaue their
owne selues sperte to the Lorde, and after vnto
vs by the wyl of God: so that we could not but
desyre Titus, to accomplishe the same bene-
uolence among you also, euen as he had begonne
Nowe therfore, as ye are ryche in all parties
in fapth: in word, in knowledge, in al feruētnes

and in loue, whiche haue to vs, euen so, let that
ye be plenteous in thys beneuolence also. This
saie I, not commaundyng, but because offer-
uentnes. I do allowe the vnfaynednes of youre
loue toward other men. For ye know the libe-
raltye of our Lord Iesus Chyft, that though
he was * ryche yet for your sakes he became poore
ꝑ he through his pouerter, might be made ryche
And I geue counsell hereto: For this is expe-
dyent for you, whych beganne not to do onely
but also to wyl a yere ago: Nowe therfore, per-
forme the thyng whych ye beganne to do: that
as ther was in you a redynes to wyl, euen so ye
may performe the dede * of that whych ye haue
For * if there be fyrst a wyllyng mynde, it is ac-
cepted accordyng to that a man hath, and not ac-
cordyng to that he hath not.

It is not my mynde that other be set at ease,
and ye brought into combraunce: but that there
be equalnes nowe at thys tyme: and that youre
aboundaunce maye sucke theyr lacke, and that
theyr aboundaunce maye supplie youre lacke:
that there maye be equaltye, agreyng to that
whych is wrytten: * He that had much, had not
the more aboundaunce: and he that had a lytle,
had neuertheles. Thanke be vnto God which
put the same good mynde for you in the herte of
Titus, which accepted the request: yee, rather
he was so wel willing, that of his owne accorde
he came vnto you.

We haue sente wryth hym the brother whose
laude is in the Gospell throughout all the con-
gregacions: and not that onely, but is also cho-
sen of the congregacions, to be a seloe with vs
in our iourney, concernyng thys beneuolence ꝑ
is mynistryng by vs vnto the praise of the same
Lorde and to steepe by youre prompte mynde.
For thys we eschew, ꝑ any man should rebuke
vs in thys plenteous distribucion, * that is my
nistryng by vs * (to the glory of the Lorde) and make pro-
uision for honest thynges, not onely in syght
of the Lorde, but also in the syghte of men.

We haue sent wryth them a brother of ours:
whome we haue ofte tymes proued diligent in
many thynges: but nowe much more diligent
The greates confydence whiche I haue in you,
hath caused me thys to do: partly for Titus
sake, whych is wyfeloe & helper as concernyng
you: partly because of other whych are our bre-
thren, and the messengers of the congregacions,
and the glory of Chyft. Wherefore, shewe ye vn-
to them the prouise of your loue, and of our * bo-
astyng of you in the syght of the congregacions

The. ix. Chapter

In thys chapter doth he the same that he dyd in the chapter go-
yng before, that is, he moueth them to helpe the poore brethren at
Jerusalem.



If the * mynistryng to the sayntes,
it is but superfluous for me to wryte
vnto you: for I knowe the redynesse
of your mynde, whereof I boaste my
selfe vnto them of Macedonia, that
Achaia was prepared a yere ago: and your en-
sample hath prouoked many. Neuertheles yet
I haue

The seconde Epistle

haue I sente these brethren, leaste our boſtynge whych I make of you, ſhould be in vayne, in this behalf, & y^e (as I haue ſayd) may prepare your ſelues: leaſt peradventure y^e ſhei of Macedonia come with me, and fynde y^e vnprepared, we (I wyll not ſay y^e) ſhould be aſhamed in this matter of boſtynge. Wherefore I thought it neceſſa-

ry to exhort the brethren, to come befoze hande vnto you, and to prepare poure good bleſſynge promyſed afore, that it might be ready, ſo that it might be a bleſſynge, and not a defraudynge.

2^o ouer. xi. b
Gala. vi. c

This yet I ſay: he which ſoweth lytle, ſhall reape lytle, and * he that ſoweth (in geuynge) largely and frely, ſhall reape plenteouſlye. And let euery man, do accordynge as he hath purpoſed in hys hearte not grudgynge, or of neceſſityte. * For God loueth a cherefull geuer.

Exod. xxv. a
and. xxxv. a
Eccl. xxxv. a

God is able to make y^e ryche in al grace that y^e in al thynges hauing ſufficient vnto the vtter moſt, may be ryche vnto al maner of good woorkes, as it is wyrtten * he hath ſpared a bzode & hath geuen to the poze, his righteouſnes remayneth for euer. he that myniſtretch ſede vnto the ſower, myniſtretch bread alſo for fode: and multiply your ſeed, and increaſe the frutes of poure righteouſnes, I that on all partes, y^e maye be made ryche into all ſynglenes, whyche cauſeth thzough vs, that ſhankeſ are geuen vnto God

Psalm. cii. b

For the offyce of thys myniſtracion, not one lyfe ſuppliyeth the nede of the ſaynctes: but alſo is aboundaunte herein, that for thys laudable myniſtryng, thankeſ myght be geuen to God of many, which praiſe God for the obedyence of your conſentynge to the Goſpel of Chyiſt, & for your ſynglenes in diſtributing to them and to al men, and in their prayeſes for you which long after you for ſo aboundant grace of God in you. Thakkeſ be vnto God, for his vnſpeakeable gift

The. x. Chapter.

He toucheth the falſe apoſtle, and defendeth hys authorytee and calling

I Paul my ſelfe beſech you by the meekenes and ſoftnes of Chyiſt, whych when I am preſent emonge you, am of no reputacyon: but am hold to ward you being abſent. I beſech you, that I nede not to be bold when I am preſent, wyth that ſame boldnes, wher wyth I am ſuppoſed to haue bene bold, agaynſt ſome, whyche repute vs as though we walked carnally. For though we walke in the fleſhe, yet we do not warre fleſhye

Eph. vi. c

* For the weapons of oure warfare are not carnall thynges, but thynges myghty in God, to caſt doune ſtrong holdes, wher wyth we overthrow counſels and euery hye thyng that exalteth it ſelf agaynſt the knowledge of God, and byrnyng into captiuite al ymaginacion to the obedyence of Chyiſt, and are redy to take vengeance on al diſobedience, when your obedience is fulfilled. Loke y^e on thynges after ſo vitter a perauſice

If any man truſt in hym ſelf, that he is Chyiſt, let hym conſyder thys agayne of hym ſelfe that as he is Chyiſtes, even ſo are we Chyiſtes. For though I boalt my ſelfe ſomwhat moze of

our authorytee (whyche the Lord hath geuen vs * to edifie, and not to deſtroy you) it ſhal not be to my ſhame, leſt I ſhuld ſeme as though I wold aboute to make you aſtrayed wyth letters. For the epyſtles (ſayth he) are ſore and ſtronger: but hys bodely preſence is weake, and hys ſpeache rude. Let hym that is ſuch thynke on thys wyſe that as we are in woordes by letters, whē we are abſent, ſuch are we in dedes, whē we are preſent

For we cannot fynde in our hertes to make our ſelues of ſo number of them, or to compare our ſelues to them, which praiſe the ſelues. Nevertheless, whyle they meaſure the ſelues, with them ſelues, and compare them ſelues with the ſelues, they vnderſtande naught. But we wyll not reioyce aboue meſure: but accordynge to the meaſure of the rule, whyche God hath dyſtributed vnto vs, a meaſure to reach euen vnto you. For we ſtretch not out our ſelues beyonde meaſure, as though we reached not vnto you. For euen to you alſo haue we come wyth the Goſpell of Chyiſt, and we boſt not our ſelues oute of meaſure of other mens labours. Yee, we hope it wyll come to paſſe that when poure ſayth is increaſed emong you we ſhal be magnified accordynge to our meaſure moze largely, and that I ſhal preach ſo Goſpel in thoſe regions which are beyonde you, and not to boſt of thoſe thynges, which by another mans meaſure are prepared already. But let him that reioyleth, reiole in the Lord. For he that prayſeth hym ſelfe, is not allowed, but he whome the Lord prayſeth.

The. xi. Chapter

Paul (vnder ſufferaunce) commendeth hym ſelfe, and defendeth hys authorytee agaynſt the falſe prophetes

Wilde to God, y^e could haue ſuffered me a lytle in my ſolpynnes: yee, y^e do alſo ſozbere me. For I am gelous ouer you wyth godly gelouſy. For I haue coupled you to one ma that y^e ſhould make your ſelues a chaſt vyrgin vnto Chyiſt. But I feare leſt it come to paſſe ſo as the ſerpent * beggled Eve thzough hys ſubtelty, euen ſo your wyrttes ſhould be corrupte fro the ſynglenes that y^e had towarde Chyiſt. For y^e ſe that cometh preach another Jeſus then hym whom we preached: or y^e ſe receyue another ſpyte then that which y^e haue receiued, ether another Goſpel ſo the y^e haue receiued, y^e myght ryght wel haue bene content. For I ſuppoſe that I was not behynd the cheſe apoſtles. But though I be rude in ſpeking, yet I am not ſo in knowledge. Howbeit emog you, we haue bene well knowne to the vttermoſte what we are in all thynges. Wyd I therein ſynne, becauſe I ſubmytted my ſelf, that y^e myght be exalted and becauſe I preached to you the Goſpell of God free. I robbed other cōgregacyons, & toke wages of them to do you ſeruyce. And when I was preſente wyth you, and had nede * I was chargeable to no man: for that whych was lacking vnto me, the brethren whych came from Macedonia, ſupplied, and in al thynges I kept my ſelfe ſo that I ſhoulde not be chargeable to any

any man and so wyl I kepe my selfe.

C Of the truth of Chryste be in me, this reioy-
syng shall not be taken from me in the regyons
of Achaia. Wherefore? Because I loue you not?
God knoweth. Neuer thelesse, what I do, that
wyl I do, to couthe a waye occasion frome the
which desire occasion: that thei might be found
lyke vnto vs, in that wherin they reioyse. For
such false apostles are dysceitful workers, and
fashyon them selues lyke vnto the Apostles of
Chryst. And no marvail: for Satan him selfe
is chaunged into the fashio of an angel of light
Therefore is it no great thyng though bys my-
nistres fashyon them selues, as though thei wer
the mynisters of righteousnes: whose ende shal
be accordyng to theyr dedes.

D I say agayn, least any man thynk that I am
foolish: or els euen nowe take ye me as a foole
that I also may boast my selfe a lytle. That I
speake I speake it not after the Lorde: but as it
were foolishly, in this matter of boastyng. Se-
yng that many reioyce after the flesh, I wyl re-
ioyce also. For ye suffer fooles gladly, leing
ye your selues are wyle. For ye suffer, yf a man
bring you into bondage, yf a man deuoure, yf a
man take, yf a man exhalte hym selfe, yf a man
smyt you on the face. I speake as concernyng re-
buke, as though we had ben weke. (in this behalfe)

E Howbeit, wherein soeuer anye man dare be
bolde (I speake foolishly) I dare be bolde also
* They are Hebryes, euen so am I. They are Is-
raelites, euen so am I. They are the sede of A-
braha, euen so am I. They are the mynisters of
chryst (I speake as a foole) I am more. In labours
more abundaunte: I stryppes aboue measure.
In prysyn more plenteously: In death oft. Of
the Jewes fyue times receiued I euery tyme. xl
stryppes saue one. * Chryse was I beaten wyth
roddes. * I was once stoned. * I suffered thysle
hypocrisie. Nyght and day haue I bene in the
depe sea. In iournieng oft: in parys of waters
in parys of robbers: in iopardyes of myne
owne nacyon: in iopardyes emonge the hea-
then: * in parys in the cytee: in parys in wilder-
nes: in parys in the sea: in parys emonge false
brythren: in laboure and trauayle: in watchyn-
ges often: in hunger and thysle: in fastynges of
te: in cold & nakednes: beside the thynges which
outwardly happed vnto me. I am combred day-
ly, and do care for all congregacyons. * Who is
weke and I am not weke: who is offended, and
I burne not? If I must nedes boast, I will boast
of the thynges that concerne myne infymities

The. xii. Chapter

Paul is taken vp into the thyrde heuen, and heareth wordes
not to be spoken

A The God and father of our Lorde Je-
sus Chryste, whyche is blessed for e-
uermore knoweth that I lye not.
* In the cytee of Damasco, the go-
uerner of the people vnder kyng Aretas layed
watch in the cytee of Damascens, and woulde
haue caught me: and at a wyndowe was I let
downe in a basket throughe the wall, and so sca-
ped I his handes. Doubtles, it is not expedyent

for me to boast, I wyl come to bysions and re-
uelacions of the Lorde. I know a man in Chryst
aboue fourtene yeres agoe (whether he were in
the body, I cannot tell, or whether he were out
of the body I cannot tell, God knoweth) howe
he was taken vp into the thyrde heauen. And
I knowe the same man (whether in the body or
out of the body, I cannot tell, God knoweth)
howe that he was taken vp into paradys, and
heard secret wordes whych no man can vtter.
Of thys man wyl I boast, but of my selfe wyl
I not boast, excepte it be of myne infymities
For though I would boast, I shal not be a foole
for I would say the truth. Neuer thelesse, I spare
you: lest any man shuld think of me aboue that
which he seeth me to be, or that he hereth of me.
And least I shoulde be exalted out of measure
throughe the excellency of the reuelacions: ther
was geuen vnto me vnyquetyes throughe the
flesh, euen the messenger of Satan to buffet me
because I shoulde not be exalted out of measure
For this thyng besoughte I the Lorde thysle
that it myght departe frome me. And he sayed
vnto me: my grace is sufficient for the. For my
strengthe is made perfecte throughe wekenes.
Very gladly therfore wyl I reioyce of my wek-
nes, that the strengthe of Chryst may dwell in
me. Therefore, haue I delectacyon in infym-
ities, in rebukes, in necessities, in persecucy-
ons in anguyshes for Chrystes sake. For whe
I am weake, then am I stronge.

I am become a foole in boastyng my selfe. Ye
haue compelled me: for I oughte to haue bene
commended of you. * For in nothyng was I
inferior vnto the chiefe Apostles, though I be
nothyng, yet the tokens of an Apostle were
wrought emong you wyth al pacience, and sig-
nes and wonders, and mighty dedes. For what
is it, wherin ye were inferior vnto other con-
gregacions, except it be herein, that I was not
chargeable vnto you. For geue me thys wrong
beholde now the thyrde tyme I am redy to co-
me vnto you, and yet wyl I not be chargeable
vnto you. For I like not yours, but you. For
the children ought not to lay by for the fathers
and mothers, but the fathers and mothers for
the chyldren.

I wyl very gladly bestowe, and wyl be be-
stowed for your soules, though the more I loue
you, the lesse I am loued agayn. But be it, that
I was not chargeable vnto you, neuer thelesse,
when I was crafty, I toke you with gyle. Did
I pyll you by any of them, whome I sent vnto
you: I despyred Titus, and wyth hym I sente a
brother. Wyl Titus defraud you of any thyng
walked we not in one spyte: walked we not in
lyke steppes? Agayne, thyncke you that we ex-
cuse oure selues vnto you? We speake in Chryst
in the syght of God: but we do al thynges (dere-
ly beloued) for your edifyng. For I feare, lest
it come to passe, that yf I come, I shal not fynd
you such as I woulde: and that I shal be founde
vnto you such as ye woulde not. I feare lest ther
be emog you debates, enuynges, wrath, stry-
fes: backbytynge, whisperynge, swellynge,
Ii ii and

* 1. Thon. ii. b

* 1. Corin. ix. a

Actes. xx. g
1. Corin. xi. e
Eccl. xvi. c
1. reg. xii. a

Galatha. v. d

The Epistle

and sedycyons: and that when I come agayne, God bypnyng me lowe among you, and I be constrained to bewaile many of them, which haue sinned alreedy, and haue not repented of the * vnclennes: and fornicacion and wantonnes which they haue commytted.

The. xiii. Chapter

He promyseth to come vnto them, and he exhorteth them so to orde them selues that he may fynde them perfect and of one mynde.

In come I the thyrde tyme vnto you * in the mouth of. ii. oz. iii. wytnesses shal euery worde be stablished I told you befoze, and tell you befoze: and as I lated when I was present with you the second tyme, so write I now bepyng absent, to the which in times past haue sinned, and to al other that ye I come agayn, I wyll not spare, seying that ye seke experiece of Christ * which speketh in me: which emog you is not weke but is myghty in you. For though he was crucified in wekenes, yet lyueth he through the power of God And we (no dout) are weke in him: but we shal wyth hym: by the myghte of God amonge you,

* Examen your selues, whether ye are in the faith oz not. Prove your owne selues. Know ye not your owne selues, how that Iesus Christ is in you: except ye be cast awaies, I trust ye shall know that we are not cast awaies. I desyre befoze God that ye do none euil, not that we shuld seme commendable: but that ye shoulde do that which is honest: and let vs be counted as castawayes. We can do nothyng agaynst the truth but for the truth. We are glad when we are weke and ye strong. Thys also we wythe for euen your perfectnes. Therefore wyte I theseltynge, bepyng absent least when I am presente, I shoulde vse sharpnes, accordyng to the power * which the Lord hath geuen me to edifye, & not to destroy. Finally brethren, fare ye wel, be perfect, be of good comfort, be of one mynde, lyue in peace, & the God of loue & peace shalbe with you * Gete one another in an holy kisse. Al the sainctes salute you. The grace of oure Lorde Iesus Christ, and the loue of God, and the felowshippe of the holpe ghoost be wyth you all. Amen.

The ende of the seconde Epistle to the Corinthyans.

Sent from Philippos a citee in Macedonia, by Tytus and Lucas

The Epistle of Saynt

Paule the Apostle to the Galathians

The fyrst chapter.

Paul rebuketh them, because they were fallen away from the Gospel, sheweth hys owne conuersacion, magnifyeth hys office and apostolyppe, & declareth hym self to be equal with the hie Apostles.

In an Apostle, not of men neither by mā: but by Iesus Christ and by God the father, whiche rayled him vp from death: and al the brethren which are wme vnto the congregacions of Galacia * Grace be with you, and a praece from God the father, and from our Lorde

Iesus Christ, whiche gaue him selfe for our synnes to deliuer vs from thys present euil world accordyng to the wyll of God oure father, to whom be prayse for euer and euer. Amen.

I maruaile, that ye are so sone turned (from Christ which called you by grace) vnto another Gospel which is nothyng elles, but that there be some whiche trouble you, and * intend to peruert the Gospel of Christ. Neuertheles, though we our selues, oz an angell from heauen, prech any other Gospel vnto you, then that whiche we haue preached vnto you, let him be accursed. As we sayed befoze, so saye I now agayne, ye any man prech any other Gospel vnto you, the that ye haue receiued, let hym be accursed. Do I nowe perswade me, oz God? Other do I seke to please men? * For ye I had hether to studied to please men, I were not the seruaunt of Christ.

* I certify you brethren, that the Gospel whiche was preached of me, was not after the maner of mā. For I nether receiued it, nor learned of mā, but by the reuelacion of Iesus Christ. For ye haue heard of my conuersacion in time past, in the Jewes waye, howe that beyond measure, * I persecuted the congregacion of God, and spoiled it, and preuailed in the Jewes waye aboue many of my companions in myne ownenacion * bepyng a very feruente mayntayner of the tradycions of the elders.

But when it pleased God, whiche seperated me frome my mothers wombe, * and called me hereunto by hys grace, for to declare hys sonne by me, that I shoulde prech hym among the heathen: immediatly I communed not of the matter wyth * fleshe and bloude nether returned to Jerusalem, to them whiche were Apostles befoze me: but went my wayes vnto Arabia, and came agayne vnto Damasco. Then after thre yere, I returned to Jerusalem to se Peter, and abode wyth hym. x. dayes. Other of the Apostles sawe I none, save James the Lordes brother. The thynges therfore whiche I wyte vnto you: beholde befoze God I lye not.

* After that I came into the coastes of Syria and Cilicia, & was vnkowne as touchyng my person vnto the congregacions of Jewes whiche were in Christ. But thys they hearde only that he whiche persecuted vs in tyme past nowe preacheth the fayth, whiche befoze he destroyed. And they glorified God in me. Amen.

The. ii. Chapter

He wythstandeth Peter in the face, and proueth that the lawe and circumcyssion are not necessary to saluacion.

In fourtene yeres thereafter, I wet agayne to Jerusalem * with Barnabas, & toke Titus wyth me. I went vp also by reuelacion, and communed with them of the gospel which I preche among the Gentyles (but specially) wyth the whiche were counted chiefe, least I shoulde runne oz had runne in vayne. Also Tytus whiche was wyth me

me, though he wer a Greke, yet was not cōpel-
led to be circumcised: and that because of incom-
mers beyng false bʒethʒen, whych came in pry-
uily to spyte out our lyberty whych we haue in
Chʒyst Iesu, that they myght bʒing vs into bō-
dage. To whom we gaue no roldme, no not for
the tyme (by way of subiectiō) because that the
truth of the Gospel myght contynue wyth you

Of them whych seemed to be somewhat, what
they wer in tyme passed it maketh no matter to
me. * God loketh on the outward apereance of
no man. Neuertheles they whiche seemed great
added nothyng to me. But contrariwys, whē
they sawe that the Gospel ouer the vncircum-
cysion was committed vnto me, as the Gospel
ouer the cʒircumcysion was committed vnto Pe-
ter. For he that was myghty in Peter in the A-
postleshipp ouer the cʒircumcysion, the same was
myghty in me among the Gentyles. When thei
percepued the grace that was geuen vnto me,
then James, Cephas, and Iohn, whych seemed
to be pillars, gaue to me & Barnabas the right
handes of that felowship, that we should be Apo-
stles among the heathen, and they in the cʒircu-
cysion onely that they should remember & poze
* Alberin also I was dyligent to do the same.

But when Peter was come to Antyoche, I
withstode him openly, because he was worthy
to be blamed. For yer that certayne came from
James, he dyd eat wyth & Gentyles. But whē
they were come, he wythdrew, and seperated
hym selfe from them, fearng them whych wer
of the cʒircumcysion. And the other Jewes disem-
bled as wel as he: in so much that Barnabas al-
so was bʒought into theyʒ symulacyon. But
whan I saw that they went not the right way
after the truth of the Gospel, I layed vnto Pe-
ter before them al: yf thou beyng a Jewe, lyuest
after the maner of the Gentyles, and not as do
the Jewes: why causeste thou the Gentyles to
lyue as do the Jewes? For we whiche are * Je-
wes by nature, and not synners of the Genty-
les, knowe that a man * is not iustified by the
deedes of the lawe, but by ffaith of Iesus Chʒyst
And we haue belied on Iesus Chʒyst: that we
myght be iustified by the fayth of Chʒyst, and
not by the deedes of the lawe, because by the de-
des of the lawe no fleshe shalbe iustified.

If whyle we seeke to be made ryghteous by
Chʒyst, we our selues are found synners, is the
Chʒyst the mynyster of synne? God forbidd. For
yf I buyld agayn the thynges whych I destroy-
ed, then make I my self a trespasser. For I (tho
row the lawe) haue bene deade to the lawe that
I myght lyue vnto Chʒyst. I am crucified with
Chʒyst. Neuertheles I lyue: yet now not I, but
Chʒyst lyueth in me. The lyfe whych I nowe
lyue in the flesh, I lyue by the fayth of the sonne
of God, * whych loued me, and gaue hym selfe
for me. I despyse not the grace of God. For * yf
ryghteousnes come of the lawe, then Chʒyst is
deade in vayne.

The.iii. Chapter

He rebuketh the vniuersall synners of the Galathians shewing the
imperfection of the lawe, and declaring neuertheles that it was
not geuen for nought



O ye foolyshe Galathians: who hath be-
wytched you, that ye should not bele-
ue the truth? To whom Iesus Chʒist
was describēd before the eyes and e-
mong you crucified. Chʒys onely would Ierne
of you, whether ye receiued the spʒyte by the de-
des of the lawe or by the preachng of the fayth
Are ye such foolys, that after ye haue begon in
the spʒyte, ye ende in the flesh? So many thyn-
ges ye haue suffered in vayne, yf it bee also in
vayne. Whereouer, he that mynystreth to you
the spʒyte, and worketh myracles among you,
doth he it throughe the deedes of the lawe, or by
preachng of the fayth? * Euen as Abraham
beleued God, and it was ascribēd to hym for
ryghteousnes. Ye knowe therfore, & they whych
are of faith, the same are the chyldʒen of Abra-
ham. For the scripture sayng afore hande, that
God would iustify the heathen throughe fayth
shewed before hand glad tidnges vnto Abra-
ham, sayng: * In the shall all nacyns be bles-
sed. So then, thei whych be of fayth, are blessed
wyth faythfull Abraham. For as many as are
of the deedes of the lawe, are subiect to the curse
For it is wyrtten: * cursed be euery one that cō-
tynueth not in all thynges whych are wyrtten
in the booke of the lawe to fulfyll them. that no
man is iustified by the lawe in ffaith of God
it is euident. * For the iust shall lyue by fayth.
The lawe is not of fayth: but the man that ful-
filleth the thynges * (contayned in the lawe) shal lyue
in them. Chʒyst hath deliuered vs from f curse
of the lawe, in as muche as he was made accu-
sed for vs: For it is wyrtten: * cursed is euery
one, that hangeth on tree, that the blyssynge of
Abraham myghte come on the Gentyles tho-
rowe Iesus Chʒyste, that we myghte receyue
the promesse of the spʒyte throughe fayth.

Bʒethʒen, I speake after the maner of men.
Though it be but a mans testamente, yet yf it
be allowed, no man despyseth it, or addeth anye
thyng thereto. * To Abraham and hys seede
were the promyses made. He sayeth not in thy
seeds, as many: but in thy seede as of one, whych
is Chʒyste. Chʒys I saye that the lawe whych
beganne afterwarde, beyonde * foure hundred
and thʒyete yeaʒes, doth not dysanull the testa-
mente, that was confyrmēd afore of God vnto
Chʒyst warde to make the promyse of none ef-
fect. * For yf the inherytaunce come of the lawe
it cometh not nowe of promesse. But God ga-
ue it vnto Abraham by promesse.

Wherefore then serueth the lawe? * It was ad-
ded because of transgressyon (tʒ the seede came
to whom the promes was made) & it was orde-
ned * by angels in the hand of a mediator. A me-
diator is not a mediator of one, but God is one
* Is the lawe then agaynst the promes of God
God forbidd. For yf ther had bene a lawe geue
whych coulde haue geuen lyfe: then no doubte
ryghteousnes should come by the lawe. But the
scripture concluded all thynges vnder synne,
that the promes by the fayth of Iesus Chʒyste
should be geuen vnto them that beleue. But
before that fayth came, we were kept vnder the
lawe

Gene. xii. b
Roma. iii. a
James. ii. d

Gene. xii. a
and. xii. b

Deut. xxi. d

Abac. ii. b
Romans. x. c
Hebreos. x. g
I. Je. xviii. a
Eze. xx. b
Roman. x. a
Deute. x. b

Gene. xii. c
Exod. xii. f
Iudic. v. b
Acte. vii. a
Roma. iii. c

Romans. v. c
and. vii. b

Actas. vii. g

Roman. vii. c
I. Tim. i. b

The Epyttle

lawe and were put vnto the sayth whyche should afterwarde be declared. Wherefore I sayd was our scolemaster vnto Chyft, I we should be iustified by sayth. But after that sayth is come we are no longer vnder the scolemaster.

Roma. vii. a. For ye are all chyldren of God, because ye beleue in Chyft Iesu. For * al ye that are baptised haue put on Chyft. There is no Jewe, nether Gentyle: there is nether bonde nor free: there is nether man, nor woman. For ye are all * one in Chyft Iesu. If ye be Chyftes, the are ye Abrahams seede, and heyes accordyng to the promes

The. iiii. Chapter.

Paul sheweth that through Chyft we be deliuered from the lawe, and rebuketh the vnthankfulness of the Galathians.



And I say, that I heye (as long as he is a chyld) dyffereth not from a seruaunte, though he be Lord of al, but is vnder tutors & gouernours, vntill the tyme that the father hath apointed

Euen so we also, when we were chyldren, were in bondage vnder the ordynances of the world. But when the tyme was ful come, God * sent his sonne, made of a woman, and made bonde vnto the law, to redeme them whych wer bond vnto the law: that we (through eleccio) myght receyue the inheritaunce that belongeth to the

naturall sonnes. Because ye are sonnes * God hath sent the spyte of his sonne into our hartes cryng Abba father. Wherefore now, thou art not a seruaunte: but a sonne. If thou be a sonne, thou art also an heye of god through Chyft

For withstanding, when ye knewe not God ye dyd serue vnto them * which by nature are no Goddes. But now after that ye haue knowne God (ye, rather are knowne of God) how is it that ye turne agayn vnto the weke & * beggerly ordynances, wherunto again ye desyre afresh to be in bondage? Ye obserue dayes and monethes, and times, and yeres. I am in feare of you lest I haue bestowed in you labour in vayne.

Wherefore, I beseeche you be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye knowe howe through inpymytee of the flesh I preached the Gospell vnto you at the fyrste. And my temptacyon whyche was in the flesh ye dyspyled not, neyther abhorred: but receiued me as an angell of God: euen as Chyft Iesus.

What is then your selcypte? for I beare you record yf it had ben possible ye would haue plucked out your owne eyes, and haue geue them to me. And I therfore become your enemy, because I tel you the truth. They are gelouse ouer you amysse. Yee, they intend to exclude you, that ye shoulde be feruente to them warde. It is good alwayes to be feruente in a good thyng, and not onely when I am presente wyth you.

My litle chyldren, of whom I traueil in byrd again, vntill Chyft be fashioned in you I wold I were wyth you now, and could chaunge my voyce: for I stand in a doubt of you. Tel me: ye that desyre to be vnder the lawe, do ye not here of the law? For it is wyrtten, that Abraham had two sonnes: the one by a bonde mayde: the

other by a free woman. Yee, he whyche was borne of the bondwoman, was borne after the fleshe: but he which was of the frewoman, was borne by promes. Whyche thynges are spoken by an allegory. For these are two testamentes the one from the mount Syna, which gendreth vnto bondage, whych is Ager. For mount Syna is Ager in Arabia, and boudreth vpon the cytee, whyche is now called Ierusalem, and is in bondage wyth her chyldren.

But Ierusalem, which is aboue, is free: which is the mother of vs all. For it is wyrtten * Reioyce thou baren, y bearest no chyldren: bryake forth and crye, thou that trauestest not. For the desolate hath many mo chyldren, the she which hath an husband. Wherefore we are after Isaac the chyldren of promes. But as then he I was borne after the fleshe, persecuted hym that was borne after the spyte, euen so is it now. Neuer theles, what sayth the scripture * put away the bond woman and her sonne. For the sone of the bond woman shall not be heye wyth the sonne of the free woman. So then brythren we are not chyldren of the bonde woman, but of the free.

The. v. Chapter.

Paul sheweth that we are to be free from the lawe, and to be free from the bondage of the flesh, and to be free from the bondage of the lawe.



And fast therfore in the lyberte wher wyth Chyft hath made vs free, & wrap not your selues agayn in * the pocke of bondage.

Beholde, I Paul say vnto you yf ye be cyscumcysed, Chyft shall profyte you nothyng at all. I testyfy agayne to enerye man whyche is cyscumcysed, that he is bounde to kepe the whole law. Chyft is become but in vayne vnto you. As manye of you as are iustified by the lawe are fallen fro grace. We looke for, and hooue in the spyte to be iustified through sayth * For in Iesu Chyft nether is cyscumcysed on anye thyng worth, ne

ther yet vncyscumcysed but sayth * which wolketh by loue. Ye dyd runne well: who was a let vnto you, that ye shoulde not beleue the truth? (consent vnto noman) Euen the counsell whyche ca me not of hym that calleth you. * A lytle leuen dothe leuen the whole lomme of dowe.

I haue truste towarde you in the Loyde, that ye shalbe none other wyse mynded. But he that troubleth you, shall beare his iudgement whatsoeuer he be. Wherefore, yf I yet preache cyscumcysed, why do I then suffer persecucion? Then is the slaunde of the crosse sealed. I wold to God thei wer seperated fro you which trouble you. Wherefore ye were called vnto lyberte: onely * let not your lyberte be an occasyon vnto the fleshe: but by loue * (of the spyte) serue one another. For all the lawe is fulfilled in one worde, whyche is this: * Thou shalt loue thy neyghboure as thy selfe. Yf ye byte and deuour one another: take heed lest ye be lykewyse consumed one of another.

I say walke in the spyte, and fulfyll not the lust of the flesh. For the fleshe lusteth contrarye to the spyte, and * the spyte contrarye to the flesh

These

Gene. xvi. a
Gene. xxi. a
Gen. xxi. a

Roma. xiii. a
I. Cor. vii. a
Matth. xxi. b
marke. xii. c
Luce. xxi. d
Rom. xiii. e
James. ii. d

The Epistle of Saynt

Paule the Apostle to the Ephesians

The fyrst chapter.

The eternalltyng ordynance and election of God in saynyng of all men, through Christ Jesus hys sonne, we are ordyned unto good workes. The domynyon of Christ

These are contrarie one to the other, so that ye cannot do whatsoeuer ye would, but and if ye be led of the spryte, then are ye not vnder the lawe. The dedes of the fleshe are manifest, which are these: aduoutry, fornicacion, vnclennes, wantonnes, worshipping of ymages, witchcraft, hatred variaunce, zeale, wyathe, strife, sedicions, sectes, enuyng murther, dyonkenness, glotony, & such like: of the which I tel you before, as I haue told

you in times past, that thei which comit suche thynges shal not be inheritous of the kyngdom of God. Contrarely, the frute of the spryte is, loue ioye, peace, long sufferinge, gentilnes, goodnes, faithfulness, mekeness, temperaunce. * Agaynst such ther is no lawe. Thei truly that ar Chrystes, haue crucified the flesh wyth the affections and lustes. * If we liue in the spryte, let vs walke in the spryte. Let vs not be despyous of vayne glory, prouokynge one another, enuyng one another. The. vi. Chapter

He exhorteth them to brotherly loue, and one to beare wyth another. In the ende he warneth them to be ware of cōsumycyōn

Brethren, yf a man also be taken in anye fault ye which ar spiritual, helpe to a med him in the spryte of mekeness: considerynge thy self, lest thou also be tempted * Bere ye one anothers burthen, & so fulfil the lawe of Christ. For if a man seme to hym selfe that he is somewhat when in dede he is nothyng, the same deceueth his owne minde. Let euery man proue his owne worke, and then shal he haue reioysynge onely in his owne selfe, and not in another. For * euerye manne shal beare hys owne burthen.

* Let him that is taught in the word, mynyster vnto him that teacheth hym in al good thynges. Be not deceued, god is not mocked. For what soeuer a mā soweth, that shal he also reape. For he that soweth in the flesh, shal of the flesh reape corrupcion. But he that soweth in the spryte, shal of the spryte reape lyfe euerlastyng. * Let vs not be wery of wel doyng. For when the tyme is come we shal reape wythout verines. Whyle we haue therfore tyme, let vs do good vnto al men, and specially vnto them which are of the house hold of fayth. * Ye se how large a letter I haue written vnto you with myne owne hande. As many as desire withoutward a perauce to please carnally, the same constrain you to be crucified onely lest thei should suffer persecucion for the crosse of Christ. For thei the selues which are circūcised, kepe not the lawe, but desire to haue you circūcised, & thei might reioyce in your flesh

God forbyd that I shoulde reioyce, but in the crosse of oure Lord Jesus Christe, whereby the world is crucified vnto me, & I vnto the world. For * in Christ Jesus nether cōsumycyōn: away leth any thyng at all, nor vncircūcisiō but a newe creature. And as many as walke accordyng to this rule, peace be on them and mercye & vpon Israel, that pertayneth to God. From henceforth, let no man put me to busynes. * For I beare in my bodye the markes of the Lord Jesus. Brethren the grace of our Lord Jesus Christ be wyth poure spryte. Amen.

The Epistle vnto the Galathians was sent from Rome.



Paul an Apostle, of Jesus Christ A by the wyll of God. To the sayntes which are at Ephesus, and to them whiche beleue on Jesus Christ. * Grace be with you, and peace from God oure father, and from our Lord Je

Romans. i. a
I. Corin. i. a
II. Corin. i. a
I. Pet. i. a
Galat. i. a
II. Pet. i. a

sus Christ, * Blessed be God the father of oure Lord Jesus Christ which hath blessed vs with all maner of spirytual blessing in heauenlye thynges by Christ accordyng as he had chosen vs in him, before the foundations of the world were layed, that we shoulde be holy, and wythout blame before hym, throughe loue. Whiche ordayned vs before throughe Jesus Christ to be heyes vnto hym selfe, accordyng to the good pleasure of hys wyll, to the praysle of the glorie of hys grace, wherwyth he hath made vs accepted throughe the beloued.

* By whom we haue redempcyon throughe his blood, euen the forgeuenes of synnes, accordyng to the ryches of his grace: wherof he hath mynistered vnto vs abundantly in al wysdom and prudence. And hath opened vnto vs the mystery of his wil, accordyng to his good pleasure whiche he hath purposed in hym selfe, to haue it declared * when the tyme was ful come that he myght set vp all thynges perfectly by Christe (bothe the thynges whiche are in heauen, and the thynges whiche are in earth) euen by hym by whome we are made heyes, and were thereto predestynat accordyng to the purpose of him by whose powere all thynges are wrought accordyng to the purpose of hys owne wyll: that we (whiche before beleued in Christe) shoulde be vnto the praysle of hys glorie.

Collo. i. b

In whom also we beleue, forasmuche as we haue hearde the word of truth, euen the Gospel of your saluacyon: wherein, when ye haue beleued * ye were sealed wyth the holy spryte of pzo mes, whiche is the earnest of our enherytaunce for the couering of the purchased possession, vnto the praysle of hys glorie.

Roma. viii. b
II. Corin. i. d
and. v. a

Wherfore I also (after that I herd of the fayth whiche ye haue in the Lord Jesus, and loue vnto all the sayntes) * cease not to geue thanks for you, makynge mencyon of you in my prayers: that the God of our Lord Jesus Christ, the father of glory, may geue vnto you the spryte of wysdome and reuelacyon, by the knowledge of hym selfe, and lyghten the eyes of your mindes that ye may know what the * hope is, wherunto he hath called you, and howe rych the glorie is of hys enherytaunce vpon the sayntes, and what is the exceedynge greatnes of hys power

Romans. i. a
Phylipp. i. b
Collof. i. a
II. Thesa. i. a

Roman. xv. c

It. iiii. to

The Epistle

to vsward whych beleue accordyng to the woꝝ
kyng of that hys myghtye power, whych he
wrought in Chyſt, when he rayſed hym frome
the dead, * and ſet hym on hys ryght hand in he
uēlye thynges aboue * al rule and power, and
myght, and domynion, and aboue euerye name
that is named, not in thys woꝝld onlye, but alſo
in the woꝝld to come: and * hath put al thynges
vnder hys fete, and hath made hym aboue all
thynges: the head of the congregacyon, whych
is hys body and the fulneſſe of hym, that fylleth
all in all.

Psalm. cx. a

Dante. vii. d

Psalm. viii. a

Hebre. ii. b

i. Corin. xv. b

i. Ephe. v. e

Collo. i. c

The. ii. Chapter

Paul ſheweth them what maner of people they were before they
conuerſed, and what they are now in Chyſt

Roman. v. a
Collo. i. c



Collo. iii. a

Eſaye. xlv. d

Collo. i. d

Philipp. iii. a
Collo. ii. b

Ad you haue he quickened where
as ye were dead in treſpaſſes & ſyn
nes, in the whych * in tyme paſſed
ye walked, accordyng to the courſe
of thys woꝝld, euen after the gouer
ner that ruleth in the ayre, the ſpyte that now
woꝝketh in the chyldren of vnbeleſe * emonge
whom we al had our conuerſacion alſo in tyme
paſt, in the luſtes of our fleſhe, and fulfylled the
wyl of the fleſhe and of the minde: and were by
nature the chyldren of wrath, euen as wel as o
ther. But God whych is ryche in mercy (for hys
great loue wherwith he loued vs, euen whē we
were dead by ſinnes) quickened vs to gether in
Chyſt (* by grace are ye ſaued) and rayſed vs
vp together wyth hym & made vs ſyt together
wyth hym emonge them of heauen in Chyſt Je
ſu. That in tyme to come, he might ſhe w the ex
ceedyng ryches of hys grace, in kyndnes to vs
warde thꝛough Chyſte Jeſu. For by grace are
ye made ſafe thꝛough faith, and that not of your
ſelues. It is the gyfte of God, and cometh not
of woꝝkes, leaſt any man ſhould boaſt him ſelf
For we are hys woꝝkmaſhip created in Chyſt
Jeſu vnto * good woꝝkes, whych God ordā
ned that we ſhoulde walke in them.

Wherfore, remember that ye beyng in tyme
paſſed Gentyles in the fleſhe, were called vncir
cumciſion from that whiche is called * circum
cyſion in the fleſh, which circumciſion is made
by handes: remember (I ſay) that at that tyme
ye were without Chyſt, being aleauntes from
the comen welth of Iſrael, & ſtraungers from
the teſtamentes of the promes, hauing no hope
and beyng wythout God in thys woꝝlde. But
nowe by the meanes of Chyſt Jeſu, ye whych
ſometyme were farre of, are made nye by the
bloude of Chyſt.

For he is oure peace, whych hath made of
both one, and hath broken downe the wal that
was a ſtoppe betwene vs, and hath alſo putte
a waye thꝛough hys fleſhe, the cauſe of hatred,
euen the lawe of commaundementes contained
in the lawe wꝛitten, for to make of twayne one
newe man in hym ſelfe, ſo makynge peace, and
to recōcile both vnto God in one body thꝛough
the croſſe, and ſlewe hatred therby, and came &
preached peace to you whych wer a farre of, and
to them that weren nye. For thꝛough hym we
both haue an entraunce, in one ſpyte vnto the
father.

Now therfore, ye are not ſtraungers, and
forreyners: but cꝛteyzng with the ſapntes and
of the houſhold of God: and are buylt vpon the
* foundacyon of the Apoſtles and Propheſes,
* Jeſus Chyſt hym ſelf, beyng the head corner
ſtone, in whō whatſoener buyldyng is coupled
together, it groweth vnto an holpe temple in
the Loꝝde, in whom ye alſo are buyld together
to be an habitaſciō of God thꝛough the * Holye
ghoſt

The. iii. Chapter

He ſheweth the cauſe of hys pryſonment, deſpyeth them not to
ſayntre becauſe of hys trouble, and prayeth God to make them
ſteadfaſt in hys ſpyte



For this cauſe, I Paul am a pry
ſoner of Jeſu Chyſt for you he
then: Vt ye haue herd of the my
ſtracyon of the grace of god
* whych is geuen me to you
ward. For * by reuelacyon the
wed be the myſtery vnto me, as I wꝛot afore in
few woꝝds, wherby whā ye rede ye may vnder
ſtand my knowledge in the myſtery of Chyſt
whych miſtery in tymes paſſed was not opened
vnto the ſonnes of men, as it is nowe declared
vnto hys holpe Apoſtles and prophetes by the
ſpyte: that the Gentyles ſhould be inheritous
alſo, and of the ſame body, and partakers of his
promes in Chyſt, by the meanes of the Goſpel
wherof I am made a myniſter accordyng to the
gyfte of the grace of God whych is geuen vn
to me after the woꝝkynge of hys power.

Unto me the * leſt of al ſaintes is thys grace
geuen, that I ſhould preache emonge the Genty
les the vnſearchable ryches of Chyſte, and to
make al men ſe, what the ſeloſhypp of the myſte
ry is, whych from the begynnyng of the woꝝld
hath bene hyd in God, whych made al thynges
thꝛough Jeſus Chyſt, to the intent, that now
vnto the rulers and powers in heuenly thynges
myght be knowne by the congregacyō, the ma
nyfold wyl dome of God, accordyng to the eter
nall purpoſe, whych he wrought in Chyſt Je
ſu our Loꝝde, by whom we haue boldneſſe and
entraunce wyth the conſydence whiche is by the
ſayth of hym. **W**herfore I deſyre: that ye fa
pnte not becauſe of my trybulacyons * that I
ſuffer for your ſakes: whych is poure prayſe.

For this cauſe I bowe my knees vnto the fa
ther of our Loꝝd Jeſus Chyſt, whych is father
ouer all that is called father in heuen & in earth
that he would graunt you accordyng to the ry
ches of hys gloꝝy, that ye may be ſtrengthened w
myght by his ſpyte, in the inner man, & Chyſt
may dwell in your heartes by ſayth, that ye be
yng roted and grounded in loue, myght be able
to comprehend wyth all ſapntes, what is the
bꝛedth and lengthe, depthe and heyghte and to
knowe the excellent loue of the knowledge of
Chyſt that ye myght be fulfylled wyth all ful
neſſe, whych cometh of God. **U**nto hym that
is able to do exceedyng abundantly aboue all
that we aſke or thynke accordyng to the power
that woꝝketh in vs, be prayſe in the congrega
cyon by Chyſte Jeſus, thꝛoughoute all ages
woꝝlde wythoute ende. Amen.

The. iii. Chapter

he

To the Ephesians.

Col. lxx.

¶ He exhorteth them vnto mekenesse, to laye asyde the olde conuersacion of greedy lustes, and to walke in a newe lyfe.

downe vpon your wrath, nether geue place vnto the backbiter. * Let hym that stole, steale no more: but let hym rather labour with his handes the thing whiche is good, that he may geue vnto hym that nedeth. ¶

Let no fylthy comunicacyon procede oute of youre mouth: but that which is good to edifye with all as ofte as nede is: that it may minister grace vnto the hearers. And geue not ye the holpe spere of God * by whom ye are sealed vnto the daye of redempcyon. Let all bytternesse and fearnes, and wrath, and roryng, & cursed speaking, be put awaye from you, with all malicyousnes. Be ye courteous one to another, merciful, forgyunge one another: euen as God forgyues sake hath forgyuen you.

The v. Chapter.

¶ He exhorteth them vnto loue, warneth them to beware of all vnclennes. He teacheth howe women shoulde obey theire husbannes, and howe louyngly men oughe to entreate theire wyues.

BE ye * therfore folowers of God as chylde, and walke ye in loue: euen as * Chyfte loued vs, and gaue hym selfe for vs an offering and a sacrifice of a swete sauoure to God. * As for fornicacyon and all vnclennes, or couetousnesse: let it not be once named amonge you, as it becommeth sayntes, or fylthynges, or foolyshe talking, or testyng, which are not comlye: but rather geuyng of thanks. For thus ye knowe that * no wyormonger, ether vnclane persone or couetous person, (which is a worshypper of ymages) hath any enberytance in the kyngdome of Chyft and of God.

* Let no man deceyue you with vayne wordes. For because of suche thynges commeth the wrath of God, vpon y chylde of disobedience. Be not ye therfore companyons of the. Ye wer somtyme darkenes, but nowe are ye lyght in y Lord. * Walke as chylde of lyght. (For y frute of the spere consysteth in all goodnes, & ryghteousnes and truely.) ¶ Searchyng what is acceptable vnto y Lorde. And haue no felowship with the vnfrutefull workes of darkenes: but rather rebuke the. For it is shame euen to name those thynges which are done of them in secrete but all thynges, when they are broughte forth by the lyght, are manifest. For whatsoeuer is manifest, that same is lyght. Wherefore he sayeth: awake thou that sleepest, and stand vp from death, and Chyft shall geue the lyght.

¶ Take hede therfore howe ye walke circumspectly: not as vnwyle, but as wyle men: redempyng the tyme, because the dayes are euell. Wherefore, bee ye not vnwyle, but vnderstande what the wyll of the Lorde is, and bee not dronke wyth wyne, wherein is excelle: but bee fylled wyth the spere, speakyng vnto youre selues * in psalmes and hymnes, and spirytual songes, syngyng and makyng melodye to the Lorde in youre hertes, geuyng thanks alwayes for all thynges, vnto God y father, in the name of oure Lorde Iesus Chyft submyttyng your selues one to another in the feare of God. ¶

Tit. 2e

Therfore (whiche am a prysoner of y Lordes) exhorthe you, * that ye walke worthy of the vocacyon where wyth ye are called, wyth all lowlynesse and mekenesse, wyth humblenes of mynde, forbearing one another thowow loue, and be diligent to kepe y vnitye of the spere thowowe y bonde of peace, beynge one bodye, and one spere, euen as ye are called in one hope of your calling. One Lorde, one saythe, one baptyme, one God, and father of all, whiche is aboue all and thowowe all, and in you all. ¶

* Vnto euery one of vs is geuen grace, accordyng to the measure of the gyfte of Chyfte. Wherefore he sayeth: when he went vpon an hye, he led captiue captiue, and gaue gyftes vnto men. That he ascended: what meaneth it? but that he also descended first into flowest partes of y erth: * he y descended, is euen y same also y ascended vp, aboue al heuens, to fulfyll al thynges.

And the verue same made * some Apostles, some Prophetes, some Euangelystes, some Shepherdes & teachers: to the edifyng of the saynes, to the worke and ministracyon, euen to the edifyng of the body of Chyfte, tyll we all come to the vnitye of saythe: & knowlage of the sonne of God, vnto a perfecte manne, vnto the measure of the full perfecte age of Chyfte. ¶

That we henceforth shoulde be nomore chylde, * waueryng and carped aboute wyth euery wynde of doctryne, by the wplynesse of meene, thowowe craftynes, whereby they laye a wayte for vs to deceyue vs. But lette vs folowe the truth in loue, and in all thynges growe in hym, * whiche is the head, euen Chyfte in whome yf al the body be coupled & knyt together thowowe oute euery ioynte wherwith one ministrith to another (accordyng to the operacyon as euery parte hath his measure) he encreaseth the body, vnto the edifyng of it selfe thowowe loue.

¶ This I say therfore, and testifye thowowe the Lorde, that ye hence forth walke not, as * other Getyls walke, in vanyte of theyr mynde whyle they are blinded in theyr vnderstanding: beynge farre from a godly lyfe, by the meanes of ignoraunce that is in them, and because of the byndnes of theyr hertes: which beynge past repentaunce, haue geuen themselves ouer vnto wantonnes, to worke all maner of vnclennes, euen with greynesse. But ye haue not so learned Chyft. Yf so be that ye haue heard of hym, and haue bene taughte in hym, as the truely is in Iesu: (as concernyng y conuersacion in tyme past) to lay fro you the olde man, whiche is corrupte, accordyng to y deceauable lustes. ¶

* To be renewed also in the spere of youre mynde, and * to put on that newe man, whiche after God is shapen in ryghteousnesse and true holynesse.

Wherefore, * put awaye lyng, and speake euery man truely vnto his neyghboure, for as muche as we are members one of another. * Be angrye, and synne not: lette not the sunne go

Leit. xix. c.

Roma. viii. c.

* i. Pe. ii. b.

John. xii. b.

Gal. ii. b.

Gal. v. b.

i. Cor. vi. b.

mat. xxiii. a.

Collo. ii. b.

marke. xii. a.

Luke. xxi. b.

John. xii. c.

i. Thes. v. a.

psa. xxxiii. a.

Collo. iii. c.

The Epystie

E ye women, submit your selues vnto your owne husbannes, as vnto the Lorde. For the husbanne is the wyues heade, euen as Christ is the heade of the congregacion, and the same is he that ministrerth saluacion vnto the bodye. Therfore, as the congregacion is in subieccion to Christ, lyke wise let the wyues also be in subieccion to theyr husbannes in all thynges. Ye husbannes, loue your wyues, euen as Christ also loued the congregacion, and gaue hym selfe for it, to sanctifye it, and clenched it in the fountayn of water thowhe þ word, to make it vnto hym selfe a gloriouse congregacion, without spot or wrinkle, or any suche thyng: but that it shuld be holy, and without blame. So ought men to loue theyr wyues, as theyr owne bodies. He that loueth his wyfe, loueth hym selfe. For no man euer yet hated his owne fleche: but nurysheth and cherissheth it, euen as þ Lorde doth the congregacion. For we are members of his body, of his fleche, and of his bones.

* For this cause shall a man leaue father and mother, and shall be ioyned vnto his wyfe, & of two shall be made one fleche. This is a great secrete, but I speake of Christ and of the congregacion. Neuerthelesse, do ye so, that euery one loue his wyfe euen as hym selfe, and let þ wyfe reuerence her husbanne.

The vi. Chapter.

¶ Holwe chyliden shulde behaue themselves toward theyr parentes, seruauntes toward theyr maysters. An exhortacion to the spirytual battayle.

A * Hylde, obey you fathers & mothers in the Lorde: for þ is ryght. ¶ Honour thy father and mother, (the same is þ fyrst comaundement in the promes) þ thou maist prosper, & lyue long on earth. Ye fathers moue not your chyliden to wrath: * but brynge them vp thowhe the doctryne & informacion of the Lorde. Ye seruauntes, obeye them þ are your bodely maysters, with feare and trembling, euen with the synghenes of your herte as vnto Christ: not doyng seruyce vnto the eye, as they that go aboute to please men: but as þ seruauntes of Christ, doyng the wyl of God from the hert with good wyl, seruyng the Lorde and not men knowyng this, that whatsoeuer good thyng any man doeth, the same shall he receyue agayn of God, whether he be bonde or fre. And ye maysters, do euen þ same thynges vnto them puttyng away threatenynges. Knowyng, that your master also is in heauen, * nether is there any respect of persone with hym.

* Finally my brethren, be strong thowhe the Lorde and thowhe the power of his might. Put on al þ armour of God, that ye may stand against the assautes of þ deuyl. For we wrestle not against bloude & fleche: but agaynst rule, agaynst power, agaynst worldely rulers, euen gouerners of the darkenesse of this worlde, agaynst spirytual craftines in heauenly thynges. Therfore, take vnto you þ whole armour of God, that ye may be able to resiste in the euell daye, and stande perfecte in all thynges.

¶ Stande therfore, * and your loynes gird

with þ truth, haupng on the brest plate of righteounes, and haupng shooes on your fete, that ye maye bee prepared for the Gospell of peace: Aboue al, take to you the thyld of faith wherwyt ye maye quench all the fyre darteres of þ wycked. And take the helmet of saluacion, and the swerde of the spiryte, whiche is the worde of God. ¶ * And praye alwayes with all maner of prayer and supplicacion in the spiryte: and watche thereunto with all instance and supplicacion for all sayntes and for me, & that utteraunce may be geuen vnto me that I may open my mouth frely to utter þ secretes of my Gospel (wherof I am a messenger in bondes) þ therin I maye speake frely, as I oughte to speake. But that ye may also know what condicion I am in, and what I do. Tychicus þ dere brother and faythful minyster in the Lorde, shall shewe you al thynges, whom I haue sent vnto you for the same purpose, þ ye might knowe what case we stande in, and that he myght comforte your hertes. Peace be vnto the brethren & loue with fayth, from God the father & from the Lord Jesus Christ. Grace be with all them which loue our Lorde Jesus Christ sincerely. Amen.

Sent from Rome vnto the Ephestians by Tychicus.

The Epistle of saynt

Paule the Apostle vnto the Philippians.

The fyrst Chapter.

¶ He exhorteth them to increase in loue, in knowlage, and experience of Godly thynges.



Paule and Tymothe the seruauntes of Jesu Christ.

To all the sayntes in Christ Jesus, whiche are at Philippios with the Bishops & Deacons Grace bee vnto you, & peace from God oure father, and from the Lorde Jesus Christ. ¶ I thanke my God with al remembraunce of you * alwayes in all my prayers for you, and praye wth gladnesse: because ye are come into the felowshyppe of the Gospell from the fyrst daye vntill now, & am surely certified of this, that he whiche hath begonne a good worke in you, shall perfourme it vntill the day of Jesus Christ, as it becometh me, to iudge I of you all, because I haue you in my hert: for as muche as ye all are companions of grace with me, euen in my bondes, and in the defendyng & stablyshyng of the Gospell.

For God is my recorde, howe greatly I long after you all, from the very herte rote in Jesus Christ. * And this I pray, þ your loue louemay increase yet more and more in knowlage, and in all vnderstandyng, that ye maye accepte the thynges that are moste excellent, that ye maye

Gene. ii. d.
1. Cor. xii. a.
1. Ephe. i. d.

Gene. ii. d.
Mat. xix. a.
Marke. x. a.
1. Cor. vi. d.
Ephe. v. g.

Collo. iii. d.
1. Eps. x. b.

Deu. iii. b.

ii. Pa. xix. c.
Actes. x. e.
Roma. ii. b.
Ec. xix. d.
Collo. iii. c.

Luke. xli. e.
1. Peter. i. e.

1. Luke. xli. e.
1. Col. iii. a.

Roma. i. b.
Collo. i. a.

Ephe. i. d.

maye be pure, and suche as offende no man vntyll the daye of Chyſte: beyng fylled with the frute of ryghte onlines, whiche commeth by Ieſus Chyiſt vnto þ gloꝝy and prayſe of God. ¶

I woulde ye ſhoulde vnderſtande (bꝛethꝛen) that the thynges whiche happened vnto me, chaunced vnto the greaſe furtheraunce of the Goſpell: So that my bandes in Chyſt, are manifeſte thozowoute all the indgemente halle, and in all other places: In ſo muche that many of the bꝛethꝛen in the Lorde beyng encouraged thozowe my bandes, dare moꝝe boldly ſpeake the woꝝde without feare. Some preach Chyiſt of enuye and ſtryfe, and ſome of Good wyll. The one parte preach Chyiſt of ſtryfe and not ſyncerely, ſuppoſyng to adde moꝝe aduerſytie to my bandes. Agayne the other parte preach of loue becauſe they knowe þ I am let to defend the Goſpell. What then? So that Chyiſt be preached any maner of waye, whether it be by occaſyon, oꝝ of true meanyng, I am glad therof, yee and wyll be glad. For I know, that thys ſhal chaunce to my ſaluacion, * thozowe your prayer and mynſtringe of the ſpyrite of Ieſus Chyiſt accordyng to my expectacion, & hope that in nothyng I ſhal be aſhamed: but that w all boldeneſſe, (as alwayes euen ſo nowe alſo) Chyiſt ſhal be magnified in my body, whether it be thozow lyfe, oꝝ thozow death. For Chyiſt is to me lyfe, and death is to me auantage. ¶ If it chaunce me to lyue in the fleſhe, that thing is to me frutefull for the woꝝke, and what I ſhal choſe I wote not. For I am coſtrayned of thoſe two thynges. * I deſyre to be looſed, and to be with Chyiſt whiche is muche and farre better. Neuertheles, to abyde in þ fleſhe is moꝝe needfull for you. And this am I ſuer of, that I ſhal abyde & contynue wyth you all, for your furtheraunce and ioye of your faith, þ your reioyſyng maye be the moꝝe aboundaunte thozowe Ieſus Chyiſt in me, by my comyng to you agayne.

¶ Only let your conuerſacion be, * as it becommeth the Goſpell of Chyiſt: that whether I come and ſe you, oꝝ els be abſent, I maye yet heare of your condicion, that ye continue in one ſpyrite, and in one ſoule, labouryng as we doo, to mayntayne the ſaythe of the Goſpell, and in nothyng fearyng your aduerſaries, whiche is to them a cauſe of perdyſon, but to you of ſaluacion, and that of God: for vnto you it is geuen for Chyiſte that not onely ye ſhoulde beleue on hym: but alſo that ye ſhoulde ſuffe for hys ſake, hauyng euen ſuche a ſpyghte, as ye ſawe in me, and nowe heare of me.

The.ii. Chapter.

¶ We exhorteth them to vnyte and brotherly loue and to beware of ſtryfe & vayne gloꝝy. And for a ſure enſample, he layeth Chyiſt before them.

If there bee therfore any conſolacion in Chyiſt, yf ther be any cofoꝝt of loue yf ther be any felowſhip of þ ſpyrite, yf there be any coſpaſſion & mercy: fulfyll ye my ioy, þ ye be lyke minded, hauyng one loue beyng of one accorde, & of one minde, þ nothyng be done thozowe ſtryfe, oꝝ of vayne gloꝝy but

in mekenes of mynde, let euery man eſteeme ano ther better then hym ſelfe. * Loke not ye enery man on hys owne thynges, but euery man on þ thynges that are other mens.

¶ Let the ſame mynde be in you which was in Chyiſt Ieſu: whiche when he was in þ ſhape of God, thought it not robbery to be equall w God: Neuertheleſſe he made hymſelfe of no reputacion, takyng on hym the ſhape of a ſeruaunte, and * became lyke vnto menne, & was founde in hys apparell as a man. He humbled hymſelfe, and became obedient vnto death, eue the death of the croſſe. Wherefore, god alſo hath exalted hym on hye, & geuen hym a name which is aboue all names: that in * the name of Ieſus * euery knee ſhuld bowe, both of thynges in hea uen and thynges in earth and thynges vnder þ earth, and that all tonges ſhuld confeſſe, þ Ieſus Chyiſt is the * Lorde, vnto þ prayſe of god the father. ¶ Wherefore, (my deſely beloved) as ye haue alwayes obeyed, not when I was preſent only, but nowe muche moꝝe in myne abſence: euen ſo woꝝke oute your owne ſaluacion with feare & tremblyng. * For it is God which woꝝketh in you, both the wyl and alſo the dede euen of good wyll.

¶ Do all thynges wythout murmuring, and dyſputyng, that * ye maye bee ſuche as no man can complayne on: and vſayned ſonnes of God without rebuke, in the myddes of a croked and peruerſenacion: among whom ſe that ye ſhyn as lyghtes in the woꝝlde, holdyng faſt þ woꝝde of lyfe, that I may * reioyce in the day of Chyiſt howe that I haue not runne in vayne, neyther haue laboured in vayne.

¶ Yee, and thoughte I be offered vp vpon the C offeryng and a ſacrifice of youre ſaythe: I reioyce and reioyce wyth you all. For the ſame cauſe alſo doo ye reioyce, and reioyce wyth me.

I truſt in the Lorde Ieſus, for to * ſende Timothy ſhortly vnto you, * that I alſo may be of good comfoꝝte, when I knowe what caſe ye ſtande in. For I haue no man þ is ſo lyke mynde to me, whych w ſo pure affectyon wyll care for your matters. For al other ſeke theyꝝ owne and not þ thynges whiche are Ieſus Chyiſtes. Ye knowe þ profe of hym, howe that as a ſonne wyth the father, ſo hath he wyth me beſtowed his ſeruyce in the Goſpell. hym therfore I hope to ſende, aſſone as I knowe howe it wyll go w me. I truſte in the Lorde, that I alſo my ſelfe ſhall come ſhortly.

¶ But I ſuppoſed it neceſſarye to ſende brother Epaphroditus vnto you, my companyon in labour and felowe ſouldyer, your Apoſtle whiche alſo mynſtreth vnto me at neede. For he longed after you all, and was full of heuynelle, becauſe that ye had hearde ſaye, that he had ben ſycke. And no doute he was ſycke in ſo much þ he was ny vnto death. But God had mercy on hym: and not on hym only but on me alſo, leſt I ſhoulde haue ſozow vpon ſozow. I ſet hym therfore the moꝝe dilygently: þ when ye ſe him, ye may reioiſe again and þ I may be þ leſſe ſozowfull. Receyue hym therfore in the Lorde with

The Epistle

Roma. xii. b.
1. The. v. c.

with all gladnesse, and make much of such: because that for the worke of Christ he went so farre that he was nye vnto death, and regarded not his lyfe: to fulfill that whiche was lacking on your parte toward me.

The. iii. Chapter.

¶ We warneth them to beware of false teachers, whom he calleth dogges and enemyes of Christ, and reproveth mannis owne ryghteousnesse.

A



Roma. ii. d.
Eph. ii. c.
1. John. iii. c.
Roma. i. a.

ii. Cor. xi. c.
1. Act. viii. b.
and. xvi. b.

Mat. xiii. f.

Oreouer, (b)rethren reioyce in y^e Lorde. It greueth me not to wyte one thyng often to you. For to you it is a sure thyng. Beware of dogges, beware of euell workers. Beware of dissencion. * For we are circumcysion, whiche serue God^d in the spyrete, and reioyce in Christ Iesu, and haue no confydence in y^e flesch: though I myght also reioyce in the flesch. Yet any other man thynketh that he hath wherof he myght trust in the flesch. I haue more, beyng circumcysed the eyght day of the kyndred of Israel, of the trybe of Ben Jamin * an Ebzue borne of the Ebzues^s as concernyng the lawe, a Pharise: as concernyng feruentnesse, I perlecated by congregacyon as touchyng the ryghteousnesse which is in the lawe, I was vnbekable.

* But the thynges that wer vauntage vnto me, those I counted losse for Christes sake. Yee I thynke all thynges but losse for excellencye of y^e knowlage of Christe Iesu my Lorde. For whome I haue counted all thynges losse, & doo iudge them but vyle, that I may wyne Christ and be founde in hym not hauyng myne owne ryghteousnes of the lawe: but y^e whiche is thow the fayth of Christ: euen the ryghteousnes which cometh of God thowowe fayth: y^e I maye know hym & the vertue of his resurreccion, and feloushypp of his passyons, whyle I am comfortable vnto hym (death) yf by any meanes I might attain vnto the resurreccyon of y^e dead.

¶ Not that I haue attained vnto it alreedy, or y^e I am alreedy perfect: but I folow, yf that I may comprehend y^e, wherin I am comprehended of Christ Iesu. Brethren, I count not my selfe y^e I haue gotte it as yet, but this one thyng I say I forget those thynges which are behynde, & endeavour my selfe vnto those thynges which are before, and (accozdyng to y^e marke appoynted) I preasse to the reward of y^e hye calling of god thowowe Christ Iesu. Let vs therfore as many as be perfect, be thus wyle mynded, and yf ye be otherwyle mynded, God shall open the same also vnto you. Neuertheles vnto that whiche we haue attayned vnto, let vs procede by one rule, that we maye be of one accorde.

1. Cor. xiii. c.
and. x. b.

Roma. xli. c.

* Brethren, be folowers together of me, and looke on them whiche walke euen so, as ye haue vs for an ensample. For many walke (of whome I haue tolde you oftene and nowe tell you wepyng) that they are the enemyes of the crosse of Christe, * whose ende is dampnacyon whose God is theyr bellye and gloze to theyr shame, whiche are worldly mynded. But onre conuersacyon is in heauen from whence we loke for the saueour, euen the Lorde Iesus Christe

which shall chaunge our vyle bodye, y^e he may make it lyke vnto hym glorious bodye accozdyng to the workyng wherby he is able also to subdue all thynges vnto hymselfe. ¶

The. iiii. Chapter.

¶ We saluteth certayns of them, & exhorteth them to be of honest conuersacyon, and thanketh them because of the promysyn, that they made for hym beyng in pryson.



Herfore my b)rethre (dearly beloved and longed for) my soy and crowne so conynue in y^e Lorde ye beloved. I pray Euodias, and besech Syntiches, y^e they be of one accorde in the Lorde. Yea, and I beseeche the faythful yoke fellows, helpe the women whiche laboured wyth me in the Gospell, and with Clement also, and with other my labourer fellows * whose names are in the boke of lyfe. ¶ Reioyce in the Lorde alway & agayn I say reioyce. Let your softnes be knowen vnto all men: The Lorde is euen at hande. Be carefull for nothyng: but in all praye and supplicacyon let your peticyons be manifest vnto God with geuyng of thanks. And the peace of God (whiche passeth al vnderstandyng) kepe youre hertes and myndes thowowe Christe Iesu. ¶

¶ Furthermore, brethren, whatsoeuer thynges are true, whatsoeuer thynges are honest, whatsoeuer thynges are iuste, whatsoeuer thynges are pure, whatsoeuer thynges are conuenient, whatsoeuer thynges are of honest report: if ther be any vertue, yf there be any prayse (of leaues) those same haue ye in your mynde, whiche ye haue both learned and receyued, heard also and sene in me: those thynges doo, and the God of peace shalbe with you. I reioyce in the Lorde greatly, that nowe at the laste your care is reupped agayne for me, in that wherein ye were also careful, but yelacked oportunitie. I speake not because of necessity. For I haue learned in whatsoeuer estate I am, * therwyth to be contente. I knowe howe to be lowe, and I knowe howe to excede. Every where & in all thynges I am instructed, both to be full and to be hungry both to haue plenty and to suffer nede I can do all thynges thowowe Christ whiche strengtheneth me. Not withstandyng ye haue well done that ye bare parte wth me in my tribulacyon.

¶ Ye of Philyppos knowe also that in the begynnyng of the Gospell, when I departed from Macedonia, no congregacyon bare parte with me, as concernyng geuyng and receyuyng, but ye onlye. For when I was in Thessalonica, ye sent once and after ward agayn vnto my necessity: not that I desyre gyftes but I desyre abouidaunt frute on your parte. Neuertheles I receyued all, and haue plenty. I was euen fylled after that I receyued of Epaphroditus the thynges whiche were sent from you, an odoure of a sweete smel a sacrifice accepted and pleasant to God. My God shall supplye all youre nede thowowe hym glorious ryche by Iesu Christ vnto God and onre father bee prayse for evermore. Amen. Salute all the sayntes in Christe Iesu

Roma. xli. c.
1. The. xli. c.

Jesu. The brethren which are w me, grete you. All s santes salute you, most of all they which are of the Emperours houtholde. The grace of our Lorde Jesu Chryst be with you all. Amen.

This Epytyle was written from Rome by Epaphroditus.

The Epistle of saynt

Paule the Apostle vnto the Colossians.

The fyrst Chapter.

¶ He geneth thanks vnto God for theyr faythe loue and hope, prayeth for theyr encrease & sheweth how we are the kyngdom of God obtayned by Chryst which is the heade of the congregacyō

¶ And an Apostle of Jesu chryst by the wyll of God, & brother Timotheus.

To the sayntes whiche are at Collosa & brethren s beleue in chryst. * Grace be vnto you and peace frō God our father and from s Lord Jesu Chryst.

¶ We geue thanks to God the father of our lord Jesu chryst * alwaies for you in our pray- ers. For we haue heard of your fayth in Chryst Jesu, and of the loue whiche ye bare to all sayn- tes, for the hopes sake which is layd vp in store for you in heuen, of which hope, ye heard before by the true worde of the Gospell, which is come vnto you: euen as it is into s world, & it is frute full- (and groweth,) as it is also among you from the day in the whiche ye heard of it, and had ex- perience in the grace of God thowow the truth as ye learned of * Epaphra our dere felo we ser- uant, which is for you a faythful minystrer of Chryste which also declared vnto vs your loue whiche ye haue in the sprete.

¶ For thys cause we also euer sence the day we heard of it, haue not ceased to pray for you and to desyre, that ye myght be fulfyllled w the knowlage of hys wyll, in all wysedome and spirytual vnderstandyng, that ye might walke worthy of the Lorde, that in al thynges ye may please * beyng fruteful in all good workes, and encreasyng in the knowlage of God: strenghted wyth all myght, thowowe his glayous power, vnto al pacience and longe sufferyng wyth ioy fulnes, I geuyng thanks vnto s father which made vs mete to be partakers of s enheritaunce of sayntes in lyght.

¶ Whiche hath lynered vs from the power of darckenesse, and hath translated vs into the kyngdō of hys dere sonne * by whome we haue redempcyō thowow his blood, euen the forgeue- nes of synnes: whych is s ymage of the inuisy- ble God fyrst begottē of all creatures. * For by hym were all thynges created, s are in heauen: and that are in earthe visyble & inuisyble, whe- ther they be maiestye or lordeshyppe, ether rule or power. All thynges wer created by hym and

for hym, and he is before all thynges, & by hym all thynges haue theyr beyng.

¶ And * he is the head of the bodye, euen of the congregacyon: he is the begynnyng and: fyrste begotten of the dead, s in all thynges he myght haue the preeminēce. For it pleased the father, s in hym shoulde all fulnes dwell, and by hym to * reconcyle all thynges vnto hym selfe, & to set at peace by hym thowowe s bloude of his crosse both thynges in heauen and thynges in earth.

¶ And you * whyche were somtyme farre of and enemyes, because youre myndes wer set in euell workes hath he now yet reconcyled in the bodye of his fleshe thowow death, to make you holpe, and vnblameable, and without faute in his owne syghte, yf ye contynne grounded, and stablyshed in the fayth, and be not moued away frome the hope of the Gospell, whereof ye haue heard, howe that it is preached among all crea- tures which are vnder heauen, wherof I Paule am made a minister. Nowe ioye I * in my suf- ferynges: for you, and fulfyl that whiche is be- hynde of the passyons of Chryst in my fleshe, for hys bodys sake, whych is in the congregacy- on, wherof I am made a minister, accordyng to the ordynaunce of God, whych ordynaunce was geuen me vnto you warde, to fulfyll the word of God, that * mistery which hath ben hid sence s worlde began, and sence the begynnyng of generacyons: but now is opened to his sain- tes, to whome God wolde make knownen what the glayous ryches of this mistery is among s Gentyles, whiche ryches is Chryste in you, the hope of glay, whom we preache, warnyng all men, and teachyng all men in all wysedome, to make all men perfecte in Chryst Jesu. Wherin I also laboure and streyue euen as far forth as his strength worketh in me myghtely.

The. ii. Chapter.

¶ What grete care Paule toke for all congregacyons. He ex- horteth them to be stedfast in Chryst, to beware of false teachers and worldly wysdom, and describeth the false prophetes.

¶ I wolde s ye knewe howe greate care that I haue for you and for them that ar at Laodicia and for as many as haue not sene my persone in s flesh that theyr hertes myghte bee comforted when they are knyt together in loue, and in al ryches of full vnderstādyng, for to knowe s mysterye of God the father and of Chryst, in whome are hyd all the treasures of wysdom & knowlage. * This I saye, lest any man shulde begyle you with entisyng wordes. For though I be absēt in the fleshe, yet am I with you in the sprete, soy eng and beholdyng youre order, and youre sted- fast fayth in Chryst. As ye haue therfore recey- ued Chryst Jesu the Lorde, euen so walke ye in hym, so that ye be rooted and buylte in hym, & stablyshed thowowe faythe, as ye haue learned: and therein bee plenteous with geuyng thanks

¶ Beware, lest any mā spoyle you thowow philosophye and dysceyptefull vanytpe, after the tradicyon of men, & after the ordynaunces of the worde, and not after Chryst. For in hym dwelleth

The Epystle

Roma. ii. d.
Ephe. ii. c.
Collo. ii. b.

Roma. vi. a.
Gala. iii. d.

Roma. v. a.
Ephe. ii. a.
Collo. i. c.

Gene. iii. c.
Luke. xii. e.
John. xii. e.

Hebre. viii. a.
and. f. a.

Gala. iii. b.

Ephe. i. d.
Hebre. i. a.
f. c. a. xii. a.

Ephe. ii. a.

dwelleth all the fulnes of the godhead boldely, and ye are complet in hym: which is the head of all rule and power, by whome also ye are * cꝝ- cumcised w̄ circumcisio which is done without handes, for as muche as ye haue out of the syn- full bodye of the fleshe thozowe circumcisyon that is in Chꝝste, in that * ye are sharped wꝝth hym thozow baptyme, in whome ye are also rꝝ- sen agayne thozow faith, ȳ is wroughte by the operacyon of God, which raised him frō death.

* And ye when ye were dead thozowe synne and thozow the vncꝝcumcisyon of your fleshe hath he quykened with hym, and hath forgeue vs all our trespasses, and hath put out the hande wꝝtyng that was agaynst vs, contay- ned in the lawe wꝝtten, and that hath he taken out of the waye, & hath fastened it to his crosse, and hath * spoyled rule and power, and hath made a shewe of them openly and hath tryum- phed ouer them in his owne persone.

Let no man therfore trouble your conscyence aboute meate and dꝝynke oꝝ for a pece of an ho- ly day, oꝝ of the newe mone, oꝝ of the Sabboth daies, * which ar shadowes of thynges to come but the bodye is in Chꝝste. Let no man make you shoote at a wꝝonge marke by the humble- nes and holynes of aungels, in f̄thynges which he neuer sawe, beyng causeles pꝝft vp wꝝth his fleshye mynde, and holdeth not the heade, wher of all the bodye by ioyntes and couples recey- ueth noꝝ pꝝment and is knyt together, and en- creaseth wꝝth the encreasyng that commeth of God. Wherfore yf ye be deade wꝝth Chꝝste from the * oꝝdynaunces of the worlde, why as thoughe ye yet lyued in the worlde, are ye led wꝝth tradicyons? Touche not, taste not, han- dell not: whiche all pꝝp̄ the thozowe the verpe abuse, after the commaundementes and doctri- nes of men. Whiche thynges out wardlye haue the simyltude of the wꝝldome by superstycy- on and humblenes of mynde, and by hurting of the body, and in that they do the fleshe no woꝝ- thyp vnto the nede therof.

The.iii. Chapter.

¶ We putte them in remembraunce of the spirytual resurrection, to lay asyde all maner of corrupte liuyng, to be fruteful in al godlynes and vertue, and sheweth all degrees theyꝝ dꝝtye.

If ye bee then rꝝsen agayne wꝝth Chꝝst seke those thynges whyche are aboue, wher Chꝝst lytteth * on the rꝝght hande of God. Set your affectyon on heuenly thynges, and not on earthlye thynges. For ye are deade, and poure lyfe is hyd wꝝth Chꝝst in God. When so- euer Chꝝst (which is our lyfe) shall shewe hym selfe, then shall ye also appere wꝝth hym in glo- ry. * Mortifye therfore your earthy mēbers: fornicacyon, vncleannes, vnnatural lust, euil cō- cupiscence, and couetousnes, which is woꝝthyp- pyng of ydols: for which thinges sake ȳ wꝝrath of God vseth to come on the disobedyente chꝝl- dꝝen * among whome ye walked somtime, whē ye lyued in them.

But now put ye also a way frō you all suche thynges: wꝝrath, fearnes, maliciousnes, cursed

speakyng fylthy communicacion out of poure mouth. Lye not one to another, seynge that ye haue put of the olde man wꝝth hys woꝝkes, and haue * put on the newe mā whiche is renued in- to the knowlage and ymage of hym that made hym, * where is nether Gent yll noꝝ Jewe, cꝝ- cumcisyon noꝝ vncircumcisyon, Barbarous, oꝝ Sythian, bond oꝝ fre but Chꝝst is al in al thynges. * Therfore as electe of God, holy and be- loued put on tender mercye, kyndnes, humble- nes of mynde, mekenes, long sufferyng for bea- ryng one another, and forgeuyng one another if any haue a quarel agaynst another: as Chꝝst forgaue you, euen so do ye. Aboue all these thin- ges put on * loue which is the bonde of perfect- nes. And the peace of God rule in your hertesto the whiche peace ye are called in one body. And se that ye be thankful. Let the woꝝde of Chꝝst dwell in you plenteously wꝝth all wꝝldome.

Teach and exhorte your owne selues * in Psal- mes and himnes, and spirytual songes synging wꝝth grace in your hertes to the Lorde. And * what soeuer ye do (in woꝝde oꝝ dede) doo all in the name of the Lorde Jesu, geuyng thanks to God the father by hym. ¶

* Ye wyues, submytte poure selues vnto poure owne husbendes, as it is comelye in the Lorde: Ye husbendes, loue your wyues and be not bitter vnto them. * Ye chꝝldꝝen, obey your fathers and mothers in all thynges, for that is well pleasynge vnto the Lorde. Ye fathers, pꝝ- uoke not your chꝝldꝝen * (to anger,) lest they be of a desperate mynde. * Ye seruauntes be obedyē vnto them that are poure bodily masters in all thynges: not wꝝth eye serupce as men pleasers but in singlenes of hert fearing God. And what soeuer ye do, do it hertelye, as thoughe ye dyd it to the Lorde, and not vnto men: knowyng, that of the Lorde ye shall receyue the reward of inhe- rytaunce, for ye serue the Lorde Chꝝst. But he ȳ doth synne, shall receyue for his synne. * Ney- ther is there any respect of persons * (with God.)

The.iiii. Chapter.

¶ We exhorte them to be seruent in prayer, to walke wꝝsely vnto them ȳ as not yet come to ȳ true knowlage of Chꝝst: & salueth them. ¶

Masters do vnto poure seruauntes ȳ whiche is iuste and equal knowyng that ye also haue a master in heauen.

* Continue in prayer, and watch in the same wꝝth thanks geuyng, pꝝayng also for vs, * that God maye open vnto vs the doꝝe of vterauce, that we may speake the mystery of Chꝝst (wherfore I am also in bondes) that I maye vter it, as it becommeth me to speake. * Walke wꝝsely toward them ȳ are without, & lose no oportunte. Let your spech be alwayes wel sauored and powdꝝed wꝝ salt, that ye may know, how ye ought to answer euery man.

Of all my busyness shall ye be certifyed by Titicus, the beloued bꝝother & faythfull my- nyster & felowe seruaunt in the Lorde, whom I haue sente vnto you for the same purpose ȳ he myght knowe what ye doo and that he myght comforte poure hertes wꝝth one Onesimus a faythfull and beloued bꝝother: whiche is one of you

you. They shall shew you of all thinges, which
are adoyng here. * Aristarcus my prison fellow
saluteth you, and: Marcus Barnabas sytters
sonne touchyng whome, ye receyued comaunde-
mentes. * He come vnto you, receyue hym: and
Jesus whiche is called Justus, which are of the
circumcisiō. These only are my worke felowes
vnto the kingdom of God which haue ben vnto
my consolacyon. * Epaphras the seruaunte of
Christ. (which is one of you) saluteth you, & al-
waies laboureth feruently for you in prayers, &
ye may stande perfect and full, in all the wyll of
God. For I beare hym record, that he hath a fer-
uent mynd for you and them that are of Laodi-
cia and them that are of hierapolis. Dere Lu-
cas the physician greeteth you, & * Demas. Sa-
lute the brethren which are of Laodicia, and sa-
lute Nymphas, and y congregacyon, which is
in his house. And whē the Eppistle is red of you
make that it be red also in the congregacyon of
the Laodicyans: and that ye lykewyle rede the
Eppistle of Laodicia. And saye to Archippus:
take hede to the offyce y thou hast receyued in y
Lorde that thou fulfyllit. The salutacyon by y
hand of me Paul: remēbre my bondes the grace
(of our Lorde Jesu Christ) be with you. Amen.

Sent from Rome by Tychicus
and Onesimus.

The fyrste Epistle of

S. Paule the Apostle vnto the
Thessalonians.

The fyrst Chapter.

He thanketh God for them that they are so stedfast in faith &
good workes, & receyue the Gospel with such earnestnes.

Paul and Syluanus and Ty-
mothe. Vnto the congrega-
cyon of y Thessalonians, in god
the father, and in the Lord Je-
sus Christe.

* Grace bee vnto you, and
peace frome God oure father,
and fro y Lord Jesus Christe

We geue God thanks: & alwayes for you
all, makynge mencyon of you in oure prayers
without ceasyng, and call you to remēbraunce
because of the worke of your fayth, and labour
in * lone, and because ye haue continued in the
hope of oure Lorde Jesus Christe, in y syghte
of God oure father. * We knowe brethren,
(beloued of God) howe that ye are electe. For
oure Gospel came not vnto you by * worde on-
lye, but also by power, and by the holy ghoſte,
and by muche certayntye, as * ye knowe, after
what maner we behaued our selues among you
for youre sakes. * And ye became folowers
of vs and of the Lorde, receyuyng the worde
wyth muche affliccyon wyth ioye of the holye
ghoſte: so that ye were an ensample to all that
beleue in Macedonia & Achaia. For from you
sounded out the worde of the Lord, not in Ma-
cedonia and in Achaia onely: but youre faythe

also whyche ye haue vnto God, spred her selfe
abrode in all quarters, so that it nedeth not vs
to speake any thyng at all. For they theselues
shew of you what maner of entryng in, we had
vnto you & how ye turned to God fro ymages,
for to serue the liuyng and true God, and for
to looke for yps sonne * from heauen, whome
he rapſed fro death: Euen Jesus, whiche deli-
uereth vs from y the wrath to come.

The .ii. Chapter.

He putteth them in mynde of the godly conuerſacyon that he led
among them (when he preached the Gospel vnto them) thanketh
God that they receyue his worde so fructfully: and excuſeth his
absence.



Re ye youre selues (* brethren) knowe of oure entraunce in vnto
you, howe that it was not in vayne
but euen after that we had suffered
before, and were * shamefully entre-
ted at Philippos (as ye knowe) then were we
holde in our God, to speake vnto you the Gos-
pell of God, in * much stryung. For our exhor-
tacyon was not to bypnyge you to erreure, nor
yet to vncleannes nether was it wyth gyle: but
as we were allowed of God, y the Gospel shuld
be commytted vnto vs: euen so we speake, not
as they that * please men, but God tryeth oure
hertes. Nether led we our conuerſacyon at any
tyme wyth flatterynge wordes, as ye knowe:
nether by occasyon of couetousnes. * God is re-
corde: nether sought we prayſe of men nether of
you, nor yet of any other, when we myght haue
bene in auctorytie, as y Apostles of Christ, but
we were tender among you, euen as a nourſe
cherisheth her chyldren, so were we affectioned
toward you, oure good wyll was to haue delte
vnto you, not y Gospel of God onely: but also
our owne soules because ye we dere vnto vs.

* Ye remēbre brethren our labour, and tra-
uayle. * For we laboured day & nyght because
we woulde not be chargeable vnto any of you,
and preached vnto you the Gospel of God. Ye
are wytnesses, & so is God, howe holpy and in-
stely & vnblymeably we behaued oure selues
among you that beleued as ye knowe, how that
we bare suche affeccyon vnto every one of you,
as a father doth vnto his chyldren, exhortyng co-
fortyng, and besechyng you, that ye woulde
walke worthy of God, whiche hath called you
vnto his kyngdome and glorie.

For this cause thanke we God also wyth
oute ceasyng, because that when ye receyued
of vs the worde (wherwith ye learned to know
God) ye receyued it not as the woorde of man:
but euen as it was in dede, the woorde of God,
which worketh also in you that beleue.

For ye brethren became folowers of the con-
gregacyons of God: whyche in Jewrye are in
Christe Jesu: for ye haue suffred lyke thynges
of youre kynsmen, as we oure selues haue suf-
fered of the Jewes. Whyche as they kylled
the Lorde Jesus, and they owne Prophetes,
euen so haue they persecuted vs, and God they
please not, and are contrary to all men and hin-
der that we shulde not speake vnto y Gentyles
that they myght be saued to fulfyll they syn-

nes

The Epystie

Rom. xxi. c. synnes alway. For the wrath of God is come on them, even to the uttermoste. For as muche brethren as we are kept from you for a season, as concernynge the bodely presence (but not in the herte) we enforced the more to se you personally with great desyre. And therfore we wold haue come vnto you I Paul ones and agayne: **1. Cor. i. c.** but Satan wythstode vs: for what is our hope of ioye or crowne of reioysynge? **and. viii. d.** are nat ye yet in the presence of our Lord Jesus Christ at his comynge? yes, ye are our glory and ioye.

The. iii. Chapter.

¶ He sheweth howe greatly he was reioysed, when Timothe tolde hym of theyr fayth and loue.

Act. xiii. d



Ephe. iii. c.

1. John. xv. c.

Acte. xiii. d.

ps. xxi. d.

Pro. xxi. d.

ii. Tim. iii. c.

Wherfore sence we could no leger for beare, we tought it good to remaine Athens alone, and sent Timothe our brother and minister of God & the helper forth of oure labour in þ Gospel of Christ, to stablysh you, & to comfort you concernynge our faith, that no man shulde be moued in these afflictions. For ye your selues knowe, that we are euen appoynted therunto. For when we were with you, we tolde you before, that we shulde suffre tribulacyon, euen as it came to passe, and as ye knowe. For this cause when I coude no lenger forbeare, I sent that I might haue knowlage of your faith, lest by some meanes the tempter had tempted you, and lest our labour had ben bestowed in vayne.

But now lately, when Timothe came from you vnto vs, and declared to vs youre faythe and youre loue, and howe that ye haue good remembraunce of vs alwayes, desyrynge to se vs, as we also desyre to se you: Therfore brethren we receyued consolacyon by you, in all our aduersyte and necessity, throughe your faith. For nowe are we al yue yf ye stande stedfaste in the Lord. For what thanks can we recompence to God agayne for you, ouer all the ioye, that we ioye for your sakes before oure God: prayynge nyght & daye excedyngly, that we myghte se you presently, and myghte fulfyll the thynges whiche are lackyng vnto your fayth.

God hymselfe oure father, and our Lord Jesus Christ shall guyde oure iourney vnto you: the Lord also shal encrease you and make you flowe ouer in loue one toward another and towarde all men, euen as we do toward you that we maye make youre hartes stable and vnblymeable, in holynesse before God oure father, at the comynge of oure Lord Jesus Christ with all saynctes.

The. iiii. Chapter.

¶ He exhorteth them to stedfastnesse, to kepe them selues from synne and vncleynly commynge, to loue one another reioysynge ydelnes, and speaketh of the resurrection.



Furthermore, we beseech you (brethren) and exhorthe you by the Lord Jesus, that ye encrease more and more: euen as ye haue receiued of vs, howe ye ought to walke and please God. For ye knowe what commaundementes we gaue you by our Lord Jesus Christ. For this is the wyl of God: euen youre holynesse, that ye should abstayne

Roma. xii. c.
Ephe. v. a.

from fornicacion, & that every one of you shuld knowe howe to kepe his vessel in holynesse and honoure, and not in the luste of concupiscence: as do the heathen whiche knowe not God, that no man oppresse and defraude his brother in bargainynge: because that the Lord is the auenger of all such thynges, as we tolde you before, and testified. For God hath not called vs vnto cleynes but vnto holynesse. For he therfore that despyseth despyseth not man, but God which hath sent his holy sprete among you.

¶ But as touchynge brotherlye loue, ye nedede not, that I wyte vnto you. For ye are taught of God to loue one another. Yet & that thyng verely ye do vnto all the brethren whiche are in al Macedonia. We beseech you brethren, that ye encrease more and more, & that ye study to be quiet, & to medle with your owne busynesse and to worke wyth your owne handes, as we comaunded you that ye maye behaue youre selues honestly toward them that are wythout: & that nothyng be lackyng vnto you.

¶ I wolde not brethren that ye shulde be ignorant concerning them whiche are fallen asleepe, that ye sorowe not as other doo, whyche haue no hope. For yf we beleue, þ Jesus dyed, and rose agayn, euen so the also whiche slepe by Jesus, wyll God byng agayn with hym. For this say we vnto you in the worde of the Lord that we whiche shall lyue, and shall remain in the comynge of the Lord, shal not come per they whiche slepe. For the Lord hymself shal descend from heauen with a shoute and the voyce of the Archangel and trompe of God. And þ dead in Christ shal aryse fyrst: then we whiche shall lyue (eue we whiche shal remain) shalbe caught vp wyth theim also in the cloudes, to mete the Lord in the ayer. And so shall we euer be wyth the Lord. Therfore, comfort youre selues one another with these wordes.

The. v. Chapter.

¶ He enfourmeth them of the daye of dome, and comynge of the Lord, exhorteth them to watche: and to regard suche as preache Gods worde among them.



Finally, of the tymes and seasons (brethren) it is no neede that I wyte vnto you: for ye your selues knowe perfectly, that the daye of the Lord shal come euen as a thefe in the nyght. For whiche they shal say, peace & all thynges are safe, then shal sudden destruction come vpon them (as so rowe cometh vpon a woman traualynge with chylde) & they shal not escape. But ye brethren are not in darkenes, þ that daye shulde come on you as a thefe. Ye are all chyldren of lycht and the chyldren of the daye. We are not of the nyght nether of darkenes.

¶ Therfore lette vs not slepe as doo other: but let vs watche, and be sober. For they that slepe, slepe in the nyghte, and they þe drunken are drunken in the nyght. But let vs which are of the day, be sober, & armed wth the best plate of fayth & loue, and wth hope of saluacyon for an helmet. For god hath not appoynted vs to prouoke wrath vnto our selues, but to obtaine saluacyon by

Ephe. vi. b

by the name of our Lord Iesu Christ * whiche dyed for vs: that whether we wake or slepe, we shulde lyue together wyth hym.

¶ Therfore, comforte your selues together and edifye every one another, even as ye do. ¶ We beseeche you brethren, that ye knowe the * whiche labour amōge you & haue the ouerspyght of you in the Lord, and geue you exhortacion, that ye haue them in hye reputacyon thoroowe loue, for there workes sake, and be at peace wyth them.

¶ We desyre you (brethren) warne them that are unruly, comforte the feble mynded, lyfte vp the weake, be pacient towarde all men. * Se ye none recompence euel for euel vnto any mā: but euer folowe that whiche is good, both amōge your selues, & to al men. * Reioyce euer. * Praye continually. In all thynges geue thanks. For this is the wyl of God thoroowe Christ Iesu towarde you. Quēche not the spret. * Despyse not prophesynges. Examen all thynges, kepe that whiche is good. Abstayne from all euell apperance. The verbe God of peace sanctifye you thoroowe out. And I praye God that youre hole sprete, and soule and body, maye be preserved: so that in nothyng ye maye be blamed in the commynge of our Lord Iesus Christ.

* Faithful is he which called you, which wyl also do it. Brethren, praye for vs. * Greete al þ brethren wyth an holpe kyss. I charge you in the Lord, that this Epistle be rede vnto the holpe brethren. * The grace of the Lord Iesus Christ be wyth you. Amen.

¶ The fyrst Epistle vnto the Thessalonians was wyrtten from Athens.

¶ The secōde Epistle of

saynct Paule the Apostle to the Thessalonians.

¶ The fyrst Chapter.

¶ We thanketh God for thynges sayth and loue, and prayeth for the encrease of the same.

Paul and Syluanus and Timotheus. Vnto the congregacyon of the Thessalonians in God our father, and in the Lord Iesus Christ. * Grace be vnto you and peace from God our father, and from the Lord Iesus Christ.

We are bounde to * thanke God alwayes for you brethren (as it is mete) because þ your faith groweth excedyngly, & every one of you swymeth in loue towarde another betwene your selues, so that we oure selues boaste of you in the congregacions of God, ouer your pacience and faith in al poure persecucions and trybulacions, that ye suffre, whiche is a token of the ryghteous iudgement of God, that ye are counted worthy of the kyngdō of God, for whiche ye also suffre. It is verely a ryghteous thinge wyth God that he recōpence tribulacion to them þ trouble you: & to you which are troubled, rest wyth vs, when the Lord Iesus shal shewe hym selfe fro heauen

wyth þ Angels of his power, wyth flaming fyre whiche shal rendre vengeance vnto them that knowe not God, * and that obeye not the Gospel of our Lord Iesus Christ, * whiche shal be punyshed wyth everlastyng damnacyō, from þ presence of the Lord, and from the glozy of his power, * when he shal come to be glorified in his sayntes, & to become maruelous in all them that beleue: because our testimonye that we had to you, was belened euen the same day. * Therfore, also we praye alwayes for you, þ our God wyl make you worthy of this calling and full fyll all delectacyon of goodnes and the workes of faith, wyth power: that the name of our Lord Iesus Christ maye be glorified by you, and ye by hym accordyng to the grace of our God, and of the Lord Iesus Christ.

¶ The ii. Chapter.

¶ We sheweth them, that the daye of the Lord shal not come tyl the departyng from the sayth come fyrst, and therfore he exhorteth them not to be dysceayued but to stande stedfast in the thynges that he hath taught them.

We beseech you (brethren) by the commynge of our Lord Iesu Christ, & in that we shal assemble vnto him that ye be not sodenly moued from youre mynde, nor be troubled, neyther by sprete, neyther by wordes, nor yet by letter, which shuld seme to come fro vs, as though the daye of Christ were at hande. Let no man deceaue you by any meanes, for the Lord shal not come except ther come * a departyng fyrst, and that þ synfull man be opened, the sonne of perdyccion, whiche is an aduersarye: & is exalted aboue all, that is called God, or that is worshipped: so that he doth syt * in the temple of God, boastyng hym selfe to be God.

Remember ye not, that whē I was yet wyth you, I tolde you these thynges: And now ye knowe what withholdeth: euen that he myght be vttered at this tyme. * For þ mystery of þ iniquitye doth already worke: tyl he which nowe onely letteth, be taken oute of the waye. And then shal that wycked be vttered, * whom the Lord shal consume wyth the sprete of his mouth, and shal destrope wyth the apperance of his commynge: ¶ euen hym whole commynge is after the workyng of Satan, wyth all lyenge power * sygnes and wonders and with al deceauablenes of vnryghteousnesse, amōge them that perishe: because they receaued not the loue of the truth, that they myght be saued. * And therfore God shal sende them stronge delusion, that they shulde beleue lyes: that all they myght be damned: which beleued not the truth: but had pleasure in vnryghteousnes.

But we are bounde to geue thanks alwaye to God for you (brethren beloued of the Lord) for because that God hath from the begynnynge chosen you to saluacyon, thoroowe sanctifyenge of the sprete, and thoroowe beleuyng of þ truethe, wherunto he called you by oure Gospel to obtayne the glozye of our Lord Iesu Christ.

¶ Therfore brethren stande faste, and kepe þ ordynaunces which ye haue learned: whether it were by oure preachyng, or by Epistle. Oure

Ik Lord

The fyfste Epistle

Lozde Iesu Chyſt hym ſelfe, and God and oure father (whych hath loued vs, and hath geue vs euerlaſtyng conſolacyon, and good hope thow we grace) conſorte your hertes and ſtablyſhe you in all good ſapenge and doyng.

The .iii. Chapter.

He deſpyeth them to praye for hym, that the Goſpel maye proſpere, and geueth the warninge to reſpoue the poel, & if they wyl not labour with theſe daies, & they ſhall not eate.

Athermore, brethren praye ye for vs, * the worde of God maye haue paſſage, and be gloryfied, as it is alſo with you, and we may be deliuered from vnreaſonable & fromwarde men. For all men haue not fayth: but the Lozde is faythfull, whych ſhall ſtablyſhe you, & preferue you fro euell. We haue conſydence thow we the Lozde to your warde, that ye both do, & wyl do the thynges whych we commaunde you. And the Lozde gypde poure hertes to the loue of God and to the pacient waytyng for Chyſt.

We requyre you brethren by the name of oure Lozde Iesu Chyſt * ye withdraue poure ſelues from euery brother, & behaue hym ſelfe in ordynatly, and not after the inſtitutio, whych he receaued of vs. For ye poure ſelues knowe, howe ye oughte to folowe vs. For we behaue not our ſelues in ordynatly amonge you. Reſpether toke we bread of any man for nought: but wrought with labour & ſweate nyght & daye

because we wolde not be chargeable to anye of you: not but if we had aucthoryte: but to make oure ſelues an enſample vnto you to folowe vs.

For when we were wyth you, theſe we warned you of, that if any wolde not worke, the ſame ſhulde not eate.

For we haue hearde ſaye, that there are ſome whiche walke amonge you in ordynatly, workinge at not all, but beyng buſy bodies. Theſe that are ſuche, we commaunde and exhorte, by oure Lozde Iesu Chyſt, that they worke wyth quyetnes, & eate they owne breade: * Brethren be not ye werpe in well doyng.

Obey not our ſapenge: ſende vs worde of hym by a letter: and haue no company wyth hym, that he may be aſhamed: And count hym not as an enemy but warne hym as a brother.

The verye Lozde of peace geue you peace alwayes, by al meanes. The Lozde be wyth you al. The ſalutacyon of me Paule wyth myne owne hande. Theſe is the token in all Epyſtles. So I wyryte. * The grace of oure Lozde Iesus Chyſte be wyth you all. Amen.

Sent from Athens.

The fyfste Epistle of

Saynet Paule vnto Tymothe.

The fyfth Chapter.

He exhorteſt Tymothe to waite vpon hym oſpce: namely, to ſe if nothyng be taught but Gods word. He ſheweth alſo wherfore the lawe is good, & telleth if Chyſte Iesus came in to the worlde to ſaue ſynners.

Aul an Apoſtle of Iesus Chyſte by the commiſſio of God our ſauoure and Lozde Iesus Chyſte, * which is our hope. Vnto Tymothe bys natural ſonne in the fayth.

* Grace, mercy, and peace fro God our father, and from the Lozde Iesus Chyſt our Lozde.

As I beſought the to abyde ſtill at Epheſus (when I departed into * Macedonia) eue ſo do, that thou commaunde ſome, that they folowe no ſtraunge doctryne, neyther geue hede * to fables and endles genealogyes, whych brede doubtſes moze then Godly edyfyng whych is by faythe: for the ende of the commaundemente is * loue oute of a pure harte, and of a good conſcience, and of fayth vnſpained: from the whych thynges, becauſe ſome haue erred, they are turned vnto vayne tangelyng, becauſe they wolde be doctours of ſlawe & yet vnderſtad not what they ſpeake, neyther wherof they aſſume.

We knowe, that the lawe is good, if a man vſe it lawfully: knowyng theſe, * howe the lawe is not geuen vnto a ryghteous man, but vnto the vnyghteous and dyſobediente, to the vngodly and to ſynners, to vnholp and vncleane: to murderers of fathers, & murderers of mothers, to manſlayers, to * whozemongers: to them that deſpyle them ſelues with mankynde: to manſelars: to lyars: to perſured, and if ther be any other thyng that is contrary to the whole ſome doctryne, accorpyng to the Goſpell of the glory of the bleſſed God, whych Goſpell is comyted vnto me.

And I thanke Chyſt Iesus our Lozde, whych hath made me ſtrong: for he counted me true, & put me in oſpce, where as befoze I was a blaſphemer, * and a perſecuter, and a tyrant. But yet I obtayned mercy, becauſe I dyd it ignorantly thow we vnbefe. Neuertheles, if grace of our Lozde was excedyng aboundaunt wyth fayth and loue, which is in Chyſt Iesu.

This is a true ſapenge (and by all meanes worthy to be receaued of vs) that Chyſt Iesus came into the worlde, to ſaue ſynners, of whome I am chefe. Notwithſtandynge for this cauſe ob- tayne I mercy, that Iesus Chyſt ſhulde fyſte ſhewe on me all longe pacyence, to declare an enſample vnto the whych ſhulde beleue on hym vnto eternall lyfe. So then vnto God, kyng euerlaſtyng, immortal, * inuifible, wyle onely, be honoure and prayſe for euer and euer. Amen.

This commaundemente comypt I vnto the ſonne Tymotheus accorpyng to the prophesy, which in tyme paſt were prophelyed of the, if thou in them ſhuldeſt fyght a good fyght, hauyng fayth & good conſcience: which ſome haue put awaye from them, and as cōcernyng fayth haue made hypocryſack. Of whoſe nombre is * Hy- meneus and * Alexander, whome I haue deli- uered vnto Sathan, that they maye learne not to blaſpheme.

The .ii. Chapter.

He exhorteſt to praye for all men. He wyl not haue men to be ouer coſtly appareled, nor to teache in the congregacion, but to be in ſcylence, and to obeye theyr huſbandes.

Exhorte therfore, that aboue al thynges, prayers, ſupplacacions, interceſſions, and geuyng of thankes be hadde for all men: * for kynges, and for

and for all that are in authoritie that we may lyne a quete & peaceable lyfe, wth all Godlynes and honestie. For it is good and accepted in the syght of God our saviour, which wyl haue all me to be saued, and to come vnto the knowledge of the trueth. For there is * one God, and one mediatour, betwene God and man, euen the man Christ Iesus, which gaue hym selfe a ransome for all men, & it shulde be testyfyed at hys tyme, * wherunto I am ordayned a preacher & an Apostle. I tel the truth in Christ and lye not: heynge the teacher of the Gentyles wth fayth and veritie. R

W I wyl therfore that the men * praye euerye where, lyfing v^o pure hādes wthout wrath, or doubtyng. Lyke wyl also the women, that they araye them selues in comlye apparell wth shamefastnes and dyscrete behauioure, not v^o brydded heare, ether golde or pearles, or costly araye: but as becūmeth women, & p^ofesse godlynesse thozowe good workes. * Let the womā learne in sylence wth al subiectiō. But I suffre not a woman to teache, nether to vsurpe authoryte ouer the man: but to be in sc^olce. For Adā was fyrste fourmed, & the Eue. Adam also was not deceaued, but the womā was deceaued, and was subdued to the transgression. Not wthstanding thozowe bearyng of chyldren she shalbe saued, yf they contynue in fayth and loue, and holynes, wth dyscrecyon.

The. iiii. Chapter.

What maner of man a byshoppe or preast ought to be. The properties also requyred in a deacon or mynister.

A Byshop is a true sayenge: yf a man desyre the offyce of a Byshoppe, he desyreth an honeste worke. A Byshop therfore must be blameles, the husbāde of one wyfe, dysp^ogent, sober, dyscrete, a keper of hospytalite: apte to teache: not geuē to ouer much wyne, no fyghter, not greedy of fylthy lucre: but gentell, abhoryng fyghtyng, abhoryng conetousnes, one that ruleth well hys owne house, one that hath chyldren in subiection wth al reuerence. For yf a man can not rule hys owne house, howe shal he care for the congregaciō of God? He maye not be a yōge scoler, lest he swel and fall into the iudgemente of the euell speaker. He must also haue a good repute of them which are wthout, lest he fall into rebuke, and snare of the euell speaker.

L yke wyl must the mynisters be * honeste not double tonged, not geuen vnto muche wyne nether greedy of fylthy lucre: but holdyng & mysterpe of the fayth wth a pure consyence. And let them fyrst be proued, & then let the mynister so, that no man be able to reprove them.

Euen so must their wyues be honest, not euell speakers: but sober and faythfull in al thynges. Let the deacons be the husbādes of one wyfe, and suche as rule theyr chyldren well, and theyr owne householdes. For * they that mynister wel get them selues a good degre & great lyberty in the fayth, whych is in Christ Iesu.

These thynges wyte I vnto the trustyng to come shortly vnto the: but and yf I tarpe longe

that then thou mayst yet haue knowledge, how thou oughtest to behaue thy selfe in the house of God, whych is the congregacion of the lyuynge God, the pylle & grounde of truthe. And wthout doubte great is that mystery of Godlynes: * God was shewed in the flesh, was iustifyed in the sp^orite, was sene amonge the aungels, was preached vnto the Gentyles, was beleued on in the worlde, and receaued v^o in glozpe.

The. iii. Chapter.

The prophesie of the latter dayes, and exhorteth Timothee to be dysp^ogent in readynge of the holye scripture.

The sp^orite speaketh evidently, that * in the latter tymes some shall * departe from the fayth, & shall geue hede vnto sp^orites of erreure, and deuelyp the doctrynes of the whych speake false thozowe p^ocrispe, & haue theyr consyence marked wth an hoot p^oon, for byddynge to marie, and commaunding to abstayne frō meates: whych God hath created to be receaued wth geuyng thankes, of them whych beleue, & knowe the trueth. For * all the creatures of God are good, and no thyng to be refused, yf it be receaued wth thankes geuyng. For it is sanctified by the worde of God and prayer. Yf thou put the b^othren in remembraunce of these thynges thou shalt be a good mynister of Iesu Christ: whych hast bene noryshed v^o in the wordes of the saythe and of good doctryne, whych thou halte contynuallye folowed. But * cast awaye vngodlye and olde wyues fables.

Exercyse thy selfe rather vnto godlynes. For * bodely exercise profyteth lytell: but godlynes is profytable vnto al thynges, as a thyng whiche hath the promyses of the lyfe that is nowe, and of the lyfe to come. Thys is a sure sayenge, and by all meanes worthy to be allowed. For therfore we both labour and suffre rebuke, because we haue a stedfast hope in the lyuynge God, whych is the saueoure of all men, specyallye of those that beleue. Such thynges commaunde & teache. * Let no man despyse thy youthe: but be vnto them that beleue, an ensample, in word, in conuersaciō, in loue, in sp^orite, in faith, in purenes.

Tyll I come, geue attendaunce to readynge, to exhortacion, to doctryne. Despyse not y^ogylte that is in the, which was geuen the thozowe prophesye, wth the layeng * on of handes by Paul the choroite of presthode. These thynges exercise, & geue thy selfe vnto them, & it maye be sene howe thou profyttest in all thynges. Take hede vnto thy selfe, and vnto learnyng, & continue therin. For yf thou shalt so do, thou shalt saue thy selfe, and them that heare the.

The. v. Chapter.

He teacheth hym howe he shall behaue hym selfe in rebukynge of all degrees. An order concerning wyddowes.

Rebuke not an elder, rygorously: but exhorthe hym as a father: the yonger men, as b^othren: the elder women, as mothers: the yonger as sisters, wth al purenes. Honour wyddowes, whych are true wyddowes. Yf any wyddowes haue chyldren or newewes, let the leaue fyrst to rule theyr owne houses

* John. i. b

Actes. xx. f
i. Tim. iii. a
ii. Pet. ii. a
and. ii. f. a
i. Jude. i. c
ii. The. ii. a

Gene. i. d
i. mat. xxv. f
Act. xxv. f

Gene. i. d
ecc. xxxv. c
Rom. vi. b
i. Cor. xiii. d
Rom. xiii. c
Titus. i. d
ii. Tim. iii. d

i. Tim. ii. a
ii. Tim. ii. c
Titus. iii. g

Collo. ii. d

Titus. ii. d
Titus. ii. b
i. Pet. v. a
ii. Tim. i. c

Actes. vi. d
i. Cor. xiii. a
and. x. a
i. Cor. xiii. b
ii. Tim. i. b

Leuit. xxi. d

The fyrst Epistle

eccle. 16. b. c houses godly* and to recompense theyr elders.
Luke. 11. f For that is good and acceptable before God.
 She that is a true* wyddowe and friendles, put
 teth her trust in God, and contynueth in supply-
 cations and prayers nyght and daye. But she þ
 lyueth in pleasure, is deade, euen yet alpye. And
 these thynges comaunde, þ they maye be wyth-
 oute rebuke. But yf anye proude not for her
 owne (and specially for them of her household)
 the same hath denped the saythe, and is worse
 then an infydell.

B Let no wyddowe be chosen vnder thre score
 yeare olde, & suche a one as was the wyfe of one
 man, and well reported of men, in good workes
 yf she haue broughte vp chyldren, * yf she haue
 lodged straungers, yf she haue washed the sayn-
 ctes fete, yf she haue mynistrd vnto the wyche
 were in aduersyte, yf she haue bene contynual-
 ly geuen vnto all maner of good workes. The
 yonger wyddowes refuse. For when they haue
 begon to waxe wanton agaynst Chyfte, they
 wyll marye, haunge damnycon, because they
 haue cast away theyr fyrst sayth. And also they
 learne to go from house to house ydle: not ydle
 onely but also tatlers & busybodys, speakynge
 thynges whych are not comly.

I wyll therfore that the yonger women* ma-
 ry, to beare chyldren, to gupde the house & geue
 none occasyon to the aduersarye to speake euell.
 For many of them are alreadye turned backe, &
 are gone after Sathan. And yf any man or wo-
 man that beleueth haue wyddowes, let the my-
 nyster vnto them, and let not the congregacyon
 be charged: that there maye be suffycient for the
 that are wyddowes in dede.

D The elders þ rule wel are worthy of double
 honoure, moost specially they whiche laboure
 in the worde and teachynge, for the scripture
 sayth, * thou shalt not molell þ mouthe of þ ore
 that treadeth out þ corne. And * the labourer is
 worthy of hys rewarde. Agaynst an elder, re-
 ceauie none accusacon: but * vnder two or thre
 witnesses. Them þ synne rebuke openly, that o-
 ther also maye feare. I testifie before God, & the
 Lorde Iesus Christ & the elect aungels, that þ ob-
 serue these thynges without hastynesse of iudge-
 ment, & do nothing partially. * Lay handes sode-
 ly on no mā, nether be partaker of other mens sin-
 nes: kepe thy self pure. Drynke no lenger water
 but * vse a lytle wyne for thy stomaches sake, &
 thynne often displeases. Some mennes synnes are
 opþ before hande & go before vnto iudgement: &
 some mens synnes folowe after. Lyke wyse also
 good workes are manifest before hande, & they
 that are otherwyse, can not be hyd.

The. vi. Chapter.

The deute of seruantes toward theyr masters. Agaynst
 such as are not satisfied wth the worde of God. Agaynst
 cohetousnes. A good lesson for rych men.

A Et as many * seruantes as are vnder
 the pocke, counte theyr masters wor-
 thy of all honoure, that the name of
 God & hys doctryne be not euell spo-
 ken of. Se that they whych haue beleuynge ma-
 sters, despyse them not because they are brethē:
 vnt rather do seruyce, for as muche as they are

beleuynge & beloued & partakers of the benefyte.

These thynges teache & exhorde. * Yf any mā
 folowe other doctrine, and enclyne not vnto the
 wholsome wordes of our Lorde Iesu Chyfte, &
 to the doctryne whych is accordeynge to godly-
 nes, he is puffed vp, and knoweth nothyng: but
 wasteth hys byaynes about questions * & stryfe
 of wordes, wherof sprynge enuye, stryfe, raly-
 ges, euell surmysynges, bayne dysputacyon of
 men that haue corrupte myndes, and that * are
 robbed of the trueth: whiche thynke, that lucre is
 godlynes. Fro them that are suche separate thy
 selfe. Godlynes is great ryches, * yf a mā be co-
 tent wth that he hath. * For we broughte no-
 thyng into the worlde, neyther maye we carpe
 any thyng out.

But when we haue foode and raymente we
 must therwith be content. They that wilbe rich
 fall into temptacyon & snares (of the deuell) and
 into manye foolyshe & nopsome lustes, whiche
 drawe men into perdicio, & destruction. For co-
 uetousnes of money is the rote of al euil: whiche
 whyle some lusted after they erred from þ sayth
 and tangled them selues wth many sorowes.
 But thou man of God, sipe suche thynges. Fo-
 lowe ryghteousnes, godlynes, sayth, loue, pacy-
 ence, meakenes. Fyght the good fyght of sayth.
 Laye hande on eternal lyfe, whereunto thou art
 also called, and hast professed a good professyon
 before many wytnesses.

I geue the charge in þ syght of God, * whiche
 quykkeneth al thynges, and before Iesu Chyfte
 (whiche vnder Pontus Pilate witnessed a good
 wytnessynge) that thou kepe the commaunde-
 ment, and be wythout spotte and vnrebukeable
 vntyl the appearing of our Lorde Iesus Chyft
 * whych appearynge (in his tyme) he shall spewe,
 that is blessed and myghty onely, kyng of kyn-
 ges, and Lorde of Lordes, whiche onely hath
 immortalte, and dwelleth in the lyght that no
 man can attayne: * whom no man hath sene, ne-
 ther can se, vnto whom be honoure and rule euer
 lastynge. Amen.

Charge them which are rych in thys worlde
 that they be not hve minded, nor * trust in vncer-
 tayne ryches, but in the lyuyng God (whiche
 geueth vs aboundantlye all thynges to enioye
 the) that they do good workes: that they be rea-
 dye to geue and glad to dystribute: layenge by
 in stoor for them selues a good foundacyon a-
 gaynst the tyme to come, that they maye obtaine
 eternall lyfe.

Timothe, saue that whiche is geuen the to
 kepe, and auoyde vngodly vanities of voyces
 and opposycions of scyence, falslye so called:
 whych scyence whyle some professed they
 erred as concernynge the sayth.

Grace be with the.

Amen.

Went from Laodicia, whych is
 the cheffest cytie of Byzi-
 gia-Patraciana.

The

The seconde Epistle

of the Apostle sayncte Paule vnto
Timothee.

The fyrst Chapter.

Paul exhorteth Timothee to steadfastnes and pacyente in
persecucion, and to continue in the doctrine that he had
taught hym. A commendacyon of Onesiphorus.



Paul an Apostle of Iesus Christ by
the wyll of God, accordynge to the
promes of lyfe, whych is in Christe
Jesu. To Tymothee hys beloued
sonne. Grace, mercy, and peace, fro
God the father, & from Iesu Christ our Lorde.

I thanke God, *whom I serue from myne el-
ders wpth pure consyence, & wpthout any crea-
syng I make mencion of the in my prayers night
and daye, desyring to se the, myndfull of thy tea-
res: so that I am fylled wpth ioye, whē I call to
remembraunce the vnsayned fayth that is in y,
whych dwelt fyrst in thy graundemother Lois,
and in thy mother Eunice: & I am assured that
it dwelleth in the also.

Wherfore I warne the that thou stire vp the
gyst of God which is in the, *by the putting on
of my handes. *For God hath not geuen to vs y
spete of feare: but of power, and of loue, and of
sobrenes. *Be not thou therfore ashamed of the
testimony of our Lord, nether be ashamed of me
*whych am hys prisoner: but suffre thou aduer-
syte w the Gospel, accordynge to the power of
God, whych *saued vs, & called vs wpth an ho-
ly callng, not accordng to our dedes, but accor-
dyng to hys owne purpose & grace: which was
geue vs thowwe Christ Iesu (before the world
begane) but is now declared openly by the ap-
pearynge of our sauoure Iesu Christ, *whiche
hath put a way death, & hath broughte lyfe and
immortalte vnto lpghte thowwe the Gospel:
*wherunto I am appoynted a preacher & Apo-
stle, and a teacher of the Gentyles: for the which
cause I also suffre these thynge: Neuerthelesse,
I am not ashamed. For I knowe and am sure,
that he (in whome I haue put my truste) is able
to kepe that which I haue comytted to his ke-
pyng agaynst that daye.

*Se that y haue the ensample of the holsome
wordes, which y hast hearde of me with fayth &
loue that is in Christe Iesu. That good thynge
whych was comytted to thy keepynge, holde fast
thowwe the holpe goost, which dwelleth in vs.
This y knowest, howe y all they whiche are in
Asia, be turned frome: of which sorte are Phige-
lus & Herimogenes. The Lord geue mercy vnto
the housholde of Onesiphorus for he ofte refre-
shed me, * & was not ashamed of my chapne: but
when he was at Rome, he sought me out verye
diligently, & founde me. The Lorde graunt vnto
hym that he may fynd mercy with the Lord at y
day. And in how many thynges he ministered vn-
to me at Ephesus, thou knowest very well.

The ii. Chapter.

Paul as in the fyrst Chapter, to here he exhorteth hym to
be constant in trouble, to suffre many, and to abyde faste in
the holsome doctrine of our Lorde Iesus Christ.



Don therfore my sonne, be stronge in
the grace (that is thowwe Christ Je-
su) and in the thynge that thou hast
herde of me by many wytnesses. The
same comyttte thou *to saythfull men, whych
shalbe apte to teache other also. Thou therfore
suffre afflictions as a good souldyer of Iesus
Christ. No man that warreth, entangleth hym
selfe wpth worldly busyness, and that because he
maye please hym whych hath chosen hym to be
a souldyer. And though he a man stryue for a ma-
stery, yet is he not crowned, except he stryue law-
fully. *The husbandman that laboureth, muste
fyrste receaue of the frutes. Consyder what I
saye. The Lorde geue the vnderstandynge in al
thynges. I

Remembre that Iesus Christ * of the seide of
Dauid, rose agayne from deathe accordynge to
my Gospel, wherin I suffre trouble as an euell
doer, euen vnto bondes. But the worde of God
was not bounde. Therfore * I suffre al thynge
for the electes sakes, that they myghte also ob-
tayne the saluacyon, whiche is in Christe Iesu,
wpth eternal glory. It is a true sayenge * for yf
we be deade wpth hym, we shall also lyue wpth
hym. * Yf we be pacyente, we shall also raygne
wpth hym. * Yf we denye hym, he also shall de-
nye vs. Yf we beleue not, * yet abyde he sayth-
full. He cannot denye hym selfe. Of these thyn-
ges put them in remembraunce, and testifie be-
fore the Lord, that they folowe no contencions
wordes: whych are to no profyte, but to the per-
uertynge of the hearers.

Study to shewe thy selfe laudable vnto God, &
a workeman y nedeth not to be ashamed of stry-
butynge the worde of trued iustly. * As for vn-
gostly vanytes of voyces, passe thou ouer the.
For they wyll encrease vnto greater vngodly-
nes, & theyr wordes shal fret euen as doethe the
dyscase of a cancre: of whose nombze is * hyme-
neus and Philetus, whych (as concernynge the
trued) haue erred, sayenge: that the resurrec-
cion is past already, and do destroye the faythe of
some. But the sure ground of God standeth styll
and hath this seale: * the Lord knoweth them y
are his. And let every mā that calleth on y name
of Christ, depart from iniquyte. Not wpythstan-
dyng * in a great house are not onely vessels of
golde, and of syluer, but also of wood & of earthe
some for honoure, and some vnto dishonoure.
Yf a man therfore poure hym selfe from suche
men, he shalbe a vessel sanctified vnto honoure,
mete for the vles of the Lorde, and prepared vn-
to all good workes.

Lustes of youth auoyde, but folow ryghteouf-
nes, fayth, loue and peace, with them that cal on
the Lorde with a pure herte. * Foolyshe and vn-
learned questyons put from the, knowynge, that
they do but gedze stryfe. The seruaunt of y Lorde
muste not stryue: but be gentle vnto all men
* apte to teache, and one that can suffre the euell
wpth meakenes, & can * infozme the that resyste
the (the trued) yf that God at any tyme wyll geue
them repentauce, for to knowe the trued: and
that they maye come to them selues agayne out
of the

The Epistle

of the snare of the deuell, whych are holden cap-
tyue of hym at hys wpll.

The .iii. Chapter.

The prophesies of the perelous tymes: setteth out
prouerbes, persecucion for the Gospell.

Actes. xx. e
1. tim. iiii. a
1. pet. ii. a
Jude. i. c

Titus. i. e

1. pet. ii. h

Act. xlii. d.
1. pet. iiii. d
1. pet. iiii. d
eccle. ii. a.

1. tim. iiii. a

1. pet. i. d

A hys knowe, that * in the lasse dayes
shall come perelous tymes. For men
shal be louers of theyr owne selues, co-
uetous, boasters, proude, cursed spea-
kers, dysobedient to fathers and mothers, vn-
thankfull, vngodly, vnkynde, trecebreakers,
falle accusars, ryatours, fcarce, despylers of the
whych are good, traytours, heady, dysmynded,
greedy vpon voluptuousnes more then the louers
of God, haupnge a symple tude of godlynes, but
haue denyed the power ther of: and such abhorre
For of thes forte are they * which entre into hou-
ses, and bypunge vnto bondage women lade with
synne, which women are led wryth dyuers lustes
euer learynge, and neuer able to come vnto the
knowledge of the trueth.

C * As Iannes and Iambres wythstode Mo-
ses, euen so do these also resyste the trueth: men
they are of corrupte myndes, and lewde as con-
cernyng the fayth: but they shal preuayle no le-
gger. For theyr madnes shal be vttered vnto all
men euen as theyr was, but thou haste sene the
experyence of my doctryne, fashyon of lyuynge,
purpose, fayth, longe sufferynge, loue, pacyence,
persecucions, and affliccyons whiche happened
vnto me at Antioche, at Iconiu, and at Lystra:
whych persecucyons I suffred paciently. And
fro them all the Lorde deliuered me. Yee, * all
they that wyl lyue godlye in Christe Jesu, shal
suffre persecucion. But the euil men and dyscea-
uers shal were worse and worse, whyle they dy-
sceaue and are dysceauned them selues.

But continue thou in the thinges which thou
hast learned, whych also were commytted vnto
the, knowynge of whom thou hast learned them
and for as much also as * of a chylde, thou haste
known the holy scriptures, whiche are able to
make the learned vnto saluacyon thorowe the
fayth whych is in Christe Jesu. All scripture ge-
uen by inspyracio of God, is profytable to teach
to imptroue, to amende, and to instruct in ryghte-
ousnes, that the man of God maye be perfect and
prepared vnto all good workes.

The .iiii. Chapter.

The exhorteth Timothe to be scruent in the worde and to
suffre aduersite, maketh mencion of hys owne deathe, and
byddeth Timothe come vnto hym.

Testifye therfore befoze God, and be-
foze the Lorde Jesu Christ, which shall
iudge the quicke & dead at his appea-
rynge in his kingdom, preachethou the
word, be scruent in season, and oute of season.
Imppone, rebuke, exhorre, wryth all longe suf-
ferynge and doctryne. For the tyme wyl come,
when they shall not suffer wholsome doctryne:
but after theyr owne lustes shall they (whose ea-
res ythe) get the an heare of teachers, and shall
wrythdawe theyr eares from the trueth, & shall
be turned vnto fables. But watche thou, in all
thynges: suffre affliccyons, do the worke tho-
rowly of an Euangeliste, fulfyll thyne offyce wi-

to the vtmost. (1. Cor. xii. e)

For I am nowe readye to be offered, and the
tyme of my departyng is at hande. I haue fought
a good fyght, I haue fulfyllled my course. I haue
kept the fayth. From hence forth there is layde
vpon me * a crowne of ryghteousnes, which the
Lorde (that is a ryghteous iudge) shall geue me
at the day: not to me onely, but vnto all them also
that loue hys commynge. Do thy dyligence that
thou mayest come shortly vnto me.

For Demas hath forsaken me, and loneth
this present world, and is departed vnto Thes-
salonica: Crescens is gone to Galacia, Titus
vnto Dalmacia. Onely Lucas is wryth me.
Take Marke, and bypunge hym with the, for he
is profytable vnto me for the minystracyon. And
Tichyrus haue I sent to Ephesus. The clocke
I left at Troada with Carpus (when thou com-
mest) bypunge with the, and the booke, but specially
the parchement. Alexander the coper smith dyd
me muche euell: the Lorde rewarde hym accord-
yng to his dedes, of whom be thou ware also.
For he hath greatly wythstande our wordes.

At my fyrste answerynge: no man assysted
me, but al forsoke me. I praye God, that it may
not be layde to theyr charges: For wythstan-
dyng the Lorde assysted me, and strenghted me,
that by me the preachynge shoulde be fulfyllled to
the vtmost, and that all the Gentyles shoulde
heare. And I was deliuered out of the mouth of
the Lyon. And the Lorde shall deliuer me from
all euell doyng, and shal kepe me vnto his hea-
uenly kyngdome: To whome be prayse for euer
and euer. Amen. I

Salute Prisca and Aquila, and the hous-
holde of Onesiphorus: Crastus abode at Co-
rinthum. * Tryphimus haue I left at Miletum
sycke. Do thy dyligence, that thou mayest come
befoze wynter. Eubolus greeteth the, and so doth
Prudens & Linus: Claudia, and al the brythren.
The Lorde Jesus Christe be wryth thy spete.
Grace be wryth you. Amen.

The seconde Epistle vnto Timothe, was
wrytten from Rome, when Paul was
presented the seconde tyme vnto
the Emperoure Nero.

The Epistle of Saynct

Paul vnto Titus.

The fyrst Chapter.

Paul exhorteth Titus to ordeyne prelates of byshoppes in
every cytie, and declareth what maner of men they ought to
be that are cholen to that offyce, and chargeth Titus to re-
buke suche as wythstande the Gospell.

Rule the seruaunte of God, and
Apostle of Jesu Christe, accord-
yng to the faythe of Goddes
electe, and accordyng to the
knowledge of the trueth, why-
che is after godlines in the hope
of eternall lyfe: whych * God
(that cannot lye) promysed befoze the worlde
beganne

beganne: but hath opened his worde at the tyme appoynted thowwe preachyng, which is comyt ted vnto me, accordyng to the commaundemēt of God oure saueour. To * Titus hys naturall sonne after the common fayth.

* Grace, mercy, and praece, fro God the father, and from the Lorde Jesu Christ our sauyoure.

B For this cause left I the in Creta, & thou shuldest * ordayne elders in euery cytie, as I had appoynted the. If any be blamelesse, the husbād of one wyfe, hauyng faythfull chyldren, whyche are not laundred of ryote, neyther are dysobedy ent. * For a bylhopc must be blamelesse, as the stewarde of god: not stubborne, not angrye, not geuen to muche wyne, no fyghter, not geuen to filthly lucre: but a keeper of hospitalitie, one that louethe goodnesse (prudente) sobre, ryghteous, godly, temperate, and suche as cleueth vnto the true worde of doctryne, that he maye be able all so to exhorthe by wholsome learnyng and to im proue them that saue agaynst it:

E For there are many vnruly and talkers of vanity & dysceauers of myndes, specialllye they that are of the cyrcucysson, whose mothes must be stopped, * whiche peruert whole houses, tea chynge thinges which they ought not, because of fylthy lucre. One of the selues (euen a Prophete of theyr owne) sayde: The Cretians are alwayes lyars, cuell beastes, slowe belyers. This wytnes is true, wherfore rebuke thou them sharply that they may be found in f fayth, not takynge hede to Jewes fables and comaundementes of men & turne awaye the trueth. * Vnto the pure, are all thynges pure: but vnto the that are despyled and vnbelypynge, is nothing pure: but euen f mynd and conscience of the is despyled. They contesse f they knowe God: but wpyth the dedes they deny him, seinge they are abhominable and dysobedy ent, and vnaypte vnto euery good worke.

The.ii. Chapter.

He telleth hym howe he shall teache all degrees to behaue them selues.

B Ut speake thou the thinges whych be come wholsome learning, that the el der men be sober, sage, discrete, solide in the fayth, in loue, in pacience: & el der * women lyke wyfe, that they be in suche rap ment as becommeth holynes, not beyng false ac cusars not geuen to muche wyne, but that they teach honest thinges, to make the younge wemen sobre mynded, to loue theyr husbantes, to loue theyr chyldren, to be discrete, chaste, huswifelye, good, obedyent vnto theyr husbantes, that the worde of God be not euell spoken of. Ponge men lykewyse exhorthe, that they be sobre mynded.

In al thinges shewe thy selfe an ensample of good workes in the doctrine, with honesty, gra uitie, and wpyth the wholsome worde which can not be rebuked: that he which withstandeth, may be ashamed, hauyng no euell thyng to saue of you. * Exhorthe seruautes, to be obedyent vnto theyr owne masters, & to please them in al thyng es, not answerynge agayne, neyther to be ppe acts, but that they shewe all good faythfulness

that they maye do worshippe to the doctryne of God oure saueour in all thynges. * For the grace of God, that bypnyeth saluacyon vnto al men, hath appeared & teacheth vs that we shuld deny vngodlynes and * worldly lustes, and that we shulde lyue soberly, and ryghteously, & god ly in thys present worlde, lokeynge for that bles sed hope and appearyng of the glozy of f great God, and of our sauyoure Jesu Christe, whyche * gaue hym selfe for vs, to redeme vs fro all vn ryghteousnes, and * to pouрге vs a peculiar peo ple vnto hym selfe, & feruently geuen vnto good workes. These thynges speake, and exhorthe, & rebuke wpythall seruentes of comaundyng. * Se that noman despyse the.

The.iii. Chapter.

The obedyence to suche as be in auctorite. He war neth Titus to beware of foolyshe and vnproffitable questions.

Arne them * that they submitte the selues to rule and power: that they obeye the offycers: that they be rea dy vnto euery good worke: & they speake euell of no man: that they be no fyghters, but gentle, shewynge all mekenes vnto all men. For we oure selues were also so tyme foolyshe, dysobedyent, deceaued, scrupnge dyuerse lustes & voluptuousnes, liuing in malici ousnes & enuye, ful of hate, hatyng one another.

But after that the kyndnes and loue of oure saueour God to manwarde appeared, * not by f dedes of righteousnes which we wrought: but accordyng to his mercy he saued vs * by the founfayne of the newe byrthe, and renuyng of the holy goost, whych he shed on vs aboundat ly, thowwe Jesu Christ our saueour, that we iustified * by hys grace, shoulde be made helyes accordyng to the hope of eternall lyfe. * This is a true sapenge.

Of these thynges I wpyll that thou certifye, & that they whych beleue in God, myght be dpy gnt to go furwarde in good workes. For these thynges are good and proffitable vnto men, * fo lythe questyons, and genealogyes, & brawlyng thowwe strynges about the lawe, auoyde: for they are vnproffitable and superfluous. A man that is an auctoz of sectes, after * f fyst and the seconde admonycyon auoyde: knowynge, that he (that is suche) is peruerted and synneth euen damned by hym selfe.

When I shall sende Artemas vnto the or Ti chycus be dyligent, to come to me vnto Richo polis: For I haue determynd there to wynter. Wpyng zenas the lawyer and Appollos on their iorneye dplygentlye, that nothyng be lackyng vnto them. And let oures also learne to excel in good workes, as fareforth as nede requy reth, that they be not vnfrutefull.

All that are wpyth me, salute the.

Crete them that loue vs in the fayth. Grace be wpyth you all.

Amen.

Wpytten from Richopolis a cytie of Macedonia.

Ek iiii The

The Epistle

The Epistle of Saynct Paule vnto Philemon.

The Epistle of Saynct Paule the Apostle vnto the Hebrues.

The fyrst Chapter.

¶ He reioyseth to heare of the fayth and loue of Philemon whom he despyeth to forgeue his seruant Onesimus, and longynge to receaue hym agayne.

Paule prisoner of Iesu Christe and brother Timothe. Vnto Philemon the beloued, and oure helper, and to the beloued Appia, & to Archippus our felowe souldyer & to the congregation that is of thy house.

1. Cor. 1. a.
11. Cor. 1. a.
Gala. 1. a.

* Grace be vnto you and peace, fro God oure father, and from the Lord Iesus Christ. I thanke my God, makynge mencyon alwayes of þin my prayers, when I heare of thy loue and fayth, which thou hast toward þe Lord Iesu & toward all saynctes, so þe felowshipp of thy fayth is frutefull in þe knowledge of euery good (wo)rk which is in you toward Iesus Christe. For we haue great ioye and consolacion in thy loue: because that by the (brother) the saynctes hertes are comforted.

Col. 1. b.

¶ Wherefore, though I might be bolde in Christ to comaunde the þe whych was thy deute to do yet for loues sake I rather beseeche the, though I be as I am, even olde Paule, & now a prisoner of Iesu Christ. I beseeche þe for my sonne, Onesimus whom I haue begotten in my bondes, (whych in tyme passed was to þe vnprofytable but now profytable both to þe and to me) whome I haue sente home agayn. Thou therfore receaue hym, þis is to saye myne owne bowels, whome I shuld saye haue retayned w me, þin thy steade he might haue ministred vnto me in þe bondes of þe Gospell. Neuertheles, wout thy mynd wold I do nothing, þe good which þe doest, shuld be not be as it were of necessity, but wyllynge.

¶ For hapely he therfore departed for a season, þe thou shuldest receaue him for euer, not now as a seruant: but aboue a seruante, euen a brother beloued, specially to me, but howe much more vnto the, both in þe fleshe, & also in the Lord. If thou count me therfore a felowe, receaue him as my selfe. If he haue done the any hurt, or oweth the oughte, þe laye to my charge. (I Paule haue wyrtten it wth myne owne hande) I wylle recompence it. So that I do not saye to the, howe that thou owest vnto me euen thyne owne selfe also. Enuf brother, let me enioye the in þe Lord. Comforte my bowels in þe Lord. Trustynge in thyne obedyence: I wrote vnto the, knowynge, that þe wylt also do more then I say: Moreouer prepare me lodgynge, for I truste that thou wolt the helpe of poure prayers, I shalbe geuen vnto you. Ther salute the, Epaphras my felowe prisoner in Christ Iesu, Marcus, Aristarcus, Demas, Lucas, my helpers. The grace of our Lord Iesu Christ be with your sprete. Amen.

¶ Sent from Rome by Onesimus a seruante.

The fyrste Chapter.

¶ How God dealt longynge with them of the olde tyme, in sendynge them by prophetes, but much more mercye hath he shewed vs in that he sent vs by his owne sonne. Of the most excellent glory of Iesu Christe, whych is in all thynges is lyke to his father.

God in tyme past dyuerly & many wayes spake vnto þe fathers by prophetes: but in these laste dayes he hath spoken vnto vs by his owne sonne, whome he hath made heyre of all thynges, & by whome also he made þe world.

* Whiche (sonne) beynge the byrghtnes of his glory, and the very ymage of his substance rulyng all thynges wth the worde of his power, hath by his owne person poured oure synnes, and spytte on the ryght hand of the maiesty on hye: beynge so much more excellent then the aungels, as he hath by inherytaunce obtayned a more excellent name then they.

¶ For vnto which of the aungels sayde he at any tyme. * Thou arte my sonne, this daye haue I begotten the: And agayne, * I wyl be thy father, and he shalbe my sonne. And agayne, when he byngeth in the fyrst begotten sonne into the world, he sayth: * And let all þe aungels of God worshyppe him. And vnto the aungels he sayth: * He maketh his aungels spretes, and bys mynistres a flamme of fyre. But vnto the sonne he sayth: * Thy seat (O God) shalbe for euer & euer. The scepter of thy kingdome is a ryght scepter. Thou hast loued ryghteousnes, & hated iniquity. Wherefore, God, enuf thy God hath anoynted the wth the oyle of gladnes aboue thy felowes. * And thou Lord in the begynnynge hast layd the foundacion of the earth, and the heauens are the workes of thy handes. They shall perishe, but thou endureste, and they all shall waxe olde also as doth a garmente, and as a vesture shalt thou chaunge them, & they shalbe chaunged. But thou art eue the same & thy yeres shal not fayle.

¶ Vnto which of þe aungels said he at any tyme: * Sitt on my ryght hande, tyll I make thyne enemyes thy footstole: Are they not all mynnystrynges spretes, & are sent to mynnyster, for they take whych shalbe heyres of saluacion.

The ii. Chapter.

¶ He exhorteth vs to be obedyent vnto the newe lawe which Christ hath geuen vs and not to be offended at the infirmitie and lowe degree of Christ, because it was necessarye that for our sakes he shulde take such an humble state vpon hym that he myght be lyke vnto his brethren.

Wherefore we ought to geue the more earnest hede to the thynges that are spoken vnto vs, leaste at any tyme we perishe. For yf the word whych was spokē by aungels was stedfast. And euery trasgressyō & dysobedience receaued a iuste

a iuste recompence of rewarde, howe shall we escape, yf we dyspyle so great a saluacion, which at the fyrst beganne to be preached of the Lord hym selfe, and was comfyrmed vnto vs warde by them that hearde it: * God bearyng witness thereto, both with signes and wonders also and wyth dyuers myracles, and gyftes of the holye ghost, accordyng to hys owne wil.

For vnto the Angels hath he not subdued the worlde to come, wherof we speake, but one in a certayne place wytnessed, sayinge: * What is man: that thou arte myndful of hym: Or the sonne of man, that thou dyspyleste hym: Thou madest him a lytle lower then the Angels, thou hast crowned hym wyth honour and gloze: and hast set him aboue the workes of thy handes. Thou hast put all thynges in subiection vnder hys fete. In that he put all thynges vnder hym he left nothyng that is not put vnder hym. Neuertheles, we se not yet all thynges subdued vnto hym, but hym that was made lesse then the Angels, we se that it was Iesus whych is crowned wyth gloze and honour for the sufferynge of death, that by the grace of God, shulde tast of death for all men.

For it became hym, for whom are all thynges and by whome are all thynges (after that he had brought many sonnes to gloze) that he shulde make the Lord of theyr saluacion perfecte thoro we afflictions. For both he that sanctifyeth and they which are sanctified, are al of one. For which causes sake he is not ashamed to cal them brethren, sayinge: I wyll declare thy name vnto my brethren: * in the middes of thy congregacyon wil I prayse the. And agayne: I wyll put my trust in hym. And agayne, beholde, heare am I and the chyldren whom God hath geuen me.

For as much then as the chyldren are partakers of the fleshe and bloude, he also hym selfe lyke wyse toke parte wyth them that (thoro we death) he myghte expel hym that had lordship ouer death, that is to say the Deuel, and that he myghte deliuer them, whych the thoro we feare of death were al theyr lyfe tyme subdued vnto bondage. For he in no place taketh on hym the Angels: but the seide of Abraham taketh he on him. Wherefore in all thynges it became hym to be made lyke vnto his brethren, that he myghte be merciful, and a faythful hye preeste in thynges concerninge God, for to pouрге þ peoples synnes. For in that it fortuneth hym selfe to be tempted, he is able to sucker the also that are tempted.

The.iii. Chapter.

The requyryth vs to be obedyente vnto the woꝛde of Chryste, whych is moze worth then the ceremonial lawe of Moyses. The punishment of such as will nede harden theyr hertes.

Wherefore holy brethren, partakers of the celestyal calling consydeꝛ the ambassadour and hye preast of oure professyon Chyrlt Iesus, howe that he is faythful vnto him that put hi in the offyce, euen as was Moyses in al hys house. For loke howe much honour (he that hath buylded a house) hath moze then the house it selfe, so such honour he is counted worthy of moze then Moyses. For euery house is buylded of some ma

But he that ordayned al thynges is God. And Moyses verely was faythful in al hys house as a mynyster, to beare wytnes of those thynges which were to be spoken after ward. But chryst as a sonne, hath rule ouer þ house, whose house are we, yf we holde fast the confidence and the reioysynge of that hoꝛpe, vnto the ende.

Wherefore as the holy ghost sayth: to daye yf ye wyll heare hys voyce, harden not your hertes, as in the prouokynge, in the daye of temptacion in the wilderness, where your fathers tempted me, proued me, and sawe my workes: forty yere. Wherefore I was greued with that generation, and sayd: They do alwaye erre in theyr hertes: they verely haue not knowe my wayes, so that I sware in my wrath: they shall not entre into my rest: Take hede brethren, lest at any tyme there be in anye of you a frowarde herte subiecte vnto vnbelefe, y he shulde departe fro the luyng God: but exhort ye one another dayly, while it is called to daye, lest any of you be harde herted thoro we the disceatfulness of synne. We are made partakers of Chyrlt, yf we kepe sure vnto the ende, the begynnyng of the substance: so longe as it is sayde: to daye yf ye wyll heare hys voyce, harden not your hertes, as in the prouokynge, for some when they heard, did prouoke: howbeit not all that came out of Egypt by Moyses. But wyth whom was he dyspled, forty yeres? Was he not dyspleased with them that had synned, whose carcases were ouer thoro we in the deserte? To whome sware he that they shulde not enter into hys reaste, but vnto them that were not obedyent? And we se, y they coude not entre in, because of vnbelefe.

The.iiii. Chapter

The Sabbath or rest of Chyrlt: punishment of vnbelefe, the nature of the woꝛde of God

Let vs feare therfore, lest anye of you (for sayynge the promes of entryng into his rest) shuld seme at any tyme to haue bene disapoynted. For vnto vs it is declared, as well as vnto the. But it profyted not them, that they hearde the woꝛde: because they whych hearde it, coupled it not wyth fayth. For we which haue beleued, do entre into hys rest, as he sayde: Euen as I haue sworn in my wrath they shal not entre into my rest. And that spake he verely longe after that the workes were made: and the foundations of the world layd. For he spake in a certayne place of the. vii. day, on this wyse: * And God did rest the. vii. daye from all hys workes. And in this place agayne: They shall not entre into my rest.

Seinge therfore it foloweth: that some must entre therinto, and they (to whom it was fyrste preached) entred not therein for vnbelefe sake, he appointed a certayne day after so a long tyme sayinge in Dauid (as it is reherfed,) this daye yf ye wyll heare his voyce, harden not your hertes. For yf Iosua had geuen the rest, the wolde be not afterwarde haue spoken of another day. There remayneth therfore yet a rest to the people of God. For he that is entred into hys rest hath sealed from all hys owne workes, as God

Is v dyd

The Epistle

dyd from hys.

C Let vs studie therfore to entre into that rest lest anye man fall after the same example of vnbelefe. For the word of God is quicke, & myghty in operaciō, and sharper then any two edged sword: and entreth thorough, euen vnto the deuydynge asunder of the soule and the spret, and poyntes and the mary: & is a discerner of thoughtes and of the intentes of the hert, nether is ther any creature that is not manifest in the syghte of hym: But al thynges are naked and open vnto the eyes of whome we speake.

Seinge then, that we haue a greate hygh priest whych is entred into heauen (euen Iesus the sonne of God) lette vs holde the professyon of hope. For we haue not an hygh priest whych cannot haue compassion on our infirmities but was in all poyntes tempted, lyke as we are, but yet without synne. Let vs therfore go boldly vnto the seate of grace, that we may obtayne mercy, and fynde grace to helpe in time of nede.

The. v. Chapter.

Christ is our hye priest, and seat of grace, and moore excellent then the hye priestes of the olde lawe.

Euerie hye priest that is taken from amonge men, is ordeyned for men, in thynges pertaynyng to God: to offer gyftes and sacrificies for synne, whych he can haue compassyon on the ignorant, and on the that erre out of the way forasmuch as he him selfe is compassed with infirmities. And for the same infirmities sake he is bounde to offer for synnes, as well for hym selfe, as for the people. And no man taketh honour vnto hym self: but he that is called of God as was Aaron.

Euen so Christ also glorified not hym selfe to be made the hye priest: but he that sayde vnto hym: thou arte my sonne, thys daye haue I begotten the, glorified hym: As he sayth also in another place: thou arte a priest for euer after the order of Melchisedec. Whiche in the dayes of hys fleshe, when he had offered vp prayers & supplicacions, with strong crying and teares vnto hym that was able to saue hym from death and was heard because of his reuerence, though he were the sonne of God, yet learned he obedience, by these thynges whych he suffred: and he beinge perfecte, was the cause of eternall saluacion vnto al them that obeyed him: & is called of God an hye priest, after the order of Melchisedec.

Wherof we wold speake many thynges but they are hearde to be uttered: leinge ye are dull of hearinge. For when as concerning the time ye ought to be teachers, yet haue ye nede agayne that we teache you the fyrste principles of the word of God: and are become such as haue nede of milke, and not of stronge meate, for euery man that is fed with milke, is unexpert in the worde of righteousnes, for he is but a babe.

But stronge meate belongeth to them that are perfecte, euen those, whych by reason of vices haue theyr wyttes excersised to discerne both the good and euil.

The. vi. Chapter.

He goeth forth with the thinge that he beganne in the latter end of the. v. chapter, and exhorteth them not to faunte, but to be steadfast & patient, for so much as God is sure in his promise.

Therfore, leauing the doctrine: that pertayneth to the begynnynge of christen men, let vs go forth vnto the perfeccion, not layinge agayne the foundaciō of repentance from deade workes and of fayth toward God: of baptysinges, of doctrine, and of layinge on of handes, and of resurreccion from death, and of eternall Iudgement. And so wil we do. If God permitte. For it cannot be that they whych were once lighted, & haue tasted of the heauenly gyfte and were become partakers of the holy Ghoste and haue tasted of the good worde of God, and the powre of the worlde to come: If they fall away, and as concernynge them selues crucifye the sonne of God afreshe, and make a mocke of hym that they shulde be renued agayne by repentance.

For the earth whych drynket in the rayne that cometh ofte vpon it, and bryngeth forth herbes mete for them & drele it, receaueth blessing of God. But that ground which beareth thornes and bryers: is reprobued, and nye vnto cursynge: whose end is to be burned. Neuertheless deare frendes we truste to se better of you, and thynges whych accompanye saluacion, though we thus speake. For God is not vngrateous: that he shulde forget your worke and laboure that procede of loue, which loue ye shewe in hys name, whych haue mynystred vnto the sapntes and yet mynystre. Per, and we desyre: that euery one of you shewe the same diligence, to the full stablyshynge of hope, euen vnto the end that ye saynt not: but be folowers of them, whych thorow fayth & patience receaue the inheritaunce of the promise.

For when God made promise to Abraham because he had no greater to sweare by: he sweare by hym selfe, sayinge: Surely I will blesse thee and multiplye thee in dede. And so after that he had tarped pacientely, he entoyed the promise. For men verely sweare by hym that is greater then them selues, & an oth to confyrme the thyng, is to them an end of all stryfe. So God wyllynge very abundantly to shewe vnto the hepers of promise, the stableness of hys counsel added an oth that by two immutable thynges, in whych it was impossible that God shulde lye, we myghte haue a stronge consolacion: whych he thereto haue ferd: for to hold fast the hope that is set before vs, which hope we hold as an ancre of the soule both sure and steadfast, whych hope also entreth in, into those thynges whych are within the vayle, where the forerunner is for vs: entred, euen Iesus, that is made an hye priest for euer after the order of Melchisedec.

The. vii. Chapter.

He compareth the priesthood of Christ vnto Melchisedec: but to be farre moore excellent.

Thys



His Melchisedech kyng of ^{Salē} (whiche beinge preest of the moost hye God) met Abraham as he returned agayne fro the slaughter of the kynges, and blessed hym (to whom also Abraham gaue tythes of all thynges) fyrst is called by interpretation, kyng of ryghteousnesse: after that kyng of Salem (that is to saye: kyng of peace) without father, without mother, without kynne, and hath neyther begynnyng of dayes nor yet ende of lyfe: but is likened vnto the sonne of God and continueth a preest for euer. Consydre what a man this was, vnto whome also the Patriarke Abraham gaue tythes of the spoyle. And verely those chyldren of Leui, whiche receyue the offyce of the preestes, haue a commaundemente to take (accordeynge to the lawe) tythes of the people, that is to saye, of their brethren: yea though they sponge out of the loynes of Abraham. But he whose kyndred is not counted amonge them, receyued tythes of Abraham, & blessed him that had the promysse. And no man denyeth, but that he which is lesse, receyue the blessing of him which is greater. And here men that dyer receyue tythes. But there he receyue tythes, of whom it is wytnessed that he lyueth. And to saye the truthe, Leui hym self also which vseth to receyue tythes, payed tythes to Abraham. For he was yet in the loynes of his father, when Melchisedech met Abraham.

* Nowe therfore perfection came by the preasthode of the Leuytes (for vnder that preasthode the people receyued the lawe) what nedeth it forthermore, that an other preast shulde ryse to be called after the ordre of Melchisedech, and not after the ordre of Aaron? For yf the preasthode be translated, then of necessity muste the lawe be translated also.

For he of whom these thynges are spoken pertaineth vnto an other tribe, of whō neuer man serued at the aultare. For it is euident that our Lord sponge of the trybe of Iuda, of whiche trybe spake Moses not bynge concernyng preasthode. And it is yet a moze euident thyng, yf after the similitude of Melchisedech, there arys another preest, which is not made after the lawe of the carnal commaundement, but after the power of the endlesse lyfe. (For, after this maner doth he testifie: thou art a preest for euer, after the ordre of Melchisedech) Then the commaundement that went afore: is disannulled bycause of weakenesse & vnproftablenesse. For the lawe brought nothyng to perfection: but was an introduction to a better hope, by the whiche we drawe nye vnto God: And therfore is it a better hope, bycause the thyng was not done without an oth. For those preestes were made withoute an oth, but this preast with an oth, by hym that sayde vnto hym. * The Lord swaie, and will not repent: Thou arte a preast for euer after the ordre of Melchisedech. And for that cause was Iesus a stablysher of a better testament.

And amonge them manye were made preestes, bycause they were not suffred to endure by the reason of death. But this man (because he en-

dureth euer) hath an everlastyng preasthode. Therfore, he is able also euer to saue them to y vttermost, that come vnto God by hym: seinge he euer lyueth: to make intercessyon for vs.

For such an hye preest it became vs to haue which is holpe, harmelesse, vndefyled, separated fro synners, made hyer then heauen. Whiche nedeth not dayly (as ponder hye preestes) to offere by sacrifice, fyrst for his owne synnes, and then for y peoples synnes. For that dyd he once when he offred up hym selfe. * For y lawe maketh me preestes: whiche haue infirmitie: but the worde of the oth that came syns the lawe, maketh the sonne a preast, which is perfect for euer more.

The viii. Chapter:

The offyce of chyrp is moze worth then the preastes offyce of the olde lawe: which was vnperfect, and therfore abrogate.



If the thynges which we haue spokē this is the myght: that we haue such an hye preest as sitteth on the right hande of the seate of his maiestye in heauen, and is a minstre of holy thynges, & of the true tabernacle, whiche God pyghe and not man. For euery hye preest is ordeyned to offere gyftes and sacrifices: wherfore it is of necessity, that this man haue somewhat also to offere. For he were not a preest, yf he were on the earth where are preestes, that accordeynge to the lawe offere gyftes which serue vnto the example, and shadowe of heauenly thynges: euen as the answer of God was gyuen vnto Moses, when he was about to synag the tabernacle. * Take hede (sayde he) that thou make all thynges accordeynge to the patron whiche is shewed to the in the mount.

But nowe hath he obtayned a preasthode so moche the moze excellent, as he is the mediator of a better Testamente, whiche was confirmed in better promysse. For if the fyrst testament had ben such, y no fault could haue ben found in it; then shuld no place haue ben sought for the seconde. For in rebukynge them, he sayeth vnto the: * Beholde the dayes come (sayth the Lord) and I wyll synag the vpon the house of Israel, and vpon the house of Iuda, a newe testament, not lyke the testament that I made with they fathers in that daye, when I toke them by the handes, to leade them out of the lande of Egypt. For they continued not in my testament, and I regarded them not, sayth the Lord.

For this is the testament that I wyll make with the house of Israel: After those dayes (sayeth the Lord) I wyll put my lawes in their mindes and in they hertes I wyll wyte them and I wyll be they God, and they shalbe my people. And they shal not teache euery man his neyghbour, and euery man his brother, saying: know the Lord: for they shal knowe me, from y least vnto the moost of them: For I wyll be merciful ouer they vnryghteousnesse and they synnes & they iniquities wyll I thynke vpon no more. In that he sayeth a newe Testamente, he hathe woyn out the olde. For that whiche is woyn out and wexed olde, is readye to vanysh awaye.

The

The Epistle

The .ix. Chapter.

The profete and wordyness of the olde testament and howe farre the newe excolleth it.

Exod. xxi. b

The olde testament then had verelye ordynaunces, & scrupynge of God and wordly holynes. For there was afore tabernacle made, where in was the lyghte, and the table, & the breadd, which is called holy. But with in the second wayle was there a tabernacle which is called holiest of al, which had the golden censer and the Arke of the Testament overlappede rounde aboute with golde, wherein was the golden pot with Manna, and Aaron's rodd, that spronge, and the tables of the Testament. Over the Arke were the Cherubyns of glozy shadowinge the seate of grace. Of which thynges we cannot now speake pertycularly.

* Ex. xxi. b
Leup. xxi. a
* Exo. xl. c

When these thynges were thus ordeined, the preestes wente alwayes into the fyrste tabernacle, whych executed the scrupce of the holy thynges. But into the seconde went the hye preeste alone once every peare: not wythoute bloude, which he offered for hym selfe, and for the ignoraunces of the people. Wherwith the holy gost this signified, the way of holpe thynges was not yet opened, whyle as yet the fyrste tabernacle was standing, which was a similitude for the time then presente, in which were offered gistes and sacryfices, that coulde not make the mynster perfecte as partaynyng to the conspynce, wyth onely meates and drynckes, and dyuers washynge and iustifynges of the flesch, which were ordeyned untill the tyme of refozmacyon. But Christ being an hye preest of good thynges to come: came by a greater & more perfecte tabernacle, not made wyth handes, that is to saye, not of thys buyldyng, nether by the blood of goates, and calves, but by hys owne blood he entred in once into the holy place, and founde eternall redempcyon.

For of the bloude of Oxen and of Goates & the ashes of a ponge cowe: when it was sprynkled, purifyeth the uncleane, as touchyng the purifyng of the fleshe, so we much more shal the bloude of Christ wyche thowowe the eternall sprete offered hym selfe wythoute spot to God purge your conspyence from dead woorkes, for to serue the lyvynge God.

And for thys cause is he the medyatoure of the newe Testament, that thowowde death which chaunced, for the redempcyon of those transgressours that were under the fyrste Testament they whych are called, myghte recave the promise of eternall inherytaunce. For where as is a Testament, there must also of necessity be the death of hym that maketh the Testament. For the Testament taketh auctorite wher men are dead for it is yet of no value, as long as he that maketh the Testament is a lyve, for which cause also nether the first Testament was ordeyned without blood. For when Moses had declared al the commandement to al the people accordyng to the lawe he toke the blood of calves & of goates: wch water and purple wol, and ysope, and sprynkled

both the booke and all the people, sayng: This is the bloude of the Testament which God hath appointed unto you: Moreover, he sprynkled the tabernacle with bloude also, and all the mynsteringe vessels. And almost all thynges are by the lawe purged with bloude, and wythoute sheddyng of bloude is no remysion.

It is nede then that the similitudes of heauenly thynges be purifyed with sacche thynges, but that the heauenly thynges them selues be purifyed with better sacryfices then are those.

For Christ is not entred into the holy places that are made with handes (whych are symilitudes of true thynges) but is entred into very heauen for to appeare now in the syght of God for us not to offre hym selfe often as the hye preest entreth into the holy place, every yere with straunge bloude, for then must he have often suffred synne the worlde beganne. But now in the ende of the worlde hath he appeared once, to putte synne to flight by the offryng of hym selfe.

And as it is appoynted unto all men, that they shal ones dye, and then cometh the iudgement: even so was Christ ones offered, to take awaye the synnes of many, and unto them that loke for hym, shal he appeare agayne without synne unto saluacyon.

The .x. Chapter.

The olde lawe had no power to cleane awaye synne, but Christ dyed it with offryng his body once for all. An exhortation to receyve this goodnesse of God thankfully with patience and stedfast sayth.



Of the lawe (haupng the shadow of good thynges to come, and not the verbe fallow of the thynges them selues) can neuer with those sacryfices which they offre, yere by yere continually make the commers thereunto perfecte. For wolde not then those sacryfices have ceased to have bene offered, bycause that the offerers once purged shoulde have had nomore cōsistence of synnes? Neuerthelesse, in those sacryfices, is there mencyon made of synnes every yere. For the bloude of oxen and of goates can not take awaye synnes.

Wherfore, when he cometh into the worlde he sayeth: Sacrifice and offryng thou woldest not have: but a body hast thou ordeyned me. Burntoffrynges also for synne hast thou not allowed. Then sayd I: lo, I am here. In the begynnyng of the booke it is writte of me that I shoulde do thy wyl, O God. A houe, when he sayeth: sacrifice and offryng, & burnt sacrifices and synne offrynges thou woldest not have, nether haste thou allowed them (whiche yet are offered by the law,) then sayd he: lo, I am here to do thy wyl, O God: he taketh awaye the fyrste to stablysh the latter, by the which wyl we are made holpe, even by the offryng of the body of Iesu Christ once for all.

And every preest is redy dayly mynistryng and offryng often tymes one maner of oblation, whych can neuer take awaye synnes. But this man after he hath offered one sacryfice for synnes, is set downe for ever on the ryght hand of God, and from hence forth he tarreth tyll he see

Ex. xxi. b

Actes. xxi. a
and, b. ii. c

* Heb. ix. a
Leup. xxi. a

Roma. vi. a
1. Peter. iii. b

Collo. ii. c
Heb. viii. d

Leup. xxi. c

Heb. x. b

Exod. xxi. a
Collo. ii. c
Heb. ix. a
and, x. a

fores be made bys fote stole. For with one offering hath he made perfect for ever, the that are sanctified. The holy Ghost him selfe also beareth vs recorde, even whē he tolde before. This is the testament that I wyl make vnto them: after those dayes (sayeth the Lord) I wyl put my lawes in theyr hertes, and in theyr myndes wyl I wyte them, and their synnes and iniquities wyl I remēber nomore. And where remission of these thinges is, ther is nomore offering for synne. Seyng therfore brethren, that by the meanes of the bloude of Iesu we haue lyberty to entre into þ holy place, by the newe & lyving way whiche he hath prepared for vs, throughe the vayle (that is to saye by his fleshe) And seeinge also that we haue an hye priest which is ruler ouer the house of God, let vs drawe nye with a true hert in sure fayth, spynckled in our hertes and the euil conscience put away and washed in oure bodys with pure water, let vs kepe the professyon of our hope, wythoute waueying (for he is saythfull that promised) and let vs consyder one another, to the intente that we maye prouoke vnto loue, and to good workes not forsakyng the felowshyppe that we haue amonge oure selues, as the maner of some is: but let vs exhort one another, & so muche the more because yēse that the daye draweth nye.

* For yf we synne wylfully after þ we haue receaued the knowlege of þ truth, there remaineth no more sacrifice for synnes but a fearful looking for Iudgement, and violent fyre, which shal deuour the aduersaries. He that despyseth Moses law, dyeth wythout mercy * vnder two or thre wytnesses, how much soer (suppose ye) shall he be punyshed whych treadeth vnder fote the sonne of God: and counteth the bloude of the Testament, where wyth he was sanctified, as an unholye thyng, and doth dyshonoure to the spyrte of grace. For we knowe him þ hath sayd

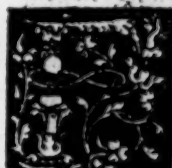
* It belongeth vnto me to take vengeance: I wyl recompence sayeth the Lord: And agayne, the Lord shal Iudge his people. It is a fearful thing to fall into the handes of the liuyng God

Call to remembraunce the dayes that are passed, in the which after ye had receaued lyght ye endured a greatesygh of aduersities, partly whyle alme wondred and gased at you for the shame and tribulacion that was done vnto you partly, whyle ye became companions of them which so passed their time. For ye became partakers also of the afflictions which happened thowme my bondes, & toke in worth the spoylyng of your goodes, and that with gladnes, knowinge in your selues, howe that ye haue in heauē a better and an endurynge substance. Cast not awaye therfore your confidence, whych hath a greates recompence of rewarde. For ye haue receiued of pacence: that after ye haue done þ wyl of God, ye myght receaue the promys. For yet a verye lytell whyle, and he that shal come wyl come and wyl not tary. But the iust shal lyue by fayth, And yf he wythdrawe hym selfe, my soule shal haue no pleasure in him. It is not we þ wythdrawe our selues vnto dānacion, but we

partayne vnto fayth, to þ winning of the soule.

The xi. Chapter.

What fayth is, and a commendacion of the same. The hebreys shal be like of the sayctes in olde tyme.



Fayth is a sure confidence of thynges which are hoped for, and a certayn tye of thynges whych are not sene. For by it þ elders obtained a good reposte. Thowwe sayth we vnderstande, þ the world was ordeined by the word of God, and that thynges whych are sene, were made of thynges whych were not sene. By fayth Abel offred vnto God a more plentiful sacrifice then Cayn: by whych he obtained wytnes that he was ryghteous, God testifyinge of his gyftes: by whych also he beyng deade, yet speaketh.

By fayth was Enoch translated, that he shulde not se death: neyther was he founde, for god hadde taken him awaye. For afore he was take away, he obtained a good report, that he pleased God: but wythout fayth it can not be þ anye man shulde please hym. For he that cometh to God, muste belue that God is, & that he is a rewarde of them that seke hym.

By fayth: Noe beyng warned of God, eschued the thynges whych were as yet not sene, & prepared the Arke to þ sayyng of his household thowwe the whych Arke, he condemned the worlde, and became heire of the ryghteousnes whych is accordynge to fayth.

By fayth Abraham, when he was called, obeyed, to go out into a place, whych he shulde afterwarde receaue to inheritaunce: & he wente out, not knowynge whether he shulde go.

By fayth he remoued into the lande of promys, as into a straunge countre, when he hadde dwelt in tabernacles: and so dyd Isaac and Iacob heires wyth hym of the same promys. For he looked for a ctye haunyng a foundacyō, whose buylde and maker is God.

* Thowwe sayth Sara also receaued strengthe to conceaue and be wyth chylde, and was deliuered of a chylde when she was paste age, because she iudged hym saythfull whych had promysed.

And therfore sprange therof one (euen of one which was as good as dead) * so many in multitude as are the starres in the skye, & as þ sand the whych is by the see thowwe innumerable.

These all dyed accordynge to fayth, when they had not receaued the promys: but saw them as farre of, and beleued them, and saluted them, & confessed, that they were straungers and pylgryms on þ earth. For they þ saye such thinges declare, that they seke a countre. Also yf they had ben myndful of the countre, fro whēce they came oute, they had leasure to haue returned agayne: but now they desyre a better (that is to saye) a heauenlye. Wherefore God hym selfe is not ashamed to be called theyr god for he hath prepared for them a ctye.

By fayth Abraham offered by Isaac, whē he was proued, & he offered him beyng his only begottē sonne, in whō he had receaued þ promys

* Gen. i.

* Act. xiii. c
Roma. i. c
I Gen. xiii. a

* Gen. b. g.
Sept. xiii. b
Eccl. xiii. b
and. xlii. d

* Gen. vi. b
Eccl. xiii. b

Mat. xiii. b

* Gen. xi. a
Act. vii. a

* Gen. xxi. d

* Gen. xxi. a

Job. viii. a

Gen. xlii. b
I. d. xxi. b
Ps. xxi. d

* Ps. xlii. c

* Gen. xxi. a
Eccl. xiii. b

scj

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les vnto hym it was sayde, in Isaac shall thy seide be called: for he cōsidered, that God was a ble to rayse vp agayne frō death. Therfore, receaued he him also for an ensample of p̄rresurreccio. * By sayth dyd Isaac blesse Jacob & Esau concernynges thynges to come.

Ge. xlviii. b

Gen. l. i. a

* Gen. l. d

* Gen. ii. a

Gen. ii. a

* Gen. ii. b

* Gen. xli. f

* Gen. xli. d

Gen. xlii. e

* Josu. vi. c

* Josu. ii. a

an. vi. e

Judg. vi. b

Judg. xvi. d

Jud. xlii. a

Judg. xxi. a

1. Re. xlii. f

1. Re. xlii. a

1. Re. xlii. a

Dan. vi. f

Danp. xli. e

Danp. ii. c

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

iii. re. xli. a

* By sayth Jacob when he was a dyng, blessed both the sonnes of Joseph, & bowed him selfe toward the toppe of hys scepter.

* By sayth Joseph when he dyed, remembred the departyng of the chyliden of Israel, & gaue cōmaundement of hys bones. * By sayth Moses when he was bozne was hys thre mone thes of his father and mother because they saw that he was a proper childe: neyther feared they the kynges commaundemente.

* By sayth Moses when he was greute, refused to be called p̄sonne of Pharaos daughter & chose rather to suffer aduersyte with the people of God, then to enioye p̄ pleasures of spūne for a sealon, and esteemed the rebuke of Chypte greater ryches then p̄ treasures of Egypt. For he had respecte vnto the rewarde.

* By sayth he forsoke Egypte and feared not the fearnes of the kyng. For he endured euē as though he had sene hi which is inuysible.

* Thozowe sayth he obeyned the passeouer and the effusion of bloude, lest he that destroyed the fyrste bozne, shuld tutehe them.

* By sayth they passed thozowe the red see as by dyelande: whyche when the Egyptians had de assayed to do: they were drownd. * By sayth p̄ wallis of Jericho fel downe after they were compassed aboute seuen dayes.

* By sayth the harlot Raab peryshed not wpyth them that were dyslobedpent, whē she had receaued the lypes to lodgynge peacably.

And what shall I moare saye: for the tyme wpl be to wyzte for me to tell of Gedon of Ba- rach, and of Sampson and of Jephthae, & of David also. And Samuell, & of the prophetes. Which thozow sayth subdued kyngedomes brought ryghteousnes: obtayned the promyses stopped the mouthes of Lōs: quēched the vyolence of fyre: escaped the edge of the swearde oute of weakenes, were made strōg wared va- lyant in fyghte: turned to fyghte the armys of the alpantes. The women receaued they deade rayled to lyfe agayne.

Other were racked, and wolde not be deli- uered, that they myght enheret a better resurrec- cyon. Agayne, other were tryed w mockynges & scoldynges, moze ouer wpyth bondes & p̄son- nēt: were stoned, where betwen a sander, were tempted, were slayne with swearde, walked vp and downe in shepe skynnes & gootes, skynnes beinge destitute, troubled and vexed: which mē the world was not worty of, they wandred in wyldernes: and in mountaynes, and in denes & caues of the earthe. And these al thozowe sayth obtayned good reporte, I and receaued not the promyse, because God hadde promysed a better chynge for vs, that they wpythout vs shuld not be made perfecte.

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

iii. re. xli. b

An exhortacon to be p̄repente and stedfaste in trouble and aduersyte: vpon hope of euerlastyng rewarde & com- mentacon of the newe testament aboue the olde.



Therfore, let vs also (seyng that we are compassed wpyth so great a mul- tytude of wytnelles) * laye awaye all that p̄fecth downe, & the spūne that hangeth so fast on, let vs runne wpyth pacience vnto the battel that is set before vs, tokyng vnto Iesus the captayne, and syn- ther of al our faith, which (for the ioye p̄ was set before hym) abode the Crosse: and dyspyled the shame, and is set downe * on the righte hande of the throne of God. Consider therfore, how that he endured suche speakyng agaynst him of syn- ners lest ye shulde be weryed and faynte in your mides. For ye haue not yet resisted vnto bloud stremyng agaynst spūne. And haue forgottē p̄ ex- hortaciō, which speaketh vnto you as vnto chil- den: my sonne despyse not the chastenyng of p̄ Lorde, neyther faynte when thou arte rebuked of him: for whom the Lorde loueth hym he cha- steneth: p̄e, he scourgeth euery sonne p̄ he recea- ueth. If ye endure chastenyng, God offreth him selfe vnto you as vnto sonnes. What sone is he whō the father chasteneth not? If ye be not vn- der correccyon (whereof all are partakers) then are ye basterdes, & not sones. Therfor seyng we haue had fathers of our flesh which corrected vs & we gaue thē reuerēce: shal we nowe not much rather be in subieccyō vnto the father of sp̄ytes and lyfe? And they verely for a few dayes, nur- tered vs after theyr owne pleasure: but he nurte- reth vs for our p̄ofyte, to p̄ intent that he may mynyster of hys holynes vnto vs. No maner chastelyng for the present tyme seemeth to be ioyous, but greuous: neuertheles afterward, it byngeth the quyet frute of ryghteousnes vnto them whych are exercysed therein.

* Stretch forth therfore the handes whych were let downe, and the weakē knees: and se p̄ ye haue straght stepes vnto youre fete, lest any haltyng turne you out of the wape: ye lette it rather be healed. Followe peace wpyth all men and holynes: wpythoute the which no man shall se the Lorde. And loke that no mā be destitute of the grate of God: lest any roote of bytternes spryng vnto trouble, and therby many be de- filed: that ther be no fornicator, or vnclane per- sone, as Esau * whych for one mease of meate solde his byrthryght. For ye knowe howe that afterward when he wolde by enheritaunce haue obtayned blessing, he was put by. For he foude no place of repentance, though * he soughte it wpyth teares.

For ye are not come vnto the * mount that is touched, and vnto burnyng fyre, nor vnto storme, and darknes, and tempestes of wether, and sounde of a trompe, and the voyce of wo- des: which * voyce, they (that heard it) wpyshed awaye, that the communicacyon shulde not be spoken to them. For they could not abyde that whych was commaunded.

* If a beast touche the mountayne, it shall be stoned, or thrust thozow with a dart: so ter- rible was the fyghte whych appeared. Moses sayde

Ephe. i. i. a

Collo. iii. a

1. Pet. ii. a

* Ephe. i. d

Collo. iii. a

Hebre. x. a

and. f. c

1. Pet. ii. a

1. Pet. ii. a

Gen. xli. b

Ge. xlii. e

Gen. xli. b

* Gen. xli. c

Gen. xli. b

Gen. xli. b

Gen. xli. b

Gen. xli. b

Gen. xli. b

Gen. xli. b

Gen. xli. b

Gen. xli. b

Gen. xli. b

Gen. xli. b

Gen. xli. b

sayde I feare and quake. But ye are come vnto the mount Sion, and to the cytye of the lyuing God, the celestial Ierusalem: and to an innumerable spght of aungels, and vnto the congregacyon of the fyrste borne sonnes, which are written in heauen, and to god the iudge of all, and to the spretes of iust and perfect men, and to Iesus the mediator of the newe testament, and to the * spynkylng of bloud that speketh better then the bloude of Abel.

Se that ye despyse not hym, that speaketh. For if they escaped not, which refused him that spake on earth: muche more shall we not escape, yf we turne a waye from hym that speaketh fro heauen: whose voyce then shoke the earth, and nowe hath declared sayeng: yet once more wyll I shake, not the earth onely, but also heauen.

Where as he sayeth yet once more, it spynkyl-eth the remouyng a way of those thinges which are shakyn as of thinges which haue ended their course that the thynges whych are not shakyn, may remayne. Wherefore yf we receaue þ kingdome whych can not be moued, we haue grace wherby we may so serue god, and that we may please hym wyth reuerence and godly feare. For oure god is a consumynge fyre.

The. xiii. Chapter.

De exhorteth vs vnto loue, to hospitallite, to thynke by pon suche as he in aduersyte: to mapntayne wedlocke: to a- uoyde couetousnesse, to make muche of them that preache Gods worde, to beware of straunge lernynge, to be con- tent to suffer rebuke with Christ, to be thankfyll vnto God and obedynte vnto suche as he in auctorite.

Et brotherlye loue contynue. * Be not forgetfull to lodge straungers. For therby haue dyuers mē² lodged aungels vnwares. Remembre the that are in bondes, euen as though ye were bound wth þ your selues: Be myndefull of them which are in aduersyte, as ye which are yet in the body. Wedlocke is to be had i honour amonge all men, and the bed vndespiled. As for whose keepers and aduouterers God shal iudge them. Let youre conuersacion be wythout couetousnes and becontente wyth suche thinges as ye haue all ready: For he hath sayd: I wyl not fayle the, nether forsake the, so þ we may boldly say: the Lord is my helper: and I wyl not feare what mā may do vnto me. Remembre the which haue the ouer spght of you, which haue spoken vnto you þ word of god. Whole sayth se þ ye so low and consyder the ende of theyr conuersaciō.

Jesus Christ yesterdays and to daye, and the same continueth for euer. * Be not carped aboute wyth dyuers and straunge lernynge. For it is a good thing that the heret be stablyshed wyth grace, and not wyth meates: whych haue not profyted them that haue had theyr payme in them. We haue an aulter, wherof they maye not eate, whych serue in the tabernacle. * For the bodies of those bestes whose bloude is brought into the holy place by the hye preaste to pouрге synne, are burnt withoute the tentes. Wherefore Iesus also to sanctifye þ people with hye owne bloude, suffred * wythoute the gate. Let vs go forth therfore vnto hym: oute of the tentes, and suffre rebuke wyth hym. For heare

haue we no contynuyng cytye: but we seke one to come. By him therfore do we offre sacryfice of laude alwayes to God: that is to say the fruit of those lyppes which confesse his name. To do good & to dystribute, forget not, for * with such sacryfices God is pleased. * Obeie them þ haue ouerspght of you, and submyt your selues vnto them, for they watche for your soules, euen as they that must geue accōptes: that they may do it wyth ioye, and not wyth greife. For that is an vnprofytable thyng for you. Praye for vs. For we trust we haue a good conscience among all men: and desyre to lyue honestly. But I desyre you the moare, that ye so do, that I may be restored to you the soner.

The God of peace that brought agayne from death oure Lord Iesus * the great sheperde of the shepe, thozow þ bloud of þ euerlastyng Testament, make you perfecte in all good worches to do bys wyll, & byynge to passe that the thing whych ye do, maye be plesaunte in bys syghte thozowe Iesus Christ, To whome be prayse for euer whyle the worlde endureth. Amen.

I beseech you brethren, suffre the worde of exhortaciō, for we haue wyrtten vnto you in few wordes. Ye knowe our brother Tymothe, that he is at libertie: with whome (yf he come shortly) I wil se you. Salute the that haue the ouer spght of you, and al the sayntes. They of Italy salute you. Grace be wythall Amen.

Sente from Italy by
Tymotheus.

The Epystle of
of Saynte James.

The fyrst Chapter.

De exhorteth to reioyce in trouble and thankfyll to receaue the worde of god, to reuerence god, to praye for what it is.



Iames the seruaunt of God & of the Lord Iesus Christ sen- deth greetynge to the twelue trybes whych are scatered a brode. * My brethren, count it for an excedyng ioye whē ye fall into dyuers temptacy- ons: knowynge this, þ * the tryynge of youre fayth, gendeth pacence: and let pacence haue her perfecte worke, that ye may be perfecte and sound, lackynge nothyng. Yf any of you lacke wyledome, let hym aske of hym that geneth it euen God, whych geneth to all men indifferently, & casteth no man in the teth, and it shal be geuen hym. But let him aske in fayth, and wauer not. For he that doubteth, is lyke a waue of the see, whych is tost of the wyndes, and carped wyth vyolence. Rather let that man thynke, that he shal receaue any thing of the Lorde.

A wauerynge mynded man is vnstable in all his wayes. Let the brother whych is of lowe degre reioyce whē he is exalted agayne, let him that is rich, reioyce whē he is made lowe. * For eue as the flour of the grasse, shal he passe away. For as the sunne ryleth with heate, & the grasse wydereth

Eccl. xxi. b.
Actes. xii. a.
Rom. xii. a.
Ibid. l. b.

Eccl. xxi. b.
Actes. xii. a.
Rom. xii. a.
Ibid. l. b.

Job. xiii. a.
Sap. vi. a.
Rom. b. a.

Job. xiii. a.
Eccl. xii. b.
Mat. xii. a.
Luc. xii. b.

Eccl. xii. b.
Eccl. xii. b.
Ibid. l. b.

The Epyttle

wydereth, and his floure falleth away, and the
beuty of the faybion of it perysheth. eue so shal
the ryche man peryshe in hys wayes.

Happy is the man that endureth temptation: for when he is tryed, he shall receaue the crowne of lyfe, which the Lorde hath promysed to them that loue hym. **I**

* **W**hen xps. * Let no man saye when he is tempted, that he is tempted of God, for as God cannot be tempted wth euell, so neyther he him selfe tempteth anye man. But euery man is tempted, when he is drawen awaye, and entysled of his owne concupiscence. Then, when luste is conceaued, he bruyngeth forth synne: & synne whē it is synished briget^h forth death. do not erre my dere b^reth^re
1. Cor. xiii. b. * **E**uerie good gyfte, and euery perfect gyft is from aboue, and commeth downe from the father of lychtes wth whom is no varpableness neyther is he chaunged vnto darckenes.

* Of hys owne wyll begat he vs wth the
wozde of truth, that we shulde be the fyfste fru-
tes of hys creatures.

13:10. r. b. f. b. b
scale. b. a. a

Wherfore (deare bʒethʒen) † let euery man
be swyfte to heare, slowe to speake, slowe to
wʒath. For the wʒath of mā wʒketh not that
whych is ryghteous before God.

¶ Therefore laye aparte all sylthynes and
superfluite of malpousines: and receaue with
meekenes the word that is gaffred in you, which
is able to saue your soules. **K**

D And ſe that ye be doers of the worde, and
 Roma. ii. b. not hearers onely, deceaynge your owne sel-
 ad. ath. b. s. ues. For * yf any man heare the word and decla-
 Luke. xi. 9. reth not the ſaine by his woordes, he is lyke vn-
 to a man beholding his bodely face in a glaſſe.

It oꝛ a ſhorte as he ha the looked on hym ſelfe,
he goeth hys waye, and foꝛ getteth immediatly
what hys falſhyon was.

But who so loketh in the perfect lawe of
lybertye, and continueth therein (yf he be not a
forgetfull bearer, but a doer of the woꝝke) the
same shalbe happye in hys dede.

¶ Playne man amonge you seme to be deuout
and refrayneth not hys tong, but deceaueth his
owne herte, this mannes deuocyon is in vayne.
¶ Pure deuocyon and vndefyled befoze God the fa-
ther, is thys: to vplet the fatherlesse and to pde-
mowes in theyr aduersitie, and to kepe him selfe
vnsported of the worlde. ¶

The.ii.Chapter.

It is forbidden to have any respects of persons, and no
 favour of any kind to be shown to any man, woman, or child, in
 the court of law, where no dead are.

Metethere, esteeme not the sayth
of oure Lorde Iesus Christ the
Lorde of glorie^t wth the res-
pecte of persons.

Now if there come into your
company a man wearing a
golden ring, clothed in goodly
apparel, and there come in also a poor man in
rags, and ye have a respect to him that
weareth the gaye clothing, and saye vnto him
Syt thou here in a good place: and saye vnto
the poore: Stande thou there, or syt here vnder my
fote stole: are ye not parcial in your selues, and

have indulged after euell thoughts?

Werken my deare beloved breathren. Hath
 not God chosen the poore of thys worlde, such
 as are ryche in fayth, and hepers of the kynge-
 dome, which he promised to them that loue him
 But ye haue dyspyled the poore. Do not ryche
 men execute tyrannie vpon you, & draue you be-
 fore þe iudgemēt seates. Do not they speak euil
 of þe good name whych is called vpon ouer you.

¶ If ye fulfyll the royall lawe, accordynge to the scripture. ⁊ (Thou shalt loue thyne neygh-
boure as thy selfe) ye do wel. But yf ye regarde
one person moze then another, ye commyt synne
and are rebuked of the lawe, as transgressours.
Whosoener shall kepe the whole lawe, ⁊ and yet
fayle in one poynte, he is gyltye of all.

For he that sayde: Thou shalt not commyt aduotrye: sayde also: thou shalt not kyll. Though thou do none aduotrye, yet yf thou kyl, thou art become a transgressour of the lawe.

So ſpeake ye, and ſo do, as they that ſhal be iudged by the lawe of libertie. For he ſhal haue iudgement without merce: that ſeeth no merce, and merce reioyleth againſt iudgement.

What anayleth it my breathzen, though a
maye saye he hath the sayth, yf he haue no deade.
Can sayth saue him? Yf a brother or a syster be
naked and destitute of dayly fode, & one of you
saye vnto them depart in peace, God sende you
warmnes and fode, not wythstandynge ye geue
them not those thynges whych are nedefull to
booye, what shall it helpe? Euen so sayth, yf it
haue no deade: is deade in it selfe.

But some man will say: thou hast a sayth, D
and I haue deades: shewe me thy sayth by thy de
ades: and I will shewe the my sayth by my dea
des. Beleuest thou y there is one God? Thou
doest well. The deuels also beleue and tremble.

But wylte thou vnderſtande, (O thou bay-
ne man) that ſayth wpythoute dedes is deader
Was not Abraham oure father iuſtified tho-
rowe woorkes, when he had * offered Iſahac his ſon.
ſonne vpon the alter?

Thou seeſte, howe that ſayth wroughte
wyth bys dedes, and throught the dedes was the
ſayth made perfecte: and the ſcripture was ful-
fylled, which ſayeth: * Abraham beleued God,
and it was reputed vnto him for righte ouſnes,
and he was called the friend of God. ¶ Ye ſe the
howe that of deades a man is iuſtified, and not
of ſayth onelye.

Lyke wyse also, was not Raab the barlotte
 fast byed thozowe woꝝkes, * when she had re-
 ceaued the messaungers, and hadde sente them
 oure a nother waye. For as the bodye, wythout
 the spꝛet is deade, euen so sayth wythout woꝝ-
 kes is deade also. **F**

The. iii. Chapter.

¶ What good and suell cometh thereofe the tongue. The
duty of such as be learned. The difference betwixt the
wisdom of the Gospel, and the wisdom of the world.

Brethren * be not euery mā a ma
ster, knowynge howe that we shall
receaue the greater dampnaciō: for
in many thynges we synne all.

¶ If a man synne not in worde,
the

the same is a perfect man, and able also to tame all the body. Beholde, we put byttes into y horses mouthes, that they maye obeye vs, and we turne aboute all the bodye of them. Behold also the hyppes, whyche though they be so greate, and are dyuen of fearle wyndes, yet are they turned about wyth a very smal helme whyther soeuer the violence of the gouerner wyll. Euen so the tongue is a lytle mebbe also, and boasterh great thynges.

B Beholde, howe greate a thyng a lytle fyre kyndleth, and the tongue is fyre, euen a world of wyckednes. So is the tongue sette among oure membres, that it defyleth the whole bodye, and setteth a fyre all that we haue of nature, and is it selfe set afyre euen of hell.

All the natures of beastes, and of byrdes, and of serpentis, and thynges of the see are meked and tamed of the nature of mā. But the tongue can noman tame. It is an vnryle euell, full of deadly popson. Therwyth blesse we God the father, and therwyth curse we men, * whyche are made after the ymage and sympletyude of God. Out of one mouth procede th blessing and cursyng. My brethren, these thynges oughte not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the fygge tree (my brethren) beare olyue berpes: ether a vyne beare fygges? So can no fountayne geue bothe salte water and frethe also. If any man be wysle and endued with knowlage among you, let hym shewe his workes out of good conuersacion with mekenes of wysedome.

D But yf ye haue bytter enuyng and stryfe in your harte, reioyce not: nether be lyars agaynst the truthe: For suche wysedome descendeth not from aboue: but is earthy, naturall, and deuelyshe. For where enuyng and stryfe is, there is vnstabilenes, and al maner of euell workes. But the wysedome that is from aboue, is fyfte pure, then peasable, gentle, and easye to be entreated, full of merce and good frutes, wythoute iudgyng, wythout simulacion: yee, and the frute of ryghteousnesse is sowen in peace, of them that mayntayne peace.

The.iiii. Chapter.

Warre and fyghtyng cometh of volupuousnes. The frendshyp of the world is enemye before God. An exhortacion to flye slaundre and the vanyte of this lyfe.

From whence cometh warre, and fyghtyng among you? come they not here hence: euē of your lustes, that fyght in your membres? Ye lust, & haue not. Ye enuy and haue indignacyon, & can not obtayne. Ye fyght & warre, Ye haue not because ye aske not. Ye aske and receaue not, because ye aske amysse: euē to consume it vpon your lustes. Ye aduoutrers, and wemen that breake matrimony: know ye not how that * the frendshyp of the world, is enemye wyth God: whosoever therfore wyl be a frende of the

world, is made the enemye of God. Eytter do ye thynke that the scrpyture sayeth in vayne. The spyte that dwelleth in vs, lasteth euen contrary to enuy: but geueth more grace, * (wherfore he sayeth, God resisteth the proude, but geueth grace vnto the lowly.)

* Submitte youre selues therfore to God, B but resist the deuell, and he wyll flye from you. Drawe nye to God, and he wyll drawe nye to you. Cense your handes ye synners, and poure your hertes ye waueryng mynded. Suffre afflictions: and mourne, & wepe. Let your laughter be turned to mourning, and your ioye to heupnes. * Humble your selues in the syght of the Lorde, and he shall lyfte you vp. Backbite not one another, brethren. He that backbiteth his brother, and he that iudgeth his brother, backbiteth the lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou arte not an obletuer of the lawe: but a iudge. There is one lawe geuer * (and iudge) whyche is able to saue and to destroye. * What art thou that iudgeth another? Go to nowe ye that say: * to day and to morowe let vs go into suche a cytie and contynue there a yere, and buye and sell, and wyne: and yet can not ye tell, what shall happen on the morowe. For what thyng is youre lyfe? It is euen a vapoure, that appeareth for a lytle tyme: and then he vanysheth awaye. For that ye ought to saye: * If the Lorde wyll, and yf we lyue, let vs do this or that. But nowe ye reioyse in your boastinges. All suche reioysyng is euell. Therfore * to hym that knoweth howe to do good, & doth it not, to hym it is synne.

The. v. Chapter.

He threateneth the wicked ryche men, exhorteth vnto pacyence: to beware of swearyng. One to knowlage his fautes to another, one to praye for another, and one to laboure to byng another to the truthe.



Go to nowe ye ryche men, wepe and howle on your wretchednes that shall come vpon you. Your ryches are corrupte, your garmentes are motheate. Your gold and syluer is cankered, and the ruste of them shall be a witness vnto you, and shall eat your fleshe as it were fyre.

Ye haue heaped treasure together * (euen wyth to your selues) in your laste dayes. Beholde, * the hye of labourers whyche haue reaped downe your felde (whyche hye is of you kept backe by fraude) cryeth, and the cryes of them whyche haue reaped, are entred into the eares of the Lord Sabaoth. Ye haue lyued in pleasure on the earthe, and bene wanton. Ye haue noyshed your hertes, as in a daye of slaughter. Ye haue condemned and kylled the iuste: and he hath not resisted you. * Be pacyente therfore brethren vnto the comyng of the Lorde. Beholde, the husbnde man waiteth for the precyous frute of the earth and hath longe pacyence thereupon, vntyll he receaue the earlye and the later rayne. Be ye also

The firste Epistle

The firste Epistle

of Saynt Peter the
Apostle.

The fyrst Chapter.

It sheweth that thowhe the abundant mercy of God
we are begotten agayne to a lyuely hope: and howe sayth
must be tryed, howe the saluacion in Christe is no newes,
but a thyng prophesied of olde. He exhorteth them to a
godly conuersacion, for so muche as they are now boine
a newe by the worde of God.



PETER an Apostle of Iesu X
to them that dwell * here and
there as straungers thowhe-
oute Pontus, Galacia, Capa-
docia, Asia, and Bithinia, e-
lect accordyng to the forknow-
lage of God the father thowhe
the sanctifying of the spyrte

unto obedyence * and spyrnchlyng of the bloude
of Iesus Christ.

* Grace be with you and peace be multiplied
* Blessed be God the father of oure Lorde Iesus
Christe, whiche accordyng to hys abundaunte
mercy begat vs agayne unto * a lyuely hope
(by that, that Iesus Christe rose agayne from
death) to an enheritaunce immortall and unde-
fyled, and that perissheth not, reserved in heauen
for you, whiche are kepte by the power of God
thowhe sayth unto saluacion, whych is prepa-
red already to be shewed in the laste tyme in the
whiche ye reioyse, though nowe for a season (ye
nede requyre) ye are in heynnes thowhe many-
folde temptacions, & the tryall of your sayth be-
yng muche moze precyous then golde that per-
issheth (though it be * tryed with fyre) myghte
be founde unto laude, glory, and honoure at the
appearng of Iesus Christ, whome ye haue not
sene, and yet loue hym, in whome euen nowe,
* though ye se hym not, yet do you beleue, and re-
ioyse with ioye vnspeakeable and glorpyous, re-
ceayng the ende of your sayth, euen the salua-
cion of your soules.

Of which saluacion hane * the prophetes en-
quyred and searched, whiche prophesied of the
grace that shuld come vnto you, searchyng whē
or at what tyme the spyrte of Christ (which was
in them) shoulde signifye, whych spyrte testified
before, the passyngs that shoulde happen vnto
Christe, and the glorie that shoulde folow after,
vnto whiche prophetes it was also declared, &
not vnto them selues, but vnto vs: they shoulde
mynyster the thynges whiche are now shewed
vnto you of them, whiche (by the holye gooste
* sente downe from heauen) hane in the Gospell
preached vnto you the thynges, whych the aun-
gels desyre to beholde.

Wherefore * gyde by the lynes of your mynd, &
be sober, and truste perfectely on the grace that
is broughte vnto you (by the declaryng of Je-
sus Christ) as obedyente chyldren, that ye geue
not your selues ouer vnto your olde lustes by
whiche ye wer led, when as yet ye wer ignorant
of

also pacient therfore, and sette youre hertes, for
the commyng of the LORDE draweth nye.
Grudge not one agaynst another brethren, least
ye bee damned. Beholde, the iudge standeth be-
fore the doore. Take (my brethren) the Prophe-
tes for an ensample of sufferynge aduersyte, and
of pacience, whiche spake in the name of the
Lorde. Beholde, * we counte them happye
whiche endure. Ye haue hearde of the pacience
of Job, and haue knowen what ende the Lorde
made. For the Lorde is very pytyfull and mer-
cyfull.

C But aboue all thynges my brethren * we are
not, neyther by heauen, neyther by earthe, ney-
ther any other othe. Let your yee, be yee, and
your name name: least ye fall into ypcocrisie. If
any of you bee vexed, let hym praye, if any of
you be merse, let hym synge Psalmes. If any be
dyspleased among you, let hym call for the elders
of the congregacyon, and let them praye ouer
hym, * anoynte hym with oyle in the name of
the Lorde, and the prayer of sayth shal saue the
spoke, and the Lorde shal rayse hym vp: and if
he haue commytted synnes they shalbe forgo-
uen hym.

D Knowlage pour fautes one to another
and praye one for another, that ye maye be hea-
led. For the feruent prayer of a ryghteous man
auayleth muche. Helias was a man vnder in-
fyrmyties euen as we are, and he prayed in hys
prayer that it myghte not rayne: * and it ray-
ned not on the earthe by the space of thre yeres
and syre monethes. And he prayed agayne,
and the heauen gaue rayne, and the earthe
brought forth her frute. Brethren if a-
ny of you do erre from the truthe, and
another conuerte hym, let the same
knowe that he whiche conuerteth
the synner from goyng astraye
out of his waye, shal saue a
soule fro death and shal
hyde the multytude
of hys synnes.

The ende of the Epistle
of S. James.

of Christ: but as he whiche called you his holpe, euen so be ye holy also in all maner of conuersation, because it is wyrtten: * Be ye holpe, for I am holy.

And yf so be that ye call on the father, whych without respecte of person iudgeth * accordyng to euery mans worke, se that ye passe the tyme of your pylgrymage in feare. * For as much as ye knowe, howe that ye wer not redeemed with corruptible thynges (as syluer and gold) from your vayne conuersation, whych ye receaved by the tradicion of the fathers: but * with the precyous bloude of Christe, as of a lambe vndefyled, and without spot whych was ordeyned before hand euen before the world was made: but was declared in the laste tymes * for your sakes, whych by his meanes do beleue on God, that rayled hym by from death, * glorified hym, that ye myght haue fayth and hope toward God, eue ye whiche haue purifyed your soules thorow the spyte, in obeyng the truthe wyth brotherlye loue vnsayned, se that ye loue one another wyth a pure hert feruently: for ye are bozne a newe, not of mortal seed, but of immortall, by the word of God, which lyueth and lasteth for euer.

* For all fleshe is grasse, and all the glorie of man is as the floure of grasse. The grasse wyddereth, and the floure falleth away, but the word of the Lorde endureth euer. * And thys is the worde whych by the Gospell was preached vnto you.

The.ii. Chapter.

He exhorteth men to laye asyde all vyce, to abstayne fro fleschly lustes, and obeye worldly rulers. Some seruantes should behaue them selues toward their masters. He exhorteth to suffre after the ensample of Christ.

Wherfore laye asyde all malprouenes and all gyle, and fawnednesse, & enuy and all backbytng: * and as newe bozne babes, desyre ye that milke (not of the bodie but of the soule) whych is wythout dysceate: that ye maye growe thereby, * (vnto saluacion) Yf so bee that ye haue tasted, howe gracious the Lorde is, to whome ye come, as vnto a lyupng stone, dysfallowed of men, but chosen of God and precyous: and ye as lyupng stones are made a spirytual house & holy presthode for to offer vpspyritual sacryfices acceptable to God by Iesus Christe. Wherfore it is contayned also in the scripture: * beholde I put in Syon a stone to be layd in the chiefe corner, electe and precyous, and he that beleueth on him shal not be confounded. Vnto you therfore whiche beleue he is precyous: but vnto them whiche beleue not * the stone whych the buylders refused, the same is begon to be the heade of the corner, & a stone that men stomble at, and a rocke wherat they be offended whych stomble at the worde, & beleue not that wheron they wer set. But ye are a chosen generacion, a royall * presthode, * an holye nacion, a people whych are wonne: that ye should shewe the vertues of hym, that called you out of darknes into his maruelous light: whiche in tyme past wer not a people, but are nowe the people of God: whiche somtyme had not obtay-

ned mercy, but now haue obtayned mercy.

* Dearly beloued, I beseeche you as straungers and pylgryms, abstayne * fro fleschly lustes which fyght against your soule, and se that ye haue honest conuersacion among the Gentyles, that wher as they backbite you as euell doers * they maye se poure good workes, and prayse God in the daye of visytacon.

* Submyt your selues therfore vnto all manner ordynance of man, for the Lordes sake, wher it be vnto the kyng, as vnto the chiefe head: other vnto rulers, as vnto them that are sent of hym, for the punishment of euell doers, but for the laude of them that do well. For so is the wil of God, that with wel doyng ye maye stoppe the mouthes of folishe and ignoraunt men as fre, & not as haupng the lybertie for a clocke of malprouyness, but euen as the seruantes of God. * Honour all men: Lone brotherly felowshyppe. Feare God, honour the kyng.

* Seruantes obey your masters wyth feare not only yf they be good and curteous: but also though they be froward. * For it is thanke worthe, yf a man for conscience toward God endure grete, and suffer wronge vnderferved. For what prayse is it, yf wher ye be buffered for your fautes, ye take it pacyently? But yf when ye do well ye suffer wrong and take it pacyently, then is there thanke wyth God.

For herunto verely wer ye called: for Christ also suffered for vs * leauyng vs an ensample yf ye should folow his steppes, whych dyd no synne nether was there gyle found in hym: whiche when he was reupled, reupled not agayne: when he suffered, he threatened not, but commytted the vengeance to hym that iudgeth righteouslye * whiche hym owne selfe bare oure synnes in his body on the tree, that we beyng deliuered from synne, shuld lyue vnto righteousnes. By whose stryppes ye were healed. For ye wer as shepe goyng astraye: but are nowe turned vnto the shepherde and byshop of your soules.

The.iii. Chapter.

Some wyues ought to ordre the selues toward their husbendes and in their apparell. The deuote of men toward their wyues. He exhorteth al men to vnite and loue and pacyently to suffre trouble. Of baptyme.

Like wyse * ye wyues bee in subiecty on to your husbendes, that euen the whych obey not your worde, maye wythout the worde be wonne, by the conuersacion of the wyues, whyle they beholde your chaste conuersacion coupled wyth feare. Whose apparel shal not be outward with brydded heare, and hangynge on of golde ether in puttyng on of gorgyous apparell: but let the hyd manne whych is in the hert be wythout all corrupcion, so that the spyte be at rest and quyet: whiche spyte is before God a thyng muche set by. For after thys maner in the olde tyme dyd the holpe women, whych trusted in God, tyer them selues, and were obedyent vnto their husbendes, euen as Sara obeyed Abraham, and called hym Lorde: whose daughters ye are

The fyrst Epistle

ye are, as long as ye do wel and are not afrayed
for any erreure.

B Lyke wyle ye men, dwell wyth the accordyng
to knowlage: geuyng honoure vnto the wyfe,
as vnto the weaker vessel, and as vnto the that
are heyres also of the grace of lyfe, & your pray-
ers be not hyndered. **I**n conclusyon, be ye all
of one mynde, of one hearte, loue as brethren, be
pytyfull, be curteous, **(mcke)** not rendyng euell
for euell, or rebuke for rebuke: but contrary wyle
bless: knowyng that ye are therunto called, euell
that ye should be heyres of the blessing. **I**f he
that doth long after lyfe, and loueth to see good
dayes, let hym refrayne hys tongue from euell &
hys lippes that they speake no gyle. Let hym
eschue euell, and do good: let hym like peace, and
ensue it. For the eyes of the Lorde are ouer the
ryghteous, and hys eares (are open) vnto theyr
prayers. Agayn: the face of the Lorde is ouer
them that do euell.

C Moreouer who is it that wyl harme you, yf
ye folow & whych is good? Yee, happy are ye, yf
any trouble happen vnto you for ryghteousnes
sake: **B**e not ye afrayed for any terroure of the
nether be ye troubled but sanctifie the Lorde God
in your hartes. **B**e ready alwayes to geue an
answer to euery man that asketh you a reason
of the hope that is in you, and that wyth meake-
nes and feare hauyng a good conscience, * that
wher as they backbite you as euell doers, they
maye be a shamed, that falsely accuse your good

D conuersacion in Christ.
* For it is better (yf the wyl of God be so) that
ye suffer for well doyng, then for euell doyng.

If * For as muche as Christ hath once suffer-
ed for synnes, the iuste for the vniuste, to buyng
vs to God, and was kylled, as pertaynyng to
the fleshe: but was quickened in the spyte. In
whyche spyte he also went and preached vnto
spytes that wer in prison, whyche somtyme had
bene dysobediente, when the longe sufferynge of
God was once looked for in the dayes of Noe,
* whyle the arke was a preparyng: wherin few
that is to saye, viii soules, wer saued by the wa-
ter, lyke as * baptyme also nowe saueth vs, not
the puttyng away of the fylthe of the fleshe, but
in that a good conscience consenteth to God by
the resurreccyn of Iesus Christ, whych is on the
ryght hand of God: **I** and is gone into heauen,
* angels, powers and might subdued vnto him.

The. iiii. Chapter.

C He exhorteth men to cease from synne, and no man to
suffre as an euell doer, but as Christen men.

A **I**f as much then as Christ hath suf-
fered for vs in the fleshe, arme ye your
selues lyke wyle wyth the same mynd
for he whyche suffereth in the fleshe,
ceaseth from synne that he hencefor-
ward shuld liue (as much tyme as remayneth in
the fleshe) not after the lustes of men, but after
the wyl of God. For it is sufficient for vs, that we
haue spent the tyme that is past of the life, after
the wyl of the * Gentyls, walkyng in wanton-
nes, lustes, in excelsse of wyues, in excelsse of ea-

tyng, in excelsse of drynkynge (in dronkennes) and in
abhomynable ydolatry.

And it semeth to them an inconuenient thyng
that ye runne not also wyth them vnto the same
excelsse of ryote, and therfore speake they euell of
you, whych shall geue accomptes to hym that is
ready to iudge quicke and dead. For vnto this
purpose verely was the Gospell preached also
vnto the dead, that they should be iudged like o-
ther men in the fleshe, but shuld lyue before God
in the spyte. The ende of all thynges is at hand.

Be ye therfore sobre, & watcy vnto prayer
But aboue all thynges haue feruent loue amog
your selues. For loue shall couer the multitude
of synnes. * Wepe herberous one to another,
* wythout grudgyng. As euery man hath recei-
ued the gyft, euell to mynister the same one to ano-
ther, as good mynisters of manyfold grace of
God. Yf any man speake, let him talke as yf wor-
des of God. * Yf any man mynister, let hym do it
as of the abylytie, which God mynistreth vnto
to hym. That God in all thynges may be glory-
fied thowhe Iesus Christ, **I** to who be prayse
and domynyon for euer and euer. Amen.

Dearelye beloved, maruayle not that ye are
proued by fyre (whyche thyng is to trye you) as
thoughe some straunge thyng happened vnto
you: but reioyse, in as much as ye are partakers
of Christes passyon: that when hys glorye ap-
peareth, ye maye be merue and glad. * Yf ye bee
rayled vpo for the name of Christ happy are ye:
For the glory and the spyte of God resteth vpo
you. On theyr parte he is euell spoken of, but on
your parte he is gloryfied.

Be that none of you bee punyshed as a mur-
therer, or as a thefe, or an euell doer, or as a bu-
sibody in other mens matters. Yf any man suf-
fre as a Christen man, let hym not be ashamed:
but let hym gloryfy God on his behalfe: For the
tyme is come, that iudgement must begynne at
the house of God. Yf it fyrste begyn at vs, what
shall the ende be of them whyche beleue not the
Gospell of God? And yf the ryghteous scarcely
be saued: where shal the vngodly and the synner
appeare? **W**herfore, let them that are troubled
accordyng to the wyl of God commytte theyr
soules to hym wyth wel doyng, as vnto a fayth-
full creatoure.

The. v. Chapter.

C A speccall exhortacion for all byshoppes and piores.
He exhorteth younge persones to submyt them selues
to the elders, and euery one to loue another.



Elders whyche are among you, **I** ex-
horte whyche am also an elder, and
a wytnes of the afflictions of Christe
and also a partaker of the glory that
shalbe opened. * Feede ye Christes
flocke, as much as lyeth in you, takyng the ouer-
syght of them, not as compelled therto, but wyl-
lynglye: (after a godly sorte) not for the desyre of
filthy lucre: but of a good mynd, not as though
ye were lordes ouer the parishes: but * that ye
be an ensample to the flocke (as that with good wyl)
And when the chiefe shepherde shall appeare, ye
shall receaue * an incorruptible crowne of glory
Lyke wyle ye ponger, submyt poure selues vnto
the

Roma. i. b
Ephe. iiii. d

Gen. ii
Acres. ii
Ibid.

Roma. ii. co.

Math. i. i. Petri. ii. and. ii.

1. Pet. ii. c

Roma. vi. a

Actes. x

1. Cor. ii. Titus. ii. 1. the. ii.

1. Cor. ii. 1. the. ii.

the

the elders. Submyt your selues every man, one to another: knet your selues together in lowly-nes of mynde. For God respyketh the proud, and geueth grace to the humble. Submyt your selues therfore vnder the myghtie hand of God that he maye exalt you, when the tyme is come.

*Caste all your care vpon hym: for he careth for you.

Be sobre and watche, for your aduersary the deuill as a roarynge Lyon* walketh aboute, seeking whome he maye deuoure: & whome respyketh faste in the faythe, knowyng that the same affliccyons are appoynted vnto your brethren that are in the worlde. But the God of all grace whych hath called vs vnto his eternall glorie by Christ Iesus, shall his owne selfe (after that ye haue suffered a lytle afflyccion) make you perfect, letle, strength and stablysh you. To hym be glozy and dominion for ever, and ever Amen.

By Sylluanus a faythfull brother vnto you (as I suppose) haue I writte briefly, exhortyng and testifyng, howe that thys is the true grace of God, wherin ye stande. The congregacion of them whych at Babylon are companions of your election, saluteth you, and so doeth Marcus my sonne.

*Greete ye one another with the kysse of loue. Peace be with you all, whych are in Christe Iesu.
Amen.

The second Epistle of of Saynt Peter the Apostle.

The fyrst Chapter.

For as much as the power of God hath geuen vs all thynges partaynyng vnto life: he exhorteth vs to make our calling knowne by good workes and frutes of faith. He maketh mencion of his owne death.



Vpon Peter a seruaunte, and an Apostle of Iesus Christe, to them whych haue obtained lyke precious fayth wth vs thorowe the ryghteousnes of our God and sauyoure Iesus Christ.

*Grace bee vnto you, and peace bee multiplied thorowe the knowlage of God and of Iesus our Lorde. Accordyng as bys godly power hath geuen vnto vs all thynges pertyayne vnto lyfe and godlynes, thorowe the knowlage of him that hath called vs by glorie, & vertue, by the whych are geuen vnto vs excellent and moste great promyses, that by the meanes therof ye myght be partakers of the Godly nature, yf ye flye the corrupcyon of worldly luste.

And hereunto geue all diligence in your fayth

minister vertue: in vertue knowlage: in knowlage temperaunce: in temperaunce patience: in patience godlynes: in godlynes brotherly kindnes in brotherly kindnes loue. For yf these thynges be among you, and be plenteous, they wyl make you that ye neyther shalbe ydle nor vnfrutefull in the knowlage of our Lord Iesus Christ. But he that lacketh these thynges, is blinde and gropeth for the waye with his hand, & hath forgot-ten, that he was purged from his old synnes.

Wherfore brethren, geue the more diligence, for to make your callinge and eleccyon sure, (by good workes,) For yf ye do suche thynges, ye shal neuer fall. Pee, and by thys meanes an entryng in shalbe mynistrer vnto you a boundant lyfe into the everlastyng kyngdom of our Lorde and sauyoure Iesus Christ.

Wherfore, I wyl not be negligent to putte you alwayes in remembraunce of such thynges though ye knowe them your selues, and be stablyshed in the present truthe. Notwithstanding I thynke it mete (as long as I am in this tabernacle) to steepe you vp, by puttynge you in remembraunce, for as muche as I am sure, that shortly I must put of thys my tabernacle, & euen as our Lord Iesus Christ shewed me. I wyl euer also geue my dyligence, that ye maye haue wherwyt to steepe vpon the remembraunce of these thynges after my departyng.

*For we haue not folowed deceatfull fables, when we opened vnto you the power and comyng of our Lord Iesus Christ, but wth our eyes we sawe bys maiestie: euen then verely whē he receaued of God the father honour and glorie and when there came such a voyce to hym from the excellent glorie. *Thys is my dere beloved sonne, in whome I haue deelyte. Thys voyce we hearde come from heauen, when we were wth hym in the holy mount.

We haue also a ryght sure word of prophēcy, wherunto yf ye take hede, as vnto a light that shyneth in a darcke place, ye do well, vntill the daye dawne, and the daye starre aryse in your hertes. So that ye fyrst knowe thys: that no prophēcy in the scripture hath any priuate interpretation. For the scripture came neuer by the wyl of man: but holy men of God spake, as they were moued by the holy goste.

The ii. Chapter.

The prophēcy of false teachers and the wyl theyr punishment.



There were false Prophetes also amonge the people, euen as there shalbe false teachers amonge you: whych pryncypally shal byng in damnable sectes (euen denyng the Lord that hath boughte them) and byng vpon them selues swyfte damnacion and many shal folow theyr damnable wayes, by whome the waye of truthe shalbe euell spoken of, and thorowe conetousnes shal thei withfained wordes make marchaundyse of you, whose iudgement is nowe not farre of, and theyr damnacion slepeth not.

For yf God spared not the angels that sinned

Li iii but

The seconde Epistle

but cast them doune into hell, & deliuered them into chaynes of darkenes (to bee punished) to be kept vnto iudgement: neyther spared the olde woꝛlde, but saued * Doe the ryghte preacher of ryghte oules, and broughte in the floude vpon the woꝛlde of the vngodly, and turned the cyties of Sodom and Gomoz into ashes: ouerthrewe them, dampned them, and made on them an example vnto those that after shoulde lyue vngodly: And iuste * Lot vexed wth the vnclely conuersacion of the wicked, deliuered he. For he beyng ryghteous, and dwelling amonge the inseyne and hearynge, vexed hys ryghteous soule from daye to daye wth theyr vnlawfull dedes. * The Lorde knoweth how to deliuer the godly out of temptacions, and to reserue the vniuste vnto the daye of iudgemente for to be punished: but cheselye them that walke after the fleshe in the lust of vncleynesse, and despyse authoritye. Presumptuous are they, and stubborne, whyche feare not to speake euell of them that excell in woꝛthypp. When the angels whyche are greater bothe in power and myghte, receaue not of the Lorde raylyng iudgement agaynst them selues. But these as brute beastes, naturallie brought forth to be taken and destroyed, spake euell of the thynges that they vnderstande not, and shall peryshe in theyr owne destruction, and receaue the rewarde of vnyghteousnes.

They counte it pleasure to lyue delypoulyse for a season. Spottes they are and fylthynges: whyche lyue at pleasure in theyr owne decauabable wayes, feastyng and scoꝛnyng you: haung theys ful of aduoutye, and that cannot cease fro synne: beglyng vnstable soules. heartes they haue exteꝛpiled wth robberye. They are curled chyldzen whyche haue forsaken the ryght waye, and are gone astraye folowng the wape of Balaam the sonne of Bosoꝛ whyche loued the rewarde of vnyghteousnes: but was rebuked of hys iniquyte. The same and domme beast speaking wth mannes voyce, forbad the madnes of the prophete.

* These are welles wythoute water: cloudes that are carryed wth a tempeste, to whome the myst of darknes is reserued for euer. For when they haue spoken the great swellng woꝛdes of vanitee, they entyse theowylustres in the voluptuousnes of the fleshe, them that were cleane escaped: cutt the that now lyue in erreour: whyle they promes them lyberte, where as they them selues are the bonde seruauntes of corrupcion:

* For of whom a man is overcome, vnto flame is he broughte in bondage. * For yf they (after they haue escaped from the fylthynges of y woꝛld theow the knowlage of the Lorde and the sauoure Jesu Christ) are yet tangled agayn therein, and overcome * then is the latter ende woꝛse wth them then the begynnyng. For it had ben better for them, not to haue knowen the way of ryghteousnes, then after they haue knowen it, to turne from the holpe commaundemente that was geuen vnto them. But thesame is happened vnto them that is vsed to bee spoken by the true pꝛouerbe: * The doggue is turned to hys

owne vomit agayne, and the sow that was washed is turned agayne to her wallowng in the myre.

The .iii. Chapter.

Of the daye of the Lorde, whose longe taryng is saluacion.



This is the seconde epistle that I now wyte vnto you dearly beloued, wherewith I steere vpon your sincere mynd, by puttyng you in remembraunce, that ye maye be myndfull of the woꝛdes (whyche were tolde befoze of the holy prophetes) and also the comaundement of vs which be Apostles of the Lorde and sauoure.

* Chysfyrst vnderstand, that ther shal come in the laste dayes, mockers (in decaetfulnesse) whych wyl walke after theyr owne lustes, and saye: Where is the promes of hys commyng? For sence the fathers dyed, al thynges continue in thesame estate wherin they wer at the begynnyng. For thys they knowe not (and that wylfully) howe that the heauens a great whyle ago were, and the earthe oute of the water appeared by theow the water, by the woꝛde of God: by the which thynges the woꝛld that then was, perished beyng ouerrunnen with water. * But the heauens & earth whyche are now, be kept by hys woꝛde in store, and reserued vnto fyre, agaynst the daye of iudgement and perdyccion of vngodlye men. Dearelye beloued, be not ignorant of thys one thyng, howe that * one daye is wyth the Lorde as a thousande yere, and a thousande yere as one daye. The Lorde that hathe promysed, is not slacke, as some men counte slackenes: but is payente to vs warde: for as muche as he would haue no man losse, but wyl receaue all men to repentaunce.

Neuerthelesse * the daye of the Lorde wil come as a thefe in the nyght, in the whych day, the heauens shal passe away in maner as a tempest, & the elementes shal melt wth heat: the earth also & the woꝛkes that are therein, shal burne. Repynge then that all these thynges shal peryshe, what maner persons ought ye to be in holy conuersacion, and godlynes: lokyng for, & hastnyng vnto the commyng of the daye of God, by whiche the heauens shal peryshe wth fyre, and the elementes shal melte wth heate. * Neuerthelesse we (accorpyng to hys promys) looke for a newe heauen and a newe earthe, wherein dwelleth ryghteousnes.

Wherfore dearelye beloued, seyng that ye loke for such thynges, be diligente that ye maye be founde of hym in peace, wythout spotte & vndefyled. And suppose that the longe sufferyng of the Lorde is saluacion, euen as our dearelye beloued brother Paule also (accorpyng to the wyl some geuen vnto hym) hath wyrtten vnto you, pee, almoste in euery epistle, speaking of suche thynges: amonge whyche are manye thynges herde to bee vnderstande, whyche they that are vnlearned and vnstable, peruerse, as they do also the other scryptures vnto theyr owne destruction

Gene. vii. a

Bala. xli. f

John. xv. b
1. Cor. x. c

Am. xlii. b

Judi. i. c

Job. viii. d
Roma. vi. c
1. Cor. vi. a
and .x. c

agat. xli. b

1. Cor. xli. c

Acta. x

ii. Cor. ii. c

Judi. i. c

1. Tim. ii. c

1. Tim. ii. c

Job. xlii. c

1. Cor. vi. c

1. Cor. vi. c

1. Cor. vi. c

1. Cor. vi. c

1. Cor. vi. c

1. Cor. vi. c

1. Cor. vi. c

1. Cor. vi. c

1. Cor. vi. c

1. Cor. vi. c

1. Cor. vi. c

1. Cor. vi. c

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1. Cor. vi. c

1. Cor. vi. c

1. Cor. vi. c

1. Cor. vi. c

1. Cor. vi. c

1. Cor. vi. c

fruccion. Ye therfore beloued, (seyng ye be warned afoze hande) beware lest ye, with other men bee also plucked awayne through the erreure of wicked: and fall from your owne steadfastnes but growe in grace, and in the knowlage of our Lorde and sauour Iesus Christ. To whom bee glozpe bothe now and for euer. Amen.

The firste Epistle of saunte Ihon the Apostle.

The firste Chapter.

Thus wittenesse of the euertlastyng woorde of God.
The bloodde of Christ is the purgacion from synne
No manne is without synne.



In which was from the begynnyng, which we haue hearde, which wee haue sene w our eyes, which wee haue looked vpon, and oure handes haue handeled of the woorde of life. And the life appeared, and wee haue sene and heare

wittenes, and shewe vnto you * eternall life which was with the father, and appeared vnto vs. That which wee haue sene and hearde, declare vnto you, that ye also maye haue fellowship with vs, that oure fellowship maye bee with the father, and his soonne Iesus Christe. And this write wee vnto you, that (ye maye receyue, and that) your loye maye bee full.

And this is the thynges which wee haue heard of hym and declare vnto you, that God is lighte, and in hym is no darkenes at all. If wee saie that we haue fellowship with hym, and walke in darkenes, we lie: and dooe not the truth. But and we walke in light euen as he is in light, the haue wee fellowship with hym, and the bloodde of Iesus Christ his soonne cleaseth vs fro all synne. * If we saie y wee haue no synne, wee deceiue our selues, & the truth is not in vs: * If we knowe our synnes, he is faithfull, & iust, to forgiue vs our synnes, and to clenise vs from all vnrigh teousnes. If we saie wee haue not synned, wee make hym a lyar, and his woorde is not in vs.

The. ii. Chapter.

Christ is our aduocate. Of true loue, and how it is reled.



Little chyldren these thynges write I vnto you, that ye synne not. And if any manne synne, wee haue an aduocate with the father, Iesus Christe the righteous: and he it is that obtaineth grace for our synnes, not for our synnes onely, but also for the synnes of the worlde. * And herby wee are sure that wee knowe hym if wee kepe his commaundementes: * He that saith I knowe hym, & kepeth not his commaundementes is a lyer, and the verite is not in hym. But whoso kepeth his woorde, in hym is the loue of God perfecte in dedde, hereby knowe wee that wee are in hym. He that saith: he bydeth in hym ought to walke euen as he walked. *

Brethren, I write no newe commaundement vnto you: but that olde comaundement, which

ye haue had from the begynnyng. The old commaundement is y woorde which ye haue heard from the begynnyng. Again, a newe commaundement I write vnto you, y is true in hym and the same is true also in you: for the darkenesse is passe, and the true lighte now shineth. * He that saith, how that he is in the light, and yet hateth his brother, is in darkenesse euen vntill this time. He that loueth his brother, abydeth in the lighte and there in no occasion of euill in hym. He that hateth his brother is in darkenesse: and walketh in darkenesse: and cannot tell whether he goeth, because that darkenes hath blynded his eyes.

Babes I write vnto you, how that your synnes are forgiuen you: for his names sake. I write vnto you fathers, how that ye haue knowe hym that is from the begynnyng; I write vnto you young menne, howe that ye haue overcome the wycked. I write vnto you litle chyldren, howe that ye haue knowen the father I haue wrytten vnto you fathers, how that ye haue knowe hym that is from the begynnyng. I haue wrytten vnto you young menne, how that ye are strong, and the woorde of God abydeth in you, and ye haue overcome the wycked. See that ye loue not the world, neither the thynges that are in the world. If any manne loue, the world, the loue of the father is not in hym. For all that is in the worlde, (as the luste of the flesh, and the luste of the eyes and the pryde of lyfe) is not of the father: but of the worlde. And the worlde passeth awayne, and the luste thereof: but he that fulfilleth the will of God abydeth for euer. *

Little chyldren, it is the laste tyme, and as ye haue heard, how that Antechrist shall come, eue now are there many begon to bee Antechristes already: wherby wee knowe, that it is the last tyme. * They wente out from vs, but they were not of vs. For if they had been of vs, they would no doubt, haue contynued with vs. But that is myghte appare, that they were not of vs. Reuerthelesse, ye haue an oyntemente of hym that is holy, and ye knowe all thynges. * I haue not wrytten vnto you, as though ye knewe not the trueth: but as though ye knewe it (and knowe also) that no lye cometh of trueth. Who is a lyer but he that denieth that Iesus is Christe: the same is Antechriste, that denieth the father and the soone, whosoever denieth the soonne, the same hath not the father. (He that knowelageth the soonne, hath the father also.) Let therfore abyde in you that same which ye heard from the begynnyng. If that which ye hearde from the begynnyng shall remain in you, ye also shall continue in the soonne & in the father. And this is the promise that he hath promised vs: euen eternall life.

These thynges haue I wrytten vnto, con. tynnyng theim that deceiue you. And the annoyntynge which ye haue receiued of hym that dwelleth in you. And ye nede not, that any man teache you: but as the annoyntynge teacheth you of all thynges, and it is true, and noly, and as it hath taught, euen so byde therein. And now habes abide in hym: that whē he shall appeare we maye bee bold, & not to bee made ashamed of hym at his

The Epistle

at his commyng. If ye knowe that he is righte-
ous, knowe also that every one whiche dooeth
righteousnes, is bozne of hym.

The. iiii. Chapter.

The synagoge lone of God towarde vs, and howe
wee again ought to loue one another.

Luke. xx. f.
* Ihon. i. b.

Behold, what lone the father hath
shewed on vs, that wee should becal-
led (and bee in deede) the * soonnes of
God. For this cause the worlde kno-
weth you not, because it knoweth
not hym. Derely beloued, now are wee the soon-
nes of God and yet it dooeth not appeare, what
wee shal bee. But wee knowe that when it shal
appere: wee shal bee like hym. For wee shal see
hym as he is. And every manne þ hath this hope
in hym, purgeth hymself, even as he also is pure.
Whosoever committeth synne, committeth vn-
righteousnes also, and synne is vnrightheousnes.
And ye knowe that he appeared, to take awaye
our synnes, and in hym is no sinne. As many as
byde in hym synne not, but whosoever synneth
hath not sene hym, nether knoweth hym.

Gene. iii. a.
Ihon. viii. f.

Babes, let no manne disceine you, he þ dooth
righteousnes is righteous: even as he is righte-
ous. He that committeth synne, is of the deuell:
for the deuell synneth cense the begynnyng. For
this purpose appered the soone of God, to loue
the woorkes of þ deuell. Whosoever is bozne of
God, synneth not: for his seede remaineth in him
& he cannot synne, because he is bozne of God. In
this are the chyldzen of God knowen, & the chyl-
dzen of þ deuell, whosoever doth not righteousnes
is not of God, nether he þ loueth not his brother.

Gene. iii. b

For this is the tidynge, that ye hearde from
the begynnyng, that ye should loue one another
not as Cain whiche was of þ wicked, and slewe
his brother. And wherefore slewe he hym? Be-
cause his owne woorkes wer euill and his bro-
thers good. * Maruail not my brethren though
the worlde hate you. Wee knowe, þ we are tran-
slated fro death to life, because wee loued þ bre-
thren. * He that loueth not his brother, abideth in
death. Whosoever hateth his brother, is a man-
sleer. And ye knowe that no mansleer, hath eter-
nall life abyding in hym. Hereby perceiue wee
loue, because he gaue his life for vs: & wee ought
to geue our liues for þ brethren. But whoso hath
this worlde good and * seeth his brother haue
nede, and shutteth vp his compassion from hym
how dwelleth þ loue of God in hym? My babes
let vs not loue in woord nether in tounge: but
in deede and in verite. Hereby wee knowe, that
wee are of the verite and can quiet our heartes
before hym. For if our hearte condempne vs, God
is greater then our hearte, and knoweth al thynges.

Leut. xix. b

Deut. xv. b

Mat. vii. a.
and. xx. e.
Ihon. xv. b
and. xvi. f.
Jacob. i. a.
I. Ihon. v. c
Ihon. xiii. b.

Derely beloued, if our hearte condempne vs
not, then haue wee trust to God warde: & what
soeuer wee aske wee receiue of hym, because we
keepe his commaundementes, and dooe those thyng-
es whiche are pleasaunte in his sight. And this
is his commaundemente, that wee beleue on the
name of his soonne Iesus Christ, and loue one a-
nother, as he gaue commaundemente. And he þ
kepeth his commaundementes, dwelleth in hym

and he in hym, & derby knowe wee þ he abydeth
in vs euen by the spirite whiche he hath geue vs

The. iiii. Chapter.

Difference of spirites and how the spirite of God
maye bee knowen from the spirite of erreure. Of
the loue of God, and our neighbours.



Derely beloued * beleue not every spi-
rite: but proue the spirites, whether
they are of God or not, * for manye
falle prophetes are gone out into the
worlde. Hereby shal ye knowe the
spirite of God. Every spirite that confesseth that
Iesus Christe is come in fleshe, is of God. And
every spirite that confesseth not þ Iesus Christe
is come in the fleshe is not of God. And thys is
that spirite of Antichriste, of whome ye haue harde
howe that he shoulde come: and euen now alredy
is he in the worlde. Litle chyldzen, ye are of God
and haue ouercome theim: for greater is he that
is in you, then he that is in the worlde. Thei are
of the worlde, therefore speake they of the worlde
and the worlde heareth theim. Wee are of God.
He that knoweth God, heareth vs: he that is not
of God, heareth vs not. Hereby knowe wee the
spirite of veritie and the spirite of erreure.

Derely beloued * let vs loue one another: for
loue cometh of God. And euery one that loueth
is bozne of God, and knoweth God. He that lo-
ueth not knoweth not God: for * God is loue.
In this appeareth the loue of God, to vs warde:
because that * God sente his onely begotten
soonne into the worlde, that wee myghte lye
through hym. Herein is loue, not that wee loued
God, but that he loued vs, and sente his soonne
to bee the agremente for our synnes.

Derely beloued, if God so loued vs, we ought
also to loue one another. * Roma hath sene God
at any tyme. If wee loue one another, God dwel-
leth in vs, and his loue is perfecte in vs. Hereby
knowe wee that wee dwell in hym, and he in vs
because he hath geuen vs of his spirite. And wee
haue sene, and dooe testifie, that the father sente
the soonne to bee the sauour of the worlde. Who-
soeuer confesseth that Iesus is þ soonne of God
in hym dwelleth God, and he in God. And wee
haue knowen and beleued þ loue that God hath
to vs. God is loue, and he that dwelleth in loue,
dwelleth in God, and God in hym.

Herein is the loue perfecte in vs, þ wee should
haue trust in the daye of iudgemente: for as he is
euen so are wee in this worlde. There is no feare
in loue, but perfect loue casteth out feare, for feare
hath paynfulnes. He that feareth, is not perfecte
in loue. Wee loue hym: for he loued vs first. If a
manne saie I loue God, and yet hate his brother
he is a lyar. For how can he that loueth not his
brother whom he hath sene, loue God whom he
hath not sene? And this commaundement haue
wee of hym: that he whiche loueth God, shoulde
loue his brother also.

The. v. Chapter.

To loue God, is to kepe his commaundementes.
Faith overcometh the worlde. Euery synge
life is in the soonne of God. Of sinne vnto death



A whosoever beleueth that Iesus
is Christe is bozne of God. And euery
one þ loueth hym whiche begat, loueth
hym

hym also whiche was bee gotten of hym. * By this wee knowe, & wee loue the chyldren of God when wee loue God and kepe his commaundementes. For this is the loue of God; & wee kepe his commaundementes, & his commaundementes are not greuous. * For all that is borne of God, ouercommeth the world. And this is the victorie that ouercommeth the worlde, euen our faith. Who is it that ouercommeth the worlde, but he whiche beleueth, & Iesus is the sonne of God: This Iesus Christ is he that came by water and bloodde, not by water onely: but by water and bloodde. And it is the spirite that beareth witness, because the spirite is trueth. (For there are three whiche beare recorde in heauen, the father, the worde, and the holy ghost. And these three are one.) And three whiche beare recorde (in earth) the spirite, and water and bloodde: and these three are one. If we receiue the witness of menne & witness of God is greater. * For this is & witness of God (that is greatest) whiche he testified of his sonne. He that beleueth on the sonne of God hath the witness in hymself: & he that beleueth not God hath made hym a liar because he beleued not the recorde that God gaue of his sonne. And this is the recorde, how that God hath geuen vnto vs eternal life, & this life is in his sonne. He that hath the sonne, hath life and he that hath not the sonne of God, hath not life. These thynges haue I wyrtten vnto you & beleue on the name of the sonne of God, that ye maye knowe how that ye haue eternall life, and that ye maye beleue on the name of the sonne of God. And this is the trust that wee haue in hym that if we aske any thyng accordyng to his wil he heareth vs. And if we knowe that he heareth vs whatsoeuer wee aske wee knowe & wee haue the petitions, & wee desire of him. If any manne see his brother synne a synne not vnto death, let hym aske, & he shall geue hym life for them that synne not vnto death. There is a synne vnto death for whiche sake I not & a manne should praye. All vnrightheousnes is synne, & there is a synne not vnto death. We knowe & whosoever is borne of God, synneth not, but he & is begotten of God, kepeth hymself and & wicked toucheth hym not. We knowe & wee are of God, and the world is altogether set on wickednes. Wee knowe that & sonne of God is come, & hath geuen vs a minde to knowe hym whiche is true: and we are in hym that is true: throughe his sonne Iesu Christe. This same is verie God, and eternall life. Blesse kepe your selues from ymagis. Amen.

The second Epistle

of sainte Ihon.

He writeth to a certayne Ladye, reioyseth that her chyldre walke in the trueth, exhorteth them to loue warneth them to beware of suche deceiuers as deny that Iesus Christ came in the fleshe, prayeth thei to continue in the doctryne of Christ, and to haue no thyng to doo with them & byng not this learning.

The elder to & electe Lady and her chyldren, whom I loue in the trueth: and not I onely, but also all that haue knowen the trueth, for the truethes sake whiche dwelleth in vs, and shalbe in vs for euer

With vs shalbe grace, mercy, and peace, from God the father, and from & Iorde Iesus Christ the sonne of the father, in trueth and loue. I reioyced greatly that I founde of the chyldren walkyng in trueth, as wee haue receiued a commaundement of the father. And now beseech I the Lady, not as though I wrote a newe commaundement vnto thee, but that same whiche we haue heard fro the begynnyng & we & should loue one another. And this is the loue, that we should walke after his commaundementes.

This commaundement is (that as ye haue hearde from the begynnyng) ye should walke in it. For many deceiuers are entred into the world whiche confesse not that Iesus Christ is come in the fleshe. This is a deceiuer and an Antichriste. Take on your selues that wee lose not that wee haue wrought: but that wee maye haue a full reward. Whosoever transgresseth and bydet not in the doctryne of Christ, hath not God. He that endureth in the doctryne of Christ, hath both & father & the sonne. If there come any vnto you and byng not this learning, hym receiue not to house: neither bid hym god speede. For he that bideth hym god speede, is partaker of his euill dedes. (Beholde, I haue told you before, that ye should not be ashamed in the daye of the Lorde.) I had many thynges to wyte vnto you, neuerthelesse I would not wyte with paper pyncke but I trust to come vnto you, and speake with you mouth to mouth, that our ioye maye be full: the sonnes of the electe sister grete thee. Amen.

The thirde Epistle

of sainte Ihon.

He is glad of Gaius, that he walketh in the trueth, exhorteth hym to bee louyng vnto the poore Christen in their persecution, sheweth & bakind dealing of Diotrephes, and the good report of Demetrius.



He elder vnto & beloued Gaius whom I loue in the trueth. Beloued, I wishe in all thynges & thou prosperedst, and faredst well, euen as thy soule prospereth. For I reioyced greatly: when the brethren came, and testified of the truth that is in thee, how thou walkest in the trueth. I haue no greater ioye, then for to heare how that my sonnes walke in veritie. Beloued thou dooest faithfully, whatsoeuer thou dooest to the brethren, and to strangers, whiche beare witness of thy loue before & congregacyon. Whiche brethren if thou byng forwarde of their iorneye (after a godly sorte) thou shalt doo well, because that for his names sake they wente forth, and tooke nothing of the Gentiles. Wee therefore oughte to receiue suche that we might bee helpers to the trueth. I wrote vnto the congregacion: but Diotrephes whyche loueth to haue the prebeminence among thei receiuet not. Wherefore if I come I wyll declare his dedes whyche he dooth, iestyng on vs with malicious wordes, neither is there with contente: Not onely he hymself receiuet not the brethren: but also he forbiddeth them that

The Reuelacion

That woulde, and thrusteth them out of the congregation. Beloued, foloe not that whiche is euill, but that whiche is good. He that dooth wel is of God but he that dooth euill seeth not God. Demetrius hath good reporte, of all menne and of the trouth it self, yea, and wee oure selues also beare recorde, and ye knowe, that our recorde is true. I had many thynges to wyte: but I wyll not with yncke and penne wyte vnto thee. I truste I shall shortly see thee and wee shall speake mouthe to mouthe. Peace bee vnto thee. The louers salute thee. Greete the louers by name.

The Epistle of saint

Jude.

The rebuketh suche as beeing blinded with their owne lustes, resist the trouth. He exhorteth us to edifie one another, to praye in the holy ghoost, to continue in loue, to loke for the comyng of the Lorde.

Iudas the seruaunt of Jesus Christ the brother of James. To them whiche are called and sanctified in God the father, and preserued in Jesu Christe. Mercie vnto you & peace and loue be multiplied. Beloued, when I gaue all diligence to wyte vnto you of the comen saluacion, it was nedefull for me to wyte vnto you to exhorde you, that ye should continually labour in the faith, whiche was once geuen vnto saintes: For there are certain vngodly menne craftily crept in, of whiche it was written afore tyme vnto suche iudgemente. Thei turne the grace of our God vnto wantonnes, & deny God (whiche is the onely Lorde) and our Lorde Jesus Christ.

My mynde is therfore to put you in remembrance: for as muche as ye once know this, how that the Lorde (after that he had deliuered the people out of Egypte) destroyed them whiche afterwarde belened not. The angels also whiche kepte not their firste estate, but lefte their owne habitation, he hath reserued in euerlastyng chaines vnder darchenes vnto the iudgement of the

greate daye, & euen as Sodome and Gomorre, & the citees aboute them (whiche in like maner defyled themselves with fornicacyon, and folowed straunge fleshe) are set forth for an example, and suffre the pain of eternall fire. Likewise, these be yng discerued by dreames, defile the flesh, dispise rulers & speake euill of them & are in aucthorite.

¶ Pet Michaell the archangell when he strone agaynst the deuell, and disputed about the body of Moses, durst not geue raplyng sentence but sayed: the Lorde rebuke thee. But these spake euill of those thynges whiche thei knowe not and what thynges thei know naturally (as beastes whiche are woute reason) in those thynges they corrupte themselves. Woe vnto them, for they haue folowed the waye of Cayn, and are utterly geuen to the erreure of Balam for lucre & sake and perperhe in y treason of Coze. These are spottes whiche of your kyndenes feaste together w

out feare, lining in welle, and after their owne pleasure. Cloudes they are wythout water carryed aboute of wyndes, trees wythout frute at gathering tyme wythered, twayne dedde, and plucked vp by the rootes. They are the ragyng waues of the sea, somyng oute their owne shame. They are wanderyng sterres, to whom is reserued the myste of darchenes for euer.

¶ Enoch the seuenthe from Adam prophced before of suche, sayng. * Beholde, the Lorde shall come wyth thousandes of saintes, to gene iudgemente agaynst all menne, and to rebuke all & are vngodly among them of all they vngodly deedes, whiche they haue vngodly comyted, and of all they cruell speakynges, whiche vngodly synners haue spoken agaynst hym.

These are murmurers, cōplayners, walkyng after they owne lustes, whose mouthe speake proude thynges. They haue menne in greate reuerence because of aduantage. But ye beloued remembre the woordes whiche were spoken before of the Apostles of our Lorde Jesu Christe, how that they tolde you * that there shoulde be begynners at y last tyme, whiche shoulde walke after their owne vngodly lustes. These are makers of sectes fleshy, haunyng no spirite.

But ye deuely beloued, edyfyfye youre selues in your moste holy faith, praisyng in the holy ghoost and kepe your selues in the loue of God, lokyng for the mercy of our Lorde Jesus Christe, vnto eternall life. And haue compassion on some, separatyng them, and other saue with feare, pulling them out of the fire: (and haue compassion on the other) and hate the fylthye vesture of the fleshe. Vnto hym that is able to kepe you fre from synne, and to presente you faultlesse before the presence of his glozy with ioye. (at the comyng of our Lorde Jesus Christe) to God our saviour (through Jesu Christe our Lorde) whiche onely is wyse, be glozy, mayesty, dominio, and power (before all worldes) now and euer. Amen.

The Reuelacion of

sainte Ihon the deuine.

The firste Chapter.

Happie is he that heareth the woorde of God and keepeth it. He wyrteth to the seven congregacions in Asia, seeth seven candelltykes, and in the middes of them: one like vnto the soonne of manne.

The reuelacion of Jesus Christe whiche God gaue vnto hym, for to shewe vnto his seruantes thynges whiche must shortly come to passe: And when he had sente, he shewed by his angell vnto his seruante Ihon whiche bare recorde of the woorde of God, and of the testimony of Jesus Christ and of al thynges that he sawe. Happie is he that readeth, and they that heare the woordes of the prophecye, and kepe those thynges whiche are wyrtten therein. For the tyme is at hande.

Ihon to the seven congregacions in Asia Grace bee vnto you and peace, fro hym whiche is and whiche was, & whiche is to come & from the seven

Seuen spirittes whiche are befoze his throne, and from Iesus Christ, whiche is a faithfull witness and firste begotten of the dedde: and Lorde ouer the kynges of the earth. Vnto hym that * loued vs and washed vs from our synnes in his owne bloodde, and made vs kynges and prestes vnto God his father, bee glorie and dominion for euermore. Amen. * Beholde, he cometh with cloudes, and all eyes shall see hym, and they also whiche pearled hym. And all kinredes of the earth shall waille. * (ouer hym) Euen so: Amen I am Alpha and Omega, the begynnyng and the endyng saith the Lorde almyghtie, whiche is and whiche was, and whiche is to come.

I Ihon your brother: and compaignio in tribulacion, and in the kyngdome of pacience in Iesu Christe, was in the isle that is called Pathmos: for the woorde of God, and for the witnessyng of Iesu Christ: I was in the spirite on a Sondag and herde behynde me a greete voyce as it had been of a trompe, sayng I am Alpha & Omega the first and the last. That thou seest, write in a booke, & send it vnto the seuen congregacions whiche are in Asia, vnto Ephesus, & vnto Smyrna, & vnto Pergamos, & vnto Thyatira, and vnto Sardis, & vnto Philadelpia & vnto Laodicia.

And I turned backe to see the voyce that spake vnto me. And when I was turned: I sawe seuen golden candelstiches, and in the myddes of the candelstiches, one like vnto the sonne of manne, clothed with a linnen garmente doune to the fete and girded aboute the pappes with a golden girdle. His hedde: and his heares were whyte, as whyte wolfe, and as snowe and his eyes were as a flame of fire: and his feete like vnto brasse, as though they were in a fornaice, and his voice as the soude of many waters. And he had in his right hande seuen starres. And out of his mouth went a sharpe two edged swerde. * And his face shone euen as the sonne in his strength. And when I sawe hym, I fell at his feete euen as dedde. And he laied his right hand vpon me sayng vnto me feare not. * I am the first and the last, and I am aliue, and was dedde. And beholde, * I am aliue for euermore and haue the keyes of hell & of deeth. Write therefore the thynges whiche thou hast seene, and the thynges whiche are, and the thynges whiche must be fulfilled hereafter: the mystery of the seuen starres whiche thou sawest in my right hande, and the seuen golden candelstiches. The seuen starres are the messengers of the seuen congregacions. And the seuen candelstiches whiche thou sawest, are the seuen congregacions.

The ii. Chapter.

The exhorteth foure congregacions to amende, and sheweth the rewarde of hym that ouercommeth.



Vnto the messenger of the congregacion of Ephesus wrote: these thynges saith he, that holdeth the seuen starres in his right hand and he walketh in the myddes of the seuen golden candelstiches, I knowe thy woorkes, and thy laboures, and thy pacience, & how thou cannest not forbear the them whiche are euill: and hast examined them whi-

che saye they are Apostles, and are not: and hast founde them lyars, and hast suffered. And hast pacience: and for my names sake hast laboured, and hast not fainted. Neuerthelesse I haue som what agaynst thee, because thou hast lefte thy firste loue. Remember therefore from whence thou arte fallen repente, and dooe the firste woorkes. Or els I will come vnto thee shortly, and will remoue thy candelsticke oute of his place, excepte thou repent. But this thou hast because thou hatest the deedes of the Nicolaitans, whiche deedes I also hate. Lette hym that hath eares, heare what the spirite saith vnto the congregacions. To hym that ouercommeth, will I geue to eate of the * tree of life, whiche is in the myddes of the Paradise of God.

And vnto the angell of the congregacion of Smyrna wrote: These thynges saith he that is firste and laste, whiche was dedde, and is aliue. I knowe thy woorkes and tribulacion and povertie, but thou arte riche. And I knowe the blasphemy of them, whiche call them selues Jewes and are not: but are the congregacion of Sathas. Feare none of those thynges, whiche thou shalt suffer. Beholde, the deuell shall cast some of you in prison, to tempt you, and ye shall haue tribulacion tenne daies. Bee faithfull vnto the deeth and I will geue thee a crowne of life. Lette hym that hath eares, heare, what the spirite saith to the congregacion. He that ouercommeth shall not bee hurte of the seconde deeth.

And to the messenger of the congregacion in Pergamos wrote. This saith he, whiche hath the sharpe swerde with two edges. I knowe thy woorkes, and where thou dwellest, euen where Sathas seate is, and thou kepest my name, and hast not denied my saith. And in my dayes Antipas was a faithfull witness of myne, whiche was slain among you, where Sathan dwelleth. But I haue a fewe thynges agaynst thee: because thou hast there them that mayntayne the doctryne of Balaam: whiche taught in Balak to put occasion of synne before the children of Israel, that they should eate of meate dedicate vnto ydolles, and commit fornicaciō. Euen so hast thou them that mayntayne the doctryne of the Nicolaitans, whiche thynges I hate.

But bee conuerted, or els I will come vnto thee shortly, & wil fight against them with the sword of my mouth. Let hym that hath eares, heare, what the spirite sayeth vnto the congregacions to hym that ouercommeth, will I geue to eate of the manna that is hid, and will geue hym a whyte stone, and in the stone a newe name wyrtten, whiche no manne knoweth, sayng he that receiveth it. And vnto the messenger of the congregacion of Thyatira wrote. This saith the sonne of God, whiche hath eyes lyke vnto a flamme of fyre, & his fete are lyke brasse: I knowe thy woorkes and thy loue, service, and faith and thy pacience, and thy deedes, whiche are mo at the laste then at the fyrste: Notwithstandyng, I haue a fewe thynges agaynst thee, because thou sufferest the woman Jezabell, whiche called her self a prophetesse, to teach & to deceiue my seruantes

to

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to make theim commit fornicacion, and to eate meates offered by vnto idoles. And I gaue her space to repente of her fornicacion, and she repented not. Beholde, I will caste her into a bed, and theim that commit fornicacion with her, into greete aduersite, excepte thei turne from their deedes. And I will kill her children with death.

Re. xviii. b And all the congregacions shall knowe that I am he whiche searcheth the raynes and heartes. And I will geue vnto euerye, one of you accor- dyng vnto his woordes.

Psalm. li. b **U**nto you I saie, and vnto other of theim of Chaitra, as many as haue not this learnynge and whiche haue not knowen þe deepenes of Sathan (as thei saie) I wil putte vpon you none o- ther burthen, but that whiche ye haue already. Holde faste till I come, and whosoener ouercom- meth and kepeth my woordes vnto the ende to hym will I geue power ouer nacions, * and he shall rule theim with a rodde of yron: and as the vesselles of a potter, shall thei bee broken to shen- uers. Euen as I receiued of my father, so will I geue hym the moynynge starre. Lette hym that hath eares, heare what the spirite saith to the congregacions.

The. iii. Chapter.

The instructeth and enfourmeth the Angelles of the congregacions, declaryng also the rewarde of hym that ouercommeth.

i. Thes. v. a
ii. Pet. iii. c **I** wryte vnto the messenger of the congregacion that is at Sardis this saith he that hath the seven spi- rites of God and the seven starres. I knowe thy woordes, thou haste a name that thou liuest, and thou arte dedde. Bee awake, and strengthe the thynges whiche remain that are ready to die. For I haue not founde thy woordes perfecte befoze * (my) God. Remembre therefore, how thou haste receiued and hearde, and holde faste, and repent. * If thou shalte not wathe, I will come on thee as a thefe, and thou shalt not knowe what houre I will come vpon thee. Thou haste a fewe names in Sardis, whiche haue not defiled their garmentes, and they shall walke with me in white, for they are wor- thy. He that ouercommeth, shalbee thus clothed in whyte arape, and I will not putte out his na- me out of the booke of life, and I will confesse his name befoze my father, and befoze his angelles. Lette hym that hath eares, heare, what the spi- rite saith vnto the congregacions.

Esa. xlii. f
Iob. xii. e **A**nd wryte vnto the angell of the congrega- tion of Philadelphia: this saith he that is holy and true, whiche hath the keye of Dauid: * whiche openeth and no manne shutteth, and shutteth and no manne openeth. I knowe thy woordes. Beholde, I haue sette befoze thee an open doze, and no manne can shutte it, for thou haste a litle strength, and haste kepte my saynges: and hast not denied my name. Beholde, I make theim of the congregacion of Sathan, whiche call theim selues Jewes, and are not, but dooelye: Behold I will make them that thei shall come, and wor- ship befoze thy sete: and shall knowe that I haue loued thee. Because thou hast kept the woordes of my pacience, therefore I will kepe thee from

the houre of temptacion, whiche will come vpon all the worlde, to tempte theim that dwelle vpon all the earthe.

Beholde, I come shortly. Hold that whiche thou hast, that no manne take a waie thy croune hym that ouercommeth: will I make a pylle in the temple of my God, and he shall goo nomore oute. And I will wryte vpon hym, the name of my God, and the name of the citee of my God, newe Hierusalem: whiche cometh doune oute of heauen from my God: and I will wryte vpon hym my newe name. Lette hym that hath eares, heare: what the spirite saith vnto the congrega- tions. And vnto the messenger of the congrega- tion whiche is in Laodicia, wryte: This saith (Amen) the faithfull and true witness, the begyn- nyng of the creatures of God. I knowe thy wo- kes, that thou art nether colde nor hote.

I would thou were coulde or hote. So then because thou arte betwene bothe, & nether coulde not hote, I will spewe thee out of my mouth, because thou saiest: I am riche and encreased w goodes, and haue nede of nothyng, and knowest not, how thou arte wretched and miserable, and pore, and blynde, and naked. I counsaill thee to buye of me golde tried in the fyre, that thou mai- ste bee ryche: and whyte raymente, that thou mayste bee * clothed: that thy fylthye nakednes dooe not appeare, and annoynte thine eyes with iye salve þ thou mayste se. * As many as I loue, I rebuke, and chasten. Bee feruente therefore, & repent. Behold, I stande at the doze and knocke. If any manne heare my voice, and open the doze I will come into hym, and will suppe with hym and he with me. To hym that ouercommeth wil I graunte to sit with me in my seate, euen as I ouer came, and haue sitted with my father in his seate. Lette hym that hath eares: heare, what þe spirite saith vnto the congregacions.

The. iiii. Chapter.

The seeth heauen open, and the seate, and one sittynge vpon it and foure and twenty seates aboute it with foure and twenty elders sittynge vpon theim, and foure beakes prayng God daye and nyghte.

After this I looked, & beholde, a doze was open in heauē, and the first voice whiche I hearde, was as it were of a tropet talkynge with me: whiche saied come vp hether: & I will shewe the thynges whiche must bee fulfilled hereafter. And immediatly I was in the spirite: and behold, a seate was set in heauen, and one sat on þe seate. And he that sat was to loke vpon, like vnto a Jasper stone, and a Sardain stone. And there was a rayne bove a bounte þe seate in light like to an Emeralde. And about the seate wer foure & twenty seates. And vpon the seates foure & twenty elders sittynge, clo- thed in white raiment, & had on their heddes crow- nes of gold. And out of þe seates proceded light- tenynges, and thonderynge, and voyces, & ther wer seven lampes of fire, burnynge befoze þe seate whiche are þe seven spirites of God. And afore þe seate there was a sea of glasse, like vnto Chri- stall and in the middes of the seate, and rounde a bounte the seate wer foure beastes full of eyes be- fore and behynde. And the first beast was like a lion

a lpon, and the second beast lyke a calfe, and the thyrde beast had a face as a man, and the fourth beast was lyke a flying Eagle. And the.iiii. beasts had ech one of them. vi. wynges about him and they wer full of eyes wythin. And they had no rest day nether night sayng * Holy, holy, holy Lord God almighty, which was, and is, and is to come. And when those beasts gaue gloze and honour and thanks to hym that sat on the seat, (which lyueth for ever and ever) the. xliiij. elders fel doune befoze hym that sat on þe trone and worshipped hym that liueth for ever. And cast their crownes befoze the trone sayng: thou art worthy O Lord. (our God) to receiue gloze, & honour, & power, for thou hast created all thynges, & for thy willes sake thei ar, & wer created

The. v. Chapter.

Deserth the lambe opening the boke, and therfore the four beasts, the. xliiij. elders, and the angels praise the lambe and doo hym worshippe



And I sawe in the ryghte hande of him that sat on the trone, a booke wyrtten wythin and on the bakside, sealed with seven seales. And I sawe a strong Angel, which preched wyth a loude voice: Who is worthy to open the boke, and to lose the seales thereof. And no man in heauen nor in earth nether vnder the earth, was able to open the boke nether to loke thereon. And I wept much, because no man was founde worthy to open and to rede the boke, nether to loke thereon. And one of the elders sayed vnto me wepe not: Behold, a lpon of the trybe of Iuda, the roote of Dauid, hath optayned to open the booke, and to lose the seven seales thereof. And I behelde, and loo, in the myddes of the seate, and of the four beasts, and in the myddes of the elders, stode a lambe as though he had bene killed, haupng seven hornes, and seven eyes, which are the seven sprytes of God sent in to al the world. And he came, and toke the boke out of the ryghte hand of hym that sat vpon the seat. And when he had take the boke the. iiii. beasts and. xliiij. elders fel doune befoze þe lambe, haupng (euery one of them) harpes and golden byalles full of odours, whiche are the prayers of Sayntes, and they songe a newe songe, sayng: thou art worthy to take the booke, and to open the seales thereof: for thou wast killed, and hast redemed vs by thy bloude out of al kynredes, and tonges, and people, and nacyons, and hast made vs vnto our God, kynges, and preastes, and we shall reygne on the earth. And I behelde, and I hearde the voyce of many angels aboute the trone, and about the beast and the elders, and I hearde thousande thousandes, sayng, wyth a loude voyce: Worthy is the lambe that was kylled to receyue power, and ryches, and wysedome and strenght, and honoure, and gloze, and blessing. And al the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in theym, heard I sayng: blessing, honoure, gloze, and power be vnto hym that sitteth vpon the seat and vnto the lambe for evermore. And the four beasts sayed. Amen. And the. xliiij. elders fell

vpon thei faces, and worshipped hym that lyueth for evermore.

The. vi. Chapter.

The lambe openeth fyve seales, and many thynges folow the opening thereof



And I saw, when the lambe opened one of the seales, and I heard one of the four beasts say: as it were the noyse of thonder: come and se and I sawe. And behold, ther was a whit horse: and he that sat on hym had a bowe and a croune was geue vnto hym, and he went forth conquereng and for to overcome. And when he had opened the second seale, I heard the seconde beast say: come and se. And there went out another horse that was redde, and power was geuen to hym that sat thereon, to take peace from the earth, & that thei should kylle one another. * And ther was geuen vnto hym a great sword

And when he had opened the thyrde seale I hearde the thyrde beast say come and se. And I beheld, and lo, a blacke horse: and he that sat on hym had a payre of balaunces in his hand. And I heard a voyce in the myddes of the four beasts, say: a mesure of wheat for a peny, and thre mesures of barley for a peny, and ople and wyne se thou hurte not. And when he had opened the fourth seale, I heard the voyce of the fourth beast say come and se: and I lokyd, And beholde a pale horse and hys name that sat on hym was death, and hel folowed after him, and power was geue vnto them ouer the fourth part of the earth to kyl with sword and with hunger, and wyth death, that cometh of vermen of the earth.

And whē he had opened the fyfte seale, I saw vnder the altare the soules of them that were kylled for the word of God, and for the testimony which thei had, and they cryed with a loude voyce, sayng: howe long tariest thou Lord, holy and true, to iudge and to aduenge our bloud on them that dwel on the earth: And long whil garments were geuen vnto euery one of them. And it was sayed vnto them, that they should reast yet for a lytle season vntill the number of their felowes, and brethren, and of them that shoulde be kylled as they were, were fulfilled.

And I beheld, when he had opened the sixte seale: and lo, there was a great earthquake and the sonne was as blacke as a sackcloth made of heere. And the mone waxed al, euē as blond and the sterres of heauen fel vnto the earth, euē as a fygge tree casteth from her vntymely fygges, when she is shaken of a myghtie wynde. And heauen vanyshed a waye, as a scroll when it is rolled together. And all mountaynes and isles, were moued oute of their places: And the kynges of the earth, and the great men, and the rych men, and the chef captaynes, and the myghty men, and euery bondman, and euery frema, byd them selues in denes, and in rockes of the bylles: * and sayed to the bylles and rockes: fall on vs and hyde vs frome the piasence of hym that sitteth on the seat, and frome the wrath of the labe: for the grete daye of hys wrath is come, and who is able to endure?

Am. The

Ex. xliiij. a

Ihon. xliiij. d

Ex. xliiij. b
Ihon. xliiij. d

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The. vii. Chapter.

He seeth the seruantes of God sealed in the foreheades out of all nacjons and people, whyche thowght they suffer trouble, yet the lambe feedeth them, ledeeth them, to the fountaines of liuyng water, and god shall wype awaye all teares from theyr eyes.

And after that, I sawe four angels stand on ffour corners of the erth holdyng the four wyndes of fferth that the winde should not blowe on the erth, nether on the sea, nether on any tre. And I sawe another angel ascend from the rylyng of the sunne, whych had the seale of the lyuyng God, and he cryed wyth a loud voyce to the four angels (to whom power was geuen to hurte the earthe and the sea) sayynge: hurte not the erth, neyther the sea, neyther the trees, tyll we haue sealed the seruantes of our God in ther fore heades.

And I herd the number of them whych were sealed, and ther wer sealed an. C. and. xliiii. Of all the trybes of the chyldren of Israel. Of the trybe of Iuda were sealed. xii. Of the trybe of Ruben were sealed. xii. Of the trybe of Gad were sealed. xii. Of the trybe of Aser were sealed. xii. Of the trybe of Neptalym were sealed. xii. Of the trybe of Manasses were sealed. xii. Of the trybe of Symeon were sealed. xii. Of the trybe of Leuy were sealed. xii. Of the trybe of Isacar were sealed. xii. Of the trybe of Zabulon were sealed. xii. Of the trybe of Joseph were sealed. xii. Of the trybe of Ben Jamin were sealed. xii.

After thys I behelde, and lo a greute multitude (whyche no man coulde number) of all nacjons and people, and tounge, stode before the seat, and before the lambe, clothed wyth longe whyt garmentes, and palmes in theyr handes and cryed wyth a loude voyce sayng: saluacyon be ascribed to hym that sytteth vpon the seat of our God and vnto the lambe. And all the angels stode in the compase of the seate, and of the elders and of the four beastes, and fel before the seat on theyr faces, and worshypped God sayng: Amen. Blessyng and glozy and wysedom and thankes, & honour, and power, and myght be vnto our God for evermore. Amen.

And one of the elders answered, sayng vnto me, what are these whyche are arayed in longe white garmentes, and whence came they? And I sayed vnto hym: Lozde thou wotest. And he sayed to me: these are they, whych came oute of great tribulacion, and made theyr garmentes latge, and made them whyte by the bloude of the lambe: therfore are they in the pcesence of the seat of God, and serue hym daye and nyght in hys temple, and he that sytteth in the seate wyll dwell among them. They shall hunger no more, nether thyrst, nether shal the sonne lyght on them, nether any heat. For the lambe whych is in the myddes of the seat shal fede them, and shal leade theym, vnto fountaynes of lyuyng water, and God shal wype awaye all teares from theyr eyes.

The. viii. Chapter

The. vii. seale is opened, ther is silence in heauen, the four angels blowe theyr trompettes, and great plagues folow vpon the erth,



And whē he had opened the. vii. seale ther was silence in heuen about the space of halfe an hour. And I sawe vii. angels standynge before God, and to them wer geuen trompettes. And another angel came and stode before the aulter, haryng a golden senser, and much of odours was geuen vnto hym, that he shoulde offer of the prayes of all sayntes vpon the golden aulter whyche was before the seat. And the smoke of the odours which came of the prayes of al sayntes, ascended vpon before God out of the angels hand. And the angel toke the censer, and fylled it with fyre of the aulter, and cast it into the erth, and voices wer made, and thondynges and lyghtenynge, and earthquakes.

And the seven angels whyche had the seven trompettes, prepared themselves to blowe. The fyrst angell blew, and there was made hayle and fyre, which wer myngled wyth blond, and thei wer cast into the erth: and the thyrde part of the erth was set on fyre, & the thyrde part of trees was burnt, and all grene grasse was bynt. And the second angel blew: and as it wer a great mountayne burnyng wyth fyre was cast into the sea and the thyrde part of the sea turned to blowe and the thyrde part of the creatures whych had lyfe dyed, and the thyrde part of shippes wer destroyed. And the thirde angel blew, and ther fel a great starre from heauen, burnyng as it wer a lampe, and it fell into the thyrde part of the ryuers, and into the fountaines of waters and the name of the sterre is called wormwod. And the thirde part was turned to wormwod. And many me died of the waters, because they wer made bitter. And the iiij. angel blew, and the thyrde part of the sunne was smitten, & the thirde parte of the mone, and the thyrde part of the sterres: so that the thirde part of them was darkened. And the day was smitten, that the thyrde parte of it should not shyne and lykwise the nyght. And I beheld and herd an angel flyng through the myddes of heauen, sayng wyth a loud voyce: Wo, wo, to the inhabytors of the erthe, because of the voices to com of the trope of the angels, which were yet to blowe.

The. ix. Chapter

The fyfte and syfte angell blowe theyr trompettes the sterre falleth from heauen, the locustes come out of the smoke. The fyfte two is past, the foure angels that were bounde are loosed, and the thyrde part of men is kylled.



And the fyfte angell blew and I sawe a starre fall frome heauen vnto the erth. And to hym was geuen the keye of the botomles pit, and the smoke of the pyt arose as the smoke of a great furnace. And the sunne and the ayre wer darkened by the reasō of the smoke of the pyt. And ther came out of the smoke locustes vpon the erth, and vnto them was geuen power, as the scorpions of the erth haue power. And it was commaunded them that they shuld not hurt the grasse of the erth nether any grene thyng, neyther any tree: but onely those men whyche haue not the seale in theyr foreheades. And to them was commaunded, that they shuld not kyll them, but that they shoulde be vexed. v monethes, and theyr payne was as the payne that

that commeth of a scorpion when he hath stong
a man* And in those dayes shall men seke death
and shall not fynde it, and shall desyre to dye,
and death shall fle from them.

And the symplitude of the locustes was like
vnto hozles prepared vnto battel, and on their
heades wer as it wer crounes, lyke vnto golde,
and theyr faces were as it had bene the faces of
men. And thei had heer as the heere of women.
And theyr teeth wer as the teeth of lyons. And
they had habbergyons, as it wer habbergyons
of yron. And the sound of theyr winges, was as
the sound of charettes, whē many hozles runne
together to battayle. And they had tayles lyke
vnto scozpyons, and ther wer spynge in theyr
tayles. And theyr power was to hurt men spue
monethes. And thei had a kyng ouer the whiche
is the angell of the botomeles pyt, whose name
in the Hebrue tong is Abaddon, but in the Greke
tong, Apollion, that is to say: a destroyer. One
wo is past, and behold two woes com yet after
this. And the syxte angel blewe, and I hearde a
voyce from the four coznors of the golden aul-
ter, whych is befoze God, sayng to the syxt an-
gel which had the trompe: Lese the four angels
which are bound in the great ryuer Euphrates
And the foure angels wer losed: whych wer pre-
pared for an hour, for a daye, for a moneth, and
for a yere, for to slaye the. iiii. parte of the men
And the number of hozsmē of ware wer. xx. **A**
tymes. x. **A**. And I heard the number of them:
and thus I sawe the hozles in a vpsyon, and the
that sat on them, haupng fyrie habbergyons of
a facinct colour, and byrmiston, and the heades
of the hozles were as the heades of lyons. And
out of their mouthes wēt forth fyre and smoke
and byrmiston. And of these thre was the thyrde
part of men killed: that is to say, of fyre, smoke
and byrmiston: whych proceded out of the mou-
thes of the: For theyr power was in their mou-
thes and in theyr tayles, for theyr tayles were
lyke vnto serpentis, and had heades, and with
them thei did hurt: And the remnaunt of the mē
which wer not killed by these plages, repented
not of the dedes of theyr handes that they shuld
not worshype deuils, and ymages of gold and
syluer, and brasse, & stone, and of wood, whych
nether can se, nether here, nether go. Also thei re-
pēted not of their murther, & of their sorcery, ne-
ther of their fornicacyon, nether of theyr thefte

The. x. Chapter.

The angel hath the booke open, he sheweth ther shalbe nomore
tyme, he geueth the boke vnto Ihon, whych eateth it vp.



And I sawe another myghty angel
come doune fro heauē clothed with
a cloude, and the rainbow vpon his
heed. And his face as it wer sunne
and his feet as it wer pylers of fire
and he had in his hand a litle boke open, and he
put his ryght foote vpon the sea, and his lyfte
foote on the earth. And cryed wyth a loud voyce
as when a lyon roareth. And when he had cryed,
seuen thonders spake theyr voyces. And when
the seuen thonders had spoken theyr voyces:

I was aboute to wyte: And I hearde a voyce
fro heauen, sayng vnto me, seale vp those thynges
whiche the seuen thonders spake, and write
theim not. And the angell whiche I sawe stond
vpon the sea, and vpon the earth, lyft vp his had
to heauē, and swore by hym, that liueth for euer-
more whiche created heauen, and the thynges
therin are: (And of earth: and the thynges that therein are) and
the sea, and the thynges whiche therein are:
that there shoulde bee no longer tyme but in the
dayes of the voyce of the seuenth angell, whē he
shall begynne to blowe, even the minisrte of
God shal bee finished, as he preached by his ser-
uauntes the prophetes. And the voyce whych I
heard from heauen, spake vnto me agayn, and
said: * goo and take the litle boke whiche is open
in the hande of the angell whych standeth vpon
the sea, and vpon the earth. And I wente vnto
the angell and sayed to hym: geue me the litle boke
and he sayed vnto me: take it, and eate it vp, and
it shall make thy belly bitter, but it shal bee in
thy mouthe as swete as honny. * And I toke the
litle boke out of his hande and eate it vp, and it
was in my mouth as swete as honny: and as sone
as I had eaten it, my belly was bytter. And he
sayed vnto me: * I must prophesy again among
people, & naciōs & tounge, & to many kynges.

The. xi. Chapter.

The temple is measured. The seconde woo is past.



And then was geuen me a rede like
vnto a rod, & it was sayed vnto me.
Rise & meate the tēple of God, and
the aulter and them & worshyp ther
in, and the quier whiche is within
the temple, cast out & meate it not, for it is geue
vnto the Gentiles, & the holy citee shall thei treade
vnder fote. xlii. monethes. And I wyll geue po-
wer vnto my twoo witnesses, and they shal pro-
phesy a thousande twoo hundred & sytty dayes
clothed in sacke cloth. These are two oline trees
& twoo candelstikes, standyng befoze the God
of the earth. And if any manne wyl hurte them,
fyre shall procede out of theyr mouthes, and con-
sume theyr enemyes. And yf any man wyl hurt
them thys wyse muste he be kyllid. These haue
power to shut heauen, that it rayn not in
sy dayes of theyr prophesying: and haue power ouer wa-
ters to turne them to bloude, & to smyte the erth
wyth all maner of plages, as often as they wyl

And when they haue synysed theyr testimo-
ny, the beast that came out of the botomeles pyt,
shal make warre agaynst them, and shal ouerco-
me them, and kyl them. And theyr bodies shal
lye in the stretes of the great cytee, whych spiry-
tualy is called zodom and Egypt, wher our lord
was crucified. And they of the people and kyn-
reds, and tonges, and they of the nacyons, shal
se theyr bodies thre dayes and a halfe, and shal
not suffer their bodies to be put in graues. And
they that dwell vpon the erth, shal reioyse ouer
them and be glad, and shal sende gyftes one to a
nother, for these two prophetes vexed the that
dwelte on the earthe. And after thre dayes and
an halfe, the spyrte of lyfe from God entred into
them. And they stode vp vpon theyr feete, and

Am. ii grete

The Reuelacyon

great feare came vpon them whych sawe them And they heard a great voyce from heauen, sayng vnto them: Come vp hether. And they ascended vnto heauen in a cloud, and they enmyes sawe them. And the same hour was ther a great earthquake, and the tenth part of the cite fell, and in the earthquake wer slayne names of men seuen thousande, and the remnaunt wer feared, and gaue glozpe to the God of heauen. The second woo is past, and beholde the thyrde wo wyll come anone.

D And the vii. angel blew, and ther wer made great voyces in heauen, sayng: the kingdomes of thys worlde are our Lordes, and hys Chyrstes, and he shall repgne for evermore. (Amen) And the xiiii. elders, which sit befoze God on their seates, fel vpon theyr faces, and worshipped God sayng: We geue the thankes O Lord God almyghty: whych art and wast, and arte to come, for thou hast receued thy great myght and hast reygned. And the nacjons wer angry and thy wrath is com, and the time of the dead that they shoulde be iudged and that thou shouldest geue reward vnto thy seruantes the prophetes and sainctes, and to them that feare thy name smal and great and shuldest destroy them whych destroy the erth. And the temple of God was opened in heauen, and ther wer sene in hys temple, the Arke of his testamente, and ther folowed lyghtenynge, and voyces, and thondrynge, and earthquake, and muche hayle.

The. xii. Chappter

The seventh angel bloweth hys trompet. There appereth in heauen a woman clothed wth the sunne, as Michaell fygtheth wth the dragon, whych persecuteth the woman

A And ther apere a grete wonder in heauen: A woman clothed wth the sunne and the mone vnder her feete and vpon her heade a croune of xii. sterres. And she was wth chylde, & cryed trauayllyng in byrth, and payned readye to be deliuered. And ther appered another wonder in heauen, for behold, a great redde dragon hauing. vii. heades and tenne hornes and seuen crounes vpon hys heddes: and his tayle dree the thyrde part of the sterres. (of heauen) and caste the to the earth. And the dragō stode befoze the woman whych was redy to be deliuered: for to deuour her chylde as sone as it wer borne. And she brought forth a manchylde, whych shoulde rule all nacjons with a rod of yron. And her sonne was taken vp vnto God, and to hys seate. And the woman fledde into wylernes, where she had a place, prepared of God, that they shoulde feede her there a thousand, two hundred and lx. dayes. And there was a great battayle in heauen, Michaell and hys angels fought wth the dragon, and the dragō fought and hys angels and preuailed not, nether was theyr place found any more in heauen. And the grete dragon, the olde serpente, called the deuell and Sathanas, was cast oute. Whych deſeaueth all the worlde. And he was cast into the earth and hys angels wer cast out also. (wth hym) And I heard a loud voyce, sayng: in heauen is now made saluacy-

on and strength and the kyngdom of our God, & the power of his Chyrst. For (the accuser of our brethre) is caste doune whych accused them befoze (our) God day and nyght. And they ouercam hym by the bloud of the lambe, and by the word of theyr testimony, and they loued not theyr lyues vnto the death. Therfoze reioyce heuens, and ye that dwell in them. Wo to the inhabiteres of the erth and of the sea: for the deuell is come doune vnto you whych hath grete wrath, because he knoweth that he hath but a shorte tyme.

D And when the dragon sawe that he was cast vnto the earth, he persecuted the woman, which brought forth the mā chylde. And to the woman were geuen two wynges of a grete Eggle, that she myght flye into the wylernes into her place wher she is noryshed for a time, tymes, and, half a time, from the presence of the serpent. And the dragō cast out of hys mouth water after the woman as it had ben a riuer, because she shuld haue bene caughte of the floude. And the earth helped the woman, and the erth opened her mouth and swallowed vp the ryuer, whych the dragon caste out of hys mouth. And the dragon was wraethe wth the woman, & went, and made warre wth the remnaunt of her seede, whych kept the commandementes of God, and haue the testymony of Iesus Chyrst. And he stode on the sea sand

The. xiii. Chapter.

A beast ryseth out of the sea wth seuen heades and tenne hornes. Another beast cometh out of the earth wth two hornes.



A And I sawe a beaste ryse out of the sea, hauing seuen heddes, and tenne hornes, and vpon hys hornes tenne crounes, and vpon hys hedde, the name of blasphemie. And the beaste whiche I sawe, was lyke a catte of the mountaigne, and his fete were as the fete of a beare, and hys mouthe as the mouth of lyon. And the dragon gaue hym hys power and his seate, & great aucthorite: & I sawe one of his heddes as it wer wounded to deathe, and hys dedly wounde was healed. And all the worlde woudered at the beaste and they worshipped the dragon, whych gaue power vnto the beaste, and they worshipped the beaste, sayng: who is lyke vnto the beaste: who is able to warre wth hym? And there was geuen vnto hym a mouth, that spake grete thynge and blasphemies, and power was geue vnto hym, to dooe. xlii. monethes. And he opened hys mouth vnto blasphemie agaynst God, to blasphemie his name and hys tabernacle, and theim that dwelte in heauen. And it was geuen vnto hym to make warre wth the sainctes, and to ouercome them. And power was geuen him ouer all kynred, and people, and tounge and nacjon and all ydwelt vpon the earth worshipped hym whose names are not wyrtten in the boke of life of the lambe, whiche was killed from the begynnyng of the world. If any māne haue an eare let hym heare. he that leadeth into captiuitee shal goo into captiuitee: he that killeth wth a swerde must bee killed wth a swerde. Here is the patience, and the faythe of the saynctes.

And I behelde another beaste comyng vp out

Gen. ix. a
math. xxv. 12

out of the earth, and had two hornes like a labe and he spake as dyd the dragon. And he dyd all that the fyrste beaste coulde do in hys pience, and he caused the earth, and them whych dwelt therein, to worshyp the fyrst beaste whose dedely wound was healed. And he did great wonders so that he made fyre come doune from heauen in the syght of men. And deceiued them þat dwelt on the erth, by the meanes of those signes which he had power to do in the syght of the beaste sayng to them that dwelt on the earth: that they should make an ymage vnto the beaste, whych had the wounde of the swerde, and dyd lyue.

And he had power to geue a spryte vnto the ymage of the beaste and that the ymage of the beaste should speake, and should cause that as many as would not worshyp the ymage of the beaste, should be kylled. And he made al both smal and great, ryche and poore, fre and bonde, to receiue a marke in theyr ryght handes or in theyr foreheades. And that no man myghte by or sell, saue he that had the mark or the name of the beaste, other the number of hys name. Here is wysdom. Let hym that hath wyt, counte the number of the beaste. For it is the number of a man, and hys number is fyre hundred. lx. and fyre.

¶ The. xliii. Chapter

The lambe standeth vpon the mount syon, and the vndefiled congregacion wyth hym. The aungell exhorteth to the feare of god, and telleth of the fall of Babylon

And I looked, and lo, a lambe stode on þe mount syon, & wyth hym an hundred and thre and fortie thousande haung hys name and hys fathers names written in theyr foreheades. And I hearde a voyce frome heauen, as the sounde of manye waters, & as the voyce of a great thonder. And I heard the voyce of harpers harpyng wyth theyr harpes. And they songe as it wer a newe songe, befoze the seat, and befoze the four beastes, and þe elders, and no man coulde learne the songe, but the hundred and. xliii. W. whych were redeemed from the earth. These are they, whych wer not defiled with weme, for they are wyrgins. These folow the lambe whithersouer he goeth. These were redeemed from men, bepng fyrst frutes vnto God and to the lambe, and in theyr mouthes was found no gyle. For they are wythout spot befoze the trone of God. And I saw another angel flye in the middes of heuen haung the euerlastyng Gospell, to preache vnto them that spt and dwell on the earth: and to all nacjons, kin redde, and tounge, and people, sayng with a loude voyce: * Feare God, and geue honour vnto hym, for the houre of hys iudgemente is come, and worshyp hym that made heauen and earth the sea, and fountaynes of water. And there folowed another angel sayng: * Babylon is fallen, is fallen that greute cytee, for she made all nacjons drynke of the wyne of her fornicacion. And the thyrd aungell folowed them sayng, with a loud voyce: Pf any man worshyp the beaste and hys ymage, and receiue his warke in his forehead, or in hys hande, the same shall drynke the wyne of the wrath of God, which is poured in the cuppe of hys wrath. And he shal be puny-

shed in fyre and byrmytoure, befoze the holy angels, and befoze the lambe. And the smooke of theyr torment ascendet by evermore. And they haue no rest day nor nyght, whych worshyppe the beaste and hys ymage, and whosoever receyuethe the prync of his name. Her is the pacience of sayntes. Here are they that kepe the commandementes and the sayth of Iesu. And I hearde a voyce from heauen sayng vnto me, writ. Blesed are the dead, whych hereafter dye in the lord euen so sayth the spryt: that they rest from their laboures, but theyr workes folowe them.

And I looked, and beholde, a whyte cloude and vpon the cloude one settynge lyke vnto the sonne of man, haunge on hys heade a golden croune, and in his hand a sharpe sickle. And another aungell came out of the temple, cryng with a loude voyce to hym that sat on the cloude: * Thruste in thy sickle and reape, for the tyme is come to reape: for the corne of the earth is ripe. And he that sat on the cloude thruste in hys sickle on the earth and the earthe was reaped.

And another Angel came out of the temple, whych is in heauen, haung also a sharpe sickle. And another aungell came oute frome the auter whych had powre ouer fyre, and cryed wyth a loud voyce to hym that had the sharpe sickle, and saied thrust in thy sharpe sickle, and gather the clusters of the erth, for her grapes are ripe. And the angel thrust in his sharpe sickle on the earth and cut doune the grapes of the vineyard of the earth: and cast them into the greute wynefat of the wrath of God, and the wynefat was trodden wythout the cytee, and bloude came oute of the fat, euen vnto the horse bridles, by the space of a thousande, and fyre hundred furlonges.

¶ The. xlv. chapter.

He seeth seven angels, haung seven vialles full of wrath

And I sawe another signe in heauen great and meruelous, seuē angels, haung the seven laste plagues, for in them is fulfilled the wrath of God. And I sawe as it wer a glassie sea, mingled with fyre, and them that had gotten victorie of the beaste, and hys ymage and of the number of hys name, stand on the glassie sea, haunge the harpes of God and the lange þ song of Moyses the seruaunt of God, and the song of the lambe sayng: Great and meruelous ar thy workes: Lord God almyghty: iust and true ar thy wayes, thou kyng of sayntes. Who shal not feare thee, Lord, & glorify thy name: For thou onely arte holy & al Gentyles shal come and worshyp befoze the for thy iudgementes ar made manifest. And after that I looked, and beholde the temple of the tabernacle of testimony was open in heauen, and the seven angels came out of the temple which had the seven plagues, clothed in pure and byrmyt linnen, and haung theyr breastes girded wyth golde girdels. And one of þ four beastes gaue vnto the seven angels seven goldē vialles full of the wrath of God, whych lyeerh for evermore. And the temple was full of the smoke

Isa. xliii. 1

Isa. xliii. 1

Isa. xliii. 1

The Reuelacyon

Smoke of the glory of god and of his power, and no man was able to enter into the temple, tyl the seven plagues of the seven angels were fulfilled

The. xvi. Chapter.

The angels powze out thyr vialles full of wrath

And I heard a grete voyce oute of the temple sayng to the seven angels: go your wayes, powze oute your vialles of wrath vpon the earth. And the fyrst angel went and powzed out his viall vpon the earth, and there fel a noysome, and a soze botch vpon the men which had the marke of the beast and vpon them whych worshypped his ymage

And the second angel shed out his vial vpon the sea, and it turned as it wer into the bloud of a dead man: & every lyving thing dyed in the see

B And the thyrde angel shed out his vial vpon the ryuers and fountaynes of waters, & thei turned bloude. And I hearde an angell say: Lozbe, whych arte and wast, thou arte righteous and holpe, because thou hast geuen such iudgements, for they shed out of the bloude of saynctes, and Prophtes, and therefore haste thou geuen them bloude to dypncke: for they are worthye. And I heard another saye: euen so Lord God al mightie, true and righteous at thy iudgements

And the fourth angel powzed oute his viall on the sunne, and power was geue vnto him to vexe men with heat of fire, and the me raged in great heate, and spake euell of the name of God whiche hath power ouer those plagues, and they repented not of their euell dedes, to geue him glory. And the. v. angel powzed out his vial vpon the seat of the beast, and hys kyngdome waxed darke, and thei gawe thei tonges for sorowe and blasphemed the god of heuē for sorow and pain of their sozes, & repented not of their dedes

C And the. vi. angel powzed out his vial vpon the great riuer Euphrates, and the water dried vp, that the wayes of the kinges of the east shuld be prepared. And I sawe ther vncleane spytes like froges com out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet. For thei are the spytes of deuils workyng myracles to go out vnto the kynges of the earths of the whole world to gather them to the battayl of that great day

mat. xxiii. d of God almyghtie. * Behold, I come as a thefe happy is he that wacheth, and kepeth hys garments, leaste he walke naked, and men se hys fylthines. And he gathered them together into a place called in the hebreue tonge Armagedon

D And the. vii. angel powzed out hys vial into the ayre. And ther came a grete voyce out of heuen frome the seat, sayng: it is done. And there folowed voyces, thondrynges, and lyghtnynges and ther was a great earthquake, such as was not sence men were vpon the earth, so myghtye an earthquake, and so great. And the great cytee was deuided into thre partes, and the cities of all nacions fel. And great Babbilon came in remembraunce before God, to geue vnto her the cuppe of the wine of the fearfulness of his wrath. Every yle also fled away, and the mountaines were not found. And ther fel a great haille (as it

had bene talentes) out of heauen vpon the men & the me blasphemed God: because of the plague of the hayle, for it was grete, & the plague of it, soze.

The. xvii. Chapter.

He describeth the woman sittyng vpon the beast wyth ten hornes



And ther came one of the angels whych had the seven vialles: and talked with me, sayng vnto me: come, I wyll shew vnto the, the iudgement of the great whoze that sitteth vpon many waters, wyth whom haue comytted fornicacyon the kinges of the earth, and the inhabyters of the earth, are dronke wyth the wyne of her fornicacyon. And the spyte carped me a waye into the wyldernes. And I sawe a woman syt vpon a roole colozed beast, full of names of blasphemy, whych had seven heades and ten hornes. And the woman was araied in purple and roole colour, and decked wyth golde, pzyous stone, and pearles, and had a cuppe of golde in her hand, ful of abhomynacions, and filthyness of her fornicacion. And in her forehead was a name wyrtten, a mystry, great Babilon the mother of whoredome and abhomynacions of the earth. And I sawe the woman dronken wyth the bloude of saynctes, and wyth the bloude of the wytnesses of Iesu. And when I sawe her I wondzed wyth a grete maruayle.

And the angel sayed vnto me: wherfore maruelest thou? I wyll shewe the the mystrye of the woman, and of the beast that beareth her, whych hath seven heades and ten hornes. The beast that thou seest, was, and is not, and shall ascende oute of the botomeles pyt, and shall go into perdytyon, and they shal dwell on the earth shal wonder (whose names are not wyrtten in the booke of lyfe from the begynnyng of the world) whē they behold the beast that was and is not. And here is a mynde that hath wysedome.

The seven heades are seven mountaynes, on which the woman sitteth, thei are also seven kinges. fyue are fallen, and one is, and another is not yet come. And when he cometh, he muste contynue a short space. And the beast that was and is not is euen the eyghte, and is one of the seven, and shall go into destruccyon. And the. x. hornes whych thou sawest are tenne kinges, whych haue receyued no kyngdome as yet, but shal receue power as kynges at one hour with the beast. These haue one mynde, and shal geue thei power and strength vnto the beast. These shal fyght wyth the lambe, and the lambe shal ouercome them. For he is Lord of Lordes, and kyng of kynges, and they that are one hys side are called, and chosen, and saythful. And he sayed vnto me: the waters whych thou sawest, wher the whoze sitteth, are people and flocke, and nacions, and tonges. And the ten hornes, whych thou sawest vpon the beaste, are they that shal hate the whoze, and shal make her desolate and naked, and shal cate her fleshe, and burne her wyth fyre.

For

mat. xxiii. d
ii. Pet. iii. c
i. Thes. v. a

i. Tim. vi. 5

For God hath put in theyr hertes to fulfyll his wyl, & to do with one consent, for to geue theyr kyngdome vnto the beast, vntill the wordes of God be fulfylled. And the woman whiche thou sawest, is that great ctye, which raigneth ouer the kynges of the earth.

The. viii. Chapter.

The louers of the worlde are sorre for the fall of Babylon, but they that be of God haue cause to reioyce for her destruction.



And after that, I sawe another Angell come fro heauen, hauing great power, and the earth was lychtened with his byghthe. And he cryed myghtelv w a stronge voyce, sayng: * Greate Babylon is fallen, is fallen, and is become the habitacon of dyuels, and the holde of all foule spretes, and a cage of al vncleane and hateful byddes, for all nacyns haue dronken of þe wyne of the wyath of her fornicacyon. And the kynges of the earthe haue comytted fornicacyon wyth her, and the marchautes of the earth are wexed ryche of þe aboundaunce of her pleasures.

And I hearde another voyce from heauen saye, come a waye frome her my people, that ye be not pertakers of her synnes, and þe ye receyue not of her plages. For her synnes are gone vp to heauen, and God hath remembred her wpykednes. Reward her euen as she rewarded you and geue her double accozdyng to her workes. And pour in double to her in þe same cup which she fylled vnto you. And as much as she glorified her selfe & lyueth wantonly, somuch powze ye

in: for her punishment & sorowe, for she sayd in her selfe: * I syt beyng a quene, and am no wydowe, and shall se no sorowe. Therefore shall her plages come in one day, death, and sorowe, and hunger, & she shall be bzent with fyre: for stronge is the Lorde God whych she shall iudge her. And the kynges of the earth shall bewepe her & wail her, whiche haue comytted fornicacyon w her and haue lyued wantonly wyth her, when they shall se the smoke of her burnyng, & shall stande a farre of, for feare of her punishment, sayng

* Alas Alas, that greate ctye Babylon, that myghty ctye: for at one houre is thy Judgemēt come. And þe marchautes of þe earth shall wepe and waille in them selues, for no man wyll bye theyr ware any moze, the ware of golde and syluer, and pzeuous stones, nether of pearle, & raires, and purple, and scarlet, and all thyne wode and all maner vessels of puerp, & all maner vessels of most pzeuous wode, & of brasse, and yron, & of synamon, and odours, and opntemētes, and frankensence, and wyne, & oyle: and fyne flour, and wheat, beastes, and shepe, & horses and charets, and bodyes, and soules of men.

And the apples þe soule lusteth after, are departed from the. And all thynges which were depynte: and had in pzece, are departed from the and thou shalt fynde them nomoze. The marchautes of these thynges whych were wexed ryche, shall stande a farre of from her, for feare of the punishment of her, weapyng and waylyng and sayng.

* Alas, Alas, that greate ctye: þe was clothed

in raynes and purple, and scarlette, and decked with golde, and pzeuous stones, and pearles: for at .i. hour so great ryches be come to naught.

And every wypp governour, and all they that occupied wyppes, and wyppmen whiche worke in the see, stode a farre of, and cryed, when they sawe the smoke of her burnyng, sayng: what ctye is lyke vnto this greate ctye: and they caste duste on theyr heades, and cryed wepyng and waylyng & sayde: * Alas, Alas, that greate ctye, wherin were made ryche al that had wyppes in the see, by the reason of her costynes, for at one houre is she made desolate. Reioyce ouer her thou heauen, and ye holy Apostels and Prophetes: for God hath geuen your Judgemente on her. And a myghtye angell toke vp a stone lyke a great mylstone, & caste it into the see, sayng: wyth suche vyolence shall that greate ctye Babylon be caste, and shall be founde nomoze.

And the voyce of harpers, & musycions, and of wyppers, and trompeters shall be herde nomoze in the: and no crafterman, of whatsoeuer crafter he be shall be found eny moze in the. And þe sound of a myll shall be herde nomoze in the, & the sound of the bydegrome and of the byde, shall be herde nomoze in the, for thy marchautes were þe greate men of the earthe. And wyth thyne inchauntement wer deceiued all nacyns: and in her was founde the bloude of the Prophetes, and of the sayntes, and of all þe wer slayn vpon the earth.

The. xix. Chapter.

Prayse is geuen vnto God for iudgyng the wydowe, and for auengyng the bloude of his seruantes. The angell wyll not be wyllyng. The foules and byddes are called to the slaughter.



And after that I herd a greate voyce of much people in heauen sayng: Alleluya. Saluacyon, & gloze, and honour, and power be ascribed to þe Lorde our God, for trewe and ryghteous are his iudgements, for he hath iudged the great wydowe whiche dyd corrupte the earthe w her fornicacyon, and hath auenged the bloude of his seruantes of her hande. And agayne they sayde: Alleluya. And smoke rose vp for euermore. And the .xxiii. elders, and the .iiii. beastes fell doune & wozshypped God & late on the seate, sayng: Amen, Alleluya. And a voyce came out of the seate sayng: prayse our Lord God, all ye that are his seruantes and ye that feare hym both small and greate.

And I herd the voyce of much people euen as the voyce of many waters, and as the voyce of stronge thundrynges sayng: Alleluya, for the Lord our God omnipotent raigneth. Let vs be glad and reioyce, & geue honour to hym, for the maryage of the lambe is come, and hys wyfe made her selfe ready. And to her was graunted that she shulde be arayed with pure and goodly raynes. For the raynes is the ryghtewesnes of sayntes. And he sayd vnto me, wyte, happy are they whych are called vnto the supper of þe lambes maryage: And he sayde vnto me: these are þe true sayntes of God. And I fel at his fete to wozshypp hym. And he sayde vnto me: se þe do it not. For I am thy felowe seruante, & one of thy

Mat. xxi. a. Luke. xiiii. a

The Reuelacyon

thy brethren, even of them that haue the testy-
mony of Iesus. Worshyppe God. For the testi-
mony of Iesus is the sperte of prophecie. And
I sawe heauen open, and behold, a whyte horse
and he that sat vpon hym was called saythfull
and true, and in rightwelsnes he doth iudge and
make bataile. His eyes were as a flame of fyre
and on hys heade were manye crownes, and he
had a name wyrtte, that no man knewe but he
hym self. * And he was clothed wth a vesture
dypte in bloude, & his name is called the worde
of God. And the warryars whiche were in hea-
uen, folowed hym vpon whyte horses, clothed
wth whyte and pure raynes, and oute of hys
mouth went a sharpe swordged swerde that w
it he shulde smyte the heathen. And he shall rule
them with a rod of yron, and he trode the wyne
fat of fearlnes & wrath of almyghty God.

Esay. llii. c.

And hath on his vesture and on hys thygh a
name wyrtten: Kyng of kynges, and Lorde of
Lordes. And I sawe an aungel stand in y sunne
and he cryed wth a loude voyce, sayng: to all
the foules that flye by the myddes of heauen:
come and gather your selues together vnto the
supper of the great God, that ye may eate flesh
of kynges, and the fleshe of the hye captaynes,
and the fleshe of myghty men, and the fleshe of
horses, and of them that syt on them, & the fleshe
of all free men and bonde men and of small and
greate. And I sawe the beaste, and the kynges
of the earth, and theyr warrlers gathered toge-
ther to make batel against hym y sat on y horse
and agaynst his souldyars. And y beast was ta-
ken, & w hym y false prophete y wrought myra-
cles befoze hym, wth whiche he deceyued them
that receyued the beastes marke, and them that
worshypped hys ymage. These both were cast
quycke into a pond of fyre burnyng wth bym
stone: and the remnaunte were slayne wth the
swearde of hym that sat vpon the horse, which
swearde proceeded out of his mouth, and all the
foules were fulfylled wth theyr fleshe.

The. xx. Chapter.

The dragon is bounde for a. vii. yeres. The deade aryse, and
receyue iudgemente.

And I sawe an aungel come downe fro
heauen, haupng the keye of y bottom-
lesse pyt, and a great chayn in his hand
And he take the dragon y olde serpent
which is the deuyl and Satan, & he bounde hym
a thousand yeres: & cast hym into a bottomlesse
pyt and he shut hym vp, and set a seale on hym
that he shuld deceyue the people nomoze, tyll y
thousand yeres wer fulfilled. And after that he
must be loosed for a lytle season. And I sawe sea-
tes, and they sat vpon them, & iudgement was
geuen vnto them: and I sawe the soules of the
that wrre beheaded for the wytnes of Iesu, & for
the worde of God: & whiche had not worshypp-
ed the beaste nether hys ymage nether had ta-
ken his marke vpon theyr forhedes, or in theyr
handes: and they lyued, & raygned wth Chyrist
a. vii. yere: but the other of the deade men lyued
not agayne, vntyll the thousande yere were fy-
nished: This is that fyrste resurrectyon. Bles-

sed & holy is he, that hath parte in the fyrste re-
surrectyon. For on suche shall the seconde death
haue no power, but they shalbe the Priestes of
God and of Chyrist, and shal raygne wth hym
a thousande yere. * And when the. vii. yeres
are expyred, Satan shalbe lowled oute of hys
pylson, and shall goo oute to dysceyue the peo-
ple, whiche are in the foure quarters of y earth
Gog and Magog, to gather theim together to
battell, whose nombze is as the sande of the see
and they went in the playne of the earth: & com-
passed the tentes of the sayntes about, and the
beloued cytye. And fyre came doune from God
out of heauen, & deuoured them: & the deuyl y dis-
ceyued them, was cast into a lake of fyre & bym
stone, wher the beaste & the false prophetes shal
be tormented daye and nyght for euermoze.

And I sawe a great whyte seate, & hym y sat
on it, from whose face fled away both the earth
and heauen and theyr place was nomoze found
And I sawe the dead, both great & small stand
befoze God. And the boke was opened, and a-
nother boke was opened, whiche is the boke of
lyfe, and the deade wer iudged of thole thynges
whyche were wyrtten in the boke accordyng
to theyr dedes, & the see gaue vp the dead which
wer in her, and death, and hell deliuered vp the
dead, whyche were in them: and they were iud-
ged euerye man accordyng to hys dedes. And
death and hell were caste into the lake of fyre.
This is the seconde death. And whosoever was
not found wyrtten in the boke of lyfe, was cast
into the lake of fyre.

The. xxi. Chapter.

In this chapter is described the newe and spiritual Ierusal.



And I sawe a newe heauen & a newe
earth. For the fyrst heauen: and the
fyrst earth were vanyshed awaye,
and ther was nomoze see. * And I
John sawe the holy cytie, newe Je-
rusale come doune from God out of heauen pre-
pared as a byrde garnysed for her husbnde.
And I hearde a greate voyce out of heauen sai-
yng, beholde the tabernacle of God is wthyme
and he wyll dwell wth them. And they shalbe
his people, and God hymself shalbe wth them
and be theyr God. * And God shall wypte awaye
all teares from theyr eyes.

And ther shalbe nomoze death, ne ther sorow
nether cryng, ne ther walth ther be eny moze pain,
for the olde thynges are gone. And he that late
vpon y seate, sayde: * Beholde, I make al thin-
ges newe. * And he sayde vnto me: wypte, for
these wordes are saythfull and true.

And he sayd vnto me: it is done, I am Alpha
and Omega, the begynnyng & the ende I wyll
geue to hym that is a thyriste, of the well of the
water of lyfe, free. He y ouercommeth shal en-
heret all thynges, and I wyll be hys God, and
he shalbe my sonne. But the fearfull and vnbe-
leuyng, and y abhomynable, and murderers,
and whoymongers, & sorcerers, and ydolaters,
and all yers shal haue theyr parte in the lake,
which burneth wth fyre and bymstone, which
is the seconde death.

And

Esay. xlviii. a.
and. xlviii. a.

Esay. xlv. c.
and. lvi. b
ii. Pet. iii. a.

Esay. xliii. d
ii. Cor. v. d.

And there came vnto me one of þe seven ann-
gels which had the seven vyalles full of the se-
uen laste plagues: and talked wyth me saynge,
come hyther, I wyll shewe the the byrde, the
lambes wyfe. And he carped me awaye in the
spere to a great and an hye mountayne, and he
shewed me the great cytie holy Ierusalem, des-
cendynge out of heauen from God: hauing the
byrghnes of God. And her byrghnyng was lyke
vnto a stone most precyous, euen lyke a Iasper
cleare as Crystall: and had walles greate and
hye, and had. xii. gates and at the gates. xii. an-
gels: and names wyrtten, which are the names
of þe xii. trybes of Israel: on the East parte. iii.
gates, and on the Northpart. iii. gates, and to-
wardes þe South. iii. gates, and from þe west. iii.
gates, & the wal of þe cytie had. xii. foundacions: &
in the the. xii. names of þe lambes. xii. Apostles.

And he that talked with me, had a golde rede
to measure the cytie withall and þe gates therof
and þe wall therof. And the cytie was buylt. iiii.
square, and þe length was as large as þe bredth,
and he measured the cytye with the. golden rede
xii. furlonges, and þe length and the bredth,
and the heygth of it, were equall. And he measu-
red the wal therof: an. Cxliiii. cubytes: the mea-
sure þe Aungell had, was after the measure
that man vseth. And the buyldyng, of þe wall of
it was Iasper. And the cytie was pure golde:
lyke vnto clere glasse, and the foundacions of
the walle of the cytie were garnysed wyth all
maner of precyous stones. The fyrst foundacion

was Iaspis, the seconde Saphyre, the thyrde a
Calcedony, the fourth an Emeralde, the fyfte
Sardonix, the syxt Sardoos, the seuenth Chry-
solyte, the eyghte Berall, the. ix. a Tomas, the
tenth a Crisolopzalos, the eleueth a Jacynthe, the
twelue an Amatyst. The twelue gates were
twelue pearles, euerye gate was of one pearle,
and the strete of þe cytie was pure golde as tho-
rowe byrghnyng glasse. And I sawe no temple
therin. For the Lorde God almyghty and the
lambe are the temple of it. * And the cytie hath
no nede of the sunne, nether of the mone to lygh-
ten it. For the byrghnes of God dyd lyghte it,
and the lambe was the lyght of it. And the peo-
ple whiche are saued shall walke in the lyght of
it. And the kynge of þe earth shall byrghne theyr
gloze. (And honoure) vnto it. * And the gates of
it are not shutte by daye. For there shall be no
nyght there. (and into it shall they byrghne the gloze and ho-
noure of the nacyns.) And there shall entre into it:
none vncleane thyng, nether what soeuer wo-
keth abhominacyon or maketh lyes: but they
onelye whiche are wyrtten in the lambes boke
of lyfe.

The xxii Chapter.

The ryuer of the water of lyfe, the frutesfulnes and lyghte of
the cytie of God. The Lorde geueth euery his seruauntes war-
nyng of thynges to come the angel wyll not be woorthyped. To
the worde of God may nothyng be added, nor intyphed.

And he shewed me a pure ryuer of water
of lyfe, cleare as Crystall: procedynge
oute of the seate of God, and the lambe.
In the myddes of the strete of it, & of ether syde
at the ryuer, was ther wode of lyfe: which bare

twelue maner of frutes: and gaue frute euerye
monethe: and the leues of the woode serued to
heale the people wythall. And there shall be no-
more curse, but the seate of God and the lambe
shall be in it: and his seruauntes shall serue hym.
And they shall se his face, and bys name shall be
in theyr forheddes. * And there shall be no night
there, and they nede no candle, nether lyghte of
the sunne: for the Lorde God geueth them lyght
and they shall raygne for evermore.

And he sayde vnto me: these saynges are
saythful and true. And the Lorde God of þe ho-
lye Propheces sent bys Aungell to shewe vnto
his seruauntes, the thynges which must shortly
be fulfilled. Beholde, I come shortly. * Hap
þe þe kepeth the saying of the prophece of
this boke. I am Iohn, whiche sawe these thynges
and herd the. And when I had herde & sene
* I fell downe to woorthyp befoze the seate of the
aungell, which shewed me these thynges. And he
sayd vnto me: se thou do it not, for I am thy fe-
lowe, seruaunt of thy brethren the Propheces, &
of them which kepe þe saynges of (the prophece of) this
boke. But woorthyp God.

And he sayd vnto me: seale not the saynges
of the prophece of this boke. For the time is at
hande. He that doeth euell, let hym do euell styl
and he which is fylthy, let hym be fylthy styl: &
he þe is ryghteous, let hym be more ryghteous,
and he that is holy, let hym be more holy. And
beholde, I come shortly, and my rewarde is w
me, to geue euery man accordyng as bys dedes
shall be. I am Alpha & Omega, the begynnyng
and the ende: the fyrst and the laste. Blessed are
they that do his comaundemetes, that theyr
power maye be in the tree of lyfe, and maye en-
tre in thowowe the gates into the cytie. * For
without shall be dogges and inchauntes, and
whor mongers, and murderers, and ydolaters
and whosoever loueth or maketh leasynge.

I Iesus sent myne aungell, to testifye vnto
you these thynges in the congregacions. I am
the roote and the generacyon of Dauid, and the
byrghne moornyng starre. And the spere and the
byrde saye: come. And let hym that heareth, say
also come. * And let hym that is a thyrst: come
And let whosoever wyl, take of þe water of lyfe
fre. I testifye vnto euery man that heareth the
wordes of the prophece of this boke: * yf any
man shall adde vnto these thynges, God shall
adde vnto hym þe plagues that are wyrtte in this
boke. And yf any man shall minyche of the wo-
des of the boke of this prophece, God shall take
awaye bys parte oute of the boke of lyfe, & out
of the holy cytie, and from the thynges whiche
are wyrtten in this boke. He whiche testify-
eth these thynges sayth: be it. I come quye-
kely. Amen. Euen so come Lorde Iesu.

The grace of our Lord Iesu Christ
be with you all. Amen.

The ende of the newe
Testament.

(,)

A table

The table

A table to find the

Eppistles and Gospel usual be red
in the church after Calvary vlt.
wherof the fyrste lyne is the Eppistle
and the othere the Gospel: whose be-
gynnyng thou shalt fynde in þe boke
marked wyth a crosse. And the
ende wyth halfe a crosse. I
contayned the same.

A. B. C. D. E.

On the fyrste sondaye in
Aduente

Thys also we Roma. xlii. c
And whē they dreyne Mat. xxi. a
On the wednysdaye
Be pacient therfore Jacob. v. b
The begynnyng of Mar. i. a
On the frydaye
Herken vnto me Esa. li. a
In those dates came John Mat. iii. a
On the seconde sondaye
in Aduent.
What soener thynges Roma. xv. a
And there shalbe sygnes Luke. xxi. c
On the wednysdaye
Thus sayth the Lorde zacha. viii. a
Merely I saue vnto you Mat. xi. b
On the frydaye
I haue set watchmen Esa. lxii. c
John beareth wptnesse John. i. b
On the thyrde sundaye
in Aduent
Let a man this wyse i. Cor. xiii. a
When John beynge Mat. xi. a
On the wednysdaye
This is the worde Esa. ii. a
And the fyrte moneth Luke. i. c
On the frydaye
There shall come a rod Esa. xi. a
And Mary arose in Luke. i. d
On the fourth sundaye
in Aduent
Reioyce in the Lorde Phil. iii. a
And this is the recorde John. i. b
On the wednysdaye
Be glad then Joel. ii. f
And this rumoure of Luke. vii. c
On the frydaye
Be glad and reioyce zacha. ii. c
Take heede, beware Mat. xiii. b
On Chystmasse euen
Haile the seruaunt Roma. i. a
When his mother Mary Mat. i. c
On Chystmasse daye at the
fyrste masse.
For the grace of God Titus. ii. b
And it chaunced in those Luke. ii. a
At the seconde masse
But after þe kynges Titus. iii. a
The shepherdes spake to Luke. ii. c

At the thyrde masse
God in tyme past Hebr. ia
In the begynnyng was John. i. a
On sapnet Steneng daye
Stenyn full of fapth Act. vi. c
Wherfore behold I send Mat. xlii. d
On sapnet I send the Gange-
lykes daye
He that feareth God Eccle. xv. a
Followe me. Peter turned Job. xxi. f
On chylde masse daye
And I loked, and lo Apoc. xlii. a
An angell of the Lorde Mat. ii. c
On the sondaye after Chyrt-
masse daye
And I saue þe heyre Gala. iii. a
And his father & mother Luke. ii. e
On newe yerres daye
For the grace of God Titus. ii. b
And when the eyght daye Luke. ii. c
On the twelfe euen
For the grace of God Titus. ii. b
But when herode was Mat. ii. d
On the twelfe daye
Get the vp by tymes Esa. lx. a
When Iesus was horne Mat. ii. a
On the fyrst sondaye after
twelfe daye
O Lorde I wyll thanke Esa. lx. a
The nexte daye after John. i. d
On the seconde sondaye af-
ter twelfe daye
And I beseeche you ther Rom. xii. a
When he was twelue Luke. ii. c
On the thyrde sondaye af-
ter twelfe daye
Seyng that we haue Roma. xii. b
And the thyrde daye John. ii. a
On the fourth sundaye after
twelfe daye
Be not wyse in your Roma. xii. c
When Iesus came Mat. viii. a
On the fyfth sondaye after
twelfe daye
Owe nothyng to any mā Ro. xiii. a
And when he entred into Mat. viii. c
On the fyrte sundaye after
twelfe daye
Put ye on therfore Collo. iii. b
The kyngdō of heauen Mat. xlii. d
On septuagesima sondaye
Perceyue ye not howe þ i. Cor. ix. d
The kyngdom of heauen Mat. xx. a
On sexagesima sondaye
Ye suffre foolles gladly ii. Cor. xi. d
Whē much people wer Luke. viii. a
On Quinquagesima sondaye
Though I speake i. Cor. xlii. a
Iesus toke vnto hym the Lu. xviii. d
On alwednesdaye
Rowe therfore sayeth Joel. ii. c
Moreouer when ye fast Mat. v. a
On the frydaye
Crye now as loude Esa. lvi. a

Ye haue herde that it is Mat. i.
On the fyrst sondaye in lent
We also as helpers ii. Cor. i.
Then was Iesus led of Mat. iii.
On the wednysdaye
And the Lorde sayd Ero. xxi.
Then certayne of the Mat. xli.
On the frydaye
The same soule that Ezech. xvi.
After thys was Job. v.
On the second sonday in lent
Furthermore brethzen i. Thes. ii.
And Iesus went Mat. xli.
On the wednysdaye
But Harodoch thought best. xli.
And Iesus goyng vp to Mat. xx.
On the frydaye
Cursed be the man Jer. xli.
I can of myne owne Job. v.
On the thyrde sondaye in lent
Be ye therfore the Ephe. v.
And he was castyng out Luke. xi.
On the wednysdaye
Honoure thy father Ero. xx.
Then came vnto Iesus Mat. xv.
On the frydaye
And the cōgregaciō had Num. xx.
Then came he into Ihon. iii.
On the fourth sonday in lent
For it is wyrtten that Gala. iii.
Iesus went Ihon. vi.
On the wednysdaye
And Eze. xxxvi. e Esay. i.
And Iesus goyng by Job. ix.
On the frydaye
And after these actes iii. Reg. xli.
A certayne man was syck Job. xi.
On the fyrte sondaye in lent
But Chyrt beynge Hebr. ix.
Which of you can rebuke Job. viii.
On the wednysdaye
And the Lorde spake Lewi. xix.
And it was at Jerusalem Job. x.
On the frydaye.
Lorde, all they that for Jer. xli.
Then gathered the bygd John. xi.
On palme sondaye
Let the same mynde be Phil. ii.
Ye knowe that after Mat. xxvi.
On the wednysdaye
Who hath geuen Esa. llii.
The feast of swete breade Lu. xxi.
On good frydaye
The Lorde spake vnto Ero. xli.
When Iesus had spokē Job. xlii.
On Easter euen
Vf ye be therfore crysen Col. iii.
Vpō an euernyng of þ Mat. xxviii.
On Easter daye
Pourge therfore the olde i. Co. v.
And when þ sabboth Mat. xvi.
On the mondaye
But Peter opened Actes. x.
And beholde two of the Lu. xlii. b

The Kalender.

January

hath. xxxi. dayes. The moone hath. xxx.

iiii A Circumcysion.
 b octa. Stephen.
 xi c octa. John.
 d octa. Innocentes. (2)
 xix e
 viii f Epiphany.
 g Felix and Januarij
 xvi A Lucian
 v b Joyce.
 c Paul fyst her.
 xiii d The sunne in aqua.
 ii e Arcade martyrs
 f octa. Epipha. Hilary
 x g Felix preest
 A Maure byshop
 xviii b Marcel.
 vii c Anthony
 d Pulca virgin
 xv e Wulfstan byshop
 iiii f Fabian and Sebast.
 g Agnes virg.
 xii A Vincent martyrs
 i b Emerentiane
 c Timothe
 ix d Conuersyon of saynt Paul
 e Policarpe byshop
 xvii f Juliane byshop
 vi g Agnes seconde
 A Valery byshop
 xiiii b
 iii c

February

hath. xxviii. dayes. The moone. xxix.

d Byrgit byrgin
 xi e Purificacyon of our Lady.
 xix f Blase byshop
 viii g Spilberte
 A Agathe virgin
 xvi b
 v c Angule byshop
 d Paul byshop
 xiii e Appolone virgin
 ii f Scolastica virgin
 g Euphrasie virgin
 x A The sunne in Disce.
 b Wulfstan byshop
 xviii c Valentyne martyrs
 vii d Faustine and Louise
 e Juliane virgyn
 xv f Polycron byshop
 iiii g Simeon byshop
 A Sabine martyrs
 xii b Wildrede virgyn
 i c

d Cathedra Petri
 e Locus biseri
 f Mathy apostle

xvii g Inuenton of Paul.
 vi A Restor byshop
 b Augustyne
 xiiii c Oswalde byshop

Marche

hath. xxxi. dayes. The moone. xxx.

iiii d David byshop
 ix e Chadde byshop
 x f Martyne
 xii g Adilane
 xix A
 viii b Victoz and victozin
 c Pertue and Phelicyte
 xvi d Depolycion of Phelir
 v e Fourtye martyres
 f Agape virgin
 xiii g Quirion and Candide
 ii A Gregorz
 b Theodoze matrone
 x c The sunne in Arie. Equino.
 d
 xviii e Hilari and Tacoamp
 vii f Patryke byshop
 g Edwarde kyng
 xv A Ioseph
 iiii b Cuthberte byshop
 xix c Benet byshop
 xii d
 i e Theodoze preest
 f Agapite martyrs
 ix g Annunciacyon of our Lady
 A Castor martyrs
 xvii b
 vi c Dozothie virgin
 d Victoigne
 xiiii e Quirpne
 iii f Adeline byshop.

Apryll

hath. xxx. dayes. The moone. xxix.

g Theodoze byrgin
 xi A Mary Egyptian
 b Richarde byshop
 xix c Ambrose byshop
 viii d Martiane and Martiniane
 xvi e
 v f Euthemie
 g
 xiii A Perpetuus byshop
 ii b
 xviii c Butblacke
 xix d The sunne in Tauro.
 x e Julian
 xxi xviii f

The Kalender.

i Ildoze
 i Anicete
 Eleutere
)
 : Saynct Victor
 f Simeon byshop.
 g Saynct Sother
 A George marty
 b Wylfrype byshop
 vii c Marke Euangelyst
 vi d Saynct Clete
 e Anastace
 xiii f
 iii g Peter of Willian
 A Erkenwalde

xv c Mellon archebyschop
 xvi d Trans. of Wulfstane
 xvii e Wedarde and Gildarde
 xviii f Trans. of Edmund
 xix g
 xx A Barnabe apostle
 xxi b Basilide and Cyzine. &c.
 xxii c The sunne in Cancer
 xxiii d Bas. l byshop
 xxiv e Alce, Modest, and Cre.
 xxv f Richarde
 xxvi g Botulph
 xxvii A
 xxviii b
 xxix c Transla. of Edward
 xxx d Malburge bygine
 e Albane marty

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Maye

hath. xxxi. dayes. The moone. xxx.

xi b Philp and James apostles
 c Athanasie byshop
 xix d Innocenpon of the crosse
 viii e
 f Godarde
 xvi g John before the latyn porte.
 v A John of Beuerley
 b Apperayng of S. Michael
 xlii c Trans. of S. Nicolas
 ii d Gordian and Epimach.
 e Anthoni marty
 f
 g Seruacius confessor
 xlviii A The sunne of Gemini
 vii b Ildoze marty
 c Brandpne byshop.
 xv d Trans. of Bernarde
 xlii e Dioscor marty
 f Dunstane byshop
 xix g Bernardpne
 i A Helyne quene
 b Juliane virgin
 ix c Wylfrype marty
 d Trans. of Frauncesse
 xlviii e Adelme byshop
 vi f Austayne
 g Bede preeft
 xlii A Germanpne byshop
 iii b Cozone marty
 c Felix
 xi d Petronille virgine

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July

hath. xxxi. dayes. The moone. xxx.

xix g octa of S. John bap.
 viii A Visita. of our Lady
 b
 xvi c Trans. of Martpne
 v d 3oe virgine.
 e octa. of Peter and Paul.
 xlii f
 g Gymbalde
 A Cirily byshop.
 b Seuen brethren marty
 c Transla. of S. Benet.
 xlviii d Rabor and Felix.
 vii e
 f The sunne in Leo.
 xv g Trans. of Sw. thune.
 xlii A Trans. of Olmonde
 b Henelme bynge
 c Arnulph byshop
 d Ruffine and Justyne
 e Margarete virgin
 f Dyrede virgine
 g Mary Magdalene.
 xlviii A Apolmaris byshop
 vi b Chistyne virgine. Fast.
 c James Apostle.
 xlii d Anne mother of our Lady.
 e The seuen sleepers
 f Samson byshop
 g
 A Abdon and Sennes
 b Germanpne byshop.

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June

hath. xxx. dayes. The moone. xxx.

xix e Nicodeme marty
 viii f Marcelline and Pet.
 vii g Erasmus
 xvi A Petroce
 v b Bonifare

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The Kalender.

Auguste

hath. xxxi. dayes. The moone. xxx.

lxxx c Lammass daye.
 xvi d Steuen confessor.
 v e Inuention of S. Steuen.
 f Justine preeft.
 xiii g
 ii A Transfigura. of our Lorde.
 b The feast of Jesu.
 x c Cyriake and his felowes.
 d Romayne.
 xviii e Laurence marty.
 vii f Cyburtius marty.
 g Saynteclore.
 xv A Polite and his felowes.
 iiii b Eusebius fast.
 c Assumption of our Lady.
 xii d The sunne in vprygne.
 i e Octane of Laurence.
 f Agapite marty.
 ix g Magnus marty.
 A Lewes byshop.
 xviii b Bernarde.
 vi c octa. Assump.
 d fast.
 xiiii e Barthelmewe apostle.
 f Ledys kyng.
 iiii g Serine.
 xi A Rufe marty.
 xix b Austayne.
 c Decolla. John bapt.
 viii d Felix and Audacte.
 e Cuthberte virgyn.

September

hath. xxx. dayes. The moone. xxix.

xvi f Cyles.
 v g Anthony marty.
 A
 xiii b Transl. of Cuthbert.
 ii c Bertyne.
 d Engenius. (5.)
 x e
 f Nativite of our lady.
 xviii g Gorgone marty.
 vii A
 b
 xv c Marcyane byshop.
 iiii d Maurilius byshop.
 e Exalta. of the crosse.
 xii f The sunne in Libra.
 i g Epyth virgyn.
 A Lamberte byshop.
 ix b Victor and Corone.
 c Januarius marty.
 xviii d Eustace. fast.
 vi e Maryewe apostle.

f Maurice and his felowe.
 xiiii g Cecla virgin.
 iiii A Andoche marty.
 b
 xi c Cipryane and Justine.
 d Cosme and Damiane.
 xix e
 viii f Michael archangel.
 g Jerome preeft.

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October

hath. xxxi. dayes. The moone. xxx.

xvi A Remigi byshop.
 v b
 xxi c
 xiii d
 xiv e Apollinaris marty.
 xv f Fast.
 xvi g
 xviii A Delagi.
 vii b
 xix c Gereon and Victor.
 xx d ficalius byshop.
 xxi e Willfrid.
 xii f Transl. of Edward.
 xiii g
 xiiii A Wulfstan byshop.
 xv b The sunne in Scorptone.
 ix c
 xvi d Luke euangelyst.
 xviii e Frediswyde vprygyn.
 vi f Austreberte virgyn.
 xxi g xi. W. virgins.
 xiiii A Mary Salome.
 iiii b Romayn byshop.
 c Magloze byshop.
 xi d Crispiane and Crispiniane.
 e Euaryste.
 xix f fast.
 viii g Simon and Juda.
 A Narciscus byshop.
 xvi b Germaine capua.
 v c Dunstin. fast.

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November

hath. xxx. dayes. The moone. xxix.

xiii d The feast of all sayntes.
 xxi e All soules daye.
 ii f Wenefrede virgyn.
 g Amantius.
 x A Lete preeft.
 d Leonarde.
 xviii c Willfrid archbishop.
 vii d
 e Theodor.
 xv f Martyne confessor.
 xiii g Martyne byshop.
 A Paterne marty.

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The Kalender.

xii b
 i c Transla. of Erkenwalde.
 d C The sunne in Sagit.
 ix e Edmund e archebyschop
 f Hewe byshop.
 xviii g octa. of Martpne.
 A Elizabeth
 vi b Edmunde kynge.
 xiiii c
 iii d Cecyle virgin.
 e
 xi f Grysgone virgin.
 g Katherpne virgyn.
 xix A
 viii b Agricole.
 c Ruse marty.
 xvi d Saturnine. Fast.
 v e Andzewe apostle.

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| xlii | | c Sabbe. | |
| xliii | xviii | d Nicholas byshop. | |
| xv | vii | e octa of Andrewe. | |
| xvi | | f Conception of our Lady. | |
| xvii | xv | g Eppylane. | |
| xviii | iiii | H | |
| xix | | b Damasce. | |
| xx | xiii | c The sunne in Cancer. | |
| xxi | i | d Lucye virgin. | |
| xxii | | e | |
| xxiii | ix | f Valery byshop. | |
| xxiiii | | g Wisdomia. | |
| xxv | xviii | H Lazarus byshop. | |
| xxvi | vi | b Gracyne byshop. | |
| xxvii | | c | |
| xxviii | xiii | d Iuliane martyr. | Fast. |
| xxix | ii | e Thomas Apoltle. | |
| xxx | | f xxx. martyrs. | |

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Decenibze.

bath. xxiij. dayes. The moone. xxx.

xiii g Liban. (, ,)
ii H Depost. Osmunde.
x b Barbara vlrqyn.

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|------|------|----------------------|
| i | xvi | e Chyldermassedape. |
| ii | v | f |
| iii | | g Transla. of James. |
| iiii | xiii | A Spluester. |

Almanacke for .xviii. yeares

| The number
of the yeares. | Easter. | The golden
number. | The letter
dominical. | Leap yeare, |
|------------------------------|---------------|-----------------------|--------------------------|-------------|
| ①. d. xl. | xxviii. Mar. | ii. | D | C |
| ②. d. xli | xxvii. Apryl | iii | B | |
| ③. d. xlii | ix. Apryl | iiii | A | |
| ④. d. xliiii | xxv. Mar. | v | G | |
| ⑤. d. xliiii | xiiii. Apryl | vi | F | |
| ⑥. d. xlv | v. Apryl | vii | D | |
| ⑦. d. xlv i | xxv. Apryl | viii | C | |
| ⑧. d. xlvii | x. Apryl | ix | B | |
| ⑨. d. xlviii | ii. Apryl | x | A | G |
| ⑩. d. xlix | xxi. Apryl | xi | F | |
| ⑪. d. l | vi. Apryl | xii | E | |
| ⑫. d. li | xxix. Mar. | xiii | D | |
| ⑬. d. lii. | xxviii. Apryl | xiiii | C | B |
| ⑭. d. liii | ii. Apryl. | xv | A | |
| ⑮. d. liiii | xxv. Mar. | xvi | G | |
| ⑯. d. lv | xiiii. Apryl. | xvii | F | |
| ⑰. d. lvi | xxix. Mar. | xviii | E | D |
| ⑱. d. lvii | xxviii. Apryl | xix | C | |

E The yere hath. xii. monethes. lii. weekes, and one daye:
And it hath in all, the hundred and lxi. dayes
and fyve houres.

A Prologue or p̄face made by the

moost reuerende father in God, Thomas Archbyschop of Cantorbury
Metropolitan and primate of Englande.



Of two sondre sortes of peo

ple, it semeth moche necessarie þ̄ some thyng be sayde in the entree of this booke by the waye of a p̄face or prologue, wherby hereafter, it maye be both þ̄ better accepted of them which hitherto coulde not well beare it: and also the better v̄sed of them, which heretofore haue mysused it. For truly some there are that be to slowe, and nede the spurre: some other seme to quicke, and nede more of the bypdeil. Some loose theyr game by shorte shopyng, some by ouer shopyng. Some walke to moch on the lefte hande, some to muche on the ryghte. In the former sorte be all they that refuse to reade, or to heare redde the scripture in the vulgare tonge,

moche worse they that also let or discourage the other from the reacyng or hearyng thereof. In the latter sorte be they, whiche by theyr inordynate reacyng, vnderstete speakyng, contentyous, disputyng, or otherwyle, by theyr licencious luyng, flaunder and bynder the worde of God, mooste of all other, wherof they wolde seme to be greatest furtherers. These two sortes albeith they be most far vylke the one to the other, yet they both deserue in effect lyke reproche. Neyther can I well tell whither of them I maye iudge the more offender, him that doth obstynately refuse so godly & goodly knowledge: or hym that so vngodly & so vngoodly doth abuse the same. And as touchyng the former, I wolde maruayle muche þ̄ any man shulde be so mad, as to refuse in darkenes, lyght: in honger, foode: in colde, fyre: for the word of God is lyght. ** Lucerna pedibus meis, verbum tuum. IODE, Non in solo pane uiuit homo, sed in omni uerbo dei.*

Iper, Iguem ueni mittere in terram et quid uolo nisi ut ardeat? I wolde meruayle (I saye at this) sawe that I consyder howe muche custome and v̄sage maye doo. So that yf there were a people as some wyte, *de Cymariis*, whiche neuer sawe the Sunne, by reason that they be sytuated farre towarde the North poole, and be enclosed and ouershadowed wth hye mountaynes: it is credyble and lyke ynough, that yf by the power and wyll of God, the mountaynes shoulde synke downe and geue place, that the lyghte of the Sunne myght haue entraunce to them: at the fyrste, some of them wolde be offended therewith. And the olde p̄ouerbe affermeth, that after tyllage of cozne was fyrste founde: many delpted more to fynde of malte and acornes, wherwith they had bene accustomed, then to eate bread made of good cozne. Suche is the nature of custome, that it causeth vs to beare all thynges well and easelye, wherewith we haue bene accustomed, and to be offended with all thynges there vnto contrary. And therfore, I can well thynke them worthy pardon, whiche at the comynge abrode of scripture doutted and drew backe. But suche as wyll persyste still in theyr wyllfulnesse, I must nedes iudge not onely foolyshe, frowarde and obstinate: but also peupyshe, peruerse and indurate. And yet, yf the matter shulde be tryed by custome, we myght also allege custome for the reacyng of the scripture in the vulgare tonge, and p̄scribe the more auntyent custome. For it is not muche aboue one hundred yere ago, sence scripture hath not bene accustomed to be redde in the vulgare tonge within this realme, and many hundred yeres before that, it was translated and redde in the Saxones tonge, whych at that tyme was oure mothers tonge, wherof there remaine yet dyuerse coppes founde lately in olde abbeyes, of such antique maners of wytyng and speakyng, that fewe men now ben able to reade and vnderstand the. And when this langage wared olde and out of comen v̄sage, bycause folke shulde not lacke the frute of reacyng, it was agayne translated into þ̄ newer langage. Wherof yet also many coppes remaine and be dayly founde. But nowe to let passe custome, & to weye as wyse men euer shulde, the thyng in his owne nature. Let vs here discusse, what it auayleth scripture to be had and redde of the laie and vulgare people: And for this questyon I entend here to saye nothyng: but that was spoken and wyrtten by the noble doctoure and moost morall diuynne sapiente John Chrysostome, in his thyrde sermon de Lazaro, albeith, I wyll be some thyng shorter, and gather the matter into fewe wordes and lesse roume the he doth there: because I wolde not be teduous. He exhorteth there his audyence, that euerye man shulde reade by hym selfe at home in the meane dayes and tyme, betwene sermon and sermon: to the entente they myght both more profoundly fyre in theyr myndes and memoires that he had sayd be fore vpon suche textes, wherupon he had already preached and also that they myght haue theyr myndes the more reade and better prepared to receyue and parteyue that whiche he shulde saye from thensforth in his sermones, vpon suche textes, as he had not yet declared &

* Iul preached *

* In. xxiij. b
I. i. i. i. i. a.
* Iul. xxiij. b

* Chrysost.
I. i. i. i. i. a.

The prologue.

preached vpon: therfore sayeth he there: My comen vsage is to geue you warnynge before, what matter I intende after to entreate vpon, that you pour selues in the meane dayes may take the booke in hande, reade, wepe and perceyue the summe and effecte of the matter: and marke what hath bene declared, and what remaineth yet to be declared: so that therby your mynde maye be the moze furnyshed, to heare the rest, that shalbe sayde. And that I exhortte you (sayth he) and euer haue, & wyl exhortte you, that you (not only here in church) geue eare to that, that is sayde by the preacher: but that also, when ye be at home in your houses, ye applye your selues frome tyme to tyme to the reaydng of holpe scryptures: whyche thyng also I trauer lynne to beate into the eares of them that be my samplers, and wryth whome I haue pryuate acquayntaunce and conuersacyon. Let no man make excule and saye: (sayth he) I am busyed aboute matters of the comen welth, I beare this offyce or that, I am a craftesman, I muste applye myne occupacyon, I haue a wyfe, my chyldren muste be fedde, my household muste I prouyde for. Briefly I am a man of the worlde, it is not for me to reade & scryptures, that belongeth to them & haue bydden the worlde fare wel: which lyue in solitarynes and contemplacyon, and haue bene brought vp, and continually nospilled in learninge & religyon. To this answerynge: what sayest thou man (sayeth he) is it not for the to studie and to reade the scrypture: because thou arte encombred & dysctracte with cares and busynesse? So moch the moze it is behouefull for the to haue defence of scryptures: howe moch thou art the moze dysstressed in worldly daungers. They that bene fre and farre from trouble and extremityng of worldely thynges, lyue in sauegarde and tranquyltpe, and in the calme or within a sure haven. Thou arte in the myddest of the see of worldely wyckednesse, and therfore thou nedest the moze of ghostly succoure and conforste: they lyt farre frome the strokes of battayle, and farre out of gunne shote, and therfore they be but seldome wounded: thou standest in the fore frounte of the hoost, and kyst to thyne enemyes, muste nedes take now and then many strokes, and be greuouly wounded. And therfore thou hast moze nede to haue thy remedees and medecynes at hande. Thy wyfe prouoketh the to anger, thy chyldre geueth the occasyon to take sorow & pensyuenesse, thyne enemyes lye in wayte for the, thy frende (as thou takest hym) somtyme enuyeth the: thy neygbboure mysreporteth & or prycketh quarels agaynst the, thy mate or partener vndermyneyth & thy lord iudge, or iustice threteneth the pouertie is payneful vnto the, the losse of thy deare & welbeloued causeth the to moorne. Dyd speryte exalteth the, aduersyte byngeth the low. Briefly, so dysuerse & so manyfold occasions of cares, tribulacyons & tēptacyons besette the and besege the rounde about. Where canst thou haue armour or fortresse agaynst thine assautes? Where canst thou haue salues for thy sores, but of holy scrypture? Thy flesh must nedes be prone & subiect to fleshy lustes, which dayly walketh & arte conuersant amonge women, seest they be wytes set forth to the eye, hearest they nyle & wanton wordes, smellest their balme, ciuet & muske, with many other lyke prouocacions & stirrings, except thou hast in a redynes wherwith to suppress & auoide them which can not elles where be had, but onely out of the holy scryptures. Let vs reade and seke all remedyes & we can, and all shalbe lytle ynough. Howe shall we then do, yf we suffre and take dayly woundes, & when we haue done, wyl lyt styll and serch for no medecynes? Doest thou not marke, & consyder howe the smyth, mason, or carpenter, or any other handy craftesman, what neade so euer he be in, what other thyng he make, he wyl not sell, nor lape to pledge the toles of his occupacyon, for then howe shuld he worke his feate or get his liuyng therby? Of lyke mynde and affeccion ought we to be towardes holpe scrypture, for as mallets, hammers, sawes, chesylles, axes, and hatchettes be the toles of theyr occupacyon: So be the bookes of the prophetes, and apostels and all holy wrytte inspired by the holy ghoste the instrumentes of our saluacyon. Therfore let vs not stycke to byp and prouyde vs & byble, that is to saye, the bookes of holpe scrypture. And let vs thynke that to be a better Jewell in our house then eyther golde or syluer. For lyke as theues bene lothe to assaute an house, where they knowe to be good armour & artyllary, so where so euer these holpe and ghostly bookes bene occupped, there nether the deuyl, nor none of his aungelles dare come nere. And they that occuppe them bene in moche sauegarde, and haue a greate consolacyon, and bene & readyer vnto all goodnesse, the slower to all euell: and yf they haue done any thyng amysse, anone euen by the syght of the bookes theyr consciences ben admonysed, & they waken sorow and ashamed of the facte. Beraduenture they wyl saye vnto me: howe & yf we vnderstand not that we reade, that is contened in the bookes. What then? Suppose, thou vnderstande not the depe and profounde misteries of scryptures, yet can it not be, but that much frute and holynes must come and growe vnto the by the reaydng: for it cannot be that thou shuldest be ignorant in all thynges a lyke. For the holy ghost hath so ordered and attempted the scryptures, that in them as well publycanes, fyshers, and shepherdes maye fynde theyr edyfycacyon, as greate doctours theyr erudicyon: for those bookes were not made to bayne gloze, lyke as were the wrytinges of the gentle phylosophers and rethoricians, to the entente the makers

To the reader.

makers shoulde be had in admiracyon for the pze hys scriples and obscure maner and wyptynge, whercof nothyng can be vnderstande without a master or an expostoure. But the Apostels and prophetes wrote thes bookes so, that they speccall entent and purpose myght be vnderstande and perceaued of euery reader, whiche was nothyng but the edifycacyon of amende-ment of the lyfe of them that readeth or heareth it. Who is it, that redyng or hearyng reade in the gospel. Blessed are they that bene meke. Blessed are they that bene merciful. Blessed are they that be of cleane herte: & suche other lyke places, can perceiue nothyng excepte he haue a master to teache hym what it meaneth: Lykewyse, the sygnes and myracles with all other histories of the doynges of Chyste or his Apostels, who is there, of so symple wpt, and capacytie, but he maye be able to perceiue and vnderstande them: These be but excuses and cloyes for the rayne, and keueringes of theyr owne ydell slouthfulnes: I can not vnderstand it. What maruaile? Howe shuldest thou vnderstande, yf thou wylt not reade, nor loke vpon it: take the bookes into thyne handes, reade the hole story, and that thou vnderstandest kepe it well in memoire: that thou vnderstandest not, reade it agayne, & agayne: yf thou can ne-ther so come by it, counsaile wpth some other that is better learned. Go to thy curate and preacher, shewe thy selfe to be desyrous to knowe and learne. And I doubt not but God seying wth diligence and redynesse (yf no man elles teache þ) wyl hym selfe vouchsaue wpth hys holy sperte to illumynate the, and to open vnto the that whiche was locked from the.

Remember the Eunuchof Candace queene of Ethiopie, whiche albeit he was a man of a wyld and barbarous countrie, and one occupied with worldly cares and busynesses, yet redyng in his charet, he was readyng the scripture. Nowe consyder, yf this man passyng in his iorney, was so dilygent as to reade the scripture, what thyngest thou of lyke was he woulde to do syttinge at home? Agayne he that letteth not to reade, albeit he dyd not vnderstande, what dyd he then, rowdest thou: after that when he had learned and had gotten vnderstandyng: For that thou mayst well knowe that he vnderstode not what he reade: herken what Philyp there sayeth vnto hym. Vnderstandest thou what thou reade? And he nothyng ashamed to confesse hys ignorance, answereth: Howe shulde I vnderstande hauyng no body to shewe me the waye: Lo when he lacked one to shewe hym the waye and to expounde to hym the scriptures, yet dyd he reade: & therfore God the rather prouided for hym a guyde of the waye that taughte hym to vnderstande it. God perceiued hys willpunge and towarde mynde: and therfore he sent hym a teacher by & by. Therfore let no man be neglygent about hys owne health and saluacyon: though he thou haue not Philyppe alwayes when thou woldest, the holy ghost, whiche then moued and styred vp Philyp, wyl be ready and not fayle the yf thou do thy dilygence accordyngly: All thes thynges ben wyrtten vnto vs for our edifica- cyon and amendenient, whiche be bozne towardes the latter ende of the worlde. The reading of scriptures is a greate & stronge bulwarke or fortreasse agaynst synne: the ignorance of þ same is the greater cunne and destruccyon of them that wyl not knowe it. That is the thyng that byngeth in heresye, that is it, that causeth all corrupte and peruerse luyng: yf is it, that byngeth all thynges out of good order. Hytherto all that I haue sayde I haue taken and ga-thered out of the foresayde sermon of this holy doctoure saynte John Chrysostome. Nowe yf I shoulde in lyke maner bynge furth, what the selfe same Doctoure speaketh in other places and what other doctours and wyrters saye, concernyng the same purpose, I myght seme to pou to wyte another Byble, rather then to make a preface to the Byble. Therfore in fewe wordes to comprehend the largenesse & vtilyte of the scripture, howe it contyneth fruteful instructyon and erudicyon for euery man, yf any thyng be necessarye to be learned: of the ho-ly scripture we maye learne it. Yf falsheed shall be reproued, thereof we maye gather wher- withall. Yf any thyng be to be corrected and amended, yf there nede any exhortacyon or con- solacyon of the scripture we maye well learne. In the scriptures be the fatte pastures of the soule, therein is no denyngmeate, no vnholysome thyng, they be the very dayntye & pure fedpyng. He that is ignoraunte, shall fynde there what he shoulde learne. He that is a per-uerse synner, shall there fynde his damnacyon to make hym to tremble for feare. He that la- boureth to serue God shall fynde there his gloire, and the promissyons of eternal lyfe, exhor-tyng hym more dilygently to labour. Herein maye prynces learne how to gouerne theyr sub-iectes. Subiectes obediēce, lone and drede to theyr prynces. Husbendes, howe they shoulde be- haue them vnto theyr wyues: how to educate theyr chyldren & seruautes. And contrary the wyues, chyldren, & seruautes maye knowe theyr dute, to theyr husbendes, parentes, & ma-sters. Here maye all maner of persons, men, women, yonge, olde, learned, vnlearned, ryche poore, prestes, laymen, lordes, ladyes, offycers, tenautes, and meane men, virgyns, wyues, wydowes, lawers, marchautes, artifcers, husbandomen, & all maner of persones of what estate or condicyon so euer they be, maye in this booke learne all thynges what they oughte to beleue, what they ought to do, and what they shoulde not do, aswell concernyng almyghtye

God

The Prologue

The conclusi

The kynges
highnes hath
allowed the
scripture as
necessary for
vs.

There is no
thyng but it
maye be abus-
sed.

S. Gregorie
Nazianzene.

God is also cōcernyng them selues & all other. Briefly to the readyng of the scripture none can be enemye, but that epyther be so speke, that they loue not to heare of any medecyne: or els that be so ignoraunt, that they knowe not scripture to be the moost helthful medecyne. Therfore as touchyng this former parte, I wyl here conclude and take it as a conclusion: suffici-
ently determyne and appoynte, that it is conuenient and good, the scripture to be red of all
sortes and kyndes of people and in the vulgar tonge wythout further allegations or proba-
tions for the same, whyche shall not nede, syns that this one place of Ihon Chrysostome is
ynough & sufficient to perswade al them that be not frowardly & peruerfly set in theyr owne
wylfull opinion, specially now that the kynges hyghnes be ynge supreme heade next vnder
Chryste, of this church of Englande hath approued wyth his royal assent the setting forth
hereof, whiche onely to all true and obedient subiectes ought to be a sufficient reason, for the
allowance of the same, without farther delaye, reclamacion, or resystaunce, although there
were no preface nor other reason here in expessed. Therfore now to come to the seconde and
latter parte of my purpose, here is nothyng so good in this worlde but it may be abused, and
turned from frutefull and holsome, to hurtfull and noysome. What is there aboue, better
then the sunne, the moone, the starres? Yet was there that toke occasion by y great beawtye
and vertue of them to dishonoure God, and to defyle them selves with ydolatrie, geuyng the
honoure of the lyuynge God and creatoure of all thynges, to such thynges as he had created.

What is there here beneth, better than fyre, water, meates, drinkes, metalles of golde,
syluer, yron and stile? Yet we se dayly great harme and muche myschefe, done by every one of
these, as well for lacke of wysedome & prouidence of them that suffer euill, as by the malice
of them that worketh the euill. Thus to them that be euill of them selues every thyng set-
teth forwarde and increaseth theyr euill, be it of his owne nature a thyng neuer so good lyke
as contrarily, to them that studieth and endeuoreth them selues to goodnes, every thyng
preuayleth them, and proufyeth vnto good: be it of his owne nature a thyng neuer so bad.
As saynct Paule sayd. *His qui diligunt deum, omnia cooperantur in bonum*, euen as out of most venymouse
wormes is made triacle, the moost soueraygne medecyne for the preseruacion of mans helth
in tyme of daunger.

Wherfore I wolde aduise you all, that come to the readyng of hea-
ryng of this booke, whiche is the worde of God, the mooste precious Juell, and moost holy
relyque, that remaineth vpon earth, that ye byyng wyth you the feare of God, and that ye
do it wyth all due reuerence, and vse your knowlege therof, not to bayneglozy of triuolouse
disputation: but to the honour of God, encrease of vertue, and edificacion both of your selues
and other. And to the entente that my wordes maye be the moze regarded, I wyl vse in
this parte the auctoryte of saynct Gregorie Nazianzene, lyke as in the other I dyd of S.
Ihon Chrysostome. It appeareth that in his tyme there were some (as I feare me, there bene
also now at these dayes a greate nombze) whiche were ydel bablers, and talkers of the scrip-
ture out of reason, & al good order, and wythout any increase of vertue, or example of good
lyuynge: to them he wyrteth al his fyrst booke, *de theologia*. Wherfore I shall briefly gather the
hole effecte, and recyte it here vnto you. There ben some (sayeth he) whose not onely eares
and tonges, but also theyr fyftes ben whetted and ready bent all to contention & vnprofi-
table disputation, whom I wolde wyshe as they ben vehement & earnest to reason the matter
with tonge: so they were also redy and practyse to do good dedes. But for asmoche as they
subuertynge the order of all godlynesse, haue respecte onely to this thyng, howe they maye
bynde and lose subtile questions, so that now every market place, every alehouse & tauerne
every feasthouse: briefly every companye of men, every assemblye of women is fylled with
suche talke. Whens the matter is so (sayth he) and that our sayth and holy relygyon of Chryst
begynneth to waxe nothyng els, but as it were a sophistrye or a talkynge crafte, I can no
lesse do but saye some thyng ther vnto. It is not fyte (sayth he) for every man to dispute the
hygh questions of diuinite, nether is it to be done at all tymes: nether in every audience must
we discusse every doubte, but we must knowe whan, to whom, & howe farre we ought to en-
ter into suche matters. If yste it is not for every man: but it is for suche as be of exacte & ex-
quisite iudgementes, and suche as haue spent theyr tyme befoze in study and contemplayon
and suche as befoze haue clensted themselves as well in soule, as bodye: or at the leaste, ende-
uored them selves to be made cleane. For it is daungerous (sayeth he) for the vncleane to
touche that thyng, that is mooste cleane: lyke as the sore eye taketh harme by lokyng vpon
the sunne. Secundarelye, not at all tymes, but whan we be reposed, and at reste from all
outwarde dregges and trouble, and when that our headdes ben not encombred with other
worldelye and wanderynge ymaginations: as yf a man shulde myngle balme and dyte to-
gether. For he that shal iudge and determyne suche matters and doubtes of scriptures, must
take his tyme, when he maye applye his wyttes thereunto, that he maye thereby the better
se, and dyscerne what is trueth.

Thyrdly

To the reader.

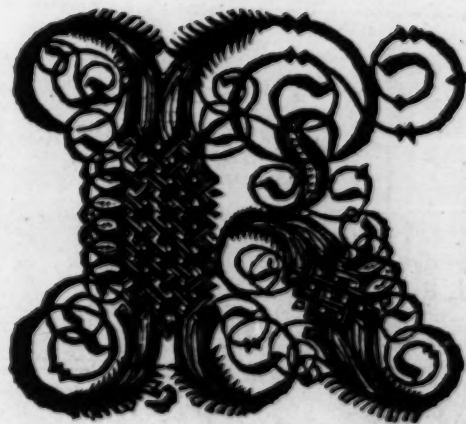
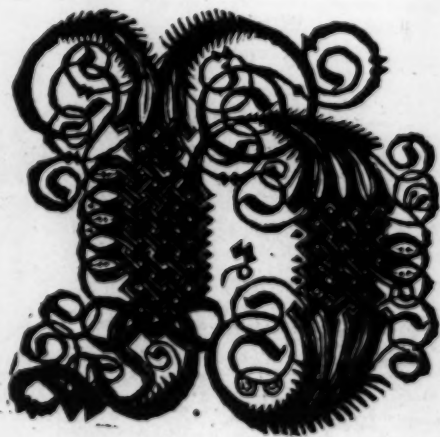
Thyrdly where, and in what audience. There and amonge those that bene studious to learne: and not amonge such as haue pleasure to trespasse with such matters, as wyth other thynges of pastyme, which repute for theyr chiefe delicacies, the disputation of hygh questions, to shewe theyr wyttes, lernynge and eloquence in reasonyng of hygh matters. Fourthly, it is to be consydered how farre to wade in such matters of difficultie. No further (sayth he) but as every mans owne capacitye wyl serue hym: and agayne no further the the weaknesse or intelligence of the other audience maye beare. For lyke as to great noyse hurteth the eare, to much meate hurteth the mannes body, heauy burthens hurte the bearers of them, to much rayne doth moze hurte then good to the ground: bryefely, in all thynges to much is noyous: euen so weake wittes and weake consciences maye sone be oppressed with ouer hard questions. I saye not this to dissuade men from the knowledge of God, & readyng or studyng of the scripture. For I saye: & it is as necessary for the lyfe of mans soule, as for the body to breath. And yf it were possible so to lyue, I wold thynke it good for a mā to spend all his lyfe in that, & to do none other thyng. I commend the lawe which byddeth to medytate and study the scriptures alwayes, both night and daye: and sermons and preachynges to be made both moynyng, noone and euentide. And God to be lauded and blessed in all tymes, to bedwarde, from bed, in our iourneies, and all our other workes: I forbidd not to reade, but I forbidd to reason. Neyther forbidd I to reason so farre as is good and godlye. But I allowe not that is done out of season, and out of measure and good ordre. A mā maye eat to much of honye be it neuer so swete, & there is tyme for every thyng, and that thyng that is good is not good, yf it be vngodly done. Euen as a floure in wynter is out of season, and as a womans apparel becommeth not a mā: neyther contraryly, the mans the womā, neyther is weppynge conuenient at a bydale: neyther laughynge at a buriall. Howe yf we can obserue and kepe that is comely and tymely, in all other thynges, shall not we the rather do the same in the holy scriptures? Let vs not runne forth as it were wylde horses, that can suffre neyther bydle in their mouthes, nor sytter on theyr backes. Let vs kepe vs in our boundes, and neyther let vs go to farre on thone syde, lest we retourne into Egypte, neyther to farre ouer the other, lest ye be carped awaye to Babylō. Let vs not synge & songe of our Lorde in a straunge lande, that is to saye: let vs not dispute the worde of God at all aduentures, as well where it is not to be reasoned, as where it is: and as well in the eares of them that be not fyt therfore, as of the that be. Yf we can in no wyse forbear, but that we must nedes dispute, let vs forbear thus much at the leest, to do it out of tyme, and place conuenient: And let vs entreate of those thynges which be holy, holpy: and vpon those thynges that be mysticall, mysticall: and not to vtter the deuyne mysterijs in the eares vnworthy to heare them, but let vs knowe what is comely as well in our sylence and talkyng, as in our garmentes wearyng, in our fedyng, in our gesture, in our goynges, in all our other behauyng. This contention and debate about scriptures and doubtles thereof (specyally why such as pretende to be the fauourers and studentes thereof, cannot agre wythin the selues) doth moost hurte to oure selues, and to the fortheryng of the cause and quarelles that we wolde haue forthered aboue al other thynges. And we in this (sayeth he) be not vnylike to the that beyng mad, set theyr owne houses on fyre, & that slay theyr owne chyldre, or beat their owne parentes. I maruaile much (sayth he) to recount wherof cometh all this despyre of vayne gloze, wherof cometh al thys tongeytche, that we haue so much despyte to talke and clatter. And wherein is our communicatiō: Not in the comendations of vertuous and good dedes of hospitalite, of loue betwene christian brother & brother, of loue betwene mā and wyfe, of virgynyte and chastyte, and of almesse toward the poore. Not in Psalmes and godly songes, not in lamentynge for our synnes, not in repressyng & affectyons of the body, not in prayers to God. We talke of scripture, but in the meane tyme we subdue not our flesch by fastynge, wakyng, & weppynge, we make not this lyfe a meditation of death, we do not stryue to be lordes ouer our appetites & affectyons. We go not about to pul downe our proude and hygh myndes, to abate our fumyshe and rascalous stomackes, to restrayne our lustes and bodely delectations, our vndiscrete sorowes, our lasciuious myrth, our moody nate lokynge, our insatiable hearyng of vanities, our speakyng without measure, our inconuenient thoughtes, & bryefely to reforme our lyfe and maners: but al our holynesse consisteth in talkyng. And we pardon eche other fro al good luyng, so that we may stycke fast togyther in argumentatiō, as though ther were no mo wayes to beuē but thys alone, the waye of speculation and knowledge (as they take it) but in verue dede, it is rather the waye of superfluous contention and sophistication. Hytherto haue I recyted the mynde of Gregorie Nazianzene: in that booke which I spake of before. The same autho: sayth also in an other place, that the learyng of a Christen man ought to begyn of the feare of God to ende in matters of hye speculation: and not contraryly to begynne wyth speculacion, and to

The Prologue.

and to ende in feare. If or speculation (sayeth he) other hye connyng & knowledge, yf it be not stayed with the bydle of feare to offende God is daungerous, and ynough to tumble a man headlyng downe the hyll. Therfore sayeth he: the feare of God must be the fyrst begynnyng, & as it were an A. B. C. or an introduction to all them y^e shall entre into y^e verye true and moost frutefull knowledge of holy scrpytures. Where as is the feare of God, there is (sayeth he) the keepyng of the comaundementes: and where as is the keepyng of the commaundementes, there is the clensyng of the fleshe: which fleshe is a cloude before the soules eye, and suffereth it not purely to se the beame of y^e heauenly lyght. Where as is the clensyng of the fleshe, there is the illumination of the holy goost, y^e ende of all our desyres and the very lyght wherby the veritie of scrpytures is sene & perceyued. This is the mind and almoost the wordes of Gregorie Nazianzene doctoure of the Greke church, of whome Saynt Jerome sayth: that vnto his tyme, the Latyn church had no wyrtter hable to be compared, and to make an euen match with hym. Therfore to conclude this latter part, every man that commeth to the readynge of this holy booke, ought to byng with hym fyrst and foremost this feare of almyghty God, and then next a fyrme & a stable purpose to reforme his owne selfe accordyng ther vnto, and so to continue, procede and prospere from tyme to tyme, shewyng hym selfe to be a sobre and frutefull hearer and learner: which yf he do, he shall proue at the length well hable to teache, though not with his mouth, yet with his lyuyng and good example; whych is sure the moost lyuely, and effecteous fourme and manner of teachyng. He that otherwyle intermedleth with this booke, let hym be assured, that ones he shall make accompte therfore: when he shall haue sayd to hym as it is wyrtten in the prophete Dauid. *Peccatori dicit Deus, etc.* Vnto the vngodlye sayde God: why dost thou preache my lawes, and takest my testament in thy mouth? Where as thou hatest to be reformed, and hast ben partaker wyth aduouterers. Thou hast let thy mouth speake wyckednesse, and wyth thy tonge thou hast set forth disceyte. Thou sattest and spakest agaynst thy brother, and hast sclaudered thyne owne mothers sonne. These thynges hast thou done and I helde my tonge, and thou thoughtest (wyckedlye) that I am euen suche a one as thy selfe. But I wyl proue the, and set before the the thynges that thou hast done. Consydre this y^e that forget God, lest I plucke you awaye, and ther be none to deluyer you. Whoso offreth me thanks and prayse, he honoureth me: and to hym that ordreth his conuersacion ryght: wyl I shewe the saluacion of God.

* vi, verso

God saue the Kyng.

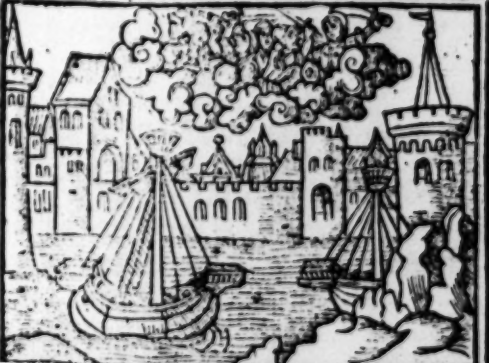


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The. iiii. parte of the Wyble contaynyng thele bookes.

The thyrde booke of Esdras.
 The fourth booke of Esdras.
 The booke of Tobiah.
 The booke of Judith.
 The rest of the booke of Hester.
 The booke of wysedome.
 Ecclesiasticus.
 Baruch the Prophet.
 The songe of the thre chyldren
in the oven.
 The story of Susanna.
 The story of Bel, & of the Drago.
 The prayer of Manasseh.
 The fyrst booke of Machabees.
 The second booke of Machabees.



15306

CHURCH

On the first day
 Yemen, and brethren
 Jesus stode in ymyd. Lu.
 On the weensdaye
 Yemen of Israel, why Act. iii. c
 Afterward dyd Jesus John. xxi. a
 On the thursdaie
 The angell of the Lorde Act. viii. c
 Mary stode wythout at John. xx. c
 On the frydaie
 For as much as Christ i. Pet. ii. a
 Then the elene discy Mat. xxviii. d
 On the saterdaie
 Laye a waye therfore i. Pet. ii. a
 On the fyfthe daie of the John. xx. b
 On the fyfth sondaye af-
 ter easter.
 For all that is bozne of i. John. v. a
 The same daie at nyght John. xv. d
 On the seconde sondaye af-
 ter Easter.
 Christ also suffered i. Peter. ii. d
 I am the good sheppard John. x. b
 On the thyrde sondaye af-
 ter Easter.
 Derely beloved I i. Pet. ii. c
 After a whyle, and John. xvi. c
 On the fourth sondaye af-
 ter Easter.
 Every good gyfte Jacob. i. c
 But now I go my way John. xvi. b
 On the fyfth sondaye.
 And se that ye be doers Jacob. i. d
 Merely, &c. what so ever ye Job. xvi. f
 On the mondaie.
 Knowledge your fautes Jacob. v. d
 If any of you shall Luke. xi. a
 On the tuesdaie.
 Forhoite the fore i. Timo. ii. a
 And when Jesus sat ouer Mar. xii. d
 On the wednesdaie.
 The myltytude of the Act. iiii. g
 These wordes spake he Job. xvii. a
 On the ascenpon daie
 The fyfth treatyse Actes. i. a
 Afterwarde he appered Mar. xvi. c
 On the sondaye after the
 Ascenpon daie.
 Be ye therfore sobze and i. Pet. iii. b
 But when the comforter Job. xv. d
 On Wyfsondaie euen.
 It fortuneth, whyle Apol Act. xix. a
 If ye loue me, kepe my John. xiiii. b
 On Wyfsondaie
 And when the dayes Act. ii. a
 If a man loue me John. xiiii. c
 On the mondaie
 And he commaunded vs Acte. x. f
 For God soloued the John. iii. c
 On the tuesdaie
 When the apostles Actes. viii. c
 Merely, verely, &c. he that John. x. a
 On the wednesdaie
 But Peter stepped vp. Acte. ii. c
 And he can come vnto John. vi. e

On the thursdaie.
 Then came Phylpp into Act. vi. a
 Jesus called the twelue Luke. x. a
 On the frydaie.
 Yemen of Israel, heare Acte. ii. d
 And it happened vpo a day Lu. v. d
 On the saterdaie
 And the next Sabbath Acte. xiii. f
 And when he was rylen Luke. xiii. f
 On Trinite sonday
 Of the depnelle. Roma. xi. e
 There was a man of the John. iii. a
 On corpus Christi day
 That which I deliuered i. Cor. xi. d
 For my fleische is meate John. vi. f
 On the fyfth sondaye af-
 ter Trinite.
 God is loue, and he that i. Joh. iiii. b
 There was a certayne Luke. xvi. e
 On the seconde sondaye af-
 ter trinite.
 Maruaple not my bze. i. John. iiii. c
 A certayne man made Luke. xiii. d
 On the thyrde sondaye af-
 ter trinite.
 Submyt your selues i. Pet. v. b
 Then reioyced vnto him Luke. xv. a
 On the fourth sondaye af-
 ter trinite
 For I suppose that the Roma. viii. a
 Be ye therfore mercy Luke. vi. f
 On the fyfth sondaye af-
 ter trinite
 In certaynson be ye i. Pet. iii. b
 It came to passe y when Luke. v. a
 On the fyfth sondaye af-
 ter trinite
 Knowe ye no that Roma. vi. a
 For I saie vnto you Mar. v. c
 On the leuentmondaie
 I speake grossly be Roma. vi. d
 In those dayes when Mar. viii. a
 On the epyght sondaye
 Therfore brethren Roma. viii. c
 Beware of false Mar. vii. b
 On the ix. sondaye.
 We wulde not lust after i. Cor. i. b
 And he sayde also vnto Luke. xvi. a
 On the tenth sondaye
 Ye knowe that ye were i. Cor. xii. a
 And as he was come Luke. xix. f
 On the elcureth sonday
 Brethren as partainyng i. Cor. xv. a
 And he tolde thys Luke. xviii. b
 On the twelue sonday
 Haue we suche truste ii. Cor. iii. a
 And he departed Mar. vii. d
 On the xiii. sondaye
 To Abzam and his Gala. iii. c
 Happy are the eyes Luke. x. d
 On the xiiii. sondaye
 I saie walke in the sprete Gala. v. a
 And it chaunfed as he Luke. xviii. f
 On the xv. sondaye
 If we lye in the sprete Gala.

Rom
 On
 Wherfore I
 And it fortun
 On the
 Therfore which
 And it chaunfed
 On the xviii
 I thanke my God
 But when y Phar
 On the xix
 To be renewed
 He entred also
 On the xx
 Take hede therfo
 And Jesus ans
 On the
 Finally my brethren be
 And there was a certa
 On the xxi. sun.
 I thanke my God in Phil. p. a
 Therfore is y kyngdō Mar. xviii. a
 On the xxii. sondaye
 Brethren be folowers Phil. iii. d
 Then went y Pharises Mar. xxi. b
 On the xxiii. sondaye
 For this cause we also Collos. i. b
 Whyle he thus spake Math. ix. c
 On y last sonday after trinite.
 Behold, the tyme come here. xxi. b
 After these thynges John. vi. a
 On the wednesdaie in the Em-
 ber weke afoze Michelmass.
 Beholde the tyme come Amos. ix. d
 And ync of the company Mar. x. b
 On the frydaie
 O Israel turne y now Luce. xxi. a
 And one of the Pharys Luce. vi. c
 On the saterdaie
 For there was also a taber heb. ix. a
 A certayn man had Luke. xiii. b
 In the dedica. cyon of y church.
 And I John sawe he. Apo. xxi. c
 And he turned in, and Luce. ix. c
 Here endeth the table of the E-
 pistles and Gospelles of the
 Sundayes.

Here folow

the table of y Epistles and
 which are vied
 uers larn

On Say
 daie.

For to believ
 Jesus wa

As

